IV

BRIDGES AND BARRIERS TO CHANGE

Thinking is easy; acting is difficult;
putting one's thoughts into action,
the most difficult thing in the world.
-- Goethe

The windows of the stately conference room revealed the sunny crispness of an autumn day which magnified the majesty of the wooded vista surrounding the Maryknoll campus. But the attention of the twenty-seven theologians, missiologists, and seminary deans and presidents gathered there was focused inward. They had already spent more than three hours that afternoon discussing a set of papers that, in revised form, would be published as the Spring, 1990 issue of *Theological Education* titled, "Fundamental Issues in Globalization." A seminary president rose to speak. He began by thanking the authors and other discussants for their careful and thoughtful analysis. He appreciatively noted how the papers and comments clarified and extended the increasingly nuanced understandings that were emerging of the pedagogical and theological issues at stake in the globalization of theological education. "But," he continued:

> I'm at a slightly different place. Where I really need help is with how to translate all this into the praxis of my institution; how to embody it within our program and core commitments. What do we know about this?
>
> *Silence.*[1]

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[1]David A. Roozen, "Editorial Introduction." *Theological Education* XXVII (Spring 1991), p 5.

The group meeting at Maryknoll was not directly related to the PIP/GTE. But the meeting was part of the building conversation about the globalization of theological education out of which the pilot project was launched and of which the pilot project was beneficiary--beneficiary both of emerging scholarly insights and theological commitments, and of the silence of deeply felt, but yet to be answered questions. As if in direct anticipation of the seminary president's questions at Maryknoll, one of the stated goals of the PIP/GTE's initial 1988 proposal was, "the identification of bridges and barriers to the institutional change necessary to make a global perspective integral to theological education."

How different the response to the president's question would have been if he had been present several years later as another group of theological educators convened to discuss the globalization of theological education. No hesitancy here as the twelve PIP/GTE school coordinators came together to reflect on their schools' experience in the project. Well aware of the project's interest in understanding the "how" (as well as the "what" and "why") of their five-year change process, each participant in that San Francisco hotel conference room had a ready and informed opinion about what had helped and what had hindered his or her institution's efforts to embody global perspectives in its program and core commitments. Building on the PIP/GTE participants' insights, *the purpose of this chapter is to present a systematic statement of the project's learnings about the bridges and barriers to institutional change--i.e., about Goethe's greater challenge of "putting one's thoughts into action."*

Since neither the study of organizations nor organizational change is the natural home of most theological educators, our discussion of bridges and barriers to change is presented within the development of a broader perspective for viewing seminaries as organizations.[2] In setting forth this broader perspective, we move through three increasingly focused sections. The first sets forth a general framework for viewing the varied dimensions that intertwine in the messy wholeness of any institution. The second turns to a consideration of the unique characteristics of seminaries as a sub-type of organizations, and the third to the unique implications of "globalization" as the intent of a planned change effort. At various points within each of these sections we include topically relevant summations of PIP/GTE-generated learnings about bridges and barriers to change. Following these three sections we gather together the scattered PIP/GTE insights into a single comprehensive

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[2]For an earlier and less PIP/GTE-specific version of this perspective see, David A. Roozen, "Institutional Change and the Globalization of Theological Education." Pp 300-335 in Evans, Evans and Roozen (eds.), *The Globalization of Theological Education.*

list and provide a summary discussion of where and why the project was most effective as a catalyst of change. We conclude by reflecting on what we would do differently if we were to do the project again and on the financial implications of creating the kind of institutional change necessary for the globalization of theological education.

A. Framing Organizational Change

Organizations are complex phenomena, and although there is a general void of literature on seminaries as organizations, there is a rich "secular" literature and a growing body of parish-oriented literature that offer a variety of conceptual frameworks for disentangling the major dimensions of organizational life and institutional change.[3] In working with religious leaders on the subject of organizational change, we have found the perspective of Bolman and Deal's, *Reframing Organizations: Artistry, Choice and Leadership* extremely helpful. We therefore use it as our primary point of departure in the this chapter. *Reframing Organizations* is particularly helpful for present purposes for three reasons. First, it is generally inclusive of the diverse perspectives on organizations found in the scholarly literature, suggesting four angles of vision, or "frames," for viewing organizational dynamics: the *structural* frame, the *human resource* frame, the *political* frame, and the *symbolic* frame. To these four we add a fifth, the *environmental*

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[3]Four excellent overviews of organizational theory include, in the order we would recommend them to theological educators: Lee G. Bolman and Terrence E. Deal, *Reframing Organizations: Artistry, Choice and Leadership* (San Francisco: Jossey-Bass Publishers, 1991); Gareth Morgan, *Images of Organization* (Newbury Park, CA: Sage Publications, 1986); Richard H. Hall, *Organizations: Structures, Processes & Outcomes*, Fifth Edition (Englewood Cliffs, NJ: Prentice Hall, 1991); and Charles Perrow, *Complex Organizations: A Critical Essay*, Third Edition, New York: McGraw-Hill, 1986). For recent organizational perspectives on congregations see, for example: Jackson W. Carroll, Carl S. Dudley and William McKinney (eds.), *Handbook for Congregational Studies* (Nashville: Abingdon Press, 1986); Carl S. Dudley, Jackson W. Carroll and James P. Wind (eds.), *Carriers of Faith: Lessons from Congregational Studies* (Louisville: Westminster/John Knox Press, 1991); Joseph C. Hough and Barbara G. Wheeler (eds.), *Beyond Clericalism: The Congregation as a Focus for Theological Education* (Atlanta: Scholars Press, 1989), and James P. Wind and James W. Lewis, *American Congregations, Volume 2: New Perspectives in the Study of Congregations* (Chicago: The University of Chicago Press, 1994).

frame.[4] Second, Bolman and Deal's application of "frames" is more hermeneutical than mechanical, and their strong advocacy of a conceptual pluralism resonates with the pedagogical and theological challenges confronted during the PIP/GTE. Third, *Reframing Organizations* is written for organizational leaders interested in change. As Bolman and Deal note, frames are:

> Both windows on the world and lenses that bring the world into focus. Frames filter out some things while allowing others to pass through easily. Frames help us to order experience, and decide what action to take. Every manager, consultant or policy maker uses a personal frame or image of organizations to get information, make judgments, and determine how best to get things done. The more artistic among them are able to frame and reframe experience, sorting through the tangled underbrush to find solutions to problems....
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> Frames are also tools for action, and every tool has its strengths and limitations. With the wrong tool, it may be impossible to finish a job, while the right tool can make it easy. One or two tools may suffice for very simple jobs but not for more complex ones. Managers who master the hammer and expect all problems to be nails will find organizational

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[4]For a direct application of "conceptual pluralism" to the study of religious organizations, see Jackson W. Carroll, Carl S. Dudley and William McKinney, (eds.), *Handbook for Congregational Studies*. The *Handbook* presents a variety of tools for understanding four dimensions of a congregation's life: Identity, Social Context, Process, and Program. Although there is considerable overlap and continuity between Bolman and Deal's "frames" and the *Handbook*'s dimensions, we prefer the former for present purposes for several reasons, including: (1) congregations and seminaries tend to have different basic forms partially captured in the distinction between voluntary organizations (congregations) and professional bureaucracies (seminaries); (2) Bolman and Deal are more explicitly oriented to organizational change; (3) our longstanding sense that, intentions notwithstanding, "people" tend to get lost when looking through the *Handbook*'s lenses--to which we find Bolman and Deal's "human resource" frame a helpful corrective; and (4) Bolman and Deal more explicitly tie their frames to organizational theory and, perhaps as a consequence, give greater attention both to the interaction between frames and to "when" certain frames are more salient than others. We remain mystified, however, by Bolman and Deal's general--although not total--lack of attention to an organization's broader "social context." Not only is a consideration of "social context" a major topic in organizational theory, but it strikes us as an absolute necessity within current organizational practice. We therefore add it as a fifth frame.

life confusing and frustrating.[5]

A major implication of the latter point is that while each of the frames describes a set of phenomena that are present in any organization, each frame is likely to be more salient and illuminating and therefore a more helpful point of entry for facilitating change in different situations. Bolman and Deal note, for example, that structural interventions work best when goals are clear, but the political frame is more illuminating when there is goal conflict. Nevertheless, because of the systemic interdependence of the phenomenon which the different frames illuminate, it is also the case that a significant change "anywhere" in the system will have implications within each of the frames. For example, new goals not only typically require a redefinition of roles and relationships (structural), but also typically require the development of new skills (human resources), new symbolization, and arenas for the negotiation of the inevitable conflicts that change generates (political).

1. The Structural Frame

Perspective: The structural frame focuses attention on the rational and often mechanistic dynamics of organizational goals, technology and program, division of labor (i.e., roles), and coordinating mechanisms (i.e., communication and authority). The structural perspective has a bias toward assuming that:

- Organizations exist to accomplish established goals;
- Organizations work most effectively when external influences and personal preferences are constrained by rationality;
- Specialization brings greater individual expertise into the organization and this leads to enhanced performance;
- Coordination and control of differentiated roles are essential to effectiveness.[6]

Within this set of assumptions organizational change is seen as primarily a matter of establishing new goals, choosing or creating the appropriate technology/program, and adjusting roles and their coordination. That is, organizational change is seen as primarily a matter of "restructuring." But the frame's assumptions also caution that "restructuring" will be problematic when:

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[5]*Reframing Organizations*, p 11.

[6]*Reframing Organizations*, p 48.

(1) goals are unclear; (2) programmatic dynamics are not well understood; (3) diversity spills over into conflict; and (4) the locus of authority is ambiguous.

From the structural perspective most institutions of higher education are what Bolman and Deal, borrowing from Mintzberg, call "professional bureaucracies." Professional bureaucracies are relatively "flat" in the sense of having a very large production sector (i.e., faculty) relative to other sectors (primarily strategic and support administration), with few organizational layers between professors and strategic administrators.

Decision making in professional bureaucracies tends to be decentralized, with a great deal of responsibility residing within the functional groupings of the program sector (e.g., departments). Accordingly, overall organizational coordination and control tend to be more lateral--meetings, task forces, cross-departmental committees, etc.--than vertical. Additionally, one of the primary control mechanisms for most professional bureaucracies resides "outside" the organization and "inside" of the professional guilds through which, in our case, faculty receive their primary "professional" training and enculturation.

From the structural perspective, professional bureaucracies are intended to insulate their key players (again in our case, professors) from formal interference, allowing them to concentrate on using their expertise. While such insulation has obvious benefits, it comes with some costs in regard to coordination and quality control, particularly in tenured systems in which tenured professors are largely immune to formal sanctions. The departmental structure of most educational, professional bureaucracies further complicates concerns with overall organizational coordination and control, perhaps most evident in the almost stereotypical tension between administrators (tending toward more unified missions, more centralized structures, and more formalized, vertical control) and professors (tending toward a protection of their divisional interests and related lateral means of coordination). The autonomy of professionals (reinforced by a strong external orientation to their professional guilds), and the decentralized structure within which they are embedded are major contributing factors in the often-noted stubborn resistance of professional bureaucracies to systemic changes. The two factors also contribute to the goal diffuseness found in many seminaries, which in turn further complicates rational movement toward systemic changes.

PIP/GTE Insights Into Bridges and Barriers to Change: The design of the PIP/GTE incorporated at least six major dynamics that draw their inspiration from the structural frame. They include: (1) a school's project immersion teams were to include persons who represented a wide spectrum of "locations"--faculty, administration, trustees, students, and external constituents--within the decision-making structure of most seminaries; (2) the project mandated that

each school engage in an assessment, goal setting, and planning process; (3) the project mandated that the source of initiative for a school's planning process be a new structural unit (the project steering committee) whose chair would also serve as the school's overall project coordinator; (4) the project's international immersions modelled a specific programmatic technology that each school needed to try for itself through design and implementation of a local immersion late in the project; (5) the project provided faculty with seed money for research related to globalization both to affirm research as important and to influence the academic guilds' research agendas; and (6) a national staff consultant was to provide coordination and control between national staff interventions and individual school initiatives. We comment on each, in turn.

Impacting Segmented Decision-Making Structures: The PIP/GTE's international immersions were, unquestionably, the foundational component of the project's change process. Relatedly, they were intended to serve a variety of catalytic purposes and therefore (a) they will figure in our discussion of bridges and barriers to change within each organizational frame, and (b) the immersions' efficacy in meeting one purpose is systemically linked to its efficacy in meeting other purposes. One of the immersions' primary purposes was to convert individual participants to the *critical* value of globalization for theological education in North America or to deepen existing commitment. As we elaborate in our discussion of the symbolic frame, this is something the immersions did exceedingly well. Assuming this, our immediate concern with the dynamics of the structural frame led us to ask how important it was for this heightened commitment to be present across a wide spectrum of structural locations within a seminary's typically segmented decision-making structure. That it was important is, perhaps, intuitively unsurprising. As one trustee put it: "The participants in the immersions came back with much energy, and this energy is now in those strategic places to collectively effect institutional change." Or as another participant noted:

> While our involvement in the project has enabled some to become involved at levels not otherwise possible, probably the main contribution has not been simply exposure to other places and issues, but COMMON exposure of a variety of people--faculty, staff, students--going to the same places together and thereby bringing back to the seminary community a common awareness and concern.

So while not surprising, the broad-based perspective of observing twelve schools over a five-year period allows us to add considerable nuance to the general point.

First, and focusing particularly on the interrelationship of faculty, administration, and trustees, it is clear that not every segment has to be pro-actively positive for movement toward change; but no single segment can be actively resistant. During the first several years of the project, for example, there were two schools at which the dean and/or president were somewhat resistant to or coopted faculty initiatives related to the project; although there was energetic discussion among some faculty at both schools, there was no evidence of movement toward systemic change. By the end of the project both schools had new deans (each of whom had been on project immersions and active members of their school's project steering committee); one school was searching to fill a presidential vacancy; and the other school had a new president supportive of the faculty's globalization efforts--but not pro-active--and whose openness to globalization was, according to several trustees, an important factor in his selection as president. And, by the conclusion of the project both schools had quickly moved to initiate several structural changes (e.g., new faculty appointments and/or curriculum changes) and had several others pending.

Two other schools entered the PIP/GTE with some tension between faculty and administration over involvement in the project; but in these cases it was faculty resistance to administrative initiative. In both cases there was little movement toward change during the first few years of the project. This lack of movement continued throughout the project in one of these schools. This was also one of the few schools in the project in which there was no change in either the deanship or the presidency during the project. By the end of the project the other school had added a globalization requirement to its M.Div curriculum and institutionalized a variety of new local urban and international institutional partnerships. It also had a new president and a new dean, the dean again being a former faculty immersion participant and an active member of the school's PIP/GTE steering committee. We should also note, based on our experience with the PIP/GTE schools, that in several instances the resistance of faculty to administrative enthusiasm about globalization or vise versa had relatively little to do with globalization per se. Rather, the resistance was often generated by other institutional issues that created a general ethos of noncooperation that carried over to the globalization project.

Second, and again focusing particularly on the interrelationship of faculty, administration, and trustees, it is clear in the experience of the PIP/GTE schools that in a situation of openness, tolerance, or permission-giving across structural segments, the initiative for change can come from any segment. In at least three of the project schools, for example, change efforts related to globalization were clearly faculty driven; in at least three others change efforts were clearly administratively driven; and in one of the latter cases it is clear that the "administrative driver" was a new president chosen by the board of trustees

because of, among other things, his interest in promoting a globalization agenda.

Choosing a pro-active president represents the most direct source of trustee initiative related to globalization evident in the project. More indirectly, a majority of trustees who participated in project immersions, especially those frequently "on-campus" (e.g., board and committee chairs) became enthusiastic conversation partners for deans and, especially, presidents, and less occasionally faculty. Beyond this, the major role of trustees was as the ultimate permission-givers--i.e., as the final source of approval for major change proposals. But the loose connection trustees often have to their schools and trustee turnover can be barriers to targeting trustees as facilitators of change, as is evident in the following responses to project questionnaires from trustees at three different project schools:

> My response to these questions is not to the questions themselves, but to my own question of how I as a Trustee of the Seminary can be involved in effecting the kinds of change you ask about. In other words, my answer, from my own resources, is "I don't know." One would think (at least I do) that serving as chair of the board's Committee on Educational Policy and Program would position me to know and to be active in the issues. Unfortunately, it has not.

> At this point I am too out of touch to answer.

> I really can't answer. I have been out of touch because I am no longer a board member.

Students can be another significant segment in seminary decision-making structures. Students did not, however, have an active, collective role in the PIP/GTE change process. There was typically a student member on each school's international immersion teams; many of the schools' local immersion participants were predominantly students; there was often a student representative on a school's project steering committee; and the project did provide seed-money for student involvement in extra-curricular activities related to globalization--which at all schools was enthusiastic and at several schools was extensive. But while one could find examples of strong student support for globalization at almost every school (e.g., the M.Div graduating class gift, noted in Chapter II, establishing a globalization scholarship fund), this did not coalesce into a prominent, collective, pro-active student voice. Perhaps more important in terms of the dynamics of change, there was not any significant student resistance to a school's globalization initiatives on any of the project campuses. To what extent this represented a pervasive endorsement of these initiatives, or some level of indifference related to the fact that most of the

formal curriculum changes did not directly affect already enrolled students, is difficult to tell.

Faculty, administrators, trustees, and students are not, however, the only form of decisional segmentation in institutions of higher education. As our introduction to the structural frame reminds us, faculty are segmented into departments (typically the larger the faculty the more numerous the departments), and most seminaries, including the PIP/GTE schools, offer multiple degrees and/or programs with each degree/program typically having an administrative director. Additionally, most seminaries have multiple administrative units (e.g., dean of students, director of development), many have special study centers, and one of the project schools had several different campuses. All of this is to say that the extent of organizational complexity, and therefore the diffuseness of a school's decision-making structures, can and in the case of the PIP/GTE did vary widely. Relatedly, there is strong evidence that the degree of organizational complexity affected both the kind of change realized in the project and the extent to which the change permeated the entire institution. In general this differential was supportive of a classical proposition in organizational theory. Specifically, complex organizations tend to change through incremental innovations segmented into various, and often very specialized, functional units which mitigates against organizational-wide transformation--at least in the short-term. In contrast, less complex organizations tend to resist "small" innovations, but if change does occur, the relatively tight integration of the organization's structure is conducive to pervasive transformation. In the PIP/GTE this general tendency was further exacerbated by the "fixed" number of slots any given school had for their three international project immersions--i.e., the smaller schools could immerse a greater proportion of their faculty and key administrators than larger schools.

The two Lutheran schools in the PIP/GTE provide a clear example of this combined effect. LSTC has a significantly larger faculty than does Wartburg, and a much more complex programmatic and administrative structure. Both schools nevertheless entered the project with the enthusiastic, pro-active support of their presidents, academic deans, and at least several faculty. By the end of the project Wartburg had, among other globalization-related initiatives, voted to radically restructure its entire M.Div curriculum. In contrast, LSTC, again among other globalization related initiatives, had "only" added a cross-cultural experience requirement to its M.Div. But it also co-created, in partnership with CTU and McCormick, the Chicago World Mission Center, the latter being responsible for a new D.Min track in cross-cultural ministries. It is difficult to say which of these two schools initiated the most change. It is clear, however, that they changed differently and that it is easier for a smaller school to create a more singular ethos. Similar contrasts in the effect of organizational complexity on change can be seen in the project's two Roman

Catholic schools--the larger and more complex CTU and smaller, less complex Weston; and between two of the project's evangelical schools--the large and very programmatically complex Gordon-Conwell and the smaller, less complex Denver. To the extent the project produced any surprises related to existing theoretical perspectives on the relationship between size/complexity and institutional change it was that the project was able to so consistently and effectively overcome the general tendency of small and more tightly integrated schools to resist any kind of change.

Assessment, Goal Setting and Planning: The PIP/GTE mandated that each school engage in an assessment, goal setting, and planning process. The assessment was to include strategic reflection on a school's bridges and barriers to change as background to goal definition and program planning. An initial assessment/goal/planning statement was to be contained in a school's first annual project report, with this statement being revisited, revised, and ideally more refined at the time of each succeeding annual report. While we (and we suspect, most of the schools) would be hesitant to put forth any of these statements as ideal models of an assessment and planning document, there is universal agreement among the individual school project coordinators and the national staff that the effort was an important, positive dynamic in the project for four reasons in particular. First, it helped keep the steering committees focused on the project's commitment to embodied change. Second, it encouraged strategically grounded reflection (and related realism) as a part of the planning process. Third, it provided a concrete point of conversation between a school and its project consultant. Fourth, it provided a regularized cycle of experience, reflection, and planning and relatedly, a regularized cycle of accountability. The importance of accountability is often undervalued as a pull toward change. Nevertheless, the following observation from a project participant was not atypical:

> Involvement in the PIP/GTE forced our school to act on its desire for globalization. Money was provided and results had to be shown. It provided both opportunity and the discipline to enact a program in globalization.

The "less-than-ideal" nature of the schools' assessment and planning statements, at least from a formal, organizational planning perspective and particularly in the first couple of years of the project, appears related to two primary factors, both involving a miscalculation by the project designers (the three authors of this report included). First, we overestimated the internal experience and expertise that most seminaries have for such formalized

approaches to planning, and we underestimated the external assistance a school would need to fulfil our expectations. These miscalculations were exacerbated by the relative inattention that the national staff gave to training project consultants in planned-change skills. As elaborated in Chapter III the consultants functioned relatively well as interpreters, mediators, and points of accountability between their respective schools and the national project directors and functioned very well in their "resourcing" roles at the general level of encouragement and review. However, neither their time allocation nor, in many cases, their expertise were adequate for highly focused and intensive consultation on planning issues or specialized programmatic issues.

Second, the "less-than-ideal" nature of the school's assessment and planning statements appears related to the project designers ignoring in practice their theoretical understanding that change is an extended process that typically moves through different stages--the first of these being building commitment for change by focusing and building systemic ownership of the problem rather than detailed planning. From the latter perspective it seems perfectly appropriate that the schools' initial statements read more like agendas supported by generalized assessments, than detailed, goal-oriented plans. Such a perspective also correlates well with the fact that planning in most schools did get more focused and detailed as the project progressed and was often very thorough in regard to specific program initiatives (e.g., the school's local immersions). But our reading of the project experience suggests at least one contrary twist regarding the use of formal planning approaches in theological schools. Specifically, in many if not most instances schools voted to implement new programs or requirements without having worked out the details. And, since most of these major decisions came in the last year of the project, only time will reveal the effects of putting faith before planning--especially if it is true, as a currently popular political adage puts it, "the devil is in the details."

Locating New Initiatives in New Structural Units: The project mandated that the source of initiative for a school's planning process, as well as coordination of the school's general project involvement, be a new structural unit (the project steering committee) whose chair would also serve as the school's overall project coordinator. As already noted, while the international immersions were intended as the major external driver of change in the project, a school's project steering committee was intended as the primary internal driver of change. It is not surprising, therefore, that this proved to be the case. The more energized, organized, and effective a school's steering committee in general and its chair in particular, the more change a school realized during the project. To some extent this was because steering committees tended to mirror and be beneficiaries of their schools' general enthusiasm, skills, and other

predispositions toward change (or victims of their school's lack thereof). But it was more the case that the most effective steering committees (and particularly their chairs) contributed their own positive dynamic--one that focused, initiated, and facilitated their schools' change efforts and adapted the overall project design to their particular school with great thoroughness and skill.

The fact that the steering committees were "independent" structural units contributed three positives to the effectiveness of well-functioning committees. First, their independence provided a clear and visible locus of responsibility for the project. Second, it provided the committee a focused task, undistracted by other agendas--at least in terms of the committee's internal work. Third, it permitted the strategic selection of committee members.

But the steering committees' structural independence also provided two potential barriers to change. First, it placed enormous responsibility on the committee in general, and the committee's chair (i.e., the school's project coordinator) in particular. When the committee and its chair functioned well, it was one of the most important project bridges for change. When it did not work well, it was difficult for another committee or individual within the seminary to pick up the slack. In those cases in which the committee and/or its chair did not function well there seemed to be one or more of several contributing causes, including: (a) most frequently, the project coordinator's lack of time, and therefore attention, to the committee's work--e.g., relatively few meetings were held, relatively little fore- or after-though were given to meeting agendas, relatively little conversation/advocacy/politicking with non-committee members, etc; (b) in at least two cases deans and/or presidents coopted at least some of the committee's responsibilities causing ambiguity, if not outright confusion, about what and how much initiative the committee could take; and (c) in at least two cases there were pre-existing tensions between the project coordinator and a significant portion of his or her faculty colleagues.

The second potential liability of a steering committee's "independence" was that whenever one of its initiatives had direct implications for changing existing seminary policy or programs, a linkage needed to be established to the seminary's regular decision-making structure. The pro-active participation of a school's dean or president as a member of the steering committee greatly facilitated such change, as did having a project coordinator who was skillful at working his or her school's political process.

New Technology: From the perspective of the structural frame an organization's "technology" is the means of adding value to a company's product. Given such a definition, a seminary's primary technology is, arguably, its pedagogy. As discussed in Chapter II, the PIP/GTE did not fully resolve the

issue of a globalization-appropriate pedagogy. Nevertheless, the project did provide strong hints that any such pedagogy would have to be, as one participant put it, "a critically reflective, experientially/contextually grounded method ***in*** ministry." Implicit in this statement is that it would have to be multi-disciplinary, including a healthy dose of social analysis and empathetic entering of another's experience (as well as critical reflection on one's own experience). As would be expected, the PIP/GTE's international immersions modelled one approach to such a pedagogy. More importantly, the project schools' appreciation for the power of the immersion approach, at least as an initial encounter with globalization, is evidenced in the fact that by the end of the project ten of the twelve schools had an experiential, cross-cultural immersion-type requirement for their M.Div students. Experiencing an alternative pedagogical model, therefore, appears to have been a strong bridge for change.

But more than just experiencing such an alternative model, the PIP/GTE schools were also required, as a condition of their participation in the project, to design and implement an immersion for themselves--a "local" (i.e., North American) version of the project's international immersions. Beyond the perhaps obvious benefit toward change of having to actually "practice" an alternative pedagogy, the requirement of a local immersion provided four additional positive inducements toward permanently changing the way project schools teach. First, it required the project schools to concretely conceptualize and articulate their understanding of the connection between globalization and North American contexts, or as many participants put it, "the global among us." This connection was most effectively made in the areas of engaging cross-cultural differences and economic disparity, and to a slightly lessor extent, interdependence within a North American context. The extent to which connections were made with issues of international interdependence varied.

Second, the local immersions provided a model for engaging many of the critical issues and experiences related to globalization. This model was generally less expensive than international travel, and some of its features could be built into regularly scheduled campus courses, especially for seminaries located in an urban environment. Third, and related to the latter point, the local immersions provided a foundation for establishing ongoing local partnerships of mutual exchange, including the seminary's openness to be accountable to the voice, if not direct service needs, of local immersion hosts. Fourth, and a subject we will return to in our discussion of succeeding frames, the local immersion provided for a fourth "wave" of immersion experience for a seminary's faculty, administration, students, and trustees.

Project immersions were not, however, the only technological resource that proved to be a notable bridge to the change realized during the PIP/GTE. As noted in Chapter II, all of the PIP/GTE schools entered the project with a

variety of globalization-related people and programmatic resources, and all were able to afford the required cash contribution. Additionally, several project schools noted that their interaction with other project schools extended their resource base of conceptual and programmatic models. On the negative side, there was near universal agreement among project schools that their most significant resource barrier to change was the lack of time--a pervasive business of sometimes competing, sometimes totally coopting, and always distracting demands for individual and institutional attention. Busyness is such a common characteristic of seminary life that little elaboration is needed of its potential as a barrier to change. Perhaps the following observation, typical of those made by several PIP/GTE participants, is therefore, sufficient:

> The problem, I believe, is basically time and the already full schedules of all parties involved. In addition to the crush of our regular faculty loads, we just have too many school-wide projects that demand time, effort and energy, e.g., curriculum revision, revision of the Faculty Handbook, self-study in preparation for an ATS visitation, etc.

The Academic Guilds: As noted in our introduction to the structural frame, the external control that disciplinary guilds (and the strong guild orientation of most Ph.D. programs) have over the training of seminary faculty and their research agendas is typically a barrier to internally generated efforts of a seminary to change. When the change efforts are oriented to making globalization foundational to a seminary's ethos, the typical problematic posed by the disciplinary guilds is compounded by the relatively low visibility that globalization has within most disciplinary guilds, by the guilds' tendency to focus inward in contrast to the multi-disciplinary nature of emergent globalized pedagogies, and by the guilds' tendency to reinforce if not advocate individualistic approaches to learning and scholarship in contrast to globalization's emerging emphasis on interdependence and mutuality. Without any pretense of victory over the problematic presented by a guild orientation, several counteractive strategies were nevertheless evident in the PIP/GTE schools. Perhaps most dramatic is the presence of inter-disciplinary courses as foundational to Wartburg's new curriculum; but there was also a wide range of experimentation with inter-disciplinary courses at other project schools. The fact that many of these courses are team taught makes for a further departure from inherited patterns. The special targeting of younger and/or newer faculty for inclusion on immersion teams was also prevalent in several project schools, and in fact several more experienced faculty jokingly referred to such targeting as "remedial education" for their newer colleagues. Additionally, the project included various forms of support to encourage faculty research on globalization themes. Among these were seed-money financial grants, course

release time, extra credit toward sabbaticals, and movements toward including globalization as a criteria for promotion and tenure. As we saw in Chapter II, such inducements stimulated a considerable body of research projects and at least some direct visibility within at least one prominent guild (the Society of Biblical Literature). However, it is too early to know whether such expansion of the guilds' research agendas can be maintained and/or what long-term impact it might have.

2. The Human Resource Frame

Perspective: The primary currencies of the human resource frame are the needs, feelings, commitments, energy, ideas, and skills of the individuals who inhabit an organization. The foci are on the interplay between organizations and people and the interplay between people and people. This frame's key to effectiveness is tailoring organizations to employees and vise versa. From within the human resource perspective it is assumed that:

- Organizations exist to serve the human needs of their employees;
- Organizations and employees need each other;
- When the fit between the individual and the organization is poor, one or both will suffer;
- A good fit between individual and organization benefits both.[7]

Within this set of assumptions, organizational change is primarily a matter of changing people, either through training, replacement, or various motivational enhancements.

The concept of "human need" is essential to the frame's application, and at least in the organizational development literature, derivatives of Maslow's "hierarchy" provide the dominant conceptual base. Maslow's hierarchy not only recognizes that humans have different needs (and therefore different motivations), but also suggests that these needs become operational in a specific order. "Lower" needs dominate behavior when they are not satisfied. "Higher" needs become salient when lower needs are satisfied. From lower to higher, Maslow's hierarchy of human needs includes: physiological; security; love; esteem; and self-actualization. Given such a conceptualization of need, the two dominant themes within the human resource frame related to increasing organizational effectiveness are: (1) the movement from external control to self-control and self-direction with respect to individual job performance; and

[7]*Reframing Organizations*, p 121.

(2) the movement from hierarchical to participatory decision making with respect to organizational structure.

The dominance of such themes makes the human resource frame of particular salience for institutions of theological education. From a purely organizational perspective, people are both a school's primary unit of production and a school's primary product. But perhaps more important, a concern for persons is typically a foundational theological value and only secondarily a matter of organizational efficiency. Additionally, the human resource frame's emphasis on self-direction and participatory decision making is not only consistent with the autonomy of professionals and the decentralized structures within which they work, but also is consistent with themes in much of modern American theology. Still further, because (a) most seminaries abdicate the training of their professionals to external agencies, (b) the tenure system tends to make the replacement of professionals a long-term project (typically through retirement rather than dismissal), and (c) financial motivation tends to be severely constrained, training and psychologically driven motivations are, therefore, the primary means available to seminaries for changing people.

If the human resource frame and its accompanying emphasis on self-direction and participatory decision making were all there was to the story, seminaries should be among the most efficient and effective types of organization. We are aware of few, however, who would so argue, which points to several weaknesses that critics ascribe to the human resource frame. Perhaps the most serious (and certainly the most seriously theological) critique is that the human resource frame is grounded in an overly optimistic conception of human nature and seeks to impose an academic, Western, middle class value system on everyone. The human resource perspective is also found by many to be (1) too optimistic about the possibility of integrating individual and organizational needs, and (2) too indifferent to issues of power, conflict, and scarcity.

PIP/GTE Insights Into Bridges and Barriers to Change: As we have noted in several places in this report, the PIP/GTE international immersions were, unquestionably, the foundational component in the design of the project's change process. As has also been noted, the international immersion pedagogy was originally developed and refined by Plowshares Institute as a vehicle for individual transformation. Its inclusion as the major driver of the kind of institutional change sought in the PIP/GTE was based on the premise that the critical starting point of intervention toward institutional change is changing the people within the institution--this being, of course, a foundational assumption of the human resource frame. But more important than theory or design, there was universal agreement among project coordinators, project school presidents,

project consultants, the project evaluator, and the national project directors that in the practice of the project the international immersions and their effects on individual participants were, indeed, the singular most important catalyst for change.

Six kinds of individual change are evident in the experience of the project's international immersions. Most importantly, the project immersions proved to be a powerful vehicle for converting individuals, or deepening pre-existing commitments, to the *critical* value of globalization for theological education in North America. Given the many poignant accounts by participants of their immersion experiences already presented in this report--which could easily be multiplied into a book of their own--it appears warranted to suggest that while individual transformation included cognitive dimensions, it was primarily driven by participants' experience/feeling of the following interrelated issues: global interdependence--especially as evident in the contribution of North American economic and political realities to the stark social and economic disparity experienced in the immersion host countries; the graciousness and goodness of "third world" cultures--perhaps most deeply experienced through the joy and hopefulness of religious spirit in "third world" peoples whom from a Western perspective had no reason to be joyful or hopeful; and the strength and parochialism of participants' own, Western cultural filters.

Second, and as already noted, the immersions provided participants a model of an experientially grounded pedagogy for empathetically engaging cultural differences. Third, the immersions provided professors with either a beginning or deepened reservoir of international and cross-cultural illustrations and examples they could use in their teaching and research. Fourth, the immersions provided participants with a beginning or deepened set of organizational and individual contacts in "third world" countries that could be used in pursuing future projects in these countries--e.g., institutional partnerships, sabbatical research. Fifth, traveling with a team of persons from one's own school provided an opportunity for a depth of social bonding seldom experienced among colleagues "back on campus." Indeed, a common refrain among immersion participants was that they had never before spent so much time with their colleagues, and certainly never so much intensely personal time. And sixth, in-depth contact and personal relationships with faculties of very different theological perspectives broke down negative stereotypes and helped create a greater openness to faculty diversity and inter-seminary cooperation. In summary, the immersions provided a powerful start toward breaking down the peculiar set of general faculty predispositions which tend to inoculate seminaries against the potential for institutional change--this set of predispositions including the tendency for faculty to be strongly cognitive, strongly invested in and articulate about some personally meaningful theological framework, accustomed to working alone and being in control of

their own situations, and accustomed to engaging their colleagues in competitive ways (e.g., academic/critical and departmental turf).

The PIP/GTE's immersions were a major and an extremely effective investment toward change in the project seminaries' human resources. The immersions were not, however, the only such investment. Because people are also a seminary's primary technological resource, all the things noted in our discussion of the structural frame about re-directing faculty teaching styles and research interests, about the racial/ethnic/international diversity of students and faculty, and about a faculty's pre-existing experience/expertise related to globalization are equally matters of an institution's human resources. They also proved to be significant bridges to the changes realized during the project.

Two additional bridges related to the human resource frame were also evident in the project. First, as highlighted in Chapter II, virtually all PIP/GTE school faculties developed a heightened appreciation during the project of their international students and their racial/ethnic minority students as a resource for moving globalization into the core of a school's ethos. Relatedly, all project schools took concrete steps to build on this resource. These steps varied from school to school but, as elaborated in Chapter II, were of two general kinds. One was an increased commitment to recruit a more internationally and racial/ethnically diverse student body. The other was more intentionally to draw on the experience of such students in teaching. Second, and as also highlighted in Chapter II, virtually every school in the project heightened its commitment to using both globalization experience/expertise/interest and international and racial/ethnic diversity as criteria in hiring faculty and administrators. In a few schools new positions were created specifically for such purposes. But more typically such commitments operated in the filling of vacated positions.

3. The Political Frame

Perspective: The political frame views organizations as *arenas* in which different interest groups compete for power and scarce resources. Conflict is intrinsic because differences in needs and perspectives are intrinsic. Coalitions, bargaining, negotiation, coercion and compromise are the standard currency. Problems arise because power is concentrated in the wrong places or because it is so broadly dispersed that nothing gets done. Solutions are developed and change initiated through political skill. Bolman and Deal point to five assumptions that summarize the political perspective:

- Organizations are *coalitions* composed of varied individuals and interest groups;

- There are *enduring differences* among individuals and groups that are slow to change and seldom entirely reconcilable;
- Most of the important decisions in organizations involve the *allocation of scare resources*;
- The combination of scare resources and enduring differences makes *conflict* central to organizational dynamics, and *power* the most important resource;
- Organizational goals and decisions emerge from the competition of the political process.[8]

The political frame does not attribute politics to individual selfishness or incompetence. Rather, this frame attributes politics to the fundamental organizational properties of interdependence, enduring differences, and scarcity. Politics will be present in any and every organization regardless of the individuals involved. Within such a set of assumptions interest-driven political process replaces both the structural frame's goal-driven rationality and the human resource frame's organization/person win/win as the means of/to organizational change. Given the presumption of enduring differences, different parties often disagree on how to reach agreement.

Several important implications for organizational change flow from this perspective. The assumption of enduring differences suggests that politics will be more visible and dominant under conditions of diversity than of homogeneity. The focus on scarcity suggests that politics will be more salient and intense when resources are tight or contracting than when they are expanding. The frame further suggests that the politics of any decision-making process should escalate over time as the implications of what is at stake become more concrete and visible, and relatedly as more people (and therefore more, different interests) stake their claims.

The frame's focus on power provides an interesting twist. Politics tends to be more visible and operative in organizations in which power is diffuse (typically decentralized, professional bureaucracies). The same tends to be true for organizations with diffuse goals and identities because there is no clear rational or cultural basis for regulation. Where power is concentrated or goals and identity are narrow and sharp, politics tends to be tightly regulated and highly constrained. However, this does not mean politics is not present, only that it has been forced underground.

Given the centrality of power in the political frame, it is instructive to compare this frame's view of power with those of the previous frames. The structural frame tends to emphasize *authority*--i.e., role legitimated power that

[8] *Reframing Organizations*, p 186.

provides system coordination and control. The human resource frame tends not to talk of "power," but rather of "empowerment" in the sense of giving individuals voice or enhancing self-actualization. From the latter perspective, authority in the traditional sense of one-way influence is perceived as a negative that impedes the integration of organizational and individual needs. The human resource frame therefore prefers forms of influence that enhance mutuality and collaboration.

The political frame views authority as one of many forms of power. Other types of power include: information and expertise; control of rewards; coercive power; alliances and networks; access and control of agendas; control of symbolic meanings; personal charisma; and trust and/or indifference. The political frame shares with the human resource frame an appreciation for different individual and group needs and interests. But because of a greater emphasis on scarcity and the enduring nature of differences, the political frame does not share the human resource frame's faith that an incompatibility of preferences can be significantly reduced. The structural frame seeks solutions through rational exploration. The human resource frame seeks integration through open dialogue. The political frame seeks wins through the mobilization of power.

Within the political frame neither power nor politics is necessarily "bad," although both can be used for exploitation and personal dominance. Nevertheless, both can also be a means of creating vision and collective goals and channeling human action in cooperative and socially valuable directions.

The key skills of the political process include: agenda setting; networking and coalition building; and bargaining and negotiation. The weaknesses of the political frame are the flip side of its strengths. It tends to underestimate the significance of both rational and collaborative processes; and it tends to be normatively cynical and pessimistic. It also tends to share with the human resource frame the problematic assumption that individuals and groups really know their needs and interests.

PIP/GTE Insights Into Bridges and Barriers to Change: Few if any of the individual elements in the design of the PIP/GTE change process were unique to the project. But the inclusion of four immersion seminars to build a "critical mass" of persons within each school who had participated was distinctive. This approach is an inspiring example of the political frame's emphasis on coalition building as a vehicle of change. There are at least four very specific examples in the project of the power of this dynamic. One example to which we have already alluded to is the relationship between size and organizational complexity, and change. Specifically, there was a strong positive relationship between the percentage of a project school's faculty who participated in an

immersion and the degree of formal structural change related to globalization that a school initiated during the project. However, the correlation is less than perfect, and at least one reason it is less than perfect is because there was considerable variation among schools in terms of how consistently and effectively a school's project coordinator and steering committee brought immersion participants together "back on campus"--which is our second example from the project of the power of coalition building. The project evidence is absolutely clear on this point: the more regularly and intensely immersion teams met together on campus for immersion preparation and debriefing, and the more regularly and intensely earlier immersion teams were brought together with later immersion teams for joint reflection and planning, the more change a school realized. Perhaps another way of putting this is that the most change was realized by those schools who most fully implemented the project design.

A third example of the power of the coalition building dynamic in the PIP/GTE also highlights another insight from the political frame. Even organizations that are segmented have a relatively established dominant coalition that exerts considerable, if not controlling, influence on their life and direction. In seminaries this dominant coalition is often centered in certain departments and/or among the senior (i.e., tenured) faculty. In at least two of the larger schools involved in the PIP/GTE, the schools' dominant coalitions were, at best, marginally involved in the two earliest project immersions and, relatedly, there was little if any movement toward systemic change in either school. The following brief description from a faculty member captures the scene:

> The people come back from their trip, a perfunctory "report" is given in the faculty meeting, and then we just go on with our business as before, just like a stone thrown into a pond disappears quickly into the water, never to be seen again. It has been unfortunate that involvement by the faculty has been so uneven, by department. In short, the "heavy-hitting" academics have not participated, whereas the more change-oriented (and perhaps ministry-oriented) people have. The "academics" exert considerable control over faculty movement, hence there has been none.

In one of the large schools both the dominant coalition's lack of involvement in the project and a general lack of movement toward systemic change continued throughout the project. In another large school, members of the dominant coalition were heavily represented in the third international immersion team, and in the last year of the project that school's faculty voted to conduct the first systematic review of the school's curriculum in over 20 years, one lenses of which was to be "globalization."

The fourth example of the power of coalition building in the PIP/GTE highlights yet another prevalent theme in the political frame, that of the propensity for diversity to generate conflict. Among the smaller schools in the project, two in particular had faculties that were extremely theologically diverse. The project coordinators at each school, correctly we believe, pointed to this diversity as a significant barrier to the implementation of many of the kinds of initiatives related to globalization that the school's steering committee either wanted to, or actually did put before the faculty. Nevertheless, because of the significant percentage of faculty who had been involved in the project immersions, both schools' faculties did adopt a cross-cultural, immersion type requirement for M.Div students. Two of the larger schools in the project, with equally diverse faculties, provide an interesting contrast and twist on the relationship of diversity to conflict. Both schools launched at least one new and significant globalization program and did so with little or no faculty contestation. Why so little conflict? Because, we believe, in each case the new initiative was a new, "stand-alone" program: (a) that was in keeping with the already existing, highly-segmented program structure of each school, and (b) in which any given faculty member or student did not have to participate unless he or she wanted to.

From the perspective of the political frame, power is the primary resource for change, and there are many sources of power. The importance of coalitional power was particularly prominent in the design and reality of the PIP/GTE. Certainly much of our discussion of the human resource frame points to instances of empowerment. Within the structural frame we touched upon the "positional power" that a dean and president have for agenda setting and that trustees have in appointing presidents. There is also power in accountability. Indeed, beyond the internal lines of project accountability, the public accountability related to the project--i.e., a pilot on behalf of all of theological education whose evaluation and learnings would be disseminated through a report such as this book--added at least some leverage to the seriousness of the schools' participation.

In concluding this section we highlight just one additional kind of power acknowledged by all the PIP/GTE schools as one of the more important project catalysts for change--specifically the "personality power" of the national project co-director most visible to the schools. Since we are talking about one of ourselves, perhaps it is most appropriate to let project participants' own words carry the weight of what this implied. "A contagious enthusiasm." "A seemingly tireless crusader." "A persistent and consistent advocate for the cause." "An energy that you couldn't ignore--even when you wanted to." "An instant center of attention in any setting." "Someone who had the knack for not overly annoying you, even if it was his third phone call of the day."

4. The Symbolic Frame

Perspective: A dramatic shift in thinking is required in moving to the symbolic frame. The organizational image changes from the machine of the structural, the organism of the human resource, and the arena of politics to organization as *theater*. In the symbolic frame organizations are cultures that are propelled more by rituals, ceremonies, stories, heros, and myths than by rules, power, or mutuality. Problems arise when actors forget their story lines, symbols lose their meaning, and ceremonies and rituals lose their potency. Change requires the use of myth and drama to recreate and express a shared meaning. The symbolic frame is grounded in the following assumptions:

- What is most important about any event is not what happened but what it means;
- Events and meanings are loosely related; the same event can have very different meaning for different people;
- Many of the most significant events and processes in organizations are ambiguous or uncertain--it is often difficult or impossible to know what happened, why it happened, or what will happen next;
- The greater the ambiguity and uncertainty, the harder it is to use rational approaches;
- Faced with uncertainty and ambiguity, human beings create symbols to resolve confusion, increase predictability, and provide direction;
- Many organizational events and processes are more valued for what they express than for what they produce.[9]

Symbolic phenomena are particularly important in organizations with unclear goals, uncertain technologies, and unstable environments--conditions which characterize many seminaries today. Symbolic phenomena are also highly salient in organizations that place a premium on "meaning." For both organizational and essential reasons, therefore, this frame is of particular importance for theological education.

The currency of the symbolic frame includes all of those "things" that reflect and express an organization's culture--the pattern of beliefs, values, practices and artifacts that define what the organization is and how things are to be done. Culture is both product and process. Its symbolic nature is particularly well suited for bringing meaning out of chaos, clarity out of confusion, and predictability out of mystery (or at least for making chaos,

[9]*Reframing Organizations*, p 244.

confusion, and mystery seem other than they may be). Myths and other narrative forms provide explanations, reconcile contradictions, and resolve dilemmas. Metaphors make complexity or confusion comprehensible. Rituals provide direction for action in uncharted or unchartable terrain.

Of the five organizational frames proposed in this essay, the symbolic is the newest, least developed, and least mapped out as an organizational perspective. With appropriate tentativeness, Bolman and Deal nevertheless suggest several important tenets for working with this frame. These include:

- How someone becomes a group member is important. It is always more than a rational decision and always enriched by some form of formal or informal ritual;
- Within limits, diversity gives a group a competitive advantage. Not only does it allow a group to draw on a wider pool of skills and perspectives, but it also makes the group more self-conscious about its culture;
- Example and informal process are as important as command for holding a group together;
- A specialized language fosters cohesion and commitment (although it comes at some cost of exclusion);
- Stories carry a group's history and values and reinforce group identity. Stories are the touchstone guides of every-day behavior.
- Humor and play reduce tension and encourage creativity;
- Ritual and ceremony lift spirits and reinforce values;
- Informal cultural players make contributions disproportionate to their formal roles.
- Transformation is as much a matter of the soul as it is a matter of mechanics. In a sense, the soul (i.e., culture) must give permission for the mechanics to transform and then must transform itself to sustain the new mechanics.[10]

The symbolic frame can become a basis for optimism about the possibilities of organizational change. But as is the case for power and politics, symbols have two faces. One is the affirming, hopeful, directive pull toward the future. The other is mask, distortion, and resistance in which symbols serve dishonest, cynical, repressive, and/or conserving purposes.

PIP/GTE Insights Into Bridges and Barriers to Change: As noted in our discussion of the political frame, the PIP/GTE's series of immersions was quite

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[10]*Reframing Organizations*, pp 293-303.

effective in building a coalition committed to globalization efforts and a major factor in initiating the kinds of change elaborated in Chapter II. What the symbolic frame adds to our understanding of this dynamic is that the foundations of this coalition building were a common experience provided by the immersions and, relatedly, a common language for communicating and reflecting upon this experience. It was a dynamic frequently noted by participants. The following observation by a trustee is typical:

> I suspect that our seminary's involvement [in the PIP/GTE] has greatly accelerated the faculty's and the board's discussion of the concept of "globalizing" theological education. It didn't seem that we all shared the same vision or version of globalization. More importantly, neither the faculty nor the board were intentionally engaged in exploring their differences. Perhaps one of the most notable impacts of the project has been consensus building. Shared experiences and shared emotions have noticeably accelerated agreement that we need to broaden theological education.

Story-Turned-Myth: As we saw in Chapter II, using the language of the academy, several participant's talked about their common experiences in terms of a new "community of discourse." It is quite true, for example, that those persons who participated in immersions at least had a common point of reference in their discussions about and positive valuation of such things as cross-cultural engagement, mutuality, and experiential pedagogies. But perhaps the real power of the creation of a new symbolization is more evident in how, through their continual retelling, certain immersion experiences moved from story to myth. Three kinds of such "story-turned-myth" were common across project schools.

One tended toward the more humorous side, yet nevertheless was told with all the pride and seriousness of someone who has just completed a rite of passage. The following t-shirt messages captures the essence of this story-turned-myth: "I survived three weeks on a Plowshares Immersion." The reference was, of course, to the intensity and vulnerability--and certainly the exhaustion--which participants experienced on a project immersion. Even third round immersion participants commented that the description of first and second round participants notwithstanding, it was really something you had to experience for yourself to fully appreciate. Whatever "it" was, it set those who had experienced it apart and therefore provided a bond of solidarity and accomplishment.

A second kind of commonly told immersion story-turned-myth centered around the experience of the extreme social, political, and economic disparity encountered in all of the host countries, typically including a pervasive

marginalization of large segments of the population that exceeded anything in the participants' experiences in North America. The third kind of commonly told immersion story-turned-myth built on the latter, but added to it a specific person's or group's courageous accomplishment within their marginality. Sometimes this was a story of overcoming one's marginalized beginnings--such as the story of Joe Seramane which appears in Chapter II. But more often than not, it was a story of the spiritually grounded joy, hospitality, and hopefulness of a person or group in the midst of their marginality, a person or group who, as previously noted, from a Western perspective had no reason what-so-ever for being joyful, gracious, or hopeful. Indeed, it was the kind of story-turned-myth that provoked the deepest appreciation of the limits of participants' own cultural and ideological captivity. We also suspect that the experience behind such stories was one of the major factors behind the reinvigorated worship life at many project schools during the project.

Legitimation: The symbolic power of the immersions was spread by immersion participants into the broader life of participating seminaries. At least one other constellation of less anticipated, nevertheless important, symbolic bridges to change was evident in the PIP/GTE. This constellation of bridges centered in the symbolic pull of "merely" being involved in the project and had several dimensions. The very size and pilot nature of the project[11] within a stream of already energized conversation within theological education, combined with the selective nature of the application process and the fact that two major foundations were willing to invest significant resources in the project, helped create a sense among participant schools that they were involved in, and contributing to, something uniquely important. The facts that participation in the project required an affirmative vote of both faculty and trustees, and that a not inconsequential, annual cash contribution was made by each school further reinforced the symbolic pull of the seriousness of the project. From a slightly different perspective, involvement in the project legitimated the giving of one's time and the importance of giving one's time to pursuing the implications of globalization, and legitimated the expectation that one's colleagues would be doing the same thing. As one participant put it:

> Involvement in the project made "globalization" an institutional priority in the fullest sense of the word "priority;" and a priority for a sustained period of five years. When was the last time you heard of a seminary giving sustained, priority attention, much less the magnitude of time involved in the PIP/GTE, to a single issue for five years?

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[11]There may have been previous pilot projects within theological education of the magnitude of the PIP/GTE, but we are not aware of any.

And this permission and encouragement to give priority time to the issue of globalization was not only a matter for faculty and administrators. As we noted in several places in Chapter II, globalization also became an organizing symbol for a considerable number of student-led initiatives.

Transformation and Continuity: There is one final learning from the project about the power of the symbolic frame that it is important to note. Particularly during the initial years of the project, the national project directors tended to stress the "transformational" nature of the project--sometimes implying, other times directly calling for, the necessity of a radical break with the past and the embrace of entirely new ways of thinking and acting. Given the fact that all of the participating schools had at least historic, if not current, institutional commitments and experience related to one or more dimensions of the globalization of theological education, the transformational emphases of the national project staff sometimes were met with resistance. They were heard as unproductive stereotyping and as dismissive of the symbolic resources available within each participating school's tradition. What became evident in the project was that an important bridge to globalization was a school's ability to connect and project this effort as being in continuity with historically important values of the institution.

5. The Environmental Frame

Perspective: The previous four frames point to an organization's inner life. The environmental frame directs our attention outward to the local-to-global setting within which the "internal" is embedded. Adaptation and response are the two sides of the internal/external interaction. The environmental frame views the world as a segmented (e.g., multi-cultural), layered (local to global), and constantly changing constellation of constituents, markets, resource flows, and interdependent populations. Primary concerns are an organization's openness to and fit with this changing world. Indeed, a fundamental premise of the environmental frame is that organizational effectiveness is contingent upon how well an organization's internal structure and process matches or can deal with the demands of the environment. The environmental frame can be summarized in terms of two foundational assumptions:

- The boundaries between an organization and its environment are permeable, and organizations are continually engaged in importing, transforming, and exporting matter, energy, information, and people;

- Organizations are capable of negative entropy. That is, they can survive and grow, rather than decay and die, if they are able to work out a mutually beneficial relationship with their environment.[12]

From this perspective organizations are dependent upon their environment to provide resources and to receive products, with exports having at least some effect on inputs, and inputs having at least some effect on exports. Organizations, however, are not totally constrained by their environments because the organization can exercise some selectivity over both inputs and outputs. Organizational change, within such a frame, is primarily a matter of adapting responses to attain an organizationally desirable balance between inputs and outputs. The frame takes on particular salience when: (1) internal dynamics push for a change in either inputs or outputs; and (2) environmental changes alter the flow of inputs or the receptivity for outputs.

Bringing New Resources Into an Organization: Environments are multi-dimensional. Hall, for example, suggests six categories to conceptualize the nearly endless possibilities: technological; political; economic; demographic; inter-organizational relationships; and cultural.[13] Pedagogy, research methodology, and practical theology are, as previously noted, three of a seminary's most essential technologies. From the perspective of the environmental frame the key question is: How do they get "into" the organization? Research by and the professional development of existing personnel is certainly a major option and, as we have stressed, were major vehicles for change within the PIP/GTE. Research and professional development do require, however, the expenditure of organizational resources--faculty time probably being the most precious of these, especially in seminary settings. Perhaps for this reason, anecdotal evidence suggests that the dominant mechanism for bringing new technology into religious institutions is, for most seminaries most of the time, new personnel (e.g., faculty "turnover") or new clients (e.g., students) who have had contact with alternative technologies and advocate their use. The changes in recruitment criteria for both faculty and students within the PIP/GTE schools represents a recognition of such mechanisms as a primary means of sustaining the efforts initiated during the project. The PIP/GTE also presents an interesting and powerful example of combining internal professional development with external resources. In particular, project schools "contracted" with an external organization (i.e.,

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[12]*Reframing Organizations*, p 317.

[13]*Organizations: Structures, Processes and Outcomes*, pp 204-210.

Plowshares[14]) to take the organization outside of itself, including connecting the organization to external contexts, constituencies, and organizations that provided alternative experiences, perspectives, programmatic resources, and the potential of new partnerships.

Strategic Control Over Inputs and Outputs: The connections of politics to constituencies, demographics to markets, and economics to institutional finances are sufficiently visible in seminary life today that their importance needs little amplification here. These connections represent obvious examples of organizational dependence on the environment. They also provide examples of an organization's strategic control over inputs and outputs: M.Div enrollments are down, so an M.A. in lay ministry is added; more expertise in congregational studies is desired, so a D.Min program is started; denominational subsidies decline, so a grant officer and director of development are hired; cultural diversity is a market or curriculum issue, so racial/ethnic advocates are added to the board of trustees.

Implicit in these examples are two central principles of the interrelationship between organization and environment. First, adaptive organizations in uncertain or turbulent environments tend to develop more specialized, diversified, and decentralized structures, which in turn require more elaborate and flexible approaches to coordination and control. Second, since both restructuring and the addition of new expertise typically require a significant initial investment of institutional resources (dollars, time, willingness to change, etc.) organizations with few or no slack resources are at a competitive disadvantage when confronted with environmental change. Ironically, so are institutions that have an overabundance of financial and reputational resources. Such "security" tends to insulate an organization from environmental changes and the necessity--at least in the short-term--of adapting to them.

The underwriting of much of the cost of the PIP/GTE by foundation grants mitigated much of the project schools' dependence upon internal financial resources for creating change. But as we have noted, time is also a critical institutional resource and the lack of time was a frequently noted barrier to change within the project. Further, as the following strategic reflection from a PIP/GTE immersion participant reminds us, dependence upon external sources for, among other things, financial resources can be a barrier to change.

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[14]Plowshares coordinated the overall project and organized and led the project's international immersions. Following project guidelines, most project schools also contracted with a "local" agency to help organize and lead their "local" project immersions.

Because of its probing reflection of environmental influences, we quote this source at length.

> The major obstacle to unpacking the project experience has to do with institutional self-survival. At the very same time that we have been sharing in the PIP/GTE, we have also been experiencing the impact of budget cutbacks in our denomination. Because of the formulae used for distributing these cutbacks, our institution in particular has been especially hard hit. During the last two years our board has had to spend greater and greater amounts of time strategizing on how we will continue to underwrite our mission. Some of this has been part of a regular timetable of strategic planning, but there is no way to deny that the economic realities of our denomination shape the context in which this planning takes place. We are committed to globalization, global mission and multi-culturality. In fact, these themes remain pivotal to our institutional self-understanding and form the basis for a great deal of our newly revised strategic plan. The challenge, it seems to me, is in implementing the new initiatives which the PIP/GTE presents to us. Because so much time and energy must be devoted to institutional self-preservation, it is too easy for new programs to go on the back burner. And of course, there is always the danger that the church or the seminary or one of its important constituencies could decide somewhere down the road that globalization is an expensive "luxury" that cannot be afforded by institutions which are under siege and fighting for financial survival. I am grateful that these issues have not been raised to this point, but certainly the climate is right for nurturing such misguided thinking in the future. What would help? I don't know that I have any answers to that--easy or otherwise. I do sense, however, that Americans who face a limiting of financial horizons do have a new possibility for experiencing partnership with those who have struggled with these issues globally for a long, long time. In many ways, the issues of globalization are far more accessible in the 1990s as paradigm shifts force us to reconfigure our world away from the old "East-West" dualism of the Cold War. Unfortunately, I don't see American culture or institutions "picking up the ball" on this to actually define some radically "new world order." In fact, after the Gulf War I sense that just the opposite has happened. Even so, the possibility for new alliances and partnerships are present. This is the gift of the present time.

Relationships to Other Institutions: The number and variety of external organizations with which most theological schools have relationships are immense--e.g., congregations, denominational agencies, ecumenical organizations, foundations, universities, publishers, etc. They are, therefore,

important aspects of a school's environmental scan, but their consideration is beyond the scope of much elaboration here. Three elementary reminders must suffice. First, relationships demand time and expertise to develop and maintain; some selectivity--either strategic or otherwise--is therefore inevitably operative in an organization's "choice" of partners. Not surprisingly, the necessity of strategic selectivity in developing partnerships was an early lesson of most PIP/GTE schools once they seriously began to work on their project commitment to mutuality through the development of international partnerships--something which happened late in the project for many project schools and remains on the horizon for most others.

Second, most significant organizational partnerships--whether formal or informal--come with a combination of constraints and access to resources. Church structures, for example, provide seminaries money and markets on the one hand and theological, curriculum, polity, and market (e.g., geographic, gender, racial/ethnic) constraints on the other. The legitimacy and other resources gained from accrediting agencies and associations come with the constraint of adhering to standards. Government scholarships come at the cost of government regulation. From the perspective of encouraging the globalization of theological education, the increased prominence and centrality of globalization in the newly proposed ATS accreditation standards represents a positive constraint.

Third, while multiple relationships are ripe with opportunity, and their diversity can provide strategic advantages in changing environments, they are typically the source of significant cross-pressures. The inherent tension in most seminary's twin loyalties--to the church and to the academy--is a classic case in point. Serving multiple denominations, or even multiple judicatories or agencies within a single denomination, is another. For example, in their initial assessment of bridges and barriers to change, most PIP/GTE schools noted the lack of a strong and consistent advocacy for globalization at the denominational level as a barrier to the globalization of theological education. Among other ways, this disinterest was manifest in the fact that globalization was not an explicit criteria in the ordination process of their constituent denominations. None of this changed during the project, and at least a few of the project seminaries quietly worried about how appealing an emphasis on globalization would be to potential M.Div students. Such concerns notwithstanding, by the end of the project most of the project schools could identify at least one or two new students who said that the school's globalization program was an important consideration in their decision to enroll. Also on the positive side, most of the project schools found encouragement, and in some cases received financial support for global programs, from one or more denominational agencies, typically mission agencies.

Culture: Given that the primary content of theological education focuses on values and belief, most theological educators have a built-in sensitivity to the cultural dimensions of their institution's broader environment. Indeed, a good bit of seminary education is devoted to how culture influences theological expression (e.g., historical-critical approaches to scripture), how to make theological expression relevant to a given cultural setting (e.g., contextualization), and how to defend one's inherited faith tradition against cultural competitors (e.g., apologetics). And indeed, the pre-existing expertise in and affirmation of contextuality and social analysis that a project school brought into the PIP/GTE proved to be a significant bridge to further initiatives related to globalization.

Cultural sensitivity per se, therefore, is less an issue for theological education than it is for many other organizational forms. However, precisely because the world of theological education is so strongly oriented to the cultural dimension, its institutions often lack the skills and predispositions necessary for understanding and acting upon the implications of external cultural dynamics for their own organizational life. Indeed, theological education's symbolic and ideational bias often becomes its proverbial hammer with which it turns all problems (or choices) into nails--which is consistent with our earlier observation that the PIP/GTE schools tended to make major project-related decisions on "faith," and then let the planning details of implementation unfold on their own.

B. Of Seminaries and Globalization

The preceding discussion of organizational frames notes several characteristics of seminaries relevant to the change process: the natural empathy of theological education to the symbolic and human resource frames, and the importance of these frames in the actual unfolding of the PIP/GTE; the problematic nature of integration in professional bureaucracies, a particular barrier to systemic change in the larger PIP/GTE schools; and the paradoxical adaptiveness of decentralized structures in a changing environment on the one hand, but their resistance to organization-wide transformation on the other. In this section we highlight several other characteristics of seminaries and their engagement with globalization that impinge upon the processes of change.

1. Seminaries and Change

Most seminary administrators encountering Newman and Wallender's, "Managing Not-for Profit Enterprises" as background reading for the Institute

for Theological Education Management (ITEM) are struck by how well the article's generalized description of the unique characteristics of not-for-profit organizations fits the seminary situation.[15] Specifically, Newman and Wallender point to the following: (1) most not-for-profit organizations deal with intangible services that are hard to measure; (2) most have multiple service objectives; (3) customer influence is weak; (4) there is strong employee commitment to the professions; (5) resource contributors often intrude into internal management; (6) there are restraints on the use of explicit rewards and punishments--this reinforced by 1 and 4; and (7) charismatic leaders and/or an organization's "mystique" are often the principle means of resolving conflicts and providing organizational direction. The implications of several of these as bridges and barriers to change within the PIP/GTE have already been discussed; others deserve attention here.

Hard Choices: Proliferation of programs is common in theological education today, with obvious constituent and financial benefits. But it often comes with "hidden" costs as suggested in the following value laden phrases from Robert Wood Lynn's introductory essay to *The Good Steward: A Guide to Theological School Trusteeship*: "jerry-built educational structures with add-on programs jutting out in different directions;" "functional sprawl, a condition in which no one asks questions so long as there is continued growth;" "Mission Madness;" and settling "for vague and vapid goals" instead of holding out for "precise aims that force choices and provoke serious disagreements."[16] From the perspective of Bolman and Deal's frames, Lynn's comments may appear to overly idealize the singular, tightly integrated and rationally driven images of the structural frame at the expense of a proper appreciation of other frames. Nevertheless, his comments do resonate with at least two dynamics we found operative within the PIP/GTE. First, while all of the project schools had multiple degree programs, only one of the many schools that made formal changes in its curriculum did so in more than just its M.Div. Second, most of the formal curriculum changes either made or proposed involved the replacement of prior courses or requirements rather than coming as "add-ons." They therefore did or will explicitly force an often vigorously debated choice. One of the strengths of the overall PIP/GTE design is its heavy investment in

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[15]*Academy of Management Review*, January, 1978, pp 24-31. For a discussion of ITEM and emerging directions in executive leadership in theological education see, *Theological Education* XXIX (Autumn, 1992).

[16]Robert Wood Lynn, "The Responsibilities of Stewardship." Pp 1-9 in, *The Good Steward: A Guide to Theological School Trusteeship* (Washington, DC: The Association of Governing Boards of Universities and Colleges, 1983).

preparing the participating schools for this debate. For example, the coalition building and alternative culture creating power of the series of immersions both provided a symbolic grounding for the debate and ideally tipped the balance of power in a pro-globalization direction.

Weak Customer Influence: The status of a seminary's most immediate customers (i.e., students) is often a point of organizational self-reflection. But even within those school's with strong commitments to involving students in organizational decision making, there are three pervasive and general dynamics that perpetuate the comparatively weak influence that students have. These include: (1) a lingering presumption that the service provider knows best what the customer should receive; (2) most seminaries have some combination of a geographic and/or denominational monopoly; and (3) student turnover is considerably greater than for other organizational players (faculty, administrators, trustees, etc.) The inclusion of at least some students on project immersions and within the PIP/GTE steering committees evidenced at least some counter-appreciation to the "provider knows best" presumption. Nevertheless, precisely because of the comparatively rapid turnover of a school's student body, the project strategically opted to invest its limited resources most heavily in faculty and administrators. From at least our short-term vantage point, that appears to have been a wise decision.

Challenges to Rationality: Diffuse goals, weak customer influence, and contributor intrusion all serve to confound rational approaches to planning and decision making--diffuse goals and contributor intrusion through complexity and ambiguity; weak customer influence through the absence of a market check. This is not because rationality is not valued (although within certain interest groups that is an added point of tension), but rather because the unique characteristics of seminaries make it exceptionally difficult to achieve. The confounding of rational approaches enhances the salience of the political and the cultural frames, and, as we have noted, this is one of the major reasons why the symbolic and coalition-building emphases of the PIP/GTE design proved such an effective facilitator of change. Nevertheless, because the intellectual ethos of theological education gives priority to explicit cognition, at some point in any change process attention must be given to the rationale for, if not the rationality of, a new direction. In the PIP/GTE this rationale frequently took the form of new mission statements and/or faculty approved "definitions" of globalization. But as we saw in Chapter II, at least several schools concluded that this needed to be kept implicit and/or broadly open-ended so that diverse perspectives could agree on specific actions even as nuanced disagreements over rationale remained.

The provision of services whose results are hard to measure further

complicates rational approaches to planning. When "results" are obscure, planning tends to deal with the performance of activities. Doing becomes the goal, and it is assumed that if we perform the function (e.g., teach), we will accomplish our mission (e.g., learning). The existing literature suggests that this is a pervasive characteristic in all of higher education, and the ATS standards regarding outcome-oriented evaluation of programs notwithstanding, few seminaries provide an exception--indeed few seminaries currently appear to have the capacity to do any kind of rigorous, outcome- oriented evaluation of their programs. Perhaps relatedly, only one PIP/GTE school began systematically tracking it's students' attitudinal predispositions and ministerial expertise in regard to globalization.

David S. Schuller notes two additional barriers to change typically confronted by seminaries.[17] First, as *religious* organizations seminaries share in the "conserving" predisposition of being a "community of memory." Indeed, one of the most significant purposes of theological education is to convey the "tradition." Additionally, as religious *organizations* seminaries share in the intrinsically conservative nature of any organization. Given that most seminaries in North America are long standing, the naturally "conserving" forces of any organization are particularly strong. Organizationally speaking, re-creation is more difficult than either new creation or reform. This helps explain, as previously noted, why the "transformational" rhetoric of the national staff early in the project met with some resistance, and often why faculties who called for the transformation of the church or culture found that in their own institutional practice a more effective bridge toward change was the intentional linking of new initiatives to historically valued elements of their institution's identity.

Countering an Individualistic Ethos: Second, Schuller notes the pervasively individualistic ethos of most North American seminaries. This ethos has roots in the intrusion of both professional and general cultural values into seminary life. It is strongly reinforced by the individualistic pedagogy that dominates theological education. To the extent that seminary professors understand themselves as change agents, they see themselves as facilitators of "growth" in their individual students. When brought to issues of organizational change, such an individualistic ethos enhances the importance of the human resource frame and neglects the importance of others. In contrast, the power of the PIP/GTE model resides in its attention to all frames. As already noted, the

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[17]David S. Schuller, "Globalization: A Study of Institutional Change in Theological Education." *Theological Education* XXVII (Spring 1991), pp 136-157.

immersions initially affected individuals. But in the community building and modelling of mutuality internal to an immersion, and especially in the common experiences and coalition building that the project's series of immersions provided across a school's teams, critical change dynamics from all of the frames were brought into play.

All of the above lead to the obvious conclusion that decision making and planned change in theological education are always less than totally rational in the value/goal-driven sense. At the least, within a global perspective the very question of values/goals becomes: "Whose?" But even beyond this are the inevitable "compromises" among the multiple goals and needs of different constituents, different internal functional specializations, and the different dynamics and dimensions that frame organizational life. Compromise and choice, even if implicit, are always difficult, particularly in contexts of fixed or scarce resources. But they are especially difficult in religious organizations which are guided by a strong emphasis on truth, strong concern with integrity, the emotion-laden character of their cognition, and an ideal of total commitment. The difficulty is increased because the dominant theological models to which seminaries turn for guidance (or justification) tend to be either: (a) theologies of communities or cultures, but not theologies of organizations, or (b) theologies of church, denomination, or seminary mission(s) or purposes, which have yet to be integrated with the "earthiness" of the vessel within which the "treasure" is carried. One of the more hopeful outcomes of the PIP/GTE might well be the implicit concreteness of a turn to contextualized reflection and practice in general, and within this the growing awareness among several of the project schools that "organizations" (particularly congregations) will be the context of a majority of their students' ministries.

2. Globalization and Institutional Change

As noted in Chapter III, complexity and diversity are the two most significant characteristics of a globalizing context for organizational change. These twin realities put extreme pressure on all relationships between the particulars and the whole. They also make an organization increasingly aware that many things once taken for granted as givens were really choices, and that within a world of options, choices rather than givens increasingly define an organization's future. Since few North American seminaries are under strong, immediate, external pressure to respond to the globalizing environment, even the question of whether or not to respond is at least perceived as a choice. Relatedly, to the extent a seminary's physical location is a bridge or barrier to globalization-related initiatives, being located in close proximity to areas with

considerable cultural and economic diversity appears to be a strong bridge. For one thing, a diversified context makes many of the local manifestations of globalization much harder to ignore. It also provides more ready access to diverse student markets, to cross-cultural learning situations, and typically to external agencies which have a special expertise in ministry within these "alternative" cultural settings.

From the perspective of the environmental frame, perhaps the three most critical questions posed for the globalization of theological education are: (a) which culture(s) should be taken as primary? (b) what kinds of students should be targeted? and, (c) what do the answers to "a" and "b" imply for theological education's external resource base, i.e, its suppliers of students, professors, curriculum materials, funding, and legitimacy? All of the latter are important; the last often least understood by organizational leaders. But there is a growing body of both theory and research that indicates that long range ideological change is not possible without the continued support of an external reference group.[18] The PIP/GTE provides two manifestations, in particular, of this latter point. First, to the extent the academic guilds have not as yet embraced globalization as a foundational concern and are a primary reference group for seminary faculty, the guilds are a significant barrier to moving globalization into the core of theological education. On the positive side, by the end of the project, virtually all of the project schools had come to the realization that the development of on-going partnerships with either international and/or North American organizations which embodied the kinds of globalization issues a school had chosen to pursue, was absolutely essential to the school's ability to sustain an engagement with these issues.

At least some increase in multi-culturalism is required for an empathetic response to globalization. From the perspective of the structural/technological frame this means that specialized skills in increasing numbers of cultures will be needed as will an increasing emphasis on both contextualized, distance education (e.g., immersions, student exchanges, semesters "abroad") and cross-cultural pedagogies "at-home." All push toward a proliferation of functional groupings and thereby increase structural decentralization with its related problematic for communication, coordination, and control. Since most of the PIP/GTE schools had just begun to implement their programmatic changes at the end of the project, it remains to be seen how problematic it will be for them to manage, for example, the network of immersion sites needed for fulfilling cross-cultural degree requirements. But there is one area in which a consistent

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[18]See, for example, Gene W. Dalton, Paul R. Lawrence and Larry E. Greiner, *Organizational Change and Development* (Homewood, IL: The Dorsey Press, 1973).

pattern is evident across PIP/GTE schools. Specifically, an increasing presence of international and minority-culture students makes problematic the exclusive use of English in an institution's teaching.

Within the human resource frame, an increase in multi-culturalism will inevitably require some re-training of existing personnel and psychological support for their adjustment to a more diversified organization structure. It will also require the addition of new specialists (and perhaps new kinds of students and inter-organizational relationships), who will widen the differences in attitudes and needs with which the organization must deal. Additionally, to the extent that an organization's cultural system increasingly emphasizes notions of mutuality, cooperation and reciprocity--which are dominant themes in the current theological literature on globalization, there will be added pressures on and tensions with the individualistic ethos of Western society, professionalism and educational pedagogy. Encouragingly, all of the PIP/GTE seminaries (with one possible exception) greeted the formal conclusion of the project not as an end, but as a transition to a new phase. This phase calls for attention not only to the continued unfolding of project initiatives, but also to the continual need for immersing new personnel into a school's emerging ethos of globalized concern. Perhaps fittingly from this perspective, the six project schools that continue to work together in the "Local-Global Connections" extension of the PIP/GTE often refer to the yearly cycle of their continued involvement as an "annual booster shot."

Change is always a challenge to an organization's culture. But attention to an organization's culture is especially critical for the kind of systemic change sought in the PIP/GTE. People and purposes form attachments to symbols and symbolic activity. Change requires letting go ("unfreezing" in the language of organizational development), and passing through a stage of lost meaning. The perpetuation of an organizational change (re-freezing) requires the reformation of symbolic attachments, just as the personal internalization of an innovation requires a new cognitive structure. Theological education is rich in the cultural frame skills required for change. Nevertheless, the intrinsically symbolic nature of the seminary world compounds the problems of "letting go."

One of the unique realities of the current state of exploration regarding the "globalization of theological education" is that the phrase has no self-evident or singular meaning. Rather, multiple theological options have been advanced, including at least seven approaches to "engaging the other"[19] and a twenty-cell

[19]Mark Kline Taylor and Gary J. Bekker, "Engaging the Other in a Global Village." *Theological Education*, XXVI, Supplement 1 (Spring, 1990), pp 52-85.

grid combining theological priority and mode of social analysis.[20] Some would point to this as a healthy arena for the participatory search for common ground. But it is an arena, nevertheless, and one within which the potential prominence of the cultural frame as a resource for change has itself become contested. Coupled with all of the other uncertainties and required "choices" of the globalization of theological education, the contested nature of current theological symbolism implies that politics and power will be particularly strong currents in the change process. The wave/critical mass dynamics of the PIP/GTE provide effective means of pursuing change within an arena of choices. The reinvigoration of worship life at many PIP/GTE schools may provide another. Indeed the description of one participants's sense of what this implied for his school, initially presented in Chapter II, bears repeating here:

> Worship has been enriched.... Globalization in worship has been an exercise in unlearning the "us-and-them" mentality, and conversion to the "we" attitude. Worship has proven to be one of the places at [our seminary] where one can say things one might not yet be able to say at other parts of the seminary -- its classrooms, its board rooms and its offices.

C. Bridges and Barriers to Change: Summation

The model of change tested in the PIP/GTE included a variety of catalytic interventions. The model's distinguishing features, however, were not so much in the individual components as in the model's "systems" approach and "wave" process over an extended time period. The graphic presentation in Figure 4 provides some feel for this systems flow.

Building on the extent of change that project schools achieved as documented in Chapter II and the relationship of the model's catalytic interventions to that change as discussed in the prior sections of this chapter, we are confident in concluding that the PIP/GTE model was highly effective. Indeed, the evidence is clear that the differentiation in the overall degree of change between the most changed and least changed PIP/GTE schools is almost entirely attributable to the extent to which these schools were able to "live" or follow the model. But such a "global" assessment begs at least three questions in regard to generalized learnings about bridges and barriers to institutional change. First, it leaves unanswered the question of whether all the parts of the PIP/GTE model were equally essential. Second, it leaves unanswered the question of whether or not there is a relatively concise and

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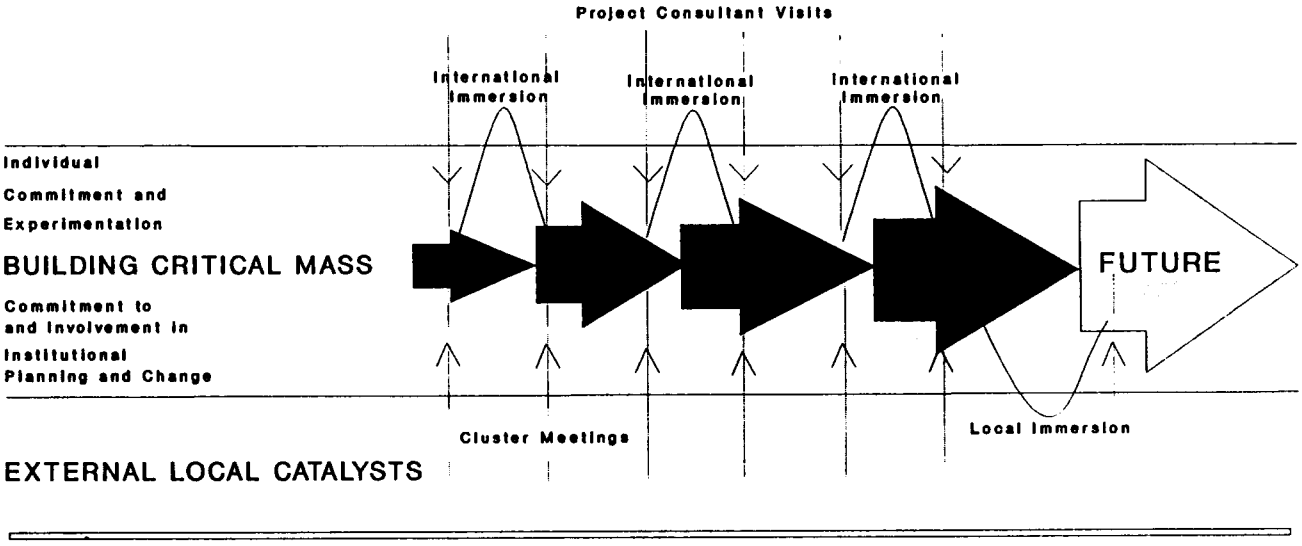
[20]S. Mark Heim, "Mapping Globalization for Theological Education." *Theological Education*, XXVI, Supplement 1 (Spring, 1990) pp 7-34.

Figure 4

PIP/GTE MODEL OF CHANGE TIME FLOW



generalizable set of factors that: (a) explains why some schools and not others were able to "live" the model and, (b) helps us understand the different degrees of change realized by schools that fell in between the extremes of "most" and "least" changed. Third, it leaves unanswered the question of the effect on change of factors external to the project model. In this summation of project learnings about bridges and barriers to change we address each of these questions in turn.

1. The Effectiveness of Components in the PIP/GTE Model

Prior sections in this chapter offer an extended discussion of the dynamics of organizational change and a detailed commentary on all of the individual catalytic interventions in the PIP/GTE model. For immediate purposes, therefore, the following tabular summary of the efficacy of the system features and individual catalytic components in the PIP/GTE model should suffice. The two left columns list the PIP/GTE model's features and components. The two right columns contain simple, evaluative phrases summarizing our judgments of first, how important a feature or component was within the project as a catalyst of change and second, of how well the respective feature or component was implemented across schools during the project. We use four categories ranking importance, including from greatest to least: Foundationally Important; Very Important; Generally Important; and Somewhat Important. Five categories are used to rank implementation, including from most consistently to least consistently: Consistently Good; Generally Good; Somewhat Uneven; Very Uneven; and Generally Weak.

PILOT IMMERSION PROJECT MODEL OF INSTITUTIONAL CHANGE

Features	Components	Importance	Implementation
Systems	Involvement of faculty, administration, and students because of the assumption of diffuse decision-making structures in most seminaries	Foundationally Important	Consistently Good
Wave	Three international immersions, plus a local immersion over a four year period to:		
	* Build a critical, collective mass of persons involved in the common experience of the project;	Foundationally Important	Somewhat Uneven
	* Provide for interactive, reinforcing cycles of reflection, planning, experience, reflection ...;	Generally Important	Somewhat Uneven

* Maintain globalization as a visible priority over the extended time period necessary for discovery, clarification, planning and implementation.	Very Important	Generally Good
Catalytic Interventions:		
* Pro-active advocacy of national staff	Very Important	Generally Good
* International immersions led by national staff	Foundationally Important	Consistently Good
* Project Consultants	Somewhat Important	Very Uneven
* Reporting requirements including planning goals and ongoing assessment	Generally Important	Very Uneven
* External, formative evaluator	Generally Important	Somewhat Uneven
* Faculty research and student scholarship money for each school	Somewhat Important	Generally Good
* Required financial commitment from each school	Generally Important	Consistently Good
* Required internal project coordinator and steering committee at each school	Foundationally Important	Somewhat Uneven
* Requirement of a local immersion designed and implemented by each school	Foundationally Important	Generally Good
* Cluster sharing	Somewhat Important	Generally Weak

2. Living the Model

There is clear and consistent evidence for: (a) our belief that overall, the PIP/GTE model was highly effective; (b) our judgments concerning the importance and implementation of the individual model features and components; and (c) our conclusion that the differentiation in the overall degree of change between the most changed and least changed PIP/GTE schools are almost entirely attributable to the extent to which these schools were able to "live" the model. However, any effort to explain why some schools and not others were able to "live" the model must be more speculative and impressionistic. The range and possible mix of variables and the limited number of cases (i.e., only twelve schools) preclude a precise untangling of the

often nuanced judgments involved. Nevertheless, if we must sin, we prefer to sin boldly. A combination of analysis and intuition, therefore, lead us to suggest that the following set of four general factors are critical to why some schools and not others were able to "live" the model, and critical to explaining the different degrees of change realized by schools that fell in between the extremes of "most" and "least" changed.

First and most important: *the cohesiveness of the faculty*-both collegially and theologically/ideologically. Taking a cue from the organizational literature, we began with the assumption, as discussed previously, that size and/or structural complexity would be a particularly critical factor. A careful look at the twelve PIP/GTE schools shows, however, that the relationship between (a) size and structural complexity and (b) faculty cohesiveness is considerably less than perfect. Of the two, faculty cohesiveness was by far the more important for understanding the change dynamics in the PIP/GTE. The greater the faculty collegiality (i.e., a history of spending engaged and appreciative time together as an entire faculty) and the greater the theological/ideological homogeneity, the greater a school's ability to "live" the model and to negotiate change.

The second factor is *the dominant faculty coalition's investment in and ownership of the project.* Acceptance into the PIP/GTE required faculty approval of its school's application. Nevertheless, and as is typical of any voting situation, an affirmative vote does not necessarily imply a consistently enthusiastic consensus. In at least one PIP/GTE school, for example, faculty approval of its school's application was little more than begrudging accommodation to the strong urging of the administration (an accommodation only slightly mitigated by the intrigue of possibility spending three weeks abroad). In a couple of other schools the faculty vote of approval included a significant minority of vocally opposed "no's." In still other schools faculty approval contained a good bit of silent and/or uninformed indifference. Our second factor is, therefore, at least in part, a measure of a school's initial, collective investment in the project. But there were at least two project schools which entered the project with either the indifference and/or resistance of key, senior faculty, and for which this blocked any creative engagement of the project for the first several years. However, in both of these cases the indifference and/or resistance gave way to active participation in the last two years, and precipitated a flurry of activity that continues to unfold.

The third general factor is *the pro-active advocacy and effective internal management of the project by at least one of the following formal leaders: a school's president, dean, and/or project coordinator.* There were at least two relatively distinct internal administrative tasks related to a school's involvement in the PIP/GTE. One was the management of the sometimes overwhelming details related to a school's involvement with the national staff's catalytic

interventions (e.g., the international immersions, hosting the project director, consultant and evaluator, writing reports, etc.). The second was leadership of the school's internal project planning process, and relating this to the school's broader decision-making processes. When both were done well, considerable change resulted. When both were done poorly or with relative indifference, the project stagnated. And when either was done reasonably well and the other not so well, change was moderate. Additionally, it didn't seem to matter much who within a school's formal project leadership triad (president, dean, and project coordinator) did what, as long as it was done well. (We are not aware of any project school in which any one of this triad was openly resistant). Looking at the top four performing schools for which the president, dean, and project coordinator were not the same person,[21] for example, one sees that: (a) in half the cases the president and dean led the planning process and in half the cases the project coordinator led the planning process; and (b) in at least one of these four instances the president and dean did more of the "relating to the national staff" detail work than did the project coordinator. To the extent there appeared to be identifiable factors that blocked the effective performance of either of these two administrative project tasks, they included: (a) most significantly, high turnover in one or more of the triad roles (for example, during the five-year project, one school experienced one change of president, two changes of dean, and three changes of project coordinator); (b) the personal ineffectiveness of the person in the role because of either the lack of skill and/or the lack of time to give to the role; and (c) turf, style, and/or personality conflicts among persons in the triad.

The fourth factor is a bit difficult to label, so we merely refer to it as *the idiosyncratic resources or distractions of a particular school.* On the unique resource side of the ledger we would include, for example, such things as: United's location in bi-cultural and bi-lingual Montreal; Denver Seminary's pre-existing, restricted fund for the support of faculty travel abroad--modest as it was; the Dubuque cluster's pre-existing programs in rural and Native American ministry; and the international connections intrinsic to Weston's Jesuit heritage. On the unique distractions side we would include, for example, such things as: CTS' fiscal crisis; the "tiredness" of Gordon-Conwell's faculty from an immediately pre-project conflict; and the conflict at Wesley during the project over a faculty promotion matter.

When combined with the dynamics of the formal elements of the PIP/GTE model of change, the above four factors appear to account for the vast majority of variation in change realized by the individual schools during the PIP/GTE.

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[21]At United Seminary (Montreal) the principal is, in effect, both president and dean, and the principal also served as project coordinator.

Relatedly, we think it important to note one factor not present in this mix--specifically, *the theological orientation of the seminary.* Given the strong social justice and theologically "liberal" orientation of Plowshares Institute, we must admit to our own surprise at finding little, if any, correlation between the theological orientation of a school and the overall degree of change realized during the project. Indeed, to the extent we see any correlation at all there is a slight tendency for theologically "moderate" and "conservative" schools to rank in the upper half of our categorization and ranking of overall change (e.g., Wartburg, Denver, Dubuque and Weston), and for theologically liberal schools to rank in the lower half (e.g., McCormick, Union and CTS). We think this is in part because, as noted above, theological homogeneity proved more important than the particular content of this homogeneity, and because the most liberal schools tended to have the least cohesive faculties. We also think it is in part because both Plowshares and particularly many of those participating schools that did not share Plowshares' social justice and liberationist theological orientation were sensitive to and appreciative of--although not entirely unproblematically--the formally stated project purpose of helping a school articulate and then helping a school plan for change out of its own understanding of "globalization."

From the latter perspective Plowshares' orientation was the point of entry, rather than the destination, of each school's exploration and experimentation with "globalization." Or, as several of the schools which did not share Plowshares' orientation articulated it--at least at the end of the project, "the Plowshares' orientation served as a counterpoint which heightened the clarity of our distinctiveness." In saying this we do not mean to imply that there was no openly expressed tension between Plowshares' orientation and that of several participants. There was, especially in the first several years of the project; and, as noted in Chapter III, despite Plowshares' efforts to incorporate, for example, greater evangelical and Roman Catholic perspectives among the international hosts of second and third round immersions, all evangelical and Roman Catholic project schools remained less than fully satisfied with the representation. Our only point here is that there was, for all practical purposes, no discernable relationship between the theological orientation of a school and the degree of change it realized during the project.

3. Bridges and Barriers to Change: An Integrated List

In a prior essay, one of us developed a list of bridges and barriers to change that integrated preliminary observations from the PIP/GTE and the Association of Theological School's publication of six developmental case histories of

seminary-based globalization programs.[22] In the following we update that list based our continued analysis of the PIP/GTE. The list is ordered in terms of (1) our five organizational frames, and (2) whether a given factor typically was *initially* present in those institutions that intentionally engaged the challenge of globalization as facilitating bridges or as barriers that had to be overcome. Perhaps obviously, most "bridges" become "barriers" if absent, and vise versa.

BRIDGES TO CHANGE

- **Environmental Bridges:**
  - Conscious awareness of need. Typically this is related to location within a setting that makes cultural diversity an unavoidable, experiential reality. It can also be fostered by an international organizational or constituent relationship in which a seminary has a strong investment.
  - Involvement of a high profile, pro-active, external consultant. Not only does this provide a source of expertise, but also legitimation of the organization's involvement in globalization efforts.
  - Accessibility to a location and/or organizational partners in or through which faculty and students can experientially engage globalization issues and refine their tools and skills for ministry in such contexts.

- **Symbolic/Cultural Bridges:**
  - Strong pre-existing emphases within an institution's history which can be drawn upon to legitimate current efforts toward globalization.
  - Support of strategic administrators, especially deans and presidents.
  - Conscious engagement of a new vision or paradigm.

- **Human Resources Bridges:**
  - Faculty involvement in immersion experiences or other supervised cross-cultural experiences. Cross-cultural immersions are an almost universal component of seminary-based globalization programs. Although most are geared to

[22]David A. Roozen, "Institutional Change and the Globalization of Theological Education."

students, even these typically involve some faculty leadership which can be rotated to broaden faculty participation. Such involvement can be an important source of re-training and community building. For program skeptics, an immersion experience can also serve as an important source of attitudinal change. Innovation research demonstrates that adoption of a new idea is more likely to take place when a partial behavioral change precedes attitudinal change.

- A pre-existing baseline of "globalization" tools/skills/ experience in the faculty and strategic administrators, especially sensitivity to issues of contextuality, expertise in social analysis, and knowledge of globalization resources for classroom use.

- **Structural Bridges:**
  - Pre-existing programmatic experience related to globalization.
  - Generalized dissatisfaction with some existing program element such that there was little resistance to trying something new in its place.
  - Lack of resistance to globalization across the major units in a school's decision-making structure (e.g., faculty, administration, trustees, and student body) and pro-active advocacy of globalization from at least one of these units.

BARRIERS TO CHANGE

- **Generalized Barriers:** In addition to the more specific factors listed below it should be noted that change efforts tend to put pressure on any and all pre-existing, unresolved sources of tension, conflict, division, or fragmentation. Change efforts also frequently provide a new arena for "losers" or zealots to re-contest "old" issues.

- **Environmental Barriers:**
  - Students and the church, i.e., external constituencies. Most seminaries receive little consistent pressure for globalization from students, trustees, and church instrumentalities. Indeed, globalization ranks relatively low among the many pressures for change from external constituencies.
  - Lack of accountability to external sources that have a high commitment to globalization.

- **Symbolic/Cultural Barriers:**
  - Diffuse organizational identity. Most seminaries are diverse in regard to the theological/value affirmations of faculty, trustees, and administrators, except at the most abstract levels. Higher levels of abstraction can serve an integrative function during periods of stability, but during periods of "choice," masked differences inevitably come into play.
  - Lack of common symbolization related to globalization, including language, cognitive frameworks, and energizing myths and legends.
  - Lack of a rich, collective, globalized worship life.
  - Lack of making commitment to globalization a priority in an institution's core statement of purpose.

- **Human Resource Barriers:**
  - Faculty predispositions. Faculty persons have a peculiar set of predispositions which seem to inoculate against institutional change, especially change efforts grounded in "experiential" pedagogies. Faculty are strongly cognitive, strongly invested in and articulate about one or more theological frameworks, accustomed to being in control of their situations, and accustomed to engaging their colleagues in competitive ways (e.g., academic critical and/or departmental turf).
  - Time pressure. Most faculty and administrators are, or at least feel, overloaded with their current work load. Most change efforts involve work that is piled on top of this.
  - The relative social and cultural homogeneity of most seminary faculties, student bodies, and boards of trustees.
  - Lack of faculty cohesiveness--i.e., a history of engaged and appreciative time together.
  - Lack of affirmative faculty and student recruitment policies toward cultural diversification and global experience or expertise.
  - Lack of rewarding professional development in areas related to globalization.

- **Structural Barriers:**
  - The disciplinary structures of theological education. Decentralized structures always present challenges for integrative efforts because they diffuse decision making, power,

and accountability. Within theological education this is further complicated by the fact that the different professional guilds to which different disciplines are oriented have different approaches to and/or investments in globalization.

- Diffuse decision making, power, and accountability, to which the disciplinary structure of theological education is only one contributing factor. Other contributors include the multiple external constituencies to which most seminaries are related, the relatively weak influence of students (i.e., a market check), a deep concern with persons, and diffuse organizational identities.
- Lack of an accurate and empathetic understanding of an organization's existing situation, through which clarity concerning the implications of change can be articulated and discussed.
- Lack of a formal structural unit with singular responsibility and authority for globalization efforts, with a clear and effective link to an institution's formal planning and decision-making structure. Most change efforts are assigned to a specialized task group to develop and manage. When and how the work of this group is linked to the "habitual," organization-wide planning and decision- making processes is a critical strategic consideration.

- **Political Barriers:**
  - The internal processes of most seminaries either repress conflict or so highly ritualize it that it precludes serious engagement of differences.
  - Lack of the dominant faculty coalition's investment in and ownership of globalization initiatives.
  - The balance of powers, especially between faculty and strategic administrators. At some schools, faculty push globalization harder than administrators, but appear to lack power, especially concerning the allocation of resources. At other schools, top administrators appear deeply committed to globalization, but lack the will, skill, or power to engage divided faculties or skeptical trustees. Both the status and the style of the academic dean tend to be critical to the negotiation between faculties and presidents/trustees.

D. What We Would Do Differently

Perhaps many of you have had experiences to similar ours. A student slumps in one of your office chairs after just completing an action project in his or her ministry setting, and in a tone somewhere on the puzzled side of inquisitive says: "O.K. I've written up our initial plan and a description of what actually happened. But what does the assignment mean by a concluding section of evaluation and critical reflection?"

"Well," you say, "it means I want you to evaluate what you did in relation to what happened, and what you learned in the process."

Blank stare!

While this may not be a typical experience with students, it has happened often enough that we've developed an array of alternatives for trying to make the evaluation question concrete enough to precipitate a break-through in understanding. And perhaps like us, you have found that asking students what they would do differently if they had it do over again provides that break-through. At the very least, pursuing this specific question grounds learnings in a very practical way, which feels especially appropriate to addressing our experience with the PIP/GTE.

Chapter III includes a discussion of changes in the project design made during the project, including, for example: (1) publishing a project newsletter to facilitate sharing among project schools; (2) several changes to the international immersions including giving more attention to immersion preparation and orientation, adding a group-reflection leader, and trying to incorporate a wider range of theological/denominational diversity among international immersion hosts; (3) a debriefing conference for school coordinators; and (4) reallocating some of the school consultant resources from the "generalists" model of the original project design to highly specialized, short-term responses to specific school requests. We commend all of these, but they have already been discussed. Rather, in this section we focus on several things that we did not do and which, in retrospect, we believe would have made the overall project design even more effective than it was.

1. Initial Project Interpretation and Contracting

Beginning at the beginning, we believe a three- to six-month longer recruitment, contracting, and school orientation period would have been helpful. The PIP/GTE was an intense, long, and complex project, and it is relatively clear in retrospect that few persons at any of the participating schools, much less a broad-based sampling of persons at any given school, fully

appreciated the implications of their involvement at the beginning of the project. In one sense there is no way they could. Nevertheless, we believe that greater on-campus presence by the national project directors to more fully interpret and elaborate what the project was about and what it involved would have been helpful. As it was, a realistic understanding of the project's purposes and process began to emerge only after a school's first international immersion. A more extended project interpretation and contracting period might also have allowed for gaining a formal five-year commitment from a core group of individuals within each school in addition to the five-year institutional commitment.

A more extended project interpretation and contracting period might also have increased the number of formal applications to the project, thereby providing the project's application review committee more latitude in selecting a diverse group of schools. Several schools that expressed interest in the project but did not formally apply, for example, noted that they just did not have the lead time to work the application all the way through their school's decision-making process. Additionally, a bit more front-end time might have allowed for the more focused recruitment of otherwise hesitant schools. All of this may suggest the desirability of a two phase contracting process--phase one, a general institutional application and preliminary acceptance followed by phase two, an intense period of further project interpretation, discussion, and negotiation which would include the development of personal covenants within each school.

How much difference such refinements in the recruitment and contracting process might have made in the project is difficult to say. But there is one revision of the front-end of the project regarding which virtually all project coordinators, presidents, consultants, and national staff agree. It is to begin the action phase of the project with an international immersion for all the school coordinators and national staff, and if the numbers didn't get problematic, also the president or academic dean from each school. In retrospect, the benefits of this seem so obvious it is hard to believe that it wasn't included in the actual project design. Such an immediate and orienting international immersion would have catalyzed the commitment of the coordinators, consultants, and presidents or deans to the project's concern with globalization. It would have provided the opportunity for team building among key project leaders within any given school and especially among the project coordinators from the different schools. It would have provided the project coordinators an experiential grounding for their interpretation to future immersion teams of what was involved in an immersion and how best to prepare for and debrief the experience. And, it would have provided an extended period for conversation between individual school leaders and national staff about mutual hopes for and concerns about the project.

2. Inter-School Communication

The second general area in which we would do several things differently if we were to do it again is that of inter-school communication. The reader may recall that it was not until about a year and a half into the project that a project-wide newsletter was started, featuring material submitted by the project schools. The newsletter was prompted by the realization that a lot of creative effort was being generated in the individual schools around common issues--e.g., how to prepare for and debrief a school's immersion teams, how to conceptualize the globalization of theological education, cross-cultural course materials, etc. However, only one of the national project directors and the project evaluator had regular contact with all of the schools. If doing the project again, we would start the newsletter immediately and include a strong, initial project expectation that steering committees regularly submit material to it. If we were doing it today, we would receive and distrbute material electronically--i.e., through some kind of e-mail network or internet bulletin board, which would also permit the economical and timely inclusion of international project immersion hosts. Additionally, we would create an electronic, project coordinators' discussion group and encourage the formation of other project-related, special interest, electronic discussion groups--e.g., disciplinary groups, a group on contextual theology, a group on multi-cultural pedagogy, a group on worship or spirituality, etc.

As it was, outside of the Chicago cluster and the two project schools in Dubuque, geography mitigated against much person-to-person communication within project clusters. Only three specifically project-related meetings across all project schools took place. All but one of these did not occur until late in the project. Nevertheless, in all cases the inter-school meetings were enthusiastically affirmed by participants. One was the set of meetings for project-related biblical scholars immediately preceding the first two jointly sponsored, PIP/GTE-SBL plenary addresses on globalization held at the SBL's annual meeting. Another was the series of annual gatherings of project school presidents, piggy-backed on the annual meetings of the AAR/SBL. This meeting was initiated by one of the project school presidents during the second year of the PIP/GTE and it was the seed-bed for the "Local-Global Connections" continuation of the PIP/GTE. A third inter-school project meeting was the debriefing conference held for project coordinators during the last year of the project.

Indeed, project coordinators and national staff were so positive in their evaluation of the debriefing conference that there was an explicitly voiced and unanimous sense that future efforts such as the PIP/GTE include an annual meeting/retreat of the project coordinators. It was further suggested that piggy-

backing such a meeting onto the annual meetings of AAR/SBL would not only provide a convenient and probably cost-effective time and location, but also would provide at least two additional benefits. First, assuming that project presidents continued to gather at the annual AAR/SBL meetings, it would provide the opportunity for the two groups--coordinators and presidents--to share at least some time together. Second, since the AAR/SBL was the annual meeting most commonly attended by project school faculty, and since the project coordinators, presidents, and national staff would be meeting anyway, it might also have been a good time/place for an annual project workshop that would be open to all project school faculty (and perhaps even open to any AAR/SBL members who would like to attend). But the trimmings notwithstanding, the most important point we want to make is that it would have been extremely helpful to bring the project coordinators together, not only for an initial immersion as previously discussed, but regularly throughout the project--both for sharing among themselves and with the national staff. It is clear that the project design as implemented did not fully appreciate the importance of, nor therefore adequately resource, the role of the project coordinator. Similarly, the project design as implemented did not fully appreciate, and therefore did not fully take advantage of, the synergies that occurred when project participants in general, and project coordinators in particular, got together across schools.

3. Project Consultants

A third dimension of the project, and one that we would thoroughly redesign, is that of the project consultants. The design called for a relatively large group of very part-time consultants, one assigned to each school and serving the dual purposes of (a) liaison between one's assigned school and the national project staff, and (b) institutional change consultant. Rather, we would now recommend some variation of a structure used very effectively in the Church and Community Project (CCP), located at McCormick seminary and directed by Carl Dudley somewhat concurrently to the PIP/GTE. The CCP worked with over 20 congregations spread across several states.[23] It had a limited number of full-time, central-office based, regional coordinators who served as liaisons between the project director/project office and the participant congregations. Several workshops on general project issues--e.g., proposal development, program planning, and fund raising--were repeated in each region

[23]See, for example, Carl S. Dudley, *Basic Steps Toward Community Ministry* (Washington D.C.: the Alban Institute, 1991).

and staffed by specialists. Additionally, even more specialized consulting assistance was provided to individual congregations upon request.

Adapted to the PIP/GTE, the CCP model might suggest hiring two full-time people to work out of the national project office and serve as project liaisons with individual schools--perhaps each person doing half the schools, visiting at least once a year, regular phone or electronic contact, and participating in the initial coordinators immersion. Key to this proposal would be providing a more constant and consistent relationship between schools and the national office. These two persons could also manage the project newsletter or general information, electronic bulletin board, facilitate the project coordinators' retreats and electronic discussion group, and serve as general resource/research providers. One potential draw-back is that the CCP used persons early in their career in this role. PIP/GTE consultants tended to be established theological educators, and their stature contributed to their credibility with project faculty and administrators, particularly in the first few months of the project when there was a need to build faculty support. It is not clear that the PIP/GTE could have found or afforded established theological educators to work full-time in such a role. It also is not clear if the lack of reputational stature of an earlier-in-career person would be a serious liability for a project liaison.

Adapting the CCP model to the PIP/GTE would also suggest contracting with three or four project-long consultants--perhaps one a specialist in contextual theology, one in cross-cultural pedagogy, one in planning and organizational change, and one in establishing international partnerships or worship and spirituality. In a sense this group might become a reconstitution of the project's team of theological reflectors. They would do on-campus workshops, participate in coordinator events, develop and moderate specialized electronic discussion groups, and contribute original research, resource, or reflective material. Implicit in this suggestion is the further suggestion of one on-campus workshop, one cluster workshop, and one project-wide workshop a year, chosen from a small menu and resourced by the team of project-long consultants, national project directors, and "one-time," special-skill resource persons as needed.

4. Immersions

The PIP/GTE international immersions were highly effective, especially as refined throughout the project. While there is always risk in changing a proven design, our experience in the project would at least tempt us to experiment with a few things related to the immersions. Pre-immersion preparation is one of these. One step toward strengthening this area of the project has already been discussed--specifically, an initial project immersion

for school coordinators which could, among other things, better equip coordinators to prepare their school's immersion teams. We also believe that the selection of one or two seminal texts to be included in the preparatory reading for all immersions would have provided a helpful common theological and perhaps pedagogical grounding. Participants' pre-immersion reading of recommended material was very uneven. The fact that much of the suggested reading was often detailed social, cultural, economic and political description of the countries to be visited didn't help. Perhaps theological educators would be more motivated to read theology and pedagogy, especially if they knew the reading would be a continual point of reference throughout the project. A novel or short story about the kind of third-world, hope-within-marginality experienced in the immersions might also have added a bit of motivating variety and alerted participants to the fact that the immersions would engage one's heart and soul as well as one's mind.

In addition to the general issues and experiences of, for example, empathetically encountering cultural difference, global interdependence, and spiritually grounded hope-within-marginality common to all the international immersions, each different set of countries visited also provided a special depth of encounter with different "sub-themes"--e.g., poverty and sustainable development in Brazil, contrasting views of democracy and church-state relations in Peru and Cuba, interfaith issues in India. This variation in sub-themes was a part of the project design. However, inadequate attention was given to it, and in many cases the sub-theme was not grasped as crucial by participants. Some participants felt that more explicit attention to the sub-themes would have been helpful. We tend to agree.

There were also several themes that emerged during the project as particularly important continuing challenges. These are elaborated in a special section at the conclusion of Chapter II and include: cross-cultural pedagogy; worship and spirituality as a bridge across diversity; the implications of globalization and contextuality for local, North American congregations/ parishes; and the development of international mutuality. Since we now have a much clearer grasp of what these issues are, we would hope to be able to make more direct connection to them in the immersions (perhaps through the selection of immersion hosts and/or the kinds of experiences suggested to hosts as being of particular interest), and to provide more structured guidelines for how to connect them with the immersion experience in post-immersion debriefings and on-going, on-campus conversations.

There is one final immersion-related design issue that we raise, even though we are extremely ambivalent in our own thinking regarding it. It is the possibility of not including students in a school's international immersion teams and using the freed slots to increase the number of trustees and perhaps church agency representatives who could participate. Our ambivalence is stirred, on

the one hand, by our reluctance to minimize the potential importance of a "student" perspective, especially given that students are the immediate clients of theological education and given that one of the project's purposes was to enhance mutuality. On the other hand, from the perspective of institutional change, trustees play a strategically important role in, at a minimum, supporting and ideally "leading" an institution's change efforts. Faculty and trustees typically do not know each other very well, and a three-week immersion provides the opportunity for intense interaction. Additionally, the experience of the project suggests that the "lay eyes and minds" of non-church professional trustees can provide a provocative alternative to the relatively strong filters that theological educators and other church professionals bring to the immersions. It is a small consolation within our ambivalence to be reminded that one pervasive result of an increasingly globalized consciousness is that it intensifies our awareness that most perceived or hoped-for givens are really choices, and that at least in the short-term, most choices involve a tension between alternative "goods," as well as between good and bad.

E. The Financial Implications of Change

Management consultants, like most professional groups, develop a specialized language often peppered with euphemisms that provide clues to the uninitiated but seldom voice the directly intended meaning. For example, rather than simply saying that something is very expensive, a management consultant might say that it has "a hard economic edge." Unfortunately for the many of us in theological education whose employers are "economically challenged," (1) there is a consensus in the organizational literature that the kind of pervasive, systemic change intended in the PIP/GTE has a hard economic edge; and (2) the experience of the PIP/GTE provides little evidence to the contrary, even though it appears that the project's cost-effective edge was considerably softer than is typically the case in corporate America. There are at least four different ways to look at the financial implications of the PIP/GTE--two less encouraging, two more encouraging. We start with the least encouraging.

Table 3 presents a variety of cost figures related to the PIP/GTE. In Section A of the table the cash figures are taken from the financial reports of Plowshares and Hartford Seminary grants. In-kind contributions are our estimate and primarily include participant schools' faculty time for project coordination and immersion participation. Although twelve schools participated in the project, several did so on a less than "full-participant" basis, such that per-school figures in the table are computed using 10.5 full-participant schools. A more detailed breakdown of project costs than provided in Table 3 is

available but beyond the scope of present purposes. We would note here, however, that the local and international immersions represent the single largest cost factor, constituting just over half of the total estimated project cost.

One perspective on the financial implications of the project simply looks at the actual cost and asks whether it would be affordable by most schools. As indicated in Table 3 the estimated *total* annual project cost per school (including in-kind contributions--primarily time) was $74,149, while the annual project *cash* cost per school was only $36,516 ($10,000 from a school and $26,510 from foundation support). Since the primary difference between the *total* and *cash* cost figures is faculty and administrative time, it should be immediately obvious that institutional "time" is one of the most significant costs of the kind of change sought and accomplished in the PIP/GTE. The table also suggests that purely on the basis of the cash value return on a school's cash investment, involvement in the project was an exceptionally good deal for the schools--thanks to the foundation support. Specifically, the table shows that the $519,000 cash support provided by the schools generated well over a million dollars in foundation support--a 269% return to be exact, which even over five years beats most schools' return on their endowments by at least a factor of five. The bad news is that without foundation support the $36,516 cash per school per year cost is probably out of the reach of the vast majority of seminaries. We sincerely doubt if any of those few schools which could afford it would even contemplate beginning the journey if they had to bear this entire annual cash cost themselves, much less the $182,580, five-year cash cost.

A second way to look at the cost of change question takes into consideration the fact that the PIP/GTE was a pilot project. Could the project be replicated at an affordable cost, more or less as is except minus the development costs necessary to a pilot? The possibility increases somewhat, but probably still not to a widely manageable level. For example, if you merely subtract the cash costs of the research/evaluation grant and 25% of other non-immersion cash costs, the average annual cash cost per school is still just over $30,000--probably still well beyond the reach and/or motivation of the vast majority of seminaries. If you further subtract half of the immersion costs and half of the cost of consulting support to schools, the average annual cash cost would fall to about $18,000 (for a total of $90,000 over five years). Although obviously a stretch, we suspect that this would be within the financial reach of many schools. But perhaps equally obvious, a school's motivation would have to be high, as would the probability of realizing significant change. And while the PIP/GTE provides some sense of the kinds and extent of change one might expect in a full replication of the project, what effect cutting the immersion and consulting interventions in half would have on the potential for institutional change is difficult to predict.

TABLE 3: PIP/GTE COSTS

A. *Total* Project Cost: Cash and Inkind Contributions

Individual Support	
($500 per immersion participant)	$ 117,000
Institutional Support	
($10,000 X 10.5 schools X 5 years minus subsidy)	519,000
Pew Charitable Trust Grant Support	1,226,000
Interest on Pew Grant Support	14,180
Lilly Endowment Evaluation Grant Support	157,908
Cash sub-total	$2,034,088
In-Kind Contributions (primarily faculty time for project coordination & immersion participation)	$1,858,750
***TOTAL* ESTIMATED PROJECT COST**	**$3,892,838**
Total Project Cost Per School (Total Project Cost/10.5)	$370,746
Total Project Cost Per School Per Year	$74,149
Average Annual ATS Member Seminary Total Expenditures (Estimated from the 1990/91 ATS Fact Book)	$2,700,000
***Total* Annual Per School Project Cost As A Percent of Average Annual Total Expenditures**	**2.7%**

B. Foundation and Institutional *Cash* Costs

Foundation and Institutional *Cash* Contributions	$1,917,088
Per School	$182,580
Per School Per Year	$ 36,516
Annual Per School Project *Cash* Cost As A Percent of Average Annual Total Expenditures	**1.3%**

The relationship of cost to change introduces a third perspective from which to view the financial implications of the PIP/GTE. Was the change worth the cost? Given our personal investments in the project and the kinds of positive, and in some schools pervasive, changes that were realized, we would like to think so. But there is really no objective way to answer this question. Taking a slightly different tack on the same question, one could ask how the cost effectiveness of the PIP/GTE compares to that of other institutional change efforts. In many respects, this approach would appear to be particularly illuminating. However, it assumes that relatively comparable figures are available. Unfortunately, we have only been able to locate one reference that even comes close. It is from the book, *Corporate Cultures* written by two for-profit, corporate consultants.[24] We quote them at some length:

> To get some perspective on the economies of change, we identified ten consulting projects carried out over the past several years in which the desired end product was clearly and unequivocally organizational and cultural change. Then, we estimated the total cost of the change initiative as the sum of consultants' fees incurred plus the value of time spent in the change process by full-time employees of the client organization. . . We then interviewed people who were involved in the change initiatives to get their best judgment of the percentage of the change they attempted that was really accomplished in the organization.
>
> The conclusions were startling even to us. ***To achieve even half of the change a company attempts, it must spend an amount equivalent to between 5 and 10 percent of its annual budget for the personnel whose behavior is supposed to be changed.***[25]

It will now be clear to the reader why the PIP/GTE cost analysis in Section A of Table 1 continues all the way down to the calculation of an "Annual Per School Project Cost As A Percent of Average Annual Total Expenditures." That figure is 2.7%. To be sure, there is plenty of room for argument concerning the comparability of this to Deal and Kennedy's 5-10%--not the least of which is whether or not, on average, the PIP/GTE schools achieved half of the change they attempted. Nevertheless, we think there are sufficient similarities in the intent and computation of the two figures to not dismiss a comparison out of hand. To the extent such a comparison is reasonable, two conclusions immediately come to mind. First, and assuming that on average the PIP/GTE schools achieved half the change they attempted, the PIP/GTE

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[24]Terrance Deal and Allen Kennedy, *Corporate Cultures* (New York: Addison-Wesley Publishing, 1982).

[25]*Corporate Cultures*, pp 161-162, emphasis added.

was highly cost effective (from two to four times more cost effective than the corporate-world efforts studied by Deal and Kennedy). Second, the vast majority of American seminaries do not have the financial resources available (either in their own budgets or from external funders) to engage in the intentional and effective, intense and rapid self-transformations evident today in the private sector. Or to put it in a more positive light, self-transformation in theological education today is most likely to occur through the relatively long-term accumulation of consistently directed, incremental changes than it is to occur through a dramatic, short-term reengineering.

A fourth and final perspective on the financial implications of change builds on this latter insight and is considerably more optimistic than the first two perspectives. Specifically in terms of the actual project schools, the question of this perspective might be put as follows: If the project costs can be considered the price of *initiating change* (and therefore requiring special resources), can the participating schools afford to bear the costs of *maintaining and enhancing* the changes and/or movements toward change initiated during the project? The encouraging answer to this question is that eleven of the twelve project schools have placed their bets on, "yes." That is, eleven of the twelve project schools have made initial structural changes that they intend to continue, and/or they are involved in continuing development/planning projects related to globalization, all funded out of their own budgets. This funding comes from four sources. One is the zero net dollar cost of substituting something new for something old--such as is generally the case for curriculum revisions. A second source is a continuing commitment to globalization efforts of a full-participant school's $10,000 annual contribution to the PIP/GTE. Denver Seminary, for example, is using this pocket of funding to pay for continued faculty travel and a series of external consultants. It is also the source of funding for the six-school, Plowshares coordinated, three year PIP/GTE Phase II project--Local-Global Connections. A third source is user (typically, student) fees--e.g., requiring a student to bear a significant portion of the cost of a "cross-cultural" experience. A fourth source is new external funding.

We feel confident, therefore, that building on the resources for globalization currently available in or through PIP/GTE schools and related agencies and organizations, and available in or through a variety of other seminaries which have initiated significant responses to globalization in the past decade, that it is possible for any seminary for as little as $10,000 a year to embark on a long-term strategy toward globalizing its core educational ethos through consistently directed incremental changes. In a very real sense, theological education in North America now has a solid grasp of what globalization implies and a solid start in developing formal and informal curricular resources toward the embodiment of the implications. To join in the journey, therefore, is primarily a matter of will.