

**Capstone Project – Compassionate View**

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PSYC 710: Psychological Research & Biblical Worldview

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### Capstone Essay

This essay represents my submission for the Capstone Project of Liberty University's Psychological Research and Biblical Worldview (PSYC 710) course offered during the summer session of 2022. Summarized instructions and expectations for this submission appear in Appendix A. Johnson's text (Johnson, 2010) and Wolters' text (Wolters, 2005) underpins this essay's response – through contrasts and distinctions with the *Five Views* and an explanation of fit within the Grand Narrative, respectively.

Table 1 describes a concatenation of meaning between altruism and empathy, resulting in Compassion as the descriptor. The name choice, in this View, unintentionally resembles a non-denominational movement started in the early 1950s by Everett Swanson. Perhaps ironically, the substance of the View also rings similar. While not identical, the similarity raised itself while crafting the essay's outline (Compassion International, 2022). Appendix B acknowledges this similarity as a sidenote at a minimum but possibly as an instructive future guidepost.

Research, philosophy, and Scripture support the Compassionate View's perspective, including logical argument and appropriate citations. The Compassionate View draws from personal and career experiences summarized in Appendix C and D and two self-published works: *Provocative Business Change* (Honeycutt, 2005) summarized in Appendices E and *College Contract* (Honeycutt, 2008) described in Appendix F.

My originally submitted admissions Statement of Purpose included in Appendix G remains unchanged. Through research, I hope to equip youth-services organizations, their staff, and related institutions to achieve improved outcomes with at-risk young people. This course constructively tests this ideal through a lens of psychology and Christianity. This capstone assignment re-affirms my aspiration and hope.

Christianity (through Faith) and psychology (through science) offer compatibility in their respective aims to help and heal. Both are crucial. Table 2 compares the Compassionate View to the *Five Views*. An overarching disconnect is that the *Five Views* evaluate clinical psychology with little to no attention given to the discipline of Industrial and Organizational (I-O) psychologists.

I-O psychology applies to Faith and spiritual organizations but more frequently is involved in a secular context – business especially. I-O efforts more regularly deal with stakeholder groups, not individuals. In this regard, I-O is more akin to group dynamics and sociology than psychology. The *Five Views* do not directly speak to this. Nonetheless, Table 2 attempts to draw out the contrasts – directly addressed or not.

### **Change Agent as an Interpreter**

Figure 1 depicts the concept of a change agent (Honeycutt, 2006). The expression *change agent* presumably dates to the early 1960s (Kleiner, 2002). I first encountered the expression when working at Andersen Consulting (1989-1994) – then again later in the popular business book describing internal entrepreneurs. Generally, the word cluster *change agent* – or *agent of change* - describe an individual willing and capable of enabling change within a group or organization.

### **The Meaning of Enable**

This general description – *capable of enabling* – is a bit too vague, even though I subscribe to the description's meaning. *Enable* has dozens of nuances. Some example synonyms are active – such as *equip* and *prepare*. Passive synonyms include *allowing* and *permit*.

Somewhere in resting in the middle continuum of synonyms lies *facilitate*. *Facilitate* represents a synonym balanced somewhere between the active and passive extremes. *Facilitate*

means to make something easy – or at least easier. Facilitate represents the form of *enabling* associated with my business change book. A change agent is willing and capable of making change easier within a group or organization. A change agent (facilitator) translates meaning between different groups.

### **Change Agents as Translators**

The role of a change agent – in business change – includes translating the viewpoints of differing perspectives into the views of other perspectives. Figure 1 illustrates my business change book's three metaphorical roles (perspectives). The three roles speak different languages: big picture, details, and ambiguity.

Farmers represent executives and operational leaders – those with a big picture view, with comparatively less familiarity with day-to-day details. Scientists represent analysts, engineers, accountants, and clerks. Scientists are intimately familiar with more information. Artists include actual artists – such as graphic artists – as well as roles where ambiguity abounds. Human Resources, sales and marketing, and creative jobs make up the artists in my model.

Farmers, scientists, and artists in business often fail to recognize they agree with each other. Other times, they think they agree but are not in agreement. A change agent (a facilitator or translator) enables swifter recognition of agreement or disagreement. Change agents, in my model, speak the language of all three roles. Change agents serve to clarify, mediate, and normalize differences and conflicts.

### **The Compassionate View**

The analog of the Provocative Business Change model to the View presented in this paper (The Compassionate View) requires a re-labeling of three perspectives. Rather than

farmer-scientist-artist, the Compassionate View facilitates agreements and disagreements between creed-church-culture illustrated in Figure 2.

In this analogous model, the Compassionate View speaks the language of differing perspectives. The Compassionate View serves to clarify, mediate, and normalize differences and disagreements between otherwise differing thoughts, ideas, and perspectives. A brief exploration of the Creed, Church, and Culture is necessary to lay a foundation.

### **Creed**

Creed, within the context of this paper, is a formal statement of beliefs. While not identical to a business' vision and mission statement, a creed offers guiding principles and articulates fundamental values. In industry, executives establish their organization's creed – although in a secular sense. Here, a creed connotes a similar set of high-level precepts. Creed conveys the Grand Narrative in this course – Creation, the Fall, Redemption – the big picture.

With little effort through a web query, a variety of Christian creeds appear in full text (Deane, n.d.). At the highest level of abstraction, the various doctrines are the same (Creation, the Fall, Redemption). In the details, though, there are irreconcilable differences.

An easy illustration of this irreconcilability exists when a given creed extols itself as the only legitimate creed while differing in detail from another creed. The final sentence of the Athanasian Creed reads, "This is the catholic faith: one cannot be saved without believing it firmly and faithfully." Notably, descriptions of the dual nature of Christ differ in other creeds (e.g., The Chalcedonian Definition). This difference sets up an irreconcilable conundrum. Logically, both cannot be entirely correct.

The Compassionate View acknowledges that differences exist among denominations (and within denominations) and between their specific creeds. These differences will remain. The

Compassionate View modulates the common ground – articulated well in Wolters (2005). The Compassionate View does not dismiss the importance or validity of differences. Still, it deflects from the debate to achieve the common good (Romans 8:28). Creed is a capital "C" where the cumulative truths of all Christian creeds converge and do not conflict.

### **Church**

Church in the context of this essay might alternatively be labeled as the sum of all Christian denominations – or the collective of all denominations, again with a capital “C” (Matt 16:18). Church with a lower case “c” represents a church body, its parishioners, its building and grounds, its administrative processes, and pastoral committees (for example). Hymnals versus PowerPoint slides during worship service make for divisive debate at times. Prepaying a light bill to gain a 3% discount represents a 20<sup>th</sup>-century discussion that would not have been relevant 200 years ago.

The Compassionate View recognizes the importance of worship style and variations of prudence. Even so, this View does not weigh in with a position. The higher-level question remains whether glory, love, and kindness exist within the process and intention. If dissonance weighs on Jesus' concerns, it is necessary to resolve it. But everything else can resolve itself (Mark 12:17).

Church is vital in this discussion - *I hope to equip youth-services organizations, their staff, and related institutions to achieve improved outcomes with at-risk young people* – which becomes evident in further discussion.

### **Culture**

Culture in this sense includes culture within the Church, within a church – but also entirely outside of Christianity. Here, Culture consists of the Christian culture and secular

culture. Psychology as a discipline resides within Culture. The essence of this paper is to evaluate the intersection of culture-creed, culture-church, and culture-creed-church. But even more granularly, this paper examines psychology-creed, psychology-church, and psychology-creed-church.

All varieties of psychology disciplines (Cote, 2021) might apply to The Compassionate View. But this essay focuses on Industrial and Organizational Psychology (see Appendix A, Paper Requirements, number 6).

### **Compassionate View Summarized**

The Compassionate View acknowledges differences and congruency within and between Creed, Church, and Culture. The Compassionate View intends to identify common ground between the three – facilitating change (in the form of an initiative, project, or idea) – for blessing and healing others mentally, physically, and spiritually.

Because some differences can not be resolved, The Compassionate View deliberately deflects from engaging in most internal Christian debates. Where critical thinking strengthens, criticism does not. If The Compassionate View were a doctrine, the summation would be to love others (Matt 22:35-40) and demonstrate love and Faith through action (James 2:18) within the macro-context of Creation, the Fall, and Redemption.

My eventual doctoral research in Industrial and Organizational Psychology intends to improve the aging out process for emerging adults in the foster care system. As an aside, I think I have coined the phrase "Aging-in" for this effort. Re-thinking the process deserves a new name. Aging out is meaningful but connotes an ending. Aging-in, on the other hand, describes a beginning.

My book (Honeycutt, 2008), summarized in Appendix F, accompanied a website with free downloads. Parents from all 50 states and several countries made use of the templates to structure an agreement between themselves and their emerging adult – college-bound child. The self-published book sold sufficiently well to fund a modest scholarship program with a faith-based, second-chance high school in South Dallas (Cornerstone Crossroads Academy). My wife and I adapted the approach for an Adult Agreement between ourselves and the oldest of the teen brothers we adopted. This experience set offers a springboard for the research I have in mind.

Relatedly, an assignment in PSYC 700 explored the case for these improvements. Portions of that assignment are extracted and summarized in Appendix H. Additionally, a straw-man vision for how to facilitate this improvement is outlined in an eight-minute video (Honeycutt, 2022). The remainder of this document structures the initiative (change), incorporating and leveraging the assets described thus far.

### **Transformed Aging-in Process**

The stakeholder groups are (1) youth in state custody and approaching aging out, (2) DHS, (3) churches, and (4) teams of seven from a church. Youth become acquainted with the alternative process before their seventeenth birthday. Both DHS and the youth mutually agree the process would be welcomed and appropriate for the emerging adult. Separately, churches sponsor one or more groups (of seven adults) from their body, meeting specific criteria. Like foster and adoption matching, the youth and a small group mutually agree to execute the process together beginning at age 18.

During the seventeenth year, the youth collaboratively build plans related to education, work, money, transportation, food and nutrition, health, and independence. Imposing or enforcing Faith would be prohibited. Instead, the examples demonstrated through actions and



interactions would serve as testimony. This would almost certainly be a requirement to engage with DHS.

Once released from custody, the group of seven – each with specifically assigned responsibilities toward the youth and each with a gift necessary for the youth’s eventual independence – convene to undergo a 12–24-month collaboration.

As an aside and a single data point, the transition from legal adulthood to independence with my adopted son, Devon, took 20 months. He turned 18 just eight days following our adoption. The adult agreement we collaboratively crafted with him laid out increasing levels of responsibility and accountability.

Doing this was possible with two parents – but challenging nonetheless. A dedicated group of seven adults working in tandem would ease the challenge and offer more profound expertise in some areas. For example, maintaining an automobile is a different skill set from managing money, doing laundry, cooking, or interacting appropriately in new social situations. Plus, the relationship dynamics would yield a richer set of experiences for the youth.

The concurrent actions are planning by the youth – using templates and collaborative guidance from DHS – and training and preparation by the team of seven. Structuring this change includes the skill sets of an Industrial Psychologist.

Among the high-level efforts, an I-O professional may define roles/responsibilities, design curriculum, and training, craft job aids or templates, enlist participants, coordinate calendars and timing, communicate, establish rewards systems and compensation, identify milestones and celebrations, structure risk mitigation and consequences, plan contingencies, facilitate the process and a myriad of related activity. Achieving an end goal of hundreds, possibly thousands, of youth transitioning through a new approach is no small undertaking.

Realistically, the process itself would not serve up well as a candidate for a dissertation. The undertaking for broad-scale transformation, measurement, and analysis is beyond a practical scope for any single study. However, a significantly scaled-down version of this – including just a portion of the transition process for a few young people and their assigned group of seven could offer a compelling starting point. A pilot program on a limited scale could test the concept.

The Creed is loving one's neighbor (the young person) through actions. The Church is represented by a selected few willing to dedicate a team of seven adults for a period. The Culture relies on the I-O psychology discipline to initiate and facilitate. The intersection of the three exemplifies the Compassionate View (Figure 2).

The planning templates filled out while the youth is in state custody before aging out uses an active, explicit, written viewpoint (a contract) depicted in Figure 3. Significant detail associated with a similar process is described in Honeycutt (2008).

Because, even if only performed as a limited pilot, the nature of the change falls within the definition of a *Provocative Business Change* (Figure 4) described in Honeycutt (2005), a version of the 51 steps listed in Appendix F would be required.

### **Conclusion**

The Compassionate View draws its name from altruism and empathy (Table 1). While remarkably like Compassion International – the similarity is by coincidence, not by design (Appendix B). The Compassionate View shares aspects with the Five Views but contrasts in a few meaningful ways (Table 2).

My personal and professional experiences (Appendices C and D, respectively) offer this view's context. My previously self-published works (summarized in Appendices E and F) offer a starting point for shaping the initiative outlined here and described by video (Honeycutt, 2022).

Combined, this View and the aspects identified in this essay remain consistent with my original Statement of Purpose in Appendix G.

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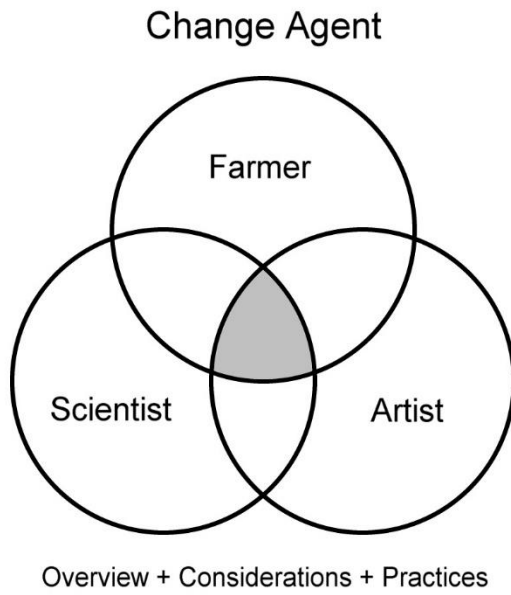
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**Figures**

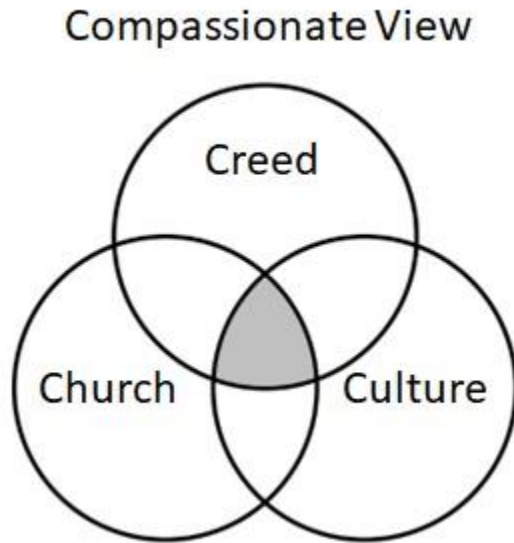
**Figure 1**

*Provocative Business Change Role Perspectives*



**Figure 2**

*Compassionate View Facilitates and Translates Between Creed, Church, and Culture*



**Figure 3**

*Ways to Communicate Extracted from College Contract*

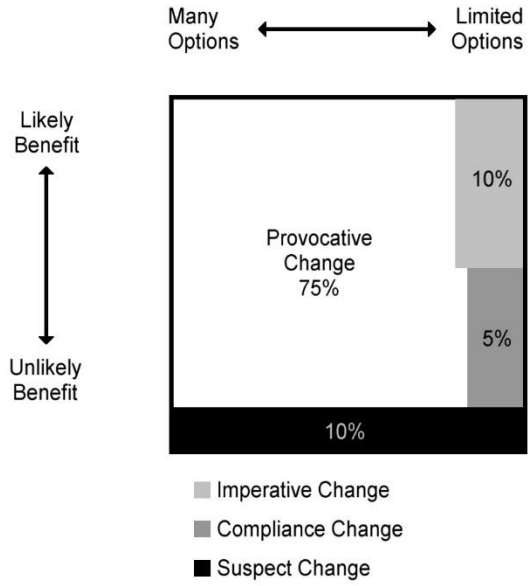
Ways We Communicate		Concepts		Viewpoints	
		Precedence	Modeled	Spoken	Written
Active	Explicit	Position Statements	Demos and Tours	Directives	Contracts
	Suggested	Position Interests	Joint Research	Advice	Checklists
Passive	Implicit	Historical Choices	Body Language	Metaphor	Stories
	Contextual	Shared Experiences	Home Environment	Speaking in Code	Parables

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**Figure 4**

*The Proposed Pilot Program Meets the Definition of a Provocative Business Change*



**Tables****Table 1***Compassion is a Combination of Altruism and Empathy*

<b>Anchor Word</b>	<b>Explanation</b>
Altruism	A desiring to help. "I observe your need, and I want to help."
Compassion	Feeling for someone plus a desire to help. "I can understand your distress, and I want to help:
Empathy	Feeling for someone. "I understand what you're going through. I've been there."

**Table 2**

*Similarity and Differences of Compassionate View to the Five Views*

<b>View</b>	<b>Similarity/Difference</b>
A Levels of Explanation	Significantly similar in embracing the value of secular science – but differing in the dismissal of more conservative viewpoints
An Integration View	Similar in the acknowledgment of the potential value of psychology in a limited way – differing in its absence of inclusion of para-church efforts
A Christian Psychology View	The attention toward clinical psychology only differs significantly - I-O psychology appears invisible. Similar in that Christian Psychology is helpful in trauma.
A Transformational Psychology View	They differ in need to be primarily correct in contrast to other viewpoints. Similar in the sense that this effort indeed would be transformational.
A Biblical Counseling View	This View would likely be dissonant with the Compassionate View, although the reverse is not valid. Some aging-in youth would find deep healing here.

## **Appendix A**

### **Instructions for this Assignment**

The Five Views provides five viewpoints on the relationship between psychology and Christianity. Students agree with portions of each perspective and disagree with other parts. The text *Creation Regained* by Wolters (2005) illustrates the relevance of viewing human phenomena through the lens of the Grand Narrative.

This Final Paper Assignment is the capstone project of this course. Students present their Views of the relationship between psychological science and a biblical worldview. Using examples from Johnson's (2010) text, students express their views of this relationship and how that viewpoint may affect their research.

### **Paper Requirements**

The Final Paper Assignment must include the following:

1. An explicit name and definition of the viewpoint.
2. Comparisons and contrasts with the five views.
3. Discussion of how the Grand Narrative plays a role in this viewpoint.
4. Support from research, philosophy, and Scripture for the perspective.
5. Provide a logical argument, using citations, for the viewpoint.
6. Discussion what research from the view will look like in your research area.

### **Format**

The required length of the Final Paper Assignment is 20–25 pages of text. The Final Paper Assignment must include a title page and reference page in APA format. The Final Paper Assignment must consist of an introduction and conclusion in addition to the body as outlined above. The title page and reference page are not included in the page requirement.

## **Appendix B**

### **Serendipitous Similarity to Compassion International**

Preparing this essay includes landing on a name for my View – representing how I believe, the source of my Faith, and who I consider myself to be. The content presented in this appendix does not intend to be an authoritative expose or rigorously defended article. Instead, its inclusion provides context and an admission.

Compassion International – also called Compassion – is a child sponsorship and Christian humanitarian aid organization. The entity was founded in 1952, with its current headquarters in Colorado Springs, Colorado. The organization serves 25 impoverished countries and assists infants, juvenile youth, teens, and young adults. The organization’s slogan is “Releasing children from poverty in Jesus’ name” (Compassion International, 2022).

Because of its longevity, its name recognition through advertising, and other reasons – many, if not most, American adults would recognize the organization and its charter. Once I landed on the entity’s description in my web searches for this paper, I immediately recalled the brand and the purpose.

I have not thought about or pondered Compassion International for years – decades. But now that I have reacquainted myself, I recall – but only vaguely – having a boy’s photo taped near our phone, or possibly the refrigerator, in my childhood home. It was there for a while – perhaps a year or maybe more – possibly several years. I did not fully understand who he was or why his photo was there – but I did know that somehow my family helped him go to school and have food to eat. I recall feeling good about that somehow, even though I was detached from the details.

I think we also had a short biography of his name, where he lived, etc. The card identified how our family was helping him. I also vaguely remember that we received a letter or some update from him once. The letter seemed to be appreciated by my parents and my grandmother.

My sister – a few years older than me – possibly instigated our participation in the program. But more likely, my dad or grandmother initiated our involvement. My dad grew up highly impoverished. Despite his struggles, he obtained a master's degree and provided very well for our middle-class family. My mother was a natural affirmer. My maternal grandmother began living with us full-time when I was three. She sometimes did kind things for people with her social security income. She was equally influential in my life as my parents.

These memories are instructive in the understanding of myself. My parents and grandmother's difficulties and struggles long before I was born resulted in values-based informal education. "*We are not impoverished and should be thankful for our stability and love in our home – many do not have this. We are obligated to assist those with the opportunity from our blessings.*" Those words were never spoken in this manner, but the intent and meaning of these words were communicated often.

On the one hand – the naming of my View was derived honestly through examining like-kind words (empathy and altruism in particular). On the other hand, there may be an unconscious aspect to deriving the name – and to the substance of my View. I genuinely don't know which – if either – is the driver. I suppose knowing this would not alter my perspective. Still, this epiphany deserves acknowledging serendipity or possibly unconscious mimicking.

### Appendix C

My current sixty-one years, plus those not yet lived, will one day collapse into a eulogy. A recent video assigned in this course contrasted a “what-if” scenario of Jesus’ resume compared to his actual impact. The concept of resume versus eulogy is powerful. When that day came for me, I asked my wife to play "Dancing in the Moonlight" by King Harvest, released in 1970. With that happy tune playing, I would like friends to enjoy icy-cold lime sherbet punch from their favorite black coffee mug they bring to the celebration. These are meaningful to me. Those closest to me understand.

I haven't thought through the stories I hope are re-told, but one of them will indeed include a substitute-teacher experience I had. A fourth-grade class welcomed me as their substitute some arbitrary day in 2015 or 2016. One boy was a refugee from Rwanda. Two others – a boy and girl – were Somalian. They spoke no English.

Somewhat last-minute, for some instinct I cannot fully claim, I chose to teach the math lesson using no words – kinesthetic, visual, and utterances as a soundtrack of sorts. Twenty-five students were silent and honestly mesmerized by the novelty, I’m sure. After ten minutes or so of this odd way of teaching, the Somalian girls’ eyes snapped wide open! She had instantaneously realized she suddenly understood decimals! Three seconds prior, she did not. Then, that very instant, she did! I have tried multiple times to convey the magic I was privileged to witness. I can't thoroughly do the moment justice. I can only emphasize that she is the reason I dramatically changed careers.

Since then, I have instructed over 1,000 at-risk youth ages 10-20. Rarely, but frequently enough, do I see a different child with their light-bulb moment. Each time brings joy. I am grateful for these moments.

Two years ago, my wife and I adopted teen brothers. Ryan is now 17. Devon is 19. Our already grown children are flourishing. Danielle is 33, a single mom with my granddaughter and grandson. James is 30 and has lived abroad since graduating high school. He has command of several languages and is the most exciting man I know. Our extended family is complicated compared to how I grew up.

Danielle's and James' mother and I were married fifteen years before divorcing. We remain amicable – friends, really. Shirley and her husband Norm have hosted Christmas at their home inclusive of Jennifer and me. This most recent Christmas, Danielle hosted and all of us for a memorable holiday. Twelve years ago, Jennifer, me Norm and Shirley attended James' graduation from film school in Paris sitting together in a row without an awkward moment.

I know that divorce is difficult. I know that anger and unforgiveness are difficult to extinguish. I also know children and grandchildren deserve to love without choosing a side. I recognize how fortunate we are and how very much in need many others live.

My life has had several fulcrum moments. At eight, I accepted Jesus as my Savior. At twelve, with permission, I began attending a non-denominational church near the Baptist church my family attended. My reasoning for switching churches included friendships. But the switch was equally influenced by observing hypocrisy, although I didn't know the word for what I observed. Sunday morning, adult men I knew well condemned drinking, smoking, dancing, and swearing. Outside of worship service, their behavior spoke otherwise. It was baffling to me.

As an adult, I am more lenient and forgiving toward unbecoming behavior than what the pulpit condemned in 1973. But I am not more lenient toward dishonesty with oneself. I disdain hypocrisy. I disdain this in myself and in others. I think I am drawn toward brokenness because within broken people, there is less self-dishonesty. Remove the plank! Remove the plank!



Showing faith through works is meaningful to me. I understand and believe in Grace. I believe in the power of Faith. I understand that works alone do not offer Salvation. What I also deeply understand is that by works, Faith becomes evident to those without Faith. Sunday morning catchphrases without evidence of conviction ring hollow to me. I get joy from helping others. I don't find joy in saying the catchphrases. Let's show our Faith by our works!

I suspect that many of the animosities toward the Christian church today are frustrations from non-believers centered on hypocrisy and empty words coming from those claiming Jesus. Really, this is understandable, if not predictable. If we are to love our neighbor, why do we spit so frequently toward them? We focus on hating behaviors too much and too little on loving neighbors. But worse, we cherry-pick the behaviors to spit on and conflate a person's behaviors with the person themselves. We do this with a log in our eye. We say empty platitudes of thoughts and prayers when we should be bringing blankets, pillows, and elbow grease.

Self-righteousness – including from me – undermines Jesus.

## Appendix D

### Professional Experiences

This image summarizes a recent (63-page) submission to LU’s Experience Plus credit team. I was awarded experience equivalent for PSYC 640 (Organizational Behavior and Development) from this submission. For nearly three decades, I have contributed value to internal and external client efforts by applying many of the human capital theoretical constructs associated with this doctoral pursuit. In the most recent seven years, I have instructed at-risk youth as a public educator. Combined, the credential from this degree, my extensive work in organizational transformation, and first-hand experiences working with at-risk youth offer a compelling story to marshal improvements for our most vulnerable teenagers in the foster care system.

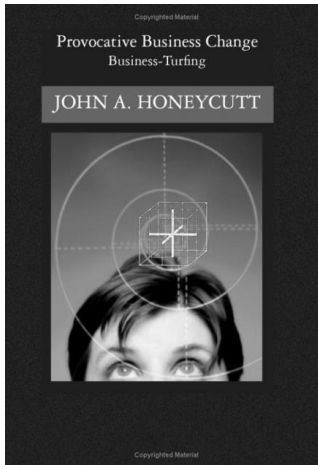
#### *Twenty-seven Years of Organizational Change Experience*

I am seeking Experience Plus credit for **PSYC 640**. This document summarizes my work experiences centered on organizational change, employee development, and the application of organization theories. Selected examples illustrate my significant experiences involving organizational structure and process improvements within a context.

		Role	Years	Pages
header		Owner	2008-2016	03 - 25
header		Sr. Director	2008-2013	26 - 32
header		Sr. Manager	2006-2008	33 - 41
header		Sr. Manager	2001-2005	42 - 48
header		Partner	1994-2001	49 - 57
header		Senior	1989-1994	58 - 63

**Appendix E**

**Provocative Business Change – 51 Steps**

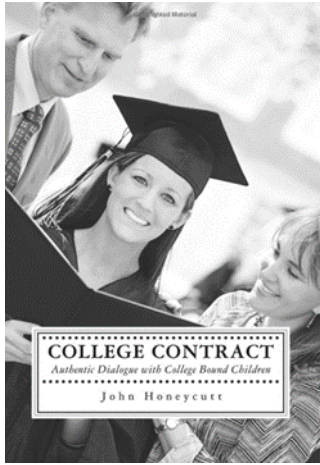


Provocative Business Change by John Honeycutt is a book about achieving business results even during resistance, controversy, and uncertainty using step-by-step examples. Seventy-five percent of all business initiatives fit this category. This straight-ahead framework teaches how to harness organizational creativity, apply proven practices, and achieve the desired results.

- 
- |   |  |   |
|---|--|---|
| 1. Prepare the Team                     | 18. List Main Features of the Change     | 35. Advertise Test Results                    |
| 2. Make a Vision Statement              | 19. Make a Marketing Plan                | 36. Draft Training Material                   |
| 3. Find Business Opportunity            | 20. Make a Supply Chain/Logistics Plan   | 37. Define Training Program                   |
| 4. Define Scope                         | 21. Get More People on the Team          | 38. Make a Scorecard                          |
| 5. List Cost and Benefit                | 22. Outline Business Processes           | 39. Counsel the Stakeholder Groups            |
| 6. Quantify Cost and Benefit            | 23. Draft User Wish List                 | 40. Identify Human Resource Programs          |
| 7. Clarify the Objectives               | 24. Coordinate Departments               | 41. Finalize Training Material                |
| 8. Give the Project a Name              | 25. Promote the Project                  | 42. Make Job Aids                             |
| 9. Adopt a Methodology and Team Process | 26. List Basic Job Functions             | 43. Keep up the Communication                 |
| 10. Create a List of Project Goals      | 27. Identify Job Relationships           | 44. Get Approval to Implement                 |
| 11. Identify the Stakeholders           | 28. Make a Prototype                     | 45. Deliver Training                          |
| 12. Make a Communication Plan           | 29. Draft Job Descriptions               | 46. Put in Procedures                         |
| 13. Make a Project Plan                 | 30. Design Celebrations and Symbols      | 47. Provide Follow-up Support                 |
| 14. Get Management Approval             | 31. Try out the Prototype                | 48. Monitor the Change                        |
| 15. Discover the Issues                 | 32. Find Organization Design Opportunity | 49. Examine Business Results                  |
| 16. Create a Contingency Plan           | 33. Write Procedures and Policies        | 50. Have a Celebration                        |
| 17. Learn About the People              | 34. Demonstrate the Change               | 51. Respond to Organization Transition Issues |
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**Appendix F**

**College Contract – Authentic Dialogue with College Bound Children**



Your child is either recently an adult or soon to be a legal adult. You have done well raising them. You provided food, clothes, and shelter. You furnished safety, guidance, support, encouragement, discipline, friendship, healthcare, and other provisions. A College Contract between you and your child clarifies your mutual understanding about important topics. It creates an authentic dialogue and accelerates independence.

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Start: My Love Letter	Identify the Timing
Reality Check	Define the Obligations & Commitments
Definitions	Clarify What Is Out of Scope
Who What When Where Why?	Agree What Is Personal Property
Bottom Line	Clarify Family Residence Rules
Authenticity 101	Establish a Financial Table
Your Syllabus	Identify Special Circumstances
Write Your Love Letter	Include Signatures
Write Your Overview	What Is an Adult?
Write Your Primary Intentions	Who Are the Millennials?
Write Your General Assumptions	Conclude: My Love Note

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## Appendix G

### Statement of Purpose

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Student ID: L32841345

John A. Honeycutt

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#### Statement of Purpose

I embrace big ideas and actions that generate hope and goodwill toward others. I find personal joy in helping others succeed. I am particularly passionate about young people growing up well and achieving their promise. These personal values are evident from my on-going proximity to academics, work experiences, self-initiated research, self-published books<sup>1,2</sup>, and what many would view as altruism toward at-risk youth populations.<sup>3</sup>

My recent experiences include direct instruction, mentoring, and program implementation benefitting over 1,000 at-risk youth ages eleven to twenty years old across three states: incarcerated and detained youth (Greeley, CO); impoverished and endangered inner-city youth (South Dallas, TX); low-income, Native American students (Keota, OK); first generation, college-bound students (Poteau, OK); and low-income rural youth (Sallisaw, OK).

These experiences, along with my wife's and my adoption of teen brothers (ages 14 and 17 on October 1, 2020) from state custody, influence my strong desire to contribute pragmatic, evidence-based research to other professionals working within the youth-services fields.

My prior, decades-long career as an organizational and transformational change leader within tier-I consulting organizations, and as an independent management consultant equips me with cognate skills. In those business situations, I demonstrated notable capacity to clarify otherwise ambiguous circumstances through abstractions and models. I am adept at meaningfully interpreting large data sets through both parametric and nonparametric analysis. I have imagined

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<sup>1</sup> J. Honeycutt, *Provocative Business Change*, Booksurge. 2005.

<sup>2</sup> J. Honeycutt, *College Contract: Authentic Conversations with College-Bound Adult Children*, Createspace. 2008.

<sup>3</sup> J. Honeycutt, "At Promise Youth part one." YouTube. Online video clip, <https://youtu.be/WK-bawJQzvE> (accessed 5 February 2022).

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and led the development of dozens of new methods, processes and people-centric programs which have yielded measurable, improved outcomes.

My degree from Houston Baptist University (M.S., Management, Computers, and Systems) prepared me for the management consulting career described above. It now also serves as a positive experience-basis for pursuit of a doctorate at a like-kind Christian university. Liberty University's Ph.D. program offers a natural extension of my significant human capital and business consulting work into a more deeply meaningful area of passion—the lifting up of our youth.

A large body of well-researched work describes and defines at-risk, at-promise, strengths-based and deficit-based approaches. Even so, few authoritative models are easily accessible in tailoring the varying—and often powerful—concepts into implementable and sustainable processes within resource-strapped school districts, social service agencies and other youth programs. How might we better maximize resources to address at-risk needs for differing populations such as rural versus inner-city youth? How might we better apply limited resources to protecting the very young while lifting up emerging adults within *the System*? How can we better honor that each young name and face deserves to aspire toward their own promise?

I hope to pursue this Ph.D. in Psychology – Industrial Organization Psychology with a personal commitment to gain the vital research skills beyond those I have previously exercised, and to become a certified expert in my area of passion. Through research, I hope to better equip youth-services organizations, their staff, and related institutions achieve improved outcomes with at-risk young people. I hope to explore big ideas within the context of my faith in God. Through others, I aspire to generate hope and goodwill for thousands of youth I will likely never meet.

## Appendix H

### The Child Welfare System is Complex

Out-of-Home Care (UHC) is generally referred to as foster care, the foster system, the foster care system, and informally as *the system*. The public understands the major elements of the foster system. But OoHC encompasses more than fostering only (U.S. Department of Health & Human Services, 2022).

Emergency placement, respite foster care, reunification, relative placement, adoption, group homes, legal guardianship, and other planned permanent living arrangements (OPPLA) are variations of OoHC. Each of these variations, while similar in many aspects, still require unique processes, specialists, and legal considerations – not to mention the uncertainty, safety concerns, and risk of new trauma imposed upon children – informally, aspects of *bouncing*.

The system is more complicated than most imagine.

Beyond OoHC lays an intersection. Child welfare and juvenile justice are separate entities but are at times concurrently responsible for a given young person. Collaborations include youth emancipation, AWOL/running away, supervised community service/restitution, secure facility group homes, juvenile detention, and youth incarceration. Not always, but enough of the time, multiple agencies with differing charters must work together. Again – the system is more complicated than most imagine (Office of Juvenile Justice and Delinquency Prevention, 2022).

After all of that – there is aging out.

The article examines implications of the complicated network of experiences youth encounter toward their aging out of the system – reaching adulthood. Variables including race, previous juvenile justice experiences, connections to others (adults), manner of exit type, and

support/non-support from state and federal agencies are included. The study does not – and could not – be exhaustive in its analysis. Even so, a few surprising and not-so surprising findings are unwrapped (Font, Berger et al. 2021).

### **Method**

Data for the study covers a decade of information beginning 1987. The repository is administered by University of Wisconsin-Madison's Institute of Research on Poverty. This system is an example of collaboration – not in process, but via technology – inclusive of otherwise disparate records. Data related to state-administered social welfare programs, inclusive of the groups already listed, but also state prison records, food assistance to families and individuals, government-subsidized health care, and state unemployment benefits are date-stamped, indexed, and housed.

Data for youth within the foster system during the time period studied was central to the study. Once the youth were terminated from services due to adoption, aging out, or reunification, data from other agencies become relevant. Through a matching of data, statistical analysis was performed through hazard models.

### **Major Findings**

Youth who went AWOL as a juvenile disproportionality represented the total of 13% of all youth studied who had been incarcerated between age 18-23. Males and females were equally represented in the sample – but males were disproportionately incarcerated. A surprising finding (to me) is that the analysis showed a higher rate of incarceration for youth reunified with their families after aging out than those even with no support system.



Not so surprising in the analysis is that difficulties encountered as youth prior to and within the foster system have a seemingly strong correlation to an eventual high rate of incarceration compared to children becoming adults who never experienced the system.

### **Summary**

This assignment – to find then analyze an article – has served a dual purpose for me. First, the skill of more efficiently approaching a technical article is less daunting. In particular, the advice to assume the statistical analysis leads toward the conclusion was helpful (Jordon & Zanna, 1999). The specific example is related to hazard models. When I encountered that in the article, I just briefly paused, searched the phrase, then carried on.

But second, this specific article is precisely in the area I hope to eventually contribute. By discovering the probabilities of various factors making the aging into adulthood difficult, I hope to contribute to reducing that difficulty through education, advocacy, research with and to youth services professionals.