

ENTREPRENEURIAL LEADERS REVIEW



ELO FORUM WINNIPEG

OCTOBER 23

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AGENDA

9:00am	Registration <i>Coffee & Tea</i>
10:00am	Session I
12:30pm	Lunch <i>Sandwiches & Salad</i>
1:30pm	Session II
3:00pm	Break <i>Coffee & Tea</i>
3:30pm	Session III
5:30pm	Evening Reception <i>Canapés, Coffee & Tea</i>

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ABOUT US

ENTREPRENEURIAL LEADERS ORGANIZATION

The ELO Network helps meaning-driven business and entrepreneurial leaders succeed by offering support through our programs, conferences, consulting, and peer groups.

ELO began in 2005 when Dr. Richard (Rick) J. Goossen organized a coffee and dessert evening for 150 Christian business leaders in Vancouver, Canada. This initial gathering revealed that there was a strong interest among Christian business leaders to be affirmed in their marketplace calling, to connect with other like-minded individuals and to be equipped by top practitioners.

ELO has pursued its vision through various formats. We have created ways to bring Christian CEOs, senior executives, and business leaders together to learn and grow. We do this



by providing our Peer Advisory Groups, ELO Forums, family business consulting, Leadership Programs at the University of Oxford, and free resources on our website. ELO impacts over 100,000 people annually, and we have held over 70 executive education level events successfully in Vancouver, Edmonton, Winnipeg, Toronto, Oxford, Shanghai, Hong Kong, and Singapore.

ELO has attracted top thought leaders and practitioners from throughout the world and continues to offer top-tier events, conferences, and learning experiences.

SPEAKERS & INTERVIEWERS



RICHARD (RICK) J. GOOSSEN

Chairman, ELO Network

MC & Host

[Biography](#)

[Website](#)



FRANCISCO BANEGAS

CEO, IDH Microfinanciera

From Vision to Venture:
Empowering Emerging Entrepreneurs to Build a Better Future

[Biography](#)

[Website](#)



JACQUELINE (JACKIE) DINSMORE

Co-Managing Partner, Caravel Law

Legal Trailblazer & Serial Entrepreneur:
Lessons on How To Grow A Business

[Biography](#)

[Website](#)



BRUNO DYCK

*Norman Frohlich Professorship in Business Sustainability,
Asper School of Business, University of Manitoba*

The Gospel of Luke:

1st Century Insights for 21st Century Business Leaders

[Biography](#)



PAUL FAST

Founder & Partner, Fast + Epp

Design Trails:

Innovation & Creativity from the Olympics to China

[Biography](#)

[Website](#)



DALE LUTZ

Co-Founder, Safe Software

All I Really Need to Know in Business I Learned in Kindergarten
at ELO Conferences

[Biography](#)



GEOFF OTTEN

*President, Otter Valley Concrete &
Vice-President, Philanthropy, Cardus*

The Callings of Business & Ministry: One or the Other?

[Biography](#)

[Website](#)



DANIEL WHITEHEAD

CEO, Sanctuary Mental Health Ministries

A Christian Perspective on Mental Health &
Building A Flourishing Culture

[Biography](#)

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5 LESSONS ON HOW TO TRANSITION A BILLION-DOLLAR FAMILY BUSINESS

By Dr. Richard (Rick) J. Goossen

Can a family transition a billion-dollar family business successfully? A great example is the Edmiston family, owners of IM Group, Birmingham, UK. I often explain to my ELO Counsel family business clients that successions can go well—but there are a number of principles that must be followed. Just as all businesses can run either well or poorly, the same is the case with family businesses.

Robert (Bob) Edmiston, Founder of IM Group, and his son and current Managing Director, Andrew Edmiston, addressed the cohort of the ELO Oxford Leadership Program at their headquarters in Birmingham, UK, on July 10th, 2024.

Who are the Edmiston family? Lord Robert Edmiston founded IM Group Ltd. The main businesses, which form part of the original IM Group, involve the importation and distribution of Japanese cars and parts in the UK. Other activities include importing various car marques into Ireland, Sweden, Finland, Denmark, and the Baltics. IM Group also has a Beijing office which, in addition to developing Group interests, operates as a consultancy to industry generally, acts as



a trading house and as a procurement office on behalf of third-party clients.

In the early 1990s, expansion saw Lord Bob buying into a publicly quoted property company called BHH, which he subsequently turned private, and is now known as IM Properties PLC. IM Group is also the majority shareholder in a finance company called The Funding Corporation.

Lord Bob is the father of his grown-up family, including Andrew and two daughters, all of whom are married; he has several grandchildren and great-grandchildren. His two daughters are not active in the business.

Lord Bob and his wife Tracie founded a charitable trust called Christian Vision that operates in a variety of countries, primarily through media, the internet, and ‘in country’ projects to spread the Christian message. In the UK, they have sponsored schools called “Grace Academy” for students aged between 11 and 18 years old. They continue to be trustees of the Grace Foundation. Lord Bob has a keen interest in politics, business and social issues.

On January 18th, 2011, Lord Bob was introduced into the House of Lords where he spent the next four and a half years. He retired from the House of Lords in July 2015 to allow him more time to focus on his charitable activities through Christian Vision.

So what is the future of IM Group and Christian Vision and what are the lessons learned regarding a successful transition?

1. Getting outside specialized advice can be an asset.

Lord Bob and Andrew brought in an external family business consultant to help with the transition process. Regardless of how large and successful a company is, it can still be useful to get a third-party

perspective and to work with someone who has travelled this path many times. Each family has only one chance to get it right.

2. A successor needs to be set up to do well.

Andrew, a qualified management accountant, has worked for IM Group since late 1992, having previously held positions outside the company in the wider motor industry. Since 1996, he held the position of Managing Director of IM Sverige (Sweden) and subsequently assumed the role of Managing Director of IM Truck, establishing a subsidiary in Zimbabwe and promoting other new business ventures. In 2000, International Motors took over Daihatsu UK and Andrew was appointed as managing director.

3. Having a long runway for a successor is helpful.

At the end of 2004, Andrew was promoted to managing director of IM Group when he commenced a two-year succession program in advance of assuming full control of the day-to-day activities of the Group towards the end of 2006. At the end of 2015, Lord Bob relinquished most of his day-to-day business responsibilities to Andrew. Lord



Bob then semi-retired in Portugal in 2016 but remains a non-executive director of IM Group and continues his charity work through Christian Vision and Grace Foundation.

4. There needs to be an alignment of values and understanding as to the purpose of the business.

Andrew is supportive of IM Group's charitable initiatives through Christian Vision (and he also has some of his own charities). IM Group's success allows it to support many worthwhile endeavours. At the end of each year, Bob and Andrew review how to distribute funds to charity and how much to retain in the company.

5. There needs to be clear communication between the different generations within a family regarding succession plans.

This is easier said than done. Too many families reflect a lack of clear-cut instruction. In the case of Lord Bob, he is a very clear communicator and the meeting we had with both him and Andrew reflected a commonality of intention.





ELO Network

Peer Advisory Groups

Get coaching from a professional business advisor, network with other Christians in the business industry, and find meaning in your leadership.

1. MEANING-DRIVEN FOUNDATION

At the core of ELO's approach is the importance of clarity and conviction of meaning for each leader that drives everything else. First, a leader needs to understand the "Why?" Next, comes the "How?" ELO reinforces the core question that every leader must continually ask: "How does what I am doing fit with my pursuit of meaning in my life?"

2. LEADERSHIP EXPERT INSIGHTS

While our ELO gatherings are live and in person, our bi-monthly Leadership Expert Sessions are delivered via videoconferencing technology. This approach has allowed us to access top thought leaders and practitioners from Europe, Asia, and throughout North America.

3. EXCLUSIVE ACCESS TO VIP NETWORK

All Peer Advisory Group Members are granted access to the VIP Receptions of the ELO Forums in Winnipeg, Vancouver, and Toronto. The VIP Receptions are over breakfast or lunch, attended by 25-50 people in each location and are comprised exclusively of speakers, sponsors, and ELO advisors.

4. NETWORKING

Members expand their relationship base not only by members in their own peer advisory group but also by connecting with members in our other ELO peer advisory groups throughout Canada.

5. TIME EFFICIENT MEETINGS

We recognize that no matter how good a program is, busy people need to manage their time effectively. As a result, we focus on high-impact and time-efficient meetings, with a clear agenda, and practical outcomes.

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THE 6 MOST COMMON QUESTIONS REGARDING THE CHALLENGES OF BUILDING CULTURE @ WORK

By Dr. Richard (Rick) J. Goossen

“What is culture?” People would likely have a range of responses to that question. How would you respond? Like many things, you know it when you experience it, but it’s hard to describe. Further, what does culture mean in a work context? How is it measured and how is it understood?

One definition, from William Vanderbloemen in his book *Culture Wins*, is as follows: “Culture is about how a team uniquely functions when it’s at its best. It’s about how you function as a team when you’re working well. It’s about knowing the habits, customs, and mannerisms that are common to your team but uncommon in

other teams. And ultimately, building an effective culture means knowing, memorializing and embedding them as cultural values the team is expected to live by” [12].

One issue that regularly arises for business leaders is how a company’s people interact with and shape corporate culture. The benefits of a cohesive and positive corporate culture are significant. Based on working with Christian business leaders across Canada, here are the six most common questions regarding the culture of their organization. Perhaps you have asked these same questions.

1. How do I safeguard my company’s culture when it is increasingly divergent from mainstream culture?

The “mainstream” culture and a Christian perspective—indeed, any faith-based culture—continue to diverge. This makes things difficult for Christian leaders who want their company to reflect their values (not that people need to share their faith).

People are shaped, of course, by the society in which they grow up. In our present environment, there is a wide array of views and perspectives among the populace from human identity, ethical codes, and environmental concerns. These issues are difficult to address in an environment that highlights vitriol, stridency, and polarization. This is a challenge for companies run by Christian business leaders. There are increasingly greater expectations for companies to adopt mainstream causes. In addition, a common approach is that faith and religion are not welcomed in the public square.

Further, there is no consensus on “truth,” but rather personal experiences become individualized truth. There seems to be less common ground and leaders can make fewer assumptions as to consistency among people’s values and expectations. There are also greater expectations of companies as an avenue to fulfill a person’s quest for meaning.

How does an organization led by Christians get the right people on board? This is a big challenge. A typical search firm may not quite understand the mentality and motivations of a Christian business leader. I have had situations where a secular search firm hires a non-Christian to be a key leader in an organization run by a Christian business leader—all the subtleties of a Christian “sub-culture” are lost upon them. In one situation, a new hire, even after an exhaustive search, lasted only one day.



So, companies can still, of course, build a team and find the right people, but it seems to take more effort to accommodate differences and build a unified team.

2. How do I source values-aligned people?

Christian leaders report that hiring people whose values align with their own and are a fit with corporate culture is a big challenge. Especially from a Christian perspective, how do you find people, especially those in senior leadership, whose values are aligned?

A company grows and the leadership team needs to keep expanding. The pool of personal contacts inevitably runs dry. It’s the same with the transition and growth of a family business—the skillset of the family members is outgrown.

The process of finding the right people may be within the purview of the in-house HR team, but it also may not be, depending on the size of the organization. Especially when it comes to finding people, knowledge and contacts in a specific industry are critical. LinkedIn may start the process with an initial source of leads—but it doesn't finish it.

One challenge is that business leaders are skilled at running their businesses but likely do not have expertise in the hiring process. It is uncommon to expect that the leader also has the skill in the distinct discipline of sourcing people. A common problem is that a leader tires of the process, wants to jump to action, maybe go with their first instinct, or falls victim to common traps like glomming onto people who interview well but perform poorly.

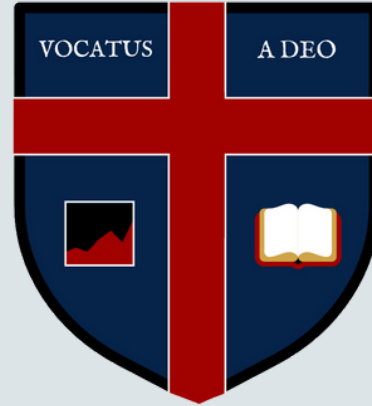
3. How do I use personality tools & other assessments?

One adage is to “hire for personality and train for skills.” This reflects the fact that you are not going to change someone's personality—it is what it is. But skills are always able to be learned and mastered. Another adage is, “People can grow, but they can't change.” As a result, with the right personality, it is then worth investing in that person. But the wrong person—well, that falls into the “life is too short” category.

One way to winnow the pool is through personality assessments. There are as many assessment tools as flavours of ice cream, and many are generally helpful. They can be a good tool to help in the hiring process to uncover certain traits. However, the evaluations made by others tend to be the most reliable predictor of future behavior, overshadowing all other factors.

[READ PART II](#)





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The Program interweaves a foundation of meaning-driven leadership with a discussion of cutting-edge issues that impact leaders, businesses, and society.

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Admission is based on the guidelines listed below. Completing an application to enrol in this course is required to ensure that participants meet the targeted criteria:

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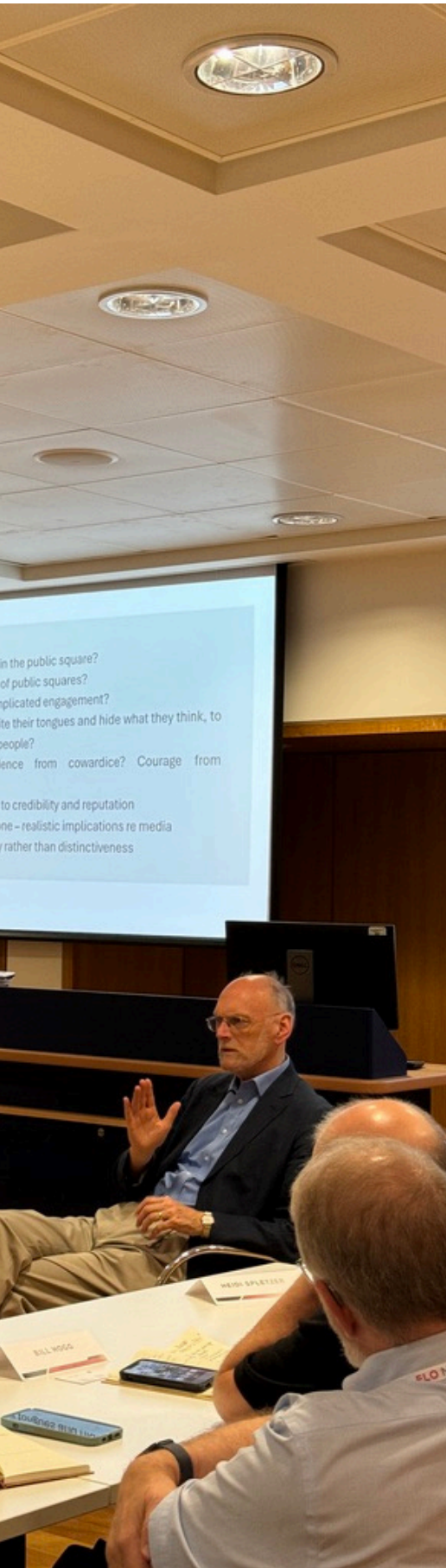
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NIGEL BIGGAR: THE WOKE ANTIDOTE & CRITICAL THINKING FOR LEADERS

By Dr. Richard (Rick) J. Goossen

Rodin. The Thinker. Thinking. It's a useful process, for people generally and leaders specifically. Why, then, is rigorous and critical thinking increasingly under assault?

Let's start with the basics. Where do people learn to think? This can be at many places and hopefully at university or college. The objective of a liberal arts education should be to help students think more clearly—to be a so-called “critical thinker.” Critical thinking involves reflection about what others are saying, about your own biases, questioning assumptions, and checking facts. Further, thinking is a useful quality for leaders and, in fact, is a precondition for effective strategic decision-making.

I did my undergraduate degree in history, and during my honours program, there was an emphasis on “historiography”—in other words, understanding how history is written. You soon learn that the issue is not whether or not people have biases, but rather what these biases are. Out of a mountain of facts, why did the historian choose to include certain facts?

We learn in historiography that historians often come up with an angle or story and then facts are selected to support the narrative. Typically, the best histories are those rollicking tales that make a good read but are often loose with the facts. Donald Creighton could even make Canada's relatively new history sound more interesting.

Traditionally, there was always an underlying notion that there is a baseline of facts, a core bedrock of indisputable things, despite one's biases.


In today's woke environment, virtually every bit of the bedrock has been disputed so that society is in a quicksand of malleable facts.


A further source of my exposure to critical thinking was at two law schools. The experience instilled in me the basic sequence: facts, issues, and analysis. This needs to be done on a dispassionate basis, with self-reflection, and in an unbiased manner. The starting point is the facts. Like history, there are source documents. A key to critical thinking is to assess the documents and evidence we are relying on to form conclusions.

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But what is the relevance of this for leaders? Better thinking will lead to better decisions. This will require independent thought, understanding how things are and not how people wish they were, standing above distracting motivations and ideologies, and keeping in mind the long-term benefits of the quest for truth.

How does this work itself out in a practical way? A good case in point is Nigel Biggar, who shared his experiences with the ELO Oxford Leadership Program cohort on July 12th. Nigel Biggar is Emeritus Regius Professor of Moral Theology at the University of Oxford and Distinguished Scholar in Residence at Pusey House, Oxford. Nigel Biggar's most recent book is *Colonialism: A Moral Reckoning* (2023); it has become an exhibit in the "culture wars."

Biggar recently aroused the anger of the woke movement by having the temerity to engage in thinking around the various, often unchallenged, claims of the woke movement.

He suggested that perhaps Cecil Rhodes was not racist—but neither was he a saint. He was also a product of the time. The “Rhodes Must Fall” contingent, bent on toppling his statue in Oxford, didn’t want to hear that, whether true or not.

Biggar highlights atrocities and misdeeds perpetrated by the British Empire, but he also indicates some positive aspects of their involvement. He suggested that perhaps a nuanced tale was in order and, among guilt-addled woke leaders, this is heresy.

Yet Biggar’s nuanced approach rings true. For example, I lived in a British colony for five years: Hong Kong. The British garrison had to work to keep people from entering illegally. Millions of People’s Republic of China (PRC) inhabitants were desperate to get into the colony—yes, that relic of colonialism. Further, the view of prosperity in Hong Kong was due to the potent combination of British law and order and Chinese entrepreneurial creativity!

Biggar highlights another case where critical thinking is useful. He cites the example in Canada of mass graves being uncovered at an Indigenous residential school site in Kamloops, BC, in 2021. This story was reported globally without much fact-checking, including sources such as the



New York Times. Now the dust has settled. A Canadian National Post article has concluded that there never was a mass grave. Yes, of course, Indigenous peoples in Canada have been treated shamefully—but this tale was not part of the narrative.

Biggar is suggesting in various instances, like the ones above, that there might be a narrative worth considering that is not consistent with the prevailing ideology. Biggar points out that the factual record often does not substantiate a particular position, the situation is far more nuanced, and ideology and emotion are poor bedfellows for factually based argumentation.

Biggar’s approach is a woke antidote. In light of the power of woke media, inconvenient facts get steamrolled. Interestingly, even in halls of higher learning, facts are trounced by emotivism. Those, like Biggar, who suggest an alternative view are then marginalized as “denialists.” Trial by social media and public ostracism is swift.

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DR. KIM TAN'S TRILLION DOLLAR QUESTION: AID OR SOCIAL IMPACT INVESTING FOR AFRICA?

By Dr. Richard (Rick) J. Goossen

Aid has been a long-term failed concept. Africa has received about US\$1 trillion in aid from 1949 to 2008. That is roughly the equivalent of six Marshall Plans. Dr. Kim Tan points out: it doesn't work.

In fact, there is evidence that aid is counterproductive to the GDP of recipient countries. Further, evidence indicates that good governance and policies help economies grow and reduce poverty whether or not countries receive aid. So what do we do if we want to help?

Dr. Kim Tan offers a solution. He spoke at the ELO Oxford Leadership Program on July 12th, 2024. His core message: social impact investing is the best option to address pressing needs, such as poverty alleviation, around the world.

Dr. Tan is Chairman of SpringHill Management, a private fund management company specializing in biotech and social venture capital investments. He has been a pioneer of social impact investing for over 20 years and is a partner of several social impact funds including Inqo Investments (South Africa), Novastar Ventures (Kenya), and Garden Impact Investment (Singapore). He is an advisor to Johnson & Johnson Impact Ventures. He is a co-founder of the Transformational Business Network and a trustee of the John Templeton Foundation, Templeton Religion Trust.

Dr. Tan was the chairman and founder of NCI Cancer Hospital (Malaysia) and is the inventor of sheep monoclonal antibodies. He developed the first rapid tests for Salmonella in chickens and atrazine pesticide in drinking water. He is a pro-chancellor of Surrey University (UK) and a Fellow of the Royal Society of Medicine (UK). He was the former Chairman of the Surrey & Hants Innovation Growth Team, a former board member of the APEC Life Science Innovation Forum, and the Saracens Rugby Club. He has a PhD in Biochemistry and three post-doctoral fellowships from the Medical Research Council (UK). He has received the Guildford Roll of Honour (2014) and the UK Beacon Award for Impact Investment (2017).



Addressing the ELO cohort, Dr. Tan discussed Social Impact Investing and how he became interested in the concept. Impact investing is rooted in biblical jubilee principles. The Old Testament describes the year of jubilee as a 50-year cycle (Leviticus 25) which includes cancellation of all debts, release of all slaves, and return of all properties bought. This allowed a fresh start for wealth creation, private ownership, and re-discovery of family and community.

What are the “Jubilee Principles” for today? According to Dr. Tan, they include the following: Love your neighbour (the “great commandment” and the “great commission”); care for the poor; freedom

to develop our full potential; human flourishing; restoration; forgiveness; mercy; stewardship of land and animals; creation care; and private ownership with community responsibilities.

Dr. Tan talks about Jesus’ “Nazareth Mandate:” “The Spirit of the Lord is upon me because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favour. Today this scripture is fulfilled in your hearing” (Luke 4:17-21).

There is a continuation of the Jubilee concept in Acts, which is practiced on a large scale (more than 5,000 people), is only possible after Pentecost with the advent of the Holy Spirit, promotes the discovery of family and a sense of ‘belonging,’ allows for shared meals, had daily distribution of food, and encourages voluntary contributions (i.e., Barnabas, Ananias & Sapphira). What was the outcome of this approach? “There were no poor among them” (Acts 4).

Dr. Tan sees a modern manifestation of jubilee concepts as “Impact Investing.” How is it defined? Dr. Tan defines it as investments that are intended to create direct positive social and/or environmental impact in addition to financial return. There is intentionality in terms of designing businesses to tackle social issues instead of just using charity.

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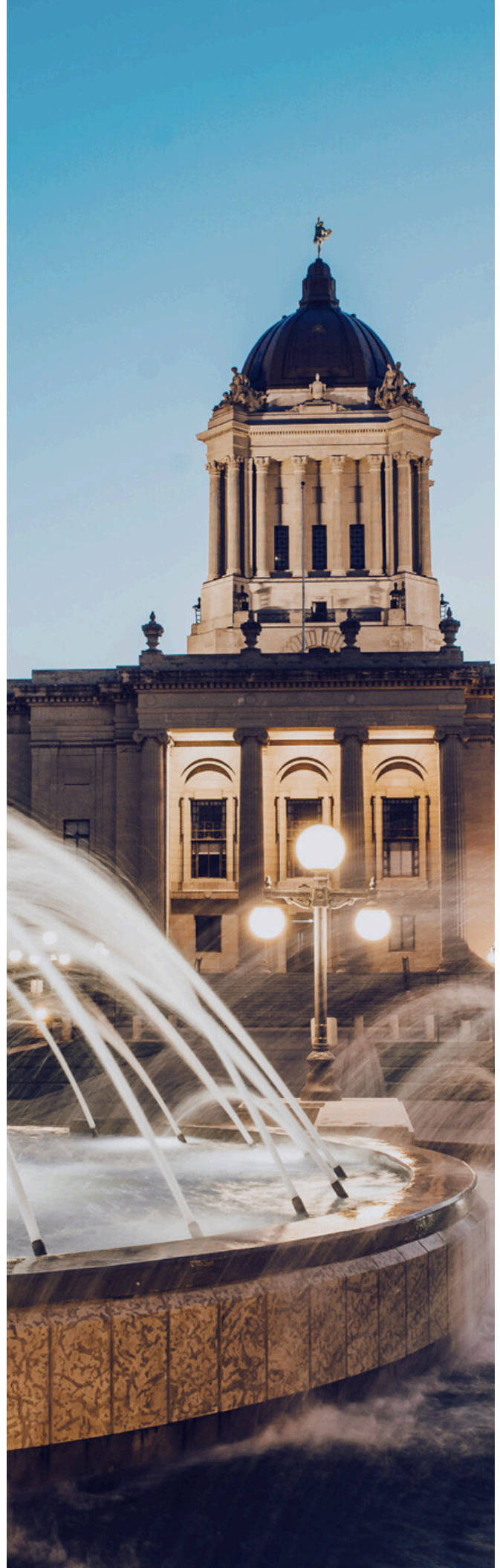


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He describes three classes of investments. At the base level, there are Ethical Investments which “Do No Harm.” Next, there are Environmental Sustainability and Governance (ESG) Investments which “Do Less Harm.” Lastly, and at the highest level are Social Impact Investments which “Intentionally Do Good.”

Dr. Tan’s focus has been on social impact projects. He has experienced the frustrations of simply giving aid. He shared his passion for social impact investing with us. He has a long track record of social impact projects. One notable example is the Kuzuko Game Reserve, a 5200-hectare Spekboom Reforestation, Jubilee, and Social Justice initiative. Another example is the Agape Prison contact centre, Changi Prison, Singapore.

In short, Dr. Tan’s message to the ELO Oxford Leadership Program cohort was to provide a great challenge to believers to be jubilee-inspired and be more generous. Further, he invites us to proactively consider more effective ways to pursue jubilee-inspired objectives to eradicate poverty through social impact investing.





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FRANKENSTEIN REVISITED: CAN A ROBOT BE MORAL & WILL THE CREATED HUNT THE CREATOR?

By Dr. Richard (Rick) J. Goossen

Mary Shelley's Frankenstein of 1818 is one of English literature's most compelling horror stories. It is the tale of Dr. Frankenstein's obsession with the creation of life and his subsequent abandonment of his creation. His creation, the monster, then hunts the creator. Does this prescient novel have any relevance to the rise of moral machines, AI, and robots? Is this Frankenstein's equation revisited?

Rise of the Moral Machine[:] Exploring Virtue Through A Robot's Eyes by Nigel Crook, Professor of AI and Robots, Oxford Brookes University, presents a unique scientific and Christian theological perspective on morality and machines. A key question: are machines moral agents in their own right and what are the implications for society?

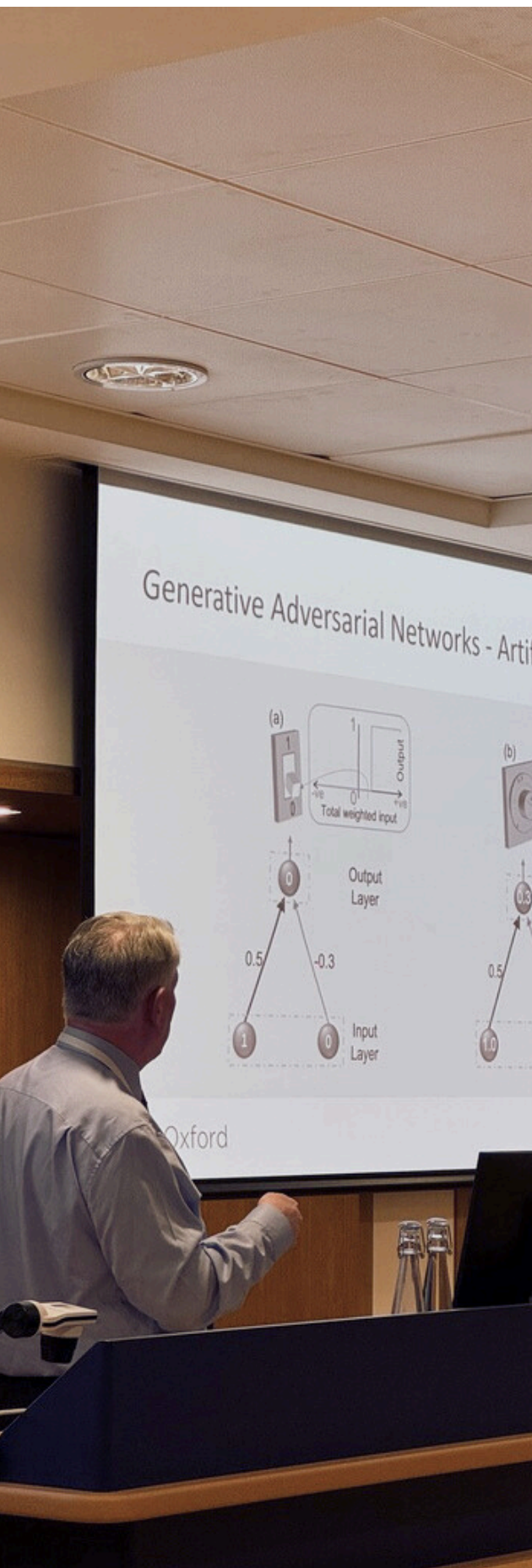
Crook argues that "there is an inevitability to the pursuit of evermore humanlike AI products that I believe is pushing us firmly towards the creation of moral machines" [24]. The inevitability of the development of moral capacity in machines is due to three factors: increasing robot autonomy, the increasing integration of robots in society, and the increasing human likeness of robots [69].

That begs the question of what or whose morals? Of the many moral theories (or ethical reasoning systems) Crooks reviews consequentialism (utilitarianism), deontology, and virtue ethics. There are two ways to teach robots right from wrong. The "top-down approach" is a process of explicitly defining and encoding moral knowledge directly into the machine [80]. A "bottom-up approach" is to enable the robot to develop its moral capacity through a process of gradual adaptation, deploying machine learning technologies [84]. Crook concludes machines are still a long way off from achieving human-level moral capabilities [92].

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In relation to “moral agency,” what is a Christian perspective? Crook highlights four principles. First, “moral living is only achievable with the realm of the Kingdom of God. Second, the inner life of the individual is the source of all moral behaviour. Third, God’s law defines the quality of moral life which is to be found in His Kingdom. Fourth, the focus of this moral life is the individual’s relationship first with God and then with others” [26-7].

Crook explains that for robots to develop human-level moral capabilities, they would need to mirror the essential features of human moral agency that facilitate the development of moral competence [117]. Crook leverages the work of Dallas Willard, a Christian philosopher, who provides a clearly defined functional description of the essential elements of the human self that facilitate human character [118]: choice (heart, will, spirit), thought (concepts, reasoning, judgments, images), feeling (emotions, sensations), the body (center of action and interaction with material world), the social context (interpersonal relationships) and the soul (which integrates all the other parts) [119].

This begets more questions. For example, what is “the soul?” Crook suggests that “the soul in a human being is very similar to an operating system in this respect: it integrates all of the different dimensions of the self” [124]. Another question: If a machine is to have some moral capacity, which is part of being human, then to what extent is the machine human or human-like? A related question, of course, is to then ponder what it means to be human or a person.

Crook explains that “from a theological perspective, each human is a unique person, an individual singularity emerging from a combined biological and spiritual reality” [199]. How? Genesis 2:7 records that God “breathed into his [Adam’s] nostrils the breath of life, and the man became a living being.” Crook argues that this is an important theological point because it allows people to rise above their natural instincts and be moral agents [203].

There is a difference with respect to machines. While machines may be developed that exceed human capacity related to cognitive abilities “the occurrence of the technical singularity that is feared, and the associated moral

What about the notion of “consciousness?” This sets human beings apart—they can reflect on their actions. Crook argues that machines are very different: “Computation is a poor analogy for thinking” [210]. Further, “conscious awareness seems to be fundamental to what it means to have a thought. Computation, on the other hand, does not require any format of consciousness, not even simulated consciousness” [210].

From a theological perspective, Crook argues that “machines do not have the ability for conscious thought or free will as humans experience it, and so are unable to meet two of the inner life focussed criteria for moral agency” which are to “possess an ensuring, conscious, inner life” and “possess (libertarian) free will [212]. The capacity to reflect, though implies a capacity for conscious deliberation, which we have already ruled out for machines” [213].

Crook concludes that there is a need for some robots to possess a degree of moral competence, especially those robots that engage in social interactions with people [225]. Yet, “robots will always fall short of the capacity for human-level moral agency, no matter how hyper-real they are as simulations of humans” [225].

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Crook concludes that “we will be working towards a future in which humans and machines can collaborate where machines can know and respect the moral boundaries of our societies, and can actively seek the genuine good and well being of humankind and all of God’s creation” [225].

Overall, Crook deals with important issues from both scientific and theological perspectives—this is not a voice commonly heard as the development of AI and robots seems to outstrip the ability to establish moral underpinnings or regulatory parameters.

What are the implications of machines without morals? Dr. Frankenstein’s monster explains in his own words: “Hateful day when I received life!’ I exclaimed in agony. ‘Cursed creator! Why did you form a monster so hideous that even you turned from me in disgust? ...Satan had his companions, fellow-devils, to admire and encourage him; but I am solitary and detested!’” [122] Are these the words of a future robot without a moral compass?

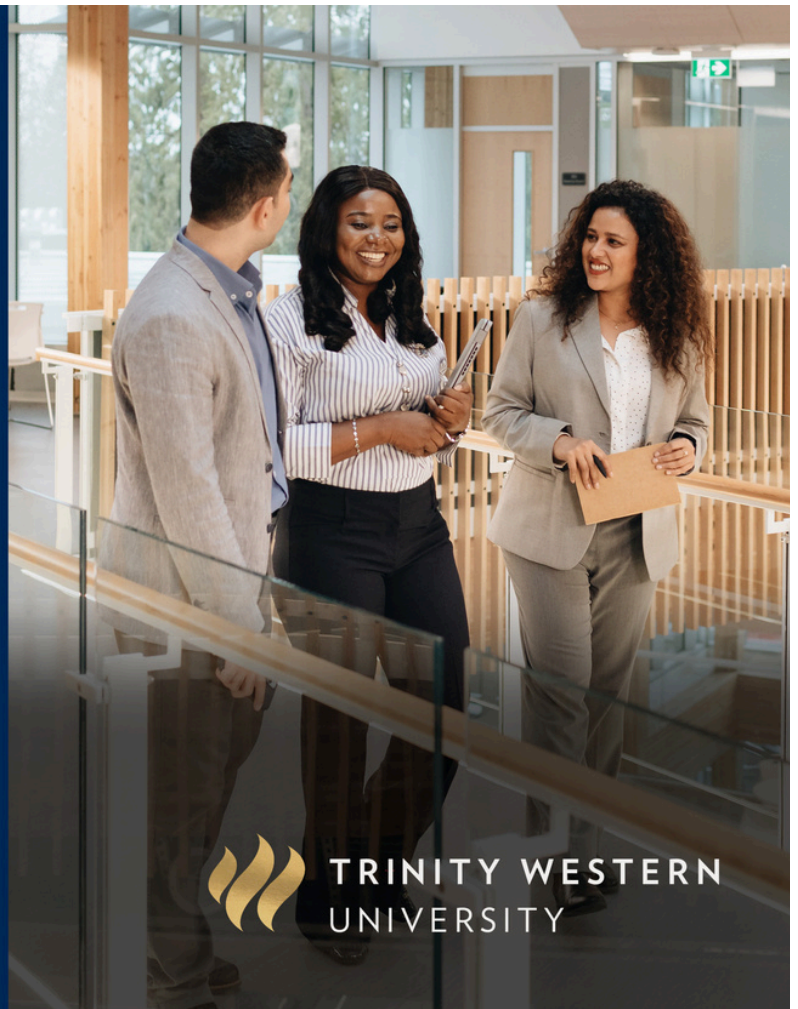
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