

An examination of Chris Argyris' model of learning in
relation to its effectiveness in creating a cross cultural,
team learning environment at University of the
Nations leadership training school.

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I confirm that:

* The work submitted in this thesis is the result of my own investigations. A full acknowledgement of sources used is contained within the bibliography;

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William K Kay (date)

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No one working with ideas does it in a vacuum. Ideas exist only as they are networked and linked together to form relationships and ultimately a picture of who we are and the world we live in. The ideas in this research are linked to many other's ideas who have struggled and prepared the way for me. I am deeply grateful to them.

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Abstract

This dissertation explores Chris Argyris' (1974) Model II communication and its interaction with personalities and cultures within an international Christian University. After a conceptual framework for changes driving modern organizations had been derived from a literature survey, Argyris' model of communication was examined in the context of the core cultural values of Youth With A Mission (YWAM). Leadership, staff and students from 12 different training locations/schools were involved in a workshop at which the Argyris model was presented and explained (N=212). All participants were surveyed before and after the workshop. Participants also completed the Myers-Briggs Type Indicator (MBTI). A subset of participants (N=54) were subsequently interviewed. The interviews and surveys were analyzed to explore different personality and cultural preferences for Argyris' material. Analysis of the pre/post surveys was guided by 25 hypothesis deduced from the relevant literature.

There was partial support for the proposition that interest in the Model II communication is different in different countries. There was fuller support for the Model from the following participants: those who rated themselves as being concerned to be more effective, those having a high priority to resolve conflicts, those more interested in learning and those without a clear communication model of their own. The analysis also showed that self-perception and culture influence interest in Model II communication. Analysis of interview data confirmed, firstly, that culture plays an important part in the use and application of Model II communication and, secondly, that a mental framework for dealing with the complexity of Model II communication is necessary.

In general Argyris' model of communication proved to be valid. However key questions were raised about the use of Model II communication in respect-based cultures where direct exchange of ideas and loss of face are avoided. It is proposed that a conceptual framework for dealing with complexity and cultural identity issues be developed for use by those working with Argyris' Model II communication in international organizations.

Summary

This study is divided into three parts. Part 1 (Chapters 1, 2, 3, and 4) deals with the theoretical and historical background of the research, the organization studied and how Argyris' material would fit YWAM's cultural assumptions. Part 2 (Chapters 5 and 6) describes the methodology and the quantitative study. Part 3 (Chapters 7 and 8) describes the qualitative study and finishes with the conclusion of the research.

Chapter 1 provides a literature review of organizations and the challenges that leaders of these organizations face today. It discusses the learning organization as the proposed answer for dealing with constant change. It finishes with the part that culture and individuals play in a learning organization.

Chapter 2 describes Youth With A Mission in the context of the social and religious roots it grew in. It investigates its core values as a non-profit religious organization and the core assumptions it proposes to use as a framework to define reality.

Chapter 3 defines the communication model used in the research and explores its assumptions for defining the organization and individual.

Chapter 4 is a comparison of Argyris' models of communication with YWAM, how they fit and where there would be problems in using the model in an international Christian organization.

Chapter 5 begins the second part by describing the methodology used in the research. It then gives descriptive statistics for the schools that data was drawn from and an overview of the respondents involved in the research.

Chapter 6 is the research analysis from the quantitative work.

Chapter 7 explores the qualitative work and defines two areas that evolved out of the research. These two areas are the importance of holistic thinking and the role identity plays in dealing with the communication model.

Chapter 8 suggests conclusions that can be drawn from the study and its implications for the use of Argyris' model of communication in a large Christian multi-cultural organization.

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PART 1 - THE THEORETICAL AND HISTORICAL FRAMEWORK

Chapter 1 What is the challenge facing organizations and leaders today?

Chapter 2 Who is Youth With A Mission and what is the context for the organization and their religious views?

Chapter 3 What is the communication model used in the research?

Chapter 4 How would the communication model fit with Youth With A Mission's religious views?

Chapter 1

What is the Challenge Facing Organizations and Leaders Today?

1.1. Dealing with Change

1.2. The Information Age

1.3. Modern Business

1.4. Workers and Learning

1.5. The Learning Organization

1.6. What is a Learning Organization?

1.7. Culture, Identity and Leadership

1.8. Summary

Chapter 1 What is the challenge facing organizations and leaders today?

In an investigation into an organization it is important to set a context for the challenges those involved in the organization face. This chapter answers the question 'What does the literature say about modern organizations and what is needed to help them survive?'

This chapter will seek to answer this question with a focus on dealing with change and its effect on modern day organizations. It is proposed that a major way to deal with change is to create an organization that has the capacity to recreate itself or learn and thus adjust itself depending on the world it finds itself in. It is recognized that an important aspect of this is an understanding of the people and culture involved in the organization.

1.1. Dealing with Change

The focus of this research is about communication, learning and change; not 'closed change' that Stacey (1992:151) explains as being understood and agreed on by all, but the 'open-ended change' where cause and effect are either unknown or are not agreed on by all with the long-term consequences being unknown.

Charles Handy explores this avenue of open-ended change and says, 'Change, after all, is only another word for growth, another synonym for learning' (1989:4). This aspect of learning, tied to the current need for change and dealing with complexity, led Vaill (1996:6) to describe the modern manager's work of leading in 'permanent white water'. The ability to deal with this white water or constant change and its inherent complexity is a challenge with which most leaders are faced. A key piece of the speed of change and the dynamics it brings with it flows from the abundance of information that is available as a result of technology.

1.2. The Information Age

One of the core areas where people are being challenged is in the domain of technology and its power to link people together and expand their ability to explore the world they live in. Our age is commonly called the information age. This post-industrial era for the West has unique challenges and opportunities as they move forward.

Information is exploding upon them and many are trying to learn how to deal with it. Barbara Prashnig (1996:32) explores this explosion and the challenges the West faces as they relate to it. She wrote in 1996:

- 80% of the children in their first year of primary school will enter careers that don't exist now, involving technology that hasn't yet been invented.
- Employees will change professions, not just jobs, 4 or 5 times during their working lifetime.
- 90% of the workforce will work for companies employing less than 200 people.
- The amount of information in the world is doubling every 2.5 years.
- When Year 2 students in the US complete year 12, the body of knowledge will have doubled 4 times since 1988.
- Today, engineers find that half their knowledge is obsolete in 5 years.
- Children in the year 2000 will live to 81 years old on average compared with 75 for children born in 1986.
- Graduates will have been exposed to more information in one year than their grandparents were in a lifetime.
- 90% of information and knowledge required in the year 2000 has yet to be invented.

Included in this shift from industrialization to information is the geographical shift of consumers and the new workforce. John Naisbitt (1996:18) researches trends for the future and says that, by far the most important event taking place in the world today is the modernization of Asia - politically, economically and culturally. This shift pushes the Western world outside their boundaries and challenges them to look at some of the core assumptions they have taken for granted over the last centuries. At the heart of these assumptions is a question of leadership and how it relates to learning and growth in the midst of change.

The common view of learning has been associated with rote memorization and with it an aspect of giving pre-chewed easily digested 'facts' to children to 'educate' them. This is not the desire or goal of most teachers but more the results of a mental paradigm that crept in with industrialization. Students came to school and were put through a standardized learning process with each grade level being assigned the same material to the standardized, open-mouthed students, hopefully, with the end result being an 'educated' society. Hawkins

called this traditional learning 'knowledge banking', where learning was storing information which could be measured by exams (1994:12 in Burgoyne, *et al*, 1994). Researchers and educators talk of a learning shift that is happening (Clark, 1988:18; Crowell, 1989:60) from a Cartesian-Newtonian world view to an ecological or holistic world view. The industrial or technological world view that has guided Western thought since the beginning of the Industrial Revolution is a reductionist viewpoint where everything is reduced to its smallest component parts in order to understand it and gain control. It deals with processes linearly and views nature and the world around as a big machine. Or as Wheatley said, 'the world was seen as an exquisite machine...a closed system with a watchmaker father who left the shop' (1992:17).

Glaser (1984) and Greeno (1989) write about the importance of learning, the uniqueness of each learner, understanding the context the students are in and the thinking skills needed for the future. To realize that many of the current technological 'facts' being given to students will be 'outdated' in five years forces upon them a re-evaluation of the educating process. The current goal is not solely telling students what to think, but teaching them how to think. Areas such as social skills (Johnson, 1989-1990:29), Multiple Intelligence (Armstrong, 1994:26-28; Gardner, 1993; Markova and Powell, 1992), Learning Styles (Brandt 1990:10), Critical thinking (Lipman, 1988:38), Integrating the affections and intellect (Burnham, 1992), Self-discipline (Etzioni, 1982) etc. are being researched and included in the curriculum of schools. Although this is not a new struggle, educators have struggled with some of these areas as long as there were students and teachers. John Dewey (1940:10) wrote about this need to add more to the curriculum than just information banking when he said,

We are beginning to realize that emotions and imagination are more potent in shaping public sentiment and opinion than information and reason.

Whitaker (1995:2), quoting Theodore Roszak, describes the process of educating the whole student when he says,

We all bring into school a wholly unexplored, radically unpredictable, identity. To educate is to unfold that identity - to unfold it with the utmost delicacy, recognizing that it is the most precious resource of our species, the true wealth of the human nation.

Hannaford (1995:50) writes that the body, emotions and thought are all interwoven and bound together through intricate nerve networks and function as a whole or complete unit to enrich our knowing. Learning is no longer about information that is objectively passed in the same form from one person to another. It is about developing the whole person and tapping into them to see them rise up to a new level of competency and effectiveness. Goleman (1995) adds to this and suggests that understanding and controlling emotions may be more important for success (no matter how it is defined) than IQ.

The Brazilian educator Paulo Freire (1970) is another teacher who has taken on the importance of training the whole person and the expression of that learning being found in transforming the world in which the person finds themselves. At the core of it is the transformation of the whole man or woman to become fully, authentically, human, and to rid themselves of the chains of oppression and dehumanization (1970:26), whilst being who God made them to be. To be human is to be free and to express that freedom through the transformation of the world around us (1970:69).

The reason it is important to explore the training model in which many Westerners have grown up, and which is only now just beginning to change, is because this is the

model that people use as a point of reference when dealing with the need to learn as leaders in the midst of change.

Caine and Caine (1991:79-87) summarize recent research on brain based learning and break it down into twelve key areas that mark how the whole person learns and grows.

- 1) The brain is a parallel processor.
- 2) Learning engages the entire person.
- 3) The search for meaning is innate.
- 4) The search for meaning occurs through 'patterning.'
- 5) Emotions are critical to patterning.
- 6) The brain processes parts and wholes simultaneously.
- 7) Learning involves both focused attention and peripheral perception.
- 8) Learning always involves conscious and unconscious processes.
- 9) We have at least two different types of memory: A spatial memory system and a set of systems for rote learning.
- 10) We understand and remember best when facts and skills are embedded in natural, spatial memory.
- 11) Learning is enhanced by challenge and inhibited by threat.
- 12) Each brain is unique.

In his training for human relations, Roethlisberger (1954:5) reviews a three year study he did and asks 'What evidence is there that knowledge per se changes the attitudes and behavior of people?' In a time when people are being overwhelmed with information, it is a question that is still being asked today. And not just those in education, many business organizations recognize that the rate of change is such that they must create a learning organization able to transform itself on an ongoing basis and thus, fit into what the future holds.

1.3. Modern Business

In the past, generational change has often been the vehicle through which major organizational or cultural changes have occurred. Or, to put it another way, change happened so slowly that a man or woman could work their whole lifetime in a stable, known environment and not have to worry about major changes. It may have been his sons or granddaughters that had to make adjustment because of the slowly changing

environment. This would have been more natural and maybe even unnoticed by the next generation. The luxury of this slow process is gone. For example, it took the steam engine about 150-200 years to get diffused into society, the automobile about 40-50 years, the vacuum tube about 25-30 and the transistor about 15. In our time, it seems that the time required for the diffusion of major technological innovations is approaching zero as a limit (Schon, 1971:24). Technology is challenging the West to change how they view things and, how things may be done effectively on an ongoing basis. As Pearn (1995:1) said 'The predictability horizon is getting closer and closer'.

Schon (1971) wrote about this challenge from a different perspective when he dealt with what he called the 'Stable State'. Technology is pushing organizations so fast that they are confronted with risk and uncertainty as no other previous generation. Joshua Ramo, (Ramo, 1996:59) writing for TIME magazine put it this way, 'Uncertainty is the watchword of the new digital age.'

The difficulty for leaders with this fast moving change producing uncertainty is that they lose the sense of being in control and in essence, are vulnerable. Leaders can live with risk as it can be calculated and the dangers known. Uncertainty is that situation where action is required but there is no capacity to analyze the risk involved (Schon, 1967:24). Schon (1971:32) calls the natural tendency for an organization to fight to stay in control or to stay the same, 'dynamic conservatism'. It is that human element where people draw boundaries, separate themselves from others and thus define their identity. The difficulty for dynamic conservatism is that any change to the system is potentially seen as a change to their own identity. This is something people or organizations are not often willing to easily give up or change. The more a person's or organization's identity is challenged, the more energy is spent resisting it.

1.4. Workers and Learning

With the half-life of learning - the time it takes for half of what a person knows to become obsolete - set at about four years for many workers today (Aubrey, 1995:5), the ability to be an ongoing learner is now seen as foundational for leadership and those working in the modern organization. Though not a new thought, some researchers and leaders now say that the quality of an organization's personnel is what will give the modern organization the long term competitive edge (Fisher, 1993; Teerlink, 1996:8). In an industrial organization a line worker learned a rote skill that was repeated over and over. Any change or learning was viewed as an enemy because 'changing how line work is done' messed up the system. The worker in this traditional mental model is just seen as a cog in the wheel of production. But the majority of the work of the future will require individuals who, when working with information, can analyze its content, interpret its meaning and synthesize it, when and if necessary (Dixon, 1994:3).

What does this mean for the modern business? How does a learning worker fit into the current system? How can an organization be created that can transform itself and keep pace with change?

1.5. The Learning Organization

With 144 of the companies in the Fortune 500 missing after five years, companies realize they must change or die (Pedler quoting Pascale, in Burgoyne *et al*, 1994:129). The current thought for management effectiveness is what is currently called a 'Learning Organization' (Senge, 1990; Burgoyne, 1994; Dixon, 1994; Pascale, Millemann & Gioja, 2000). Dixon, (1994:2) borrowing a formula from

ecology states it this way, 'in order for an organism to survive, its rate of learning must be equal to or greater than the rate of change in its environment'.¹

It would be simple and efficient to say that when the workers are learning then the organization is learning, but that is not always the case. Just because a worker is learning does not mean that the new knowledge is being automatically fed back into the system and modifying it. Tied to this difficulty is the fact that the traditional mechanistic, hierarchical model is virtually the only model for organizational management (Schein 1996:4). The difficulty is that this model is set up to work in a stable environment within a controlled framework. It has no inherent capacity to change automatically with its environment. As explored earlier, a stable environment is the one setting that leaders do not have as a long term option. In a constantly changing environment, flexibility and effectiveness must work together or learning and change are severely limited. What would a 'learning organization' look like or how is it defined?

1.6. What is a Learning Organization?

There is no singular definition for a learning organization. Pearn (1995:10-13) suggests that it is preferable to allow groups to build up their own understanding as a means of increasing their commitment. Although this may be an acceptable working methodology for the development of a learning organization it does not lay a foundation for understanding what a learning organization is. If a learning organization is proposed as one answer for dealing with change then it is necessary to explore the key ideas that help define it.

¹ This formula does not take into account the human ability to change the environment as well as adapt to it.

Phillips (in Burgoyne, 1994:103) ties the idea of a learning organization to institutionalizing the process of transformation. Dixon (1994:5) ties in closely with this idea of transformation and defines it as 'the intentional use of learning processes at the individual, group and system level to continuously transform the organization in a direction that is increasingly satisfying to its stakeholders.' Garvin (1993:80) ties together this transformation process with the use of 'acquiring, and transferring knowledge, and at modifying its behavior to reflect new knowledge and insights.'

Burgoyne (1994:1) explores this 'postmodernity' movement as multi- rather than unidirectional. He uses four key words to capture what he feels is the main direction of a learning organization. The terms 'broaden', 'deepen', 'relate' and 'apply' define core concepts. They are used to convey the meaning of opening up issues, the examination of these issues at greater depth, the connections of these issues to other established thoughts and actions, and then the putting of these issues to work in the current practice. Pearn (1995:10-13) summarizes this same idea by saying a learning organization should be able to 'think for itself, persistently to question and challenge its own beliefs and assumptions, and to work out its own solutions.'

Handy (in Chawla, *et al*, 1995:46) puts these ideas in human relations terms and builds them on the assumption of the workers' competence. The primary human attributes are curiosity, forgiveness and trust. Curiosity allows for exploration and experimentation, forgiveness gives freedom to let people make mistakes and keep going on and trust is the cement that holds it all together. Senge (1990:3) follows this strong emphasis on people and says that learning organizations are places where 'people continually expand their capacity to create the results they

truly desire, where new and expansive patterns of thinking are nurtured, where collective aspiration is set free, and where people are continually learning how to learn together.' Hampden-Turner (1990:54) simplifies it and says that it is 'routinized ways of combining the needs and the claims of different groups both inside and outside the organization.'

The last emphasis references the use of mental maps or models in a group. De Geus (1988:70) defines institutional learning as the process where management teams are able to change their shared mental models of: the markets they are involved in, their competitors and their own company. Argyris and Schon (1978) put an emphasis on detecting and correcting error or anomaly as it relates to their theory of action. When an error is found, then embedding these results into the organizational maps and images for all to be able to use.

Some of the core themes they have in common are:

- Identity is key as it provides an understanding as to which core elements define an organization with an understanding of its purpose for existing.
- An agreement as to the key relationship between an organization and its environment.
- The importance of gathering, using and making available the latest and best information. There is an expectation that increased knowledge will improve action and thus help the business.
- The importance of individual ownership and responsibility in each organizational action.
- People and relationships are important. Therefore, clear communication and agreement on core assumptions and beliefs is key. These shared

understandings may need to be uncovered, corrected or expanded to facilitate effective learning and growth.

The ability for each person to understand and define their own identity gives them a clear reference point. Relating to others using the best information available through clear and open communication gives a framework for ownership and responsibility. In addition, surfacing assumptions and tacit beliefs with a keen sensitivity to the environment are vital to keeping the team and organization from getting stuck. If, as Stacey says, 'management is fundamentally about handling change' (1992:150), then the modern role of management and the core beliefs and assumptions built into the modern manager's paradigm must be rewired in order to create and manage the 21st century organization.

For the purposes of this research an organization will be defined as needing to be a learning organization when it's leaders are confronted with change and the need for adjustment or growth in areas that in some way affects their core identity.

An example of this organizational challenge in dealing with change is found in the work of Microsoft Inc. In an article on the changes taking place in their strategic plans Caruso (1996:190) writes,

"Here's a company less than 20 years old that decided to reinvent itself last year," says DreamWorks co-founder Jeffrey Katzenberg, who had been working with Microsoft for nearly a year when the Internet strategy was announced. "I've never seen or heard of it before - anywhere in corporate America - where a company at the pinnacle of its success decided to completely, overnight, cause a revolution in its strategic future".

Joshua Romo (Romo, 1996:59) wrote about the changes at Microsoft and said,

Microsoft's warp-speed reinvention may set the standard for information-age corporate agility. "I don't think you'd be interviewing me on this topic if we were any less nimble," Gates told TIME, "You'd be writing our epitaph."

Youth With A Mission's University of the Nations also faces this challenge. A Vice Chancellor in the organization (Early, 1996) wrote about the challenges the Kona campus faced and defined some of the challenges as: conflict avoidance, organizational identity being diluted and minimum feedback for leadership. With growth to over three hundred students a quarter, the Kona campus is in a struggle to redefine itself. The transition is towards a more centralized Rational Goal Model of organization from the more flexible Open Systems Model of organization.¹

1.7. Culture, Identity and Leadership

A primary element in learning, change, leadership and organizational dynamics is the management of meaning (Fairhurst & Sarr, 1996; Dixon, 1994). Humans' interaction with meaning includes a person's self definition and thus flows into organizational dynamics. It is out of a person's self definition and their ability to relate with others that organizational cultures, values, vision and effectiveness is born.

There is no escaping the underlying theme that the product or service can be no better, no more sensitive, subtle, aesthetic, congruent, or intelligent than are relationships and the communications among those who create the product (Hampden-Turner, 1990:5).

¹ Quinn (1988) uses a competing values framework to define an organization. On a horizontal plane he defines the competing values as Internal focus versus External focus. On a vertical plane he defines the competing values as Flexibility versus Stability. The Kona campus has maintained its external focus but is in a transition from a decentralized flexible structure to a more centralized stable structure. Quinn defines those companies with an external focus and a decentralized structure as an Open Systems Model. He defines those companies with an external focus and a more centralized structure as a Rational Goal Model. As the Kona campus is in this transition there is insecurity as to who they are and how they define themselves.

In the last analysis, the degree of threat presented by a change depends on its connection to self-identity (Schon, 1971:14).

This change process is not like a coat that can be put on or taken off with little cost to self. It goes to the core of how people define themselves, or who people are individually and the social representation of people as seen in culture. Schon goes on to say:

Social systems must learn to become capable of transforming themselves without intolerable disruption. But they will not cease to be dynamically conservative - not if dynamic conservatism is the process through which social systems keep from flying apart at the seams. A learning system, then, must be one in which the dynamic conservatism operates at such a level and in such a way as to permit change of state without intolerable threat to the essential functions the system fulfills for the self. Our systems need to maintain their identity, and their ability to support the self-identity of those who belong to them, but they must at the same time be capable of frequently transforming themselves (Schon 1971:60).

For change to be effective, it must tap into the meaning, beliefs and assumptions people have made about who they are both individually and culturally. Yet, this challenges their identity, and thus the natural response is defensive patterns to protect themselves and maintain their self-definition. So at the time when it is vital for people to be willing to explore who they are, they set up a defense to protect them from the very truths that could help them understand themselves better. It is a bind that people are caught in and must be resolved if true change is to happen.

Botkin explores the importance of this challenge and ties it back into learning. He says,

Cultural identity, a problem whose resolution will depend first and foremost on learning, has become a global issue with a double risk. On the one hand there is the threat of cultural homogenization, i.e., that the world might acquire a single uniform culture; and on the other, there is a more imminent danger of cultural psychological disintegration for both individuals as well as societies. These two are, of course, not unrelated...Cultural identity at both national and international levels remains one of the most basic non-

material psychological needs which may well become an increasing source of conflict among and within societies (Botkin, 1979:113-114).

In light of this challenge, organizational culture, which is built around the leaders values and assumptions, will be seen as a key ingredient in the capacity of an organization to learn. Culture will be defined as the shared basic assumptions that an organization has accepted in dealing with problems. It is then, those assumptions that will teach those involved in the organization how to think and feel in dealing with the world around them (Schein, 1992).

The tool that will be used in the research is Dr. Chris Argyris' Model of communication. His work has focused on training leaders to expose and deal with the values and assumptions found in an organizational culture. David Sutton (in Burgoyne, *et al*, 1994:82) goes as far as to say that 'Argyris may be said to have created the notion of organizational learning' when it comes to exposing and dealing with the values behind the actions of leaders. Argyris' work will be used because it deals with the defensive reasoning process of leaders when they are confronted with exposing core values and assumptions in order to learn in the midst of change.

1.8. Summary

Organizations function in and through the meaning systems of persons and the culture they operate in. Thus, at the heart of any serious effort to alter how organizations operate lies a concern with addressing the difficulties of the macro system in which it operates. Taken one step further, any serious effort to alter the larger culture brings people back to a need to better understand the identity of individuals as people. People must be willing to explore and understand themselves in order to understand their culture better.

Alan Phillips summarizes this challenge when he says,

The core process of the Learning Company is double-loop learning, the kind of learning which causes it to re-examine as deeply as possible its purpose, values and objectives... For double-loop learning to take place, there needs to be *dialogue* between differing perspectives; *space* in which such conversations can take place, and the encouragement of *rebellion*, so that new and challenging viewpoints can emerge and be developed. All of these qualities are related to *freedom*. Perhaps the most urgent and difficult task for the Learning Company is to reconcile freedom and authority (In Burgoyne, 1994:104).

The task of this research, in the context of the above challenges, is threefold: first, to understand better how people communicate during change; second, to explore how personality and culture influences this communication; lastly to understand how dialogue can take place in a religious organization (Youth With A Mission (YWAM)), which can allow for the uniqueness of the person, in the context of a common culture, with a goal of corporate learning or transformational growth in an organizational setting.

Chapter 2

YWAM's Culture and Organization

2.1. Historical Setting: the 1950's to the 1970's

2.2. Leadership and Culture

2.3. Youth With A Mission

2.4. Challenges for Organizational Growth

2.5 Exploring Core Assumptions

2.6 Core Cultural Values for YWAM

2.7 Power and Political Dynamics

2.8. The Negative Side of Rapid Growth and Unwavering Belief in the Supernatural.

Chapter 2 YWAM's culture and organization

In the context of a quickly changing world, what is YWAM and what are their core beliefs that define who they are today?

This chapter begins with an examination of the times and culture out of which YWAM was born. Then it traces its leader and organizational growth over the last 30 years. It investigates some of the challenges it faces in its present state and then states what are the core assumptions that define how the organization operates.

Introduction

Youth With A Mission (YWAM) is an international, decentralized, multi-cultural Christian organization. As a volunteer organization with a wide variety of people working together, it offers an excellent model for the challenges the modern non-profit organization must deal with in order to survive.

2.1. Historical Setting: the 1950s to the 1970s.

After World War II a major transition began to take place that would cause a build up of pressures which would be released in the United States and all over the world. As Loren Cunningham (YWAM's founder) is a North American and the organization's early years were in the U.S. I will focus mainly on the events that took place there and see how they set the environment for what YWAM is today. Although there are different opinions surrounding these events, it is not within the scope of this study to clarify them. They are significant for this research only in that they are the environment out of which Loren Cunningham and eventually the organization, Youth With A Mission, (YWAM) emerged. Some of the key points and events were:

From 1950 to 1970, the American Gross National Product grew at an average annual rate of 3.9 per cent and, as a consequence, the average American had available 50 per cent more real income at the end of that period than at the beginning (Matusow, 1984:xiii). It was a time of remarkable affluence. The 'baby boomers', children born soon after the war, grew up in this affluence. They reached college age in the late 1950s and 1960s as can be seen by the growth of the college population which more than doubled during this time, reaching about 5 million.

John F. Kennedy was elected President in 1960. Matusow (1984:3) looking back, marks this election and time as the dawning of a new age of liberal reform. The charismatic young leader stimulated hope and a burst of national pride among the young and disadvantaged. Though he blundered quickly with the Bay of Pigs invasion, he seemed to regain his influence with his involvement in the Cuban Missile Crisis two years later. For those growing up during this time there was a sense that the end of the world was upon them (Jamison, 1994:xi). With the peaceful solution of the Cuban Missile Crises, the pressure of nuclear war was beginning to be relieved. A new level of hope and security came to the North American culture. Young people wanted to play a role in helping others. This can be seen by the growth of the Peace Corps, which within 3 years, sent about 10,000 North Americans (mostly young people) abroad to work in 46 countries. Kennedy set the vision for the U.S. to be the first country to put a man on the moon.

It was during this time of growth and hope that the Civil Rights movement took hold. A seemingly insignificant event of young blacks wanting equal rights and thus sitting at a 'whites only' restaurant service counter in North Carolina grew into demonstrations with mass arrests. The Reverend Martin Luther King Jr. led a peaceful march in Birmingham, Alabama and dogs and hoses were used against the marchers (King, 1998). The media captured it and used it for all the world to see. This growing discontent was marked by 250,000 people who attended a civil rights march on Washington DC where Martin Luther Jr. spoke (Morgan, 1991:xvi). It was during this time (Nov. 1963) that the President, John F. Kennedy, was assassinated.

Young people's unrest with affluence and injustice grew. This was symbolized by the Vietnam war² which became the one great youth unifier during this time (Neville, 1970). Whatever political persuasion or ethnic background they had did not matter, young people agreed that involvement in Vietnam was wrong. There was widespread disagreement with U.S. involvement in the war and draft cards and American flags were burnt as signs of protest. Nevertheless the war dragged on and became the longest in which the U. S. had ever been engaged (Neville, 1970:19).

As the 60s rolled on some of the other significant events were:

- Malcom X was assassinated (1965) in Harlem and a major black riot in Watts (Los Angeles, California) erupted.
- President Johnson declared an 'unconditional war on poverty in the U.S.' He signed the Civil Rights Act of 1964 (Morgan:xviii).
- Massive Vietnam war protests continued to build around the country. Students formed sit-ins at their campuses. Black Americans wanted equality and a movement for 'Black power' erupted.

Also during this time a counter culture took hold. The 'Hippie' movement, where free love, peace and drugs flowed freely continued to gain momentum. This was highlighted when 500,000 young people showed up for the Woodstock Music Festival in 1969.

² The Second Indochina War, 1954-1975, grew out of the long colonial conflict between France and Vietnam. By late November 1963, there were 16,000 North American military advisors in Vietnam.

By 1968 over 200 colleges throughout the U.S. were reported to be in the throes of uncontrolled student demonstrations, focusing in most cases around civil and minority rights, Vietnam and the military draft, and faculty links with military and business research requirements (Neville, 1970:59).

E. Morgan (1991) tried to sum up the times by saying:

The counter culture sought a society that rejected violence, intensified human connectedness, and enriched personal development and expression . . . The quest for personal meaning, the often gnawing, anxious need to fill internal emptiness, mirrored the alienation of modern life (1991:212).

Benjamin DeMott (1971) summed up things as he saw them during the 60s and 70s when he wrote:

Everywhere in the culture... the same themes sound: the will to possess one's experience rather than be possessed by it, the longing to live one's own life rather than be lived by it, the drive for a more various selfhood than men have known before. Few efforts to summarize those themes convey the energy, excitement and intensity of the longing (1971:25).

There was a hunger and thirst that many sought to fill during this time. Some looked to the removal of all barriers with free love and drugs, others sought it in rebellion or the destruction of apparently evil authorities or systems, others looked to the spiritual. Many new groups were formed during this time of searching and exploration. Quebedeaux (1976) argued:

It is apparent that we are living in an era of mesmeric prophets and religious fads that are products of the 1960s and early 1970s. Among these can be numbered Krishna Consciousness, Transcendental Meditation (Maharishi Mahesh Yogi), the Divine Light Mission (Guru Maharaj Ji), Satanism (Anton La Vey), and, in the Christian tradition, the Unification Church (Rev. Sun Myung Moon), and many groups and cults of the Jesus movement, including the Children of God (David 'Moses' Berg). Related to the emergence and success of all such movements are, again the contemporary quest for religious experience, the trend toward interiorization, and a rediscovery of the supernatural (1976:195).

It was also during this time that there was a proliferation of evangelistic outreaches across America such as Youth for Christ rallies, Billy Graham's large scale crusades (he began in the 1940's), and religious radio broadcasts.

As was mentioned earlier, there are different opinions as to the cause or source of these events. It is not within the scope of this study to clarify. They are significant for this research only in that they are the environment out of which Loren Cunningham and eventually the organization, Youth With A Mission, (YWAM) emerged. Some of the key points that can be drawn from these events are:

- Young people were looking for a change, for answers beyond materialism.
- They wanted to be personally involved in political or religious causes rather than obtain theoretical knowledge about such matters.
- They wanted their lives to matter and to have genuine meaning.
- They wanted control over their lives and not to be controlled by culture or society.
- They wanted equality and justice and to stop hypocrisy.

It was out of this flux that Loren and YWAM would draw people to get involved.

2.2. Leadership and Culture

With the above social and economic framework, the research will begin to focus on the specific culture of YWAM and its forming. The primary reference will be to Schein (1992) and his definition of culture:

A pattern of shared basic assumptions that the group learned as it solved its problems of external adaptation and internal integration, that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems (1992:12).

An important link in understanding culture is to understand the leadership in that culture. Schein says that 'leadership and culture are two sides of the same coin' (1992:1). He goes on to say, 'I believe that cultures begin with leaders who impose their own values and assumptions on a group' (1992:1).

With this in mind it will be important to explore leadership in the forming of YWAM. This will help to define some of the core assumptions and values leadership brought and that are at work in the organizational culture.

2.2.1. Loren Cunningham's Cultural and Family Orientation

Loren Cunningham's (1935 -) own family, religion and culture are crucial to an understanding of YWAM in the 1990's and so it will be important to investigate his early days and key family, cultural and religious influences.

Loren's parents were itinerant preachers in the newly established (in 1914) Pentecostal denomination called the Assemblies of God. The Assemblies of God grew out of the Pentecostal movement that began at the turn of the 20th century. This denomination had a strong impact on Loren's family and culture and will be explored briefly as it lays the foundation on which much of Loren's world view rests.

Though there were sporadic testimonies of people getting healed or speaking in tongues, the primary beginning point for the main Pentecostal denominations in

the U.S. is traced back to a converted stable on 312 Azusa Street, in Los Angeles on the West coast of the U.S. Daily meetings started in the church on 14 April, 1906.

William Joseph Seymour played a key role in starting the meetings. He was an African-American man on the move, through Louisiana and Cincinnati, and then in Houston. While in Houston he witnessed something he had never encountered before. He heard a woman pray aloud in a language, or what seemed a language, that no one there could understand. Seymour was touched to the core. He became excited because in accordance with the popular Holiness movement theology of the day, 'speaking in tongues' was held to be a sure sign of the imminent coming of the last days and the descent of the heavenly city foreseen in Revelation (Cox, 1996:49). Striving for his own 'baptism in the Holy Spirit' he began to travel and preach. A member of a small church in Los Angeles heard him speak and he was invited to be their pastor. Upon his arrival he had a disagreement with those who had invited him and he was on his own. He set out to preach in any way he could with meetings going on in local houses. It was during this time that people began to be baptized in the Holy Spirit (McGee, 2000). It was not long before people were coming to the meetings in greater numbers. They found an old stable and converted it into their church. This was the location on Azusa Street.

Brumbeck (1961:36) writes about this experience from the perspective of those involved.

It was there that a black, one-eyed holiness preacher and seven others waited on the Lord. He suddenly came to His temple. As though hit by a bolt of lightening, the entire company was knocked from their chairs to the floor. Seven began to speak in divers kinds of tongues and to magnify God.

It seemed a message and or experience that many in Los Angeles were open to. The artificially crafted pipe dream of coming to a new land was beginning to sour. Industrial expansion had slowed to a crawl and jobs were harder to find (Cox 1996:55). Seymour, it seems, lit a fire and many came to be involved or at least to watch what would happen next. Soon word was out all over Los Angeles. This seemingly inconsequential happening in an obscure place was going to turn out to have enormous repercussions (Cox 1996:56). This revival continued, bringing together, Blacks, Whites, Asians and Hispanics. They all seemed drawn to this little stable in search of answers they could not find in the growing city. Day after day for three years people came.

Yet, it was this 'Baptism in the Holy Spirit' with accompanying gifts of the Spirit that drew hundreds, and then thousands of people to the stable. It is said by those involved that the thing that drew people from all races and ranks was the fact that 'no one - not even the pastor - knew what was going to happen next' (Brumback, 1961:36).

During the next few years the Pentecostal wave swirled across the nation, jumped across the sea, and seemed to touch many nations. Its spread had a life of its own and was not the accomplishment of professional media elites' (Cox, 1996:67). It was a form of 20th century reformation against the apparently cold and tradition-bound church of the day. In trying to understand why it spread so fast, Cox said:

It has succeeded because it has spoken to the spiritual emptiness of our time by reaching beyond the levels of creed and ceremony into the core of human religiousness, into what might be called "primal spirituality", that largely unprocessed nucleus of the psyche in which the unending struggle for a sense of purpose and significance goes on (1991:81).

He goes on to say:

It changed everything about them. Spirit baptism was not just an initiation rite, it was a mystical encounter (1996:70).

Those mainly involved were from the lower socioeconomic groups. The emphasis was on experiencing God and seeing miracles of his divine work. To them 'An experience is better than an argument' (Hollenweger, 1973:34). When those preaching would need to move on to the next city or village they trusted God for his provision. They lived hand to mouth and 'God miraculously provided. Many lived not knowing where the next cheque or dollar would come from' (Brumback, 1961:304). Though hostile and suspicious of all organization, (Brumback, 1961:156; Cox 1996:77) some of them joined together and finally formed the denomination that became the Assemblies of God. This organization became 'the fastest growing church in the world, showing a 474 percent increase between the years of 1926 to 1949 (Brumback, 1961:304).

In a personal description of their history, Carl Brumback describes five key areas that made them unique and in his eyes, established their identity:

1. Supernatural experience
2. Supernatural worship
3. Supernatural exposure of sin
4. Supernatural guidance
5. Supernatural evangelism (1961:137-147)

Whether these were unique to them or actually happened as they say, is not the point of this research or discussion. The important point is that these were the assumptions that created the paradigm or mind-set that they operated by and thus formed the unique identity of those involved with the denomination. These areas will be explored in more depth later in this chapter and will be seen as influencing some of the assumptions that make up the identity of YWAM.

As previously stated, Loren's father and mother were itinerant Pentecostal preachers. They joined the Assemblies of God. Brumback writes about the early pioneers of the denomination and their view of a formalized structure.

Regimentation was the thing that these refugees from denominationalism greatly feared. They had 'come out' from creedal bondage and hierarchical denomination, and they were determined to resist any efforts to cheat them of their hard-won liberty... It was alleged that reliance upon the might and power of ecclesiastical machinery would replace reliance upon the Spirit of God, that denominational pride would cause its member to concentrate on building a 'kingdom of this world,' to the detriment of the spiritual kingdom.

So Pentecostals would have to learn to discriminate between organization and the evils which may (but not necessarily do) attend it.

Independency also had its evils. The situation which had prompted the announcement of a convention could not be attributed to organization, but to the extreme in dependence which prevailed. It was not a question of "too much harness": there was no harness at all on this Pentecostal horse! Doctrinal instability, cliques grouped around outstanding leaders, chaotic conditions in local assemblies, failure to conform to the laws of the state concerning ownership of property, etc., no check upon unscrupulous men at home and abroad: these things were grieving the hearts of men who sincerely love the movement... Legitimate protection was needed for all such assemblies, it was argued (1961:158-9).

Loren's family lived hand to mouth and expected the supernatural as a part of their life. Loren relates the story of how, when he was thirteen years old, he saw in bold letters before his eyes 'GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE!' When Loren's mother heard about it, she went out and bought him a new pair of shoes as the Bible says, 'How blessed are the feet of him who brings good news' (Cunningham, 1984). She was neither

surprised by the words nor did she even question what happened. It seems to have been simply a part of their core assumptions about their religious paradigm. Later, when Loren was almost twenty years old, these words were to become a 'vision' like a movie running in his mind, of a map of the continents. Waves began to roll up onto the continents and each wave went a little farther each time. The waves then turned into young people. Each group, like a wave, washed over the continents a little bit farther than the last group did. They represented waves of young people washing over the peoples of all continents (Cunningham & Rogers, 1984).

During his college years Loren formed a singing group and began to travel around North and Central America and to preach himself. During this time he saw how young people like himself could be involved in short term missions. In today's world with air travel and communication, it is not uncommon to talk about young people involved in short term missions and international travel, but in the late 1950s it was often thought of as totally unacceptable (Cunningham, 1995).

As time progressed and he saw the opportunities for young college students to travel during their summer breaks, he began to travel and speak to youth groups in his denomination about the opportunity for their involvement in God's work. In his heart, it was for all young people to be involved with, yet, as he shared the 'vision' with the Assemblies of God leadership, they made it clear that it should only be for the young people in the Assemblies of God. Loren regretfully stepped out from the denomination as they made it clear what he could and could not do (Cunningham & Rogers, 1984). With this confrontation it became clear to Loren that the Pentecostal theology of 'listening and obeying the Word of the Lord' was

to be a foundation for the ministry with which he would be involved. This will be explored more fully a little later in this chapter.

With this departure from his family's denomination, YWAM was officially formed. YWAM started out as a summer evangelistic outreach that ran a 'Summer of Service' for college students. The college students could go out and be involved in evangelism for a summer and then go back to college to finish their degrees. It was run this way for about eight years during the 1960s. Loren would travel during the year sharing the vision of a 'Summer of Evangelism' in schools and churches and then the program would operate for the summer.

After his involvement with the summer outreaches for a number of years, Loren realized that the students also needed training. It was not enough to challenge them and send them out, they also needed some preparation. There needed to be ways of training the students who wanted to get involved. Loren saw the need for training and he 'felt like the Lord spoke to him' (Cunningham, 1995c) and thus he developed the first training school with 36 students in 1968 in Lausanne, Switzerland, for young people who wanted to be involved in missions.

Towards the end of the 70s at the height of the refugee problem particularly in South East Asia, Loren went out with some of the other leaders of YWAM and visited the refugee camps in Thailand. Out of the agony of the people they saw there a third arm of YWAM was born, Mercy Ministries.

The threefold purpose of YWAM is now clearly stated to be:

1) Missions

Reaching the unevangelized with God's love through evangelism and church planting.

2) Training

Establishing training centers (schools) to prepare people for missions work.

3) Mercy Ministries

Helping the poor and disadvantaged (YWAM Brochure 1990).

2.3. Youth With A Mission³

The overriding direction or mission statement for YWAM is 'To know God and make Him known.' The three areas stated above have now grown to encompass: an international University for training to help people become sharper and better equipped in reaching the world for God, four large ships that travel from country to country taking relief goods, training and hospital care for those who need it in the ports they arrive in, and evangelism teams that are going out all over the world.⁴ In a 1994 survey, there were 586 operating locations with 8,869 full-time volunteer staff involved in the organization (International YWAMer, May 1995).

An interoffice email (Boyd, 1995) put some of the numbers at:

- Of the 8,869 staff, 36% minister and reside outside the country in which they hold citizenship.
- Nine of the top-20 citizenship's among YWAM staff are from the non Western world.
- Staff increased by over 2,500 between 1991 and 1994, from 6,943 to 9,546 - more than twice the numerical increase seen during the previous three-year period.
- The average staff per operating location has decreased from 18.2 in 1991, to 15.1 in 1994.
- 25% of the staff are located in North America, 21% are in Europe, 13% are in South America and the rest are spread out from all over the world.
- The annual average attrition rate is 1,000 staff.

The latest information puts the number at over 10,000 YWAMers in the world today. The average age is 35 and over, Loren has claimed that 2,000,000 people have gone through the organization (Cunningham, 1995c).

³ For a time-line of YWAM from it's founding to the early 1990's see Appendix D.

⁴ Operation Mobilization is a similar organization to YWAM. It was started in 1957 and has over 3000 workers in over 87 countries.

2.3.1 Organizational Growth

Loren Cunningham the founder and until recently, international president of YWAM was a charismatic and visionary leader. He was charismatic in the sense that Max Weber used the term: that specific gift or ability, tied to the supernatural, which draws others to follow a person to accomplish a task, in this case, a divine task.

It knows nothing of a form or of an ordered procedure or appointment or dismissal...Charisma knows only inner determination and inner restraint. The holder of charisma seizes the task that is adequate for him and demands obedience and a following by virtue of his mission (Weber, 1947:245-6).

He was visionary in the sense that he saw how he wanted things to be in 15 -20 years and worked and lived for the future, creating everything for what he saw ahead (Cunningham & Rogers, 1984). It seems visionary leadership may not be unusual during the middle of the 20th century as Blumhofer tells of one Assemblies of God evangelist, Asa Alonzo Allen, who announced, 'The Billion Souls Crusade.' The 'miracle ministries' of Allen, T. L. Osborn, Velmer Gardner, and Gordon Lindsay were poised, Allen reported, to conduct a crusade that would, 'bring JESUS BACK.' They billed it as 'the greatest thing that has ever been announced' (Blumhofer, 1993:211). It also seems it may not be unusual for Christianity as Barrett and Reapsome, (1988) write how there have been 788 'global plans' to evangelize the world since the beginning of the Christian era.

Out of this came a style of leadership, and included with the influence of the Assemblies of God and their view of a formalized structure, there developed an informal or decentralized structure that gave a lot of room to those under him. Many of the people who joined the organization in the early years were white,

middle class college students (many from Bible colleges) who were interested in missions.

Growth came as Loren challenged those who had joined him to get a vision from God, just as he had, to confirm it with the 'Word of the Lord' and then to go and do it. Loren's wife spoke of these early days and said about them,

The growth came primarily through seeking the Lord. We would have prayer meetings and the Lord would begin to speak and people would get God's heart for a new place and then go there to start a new work (Cunningham 1995b).

As people began to go to these new countries, Loren would travel and visit them and tell exciting stories of others who had succeeded. He would hold the organization together through his charisma and the stories he told that highlighted key areas he felt were models the organization should duplicate. These stories became the framework for much of the world view or sensemaking (Wick, 1995:127) that went on with those involved in the organization. It was out of these relationships that an informal, decentralized structure grew. Everyone related personally to Loren. They were given lots of room to do what they wanted in the location they were in as long as they moved in the direction of the vision of evangelizing the world.

2.3.2. Christian Beliefs

YWAM is a non-denominational Christian organization that desires to work with all Christian denominations in finishing the Great Commission (Mark 16:15). With this goal in mind YWAM has established the following statement of its Christian beliefs.

We of Youth With A Mission believe that the Bible is God's inspired and authoritative word, revealing that Jesus Christ is God's Son; that man is created in God's image; that

He created us to have eternal life through Jesus Christ; that although all men have sinned and come short of God's glory, God has made salvation possible through the death on the cross and resurrection of Jesus Christ; that repentance, faith, love and obedience are fitting responses to God's initiative of grace towards us; that God desires all men to be saved and to come to the knowledge of the truth; and that the Holy Spirit's power is demonstrated in and through us for the accomplishment of Christ's last commandment, "...Go ye into all the world and preach the Gospel to every creature" (Mark 16:15; U of N Catalogue 1996 - 1998).

2.3.3. Structure

The early structure of YWAM as was said earlier was very informal and highly relationship oriented. It was set up very similar to the Pentecostal or Charismatic framework. It is a network (Quebedeaux, 1976:75). It seemed to thrive on division (Cox, 1996:77). Quebedeaux (1976) explains a typical charismatic organization by saying:

Its structure is web like; the cells and groups are all tied together, not at a central point but by intersecting sets of personal relationships and other intergroup linkages. There are personal ties among participants, and leadership. Then there are invitational conferences for Pentecostal leaders alone. Furthermore, traveling evangelists link the segments together, as do ritual activities, where participants gather for expressive rather than, goal-oriented purposes. Such gatherings promote religious fervor, intensity commitment, and express the movement's basic unity (1976:75).

If one were to replace the evangelists with leaders and teachers travelling to teach in different locations, one would have the format for the structure of YWAM. In the early days, each leader had a country or region for which he was responsible and there were not too many conflicts as there were not enough people to get in each other's way.

The number of people and schools grew and YWAM developed ministries that crossed all regions or countries, with teams ministering in other people's 'area' with little or no communication. This caused problems and so a new structure was created. The new structure was a matrix structure with transnational ministries on one side and geographical areas on the top. This would be similar

to the Catholic organizational structure with a local organization or Church and then orders that were more mobile and not geographically dependent.

Currently, the senior leadership group of YWAM is called the Global Leadership Team (GLT). Their job is to 'seek the Lord together, co-ordinate projects, attempt to interpret trends and to create the vision for the overall organization' (Stephens, 1996). The senior leadership comes from the transnational and regional leaders and is structured in a matrix organization. There are 34 people on the GLT, 11 are from the two thirds world, with 6 additional non-Americans. Thus 17 of the 34 are non-American. Four of the 34 leaders are women (Stephens, 1996).

The transnational or the vertical areas of YWAM are:

- Mercy Ministries
- Evangelism & Frontier Missions
- Education & Training

Each of these three areas has its own structure and hierarchy from which to operate. They cross over all regions and flow with the opportunities available to them, trying to communicate with the leaders in the regional areas.

The regional leadership is over geographical regions, which then breaks down into countries, states, cities, etc. There are currently 14 or 15 regional leaders at present.

The University of the Nations also has its International Leadership Team (ILT). This team is separate from the GLT.

2.3.4. Training - A 'University of the Nations'

As has been briefly mentioned, YWAM began as a summer outreach program for college students who wanted to spend their summer, testing the waters for possible missionary service. They were called a Summer of Service (Cunningham, 1995b).

This program went against the prevailing religious culture of the time which was that missionaries went out long-term onto the field and therefore had to finish Bible school, be accepted for missionary status with a denomination, raise support from within the denominational churches and then finally go out after several years of preparation. For some who went out, it was a disappointment to finally get to the mission field and find out that it was not really what they wanted to do. They would stay for their first duty and then return home. It was an expensive mistake. For those going on short-term trips, they could see if they liked it or not and continue in the work as long as they wanted. The summer outreach programs gave anyone interested in a summer program, a quick and much easier taste of what it was like, how they could be used. Stoll (1990) sees the potential weakness in this in that this sort of short-term trip can be interpreted as tourism or a mobile version of church camp.

Klaus Fiedler (1994) traces modern day Faith Missions, (of which YWAM is a similar charismatic version) back to mid-19th century revivals.⁵ James Hudson Taylor is seen as the father of the Faith Missions movement as he founded the China Inland Mission. Taylor is important because in forming the China Inland Mission, he created a new missionary movement. In his work and organization,

⁵ The term Faith Missions was not created or used by those within this group. There was no suggestion given by them that other mission agencies worked without faith, or that they had more faith than their peers or those who had gone before them. The name Faith Missions was used by others to define those who had no clear support base and looked to God to meet their needs.

Taylor expressed the ideas of direct and individual responsibility to God and the concept of faith support. Quesnell (2000) summarizes the work of Taylor and the principles he laid down for the China Inland Mission and other faith missions that would grow out of this model.

Firstly, missionaries were to receive no salary, but expect God to supply their every need, through the hands of his children... One advantage of this was that workers could be on the field relatively quickly without having to spend time raising the funds or waiting for funds to become available...

Secondly, no one was discriminated against on the basis of gender or qualification... Often special appeal was made for people with little formal education, and though there are notable exceptions such as the Cambridge Seven, many arrived on the field through such missions, by faith and little else, knowing other agencies would have turned them away or referred them for training...

Thirdly, missionaries were called to identify with the culture of their host country...

Fourthly, the priority was evangelism, over and above any institutional work. The aim of all evangelistic work was to give everyone at least one chance to hear the gospel...

Lastly, leadership was to be centralistic. The mission was to be field-directed. Home Councils were only to represent the mission in a given country, not to direct the mission.

The arrival of Faith Missions laid the ground work and created archetypes for organization that other groups coming after them would model. Soon to follow China Inland Mission would be North Africa Mission (NAM) in 1881, Christian and Missionary Alliance (CMA) in 1887, Quo Iboe Mission (QIM) in 1887, South Africa General Mission (SAGM) in 1889, The Evangelical Alliance Mission (TEAM) in 1890, Africa Inland Mission (AIM) in 1895, Sudan Interior Mission (SIM) in 1900, Sudan United Mission (SUM) in 1904 and Worldwide Evangelization Crusade (WEC) in 1913 (Quesnell, 2000). Though their beliefs and practices could be questioned and were unconventional, their zeal, vision and energy could be seen by all.

One of the key links for these early faith organizations was the establishment of a Bible school. These schools helped establish many of the young missionaries

going out. The earliest of these was the East London Training Institute in 1873, run by Fanny and Grattan Guinness. By 1887, more than 500 people had been trained as missionaries by them (Fiedler, 1994:37). The new idea of the Bible school was that it was not set up to replace the Seminaries or Universities of the day:

They were originally founded as missionary training institutes, as their early names clearly show. They were founded with a double edge: they were to provide the new (faith) missions with trained missionaries, and they were to provide missionary training for those who had no chance of receiving any theological training in the existing institutions, because they were not qualified and /or not wealthy enough to be accepted in them. Bible schools were uniquely intended for the training of missionaries /evangelists abroad *and* at home (Fiedler, 1994:144-5).

After running the summer program for years, Loren again felt that God was speaking to him about setting up a training program to help prepare the young people to be more effective when they went out. The first training program was held in Switzerland in 1968 with 36 students.

The course was twelve weeks long and its focus was to deal primarily with spiritual issues. It had a strong illuminist ethos. The strategy that Loren used was to bring in men and women who had been practicing what they had been preaching. These were men or women with authority from their life experience (Cunningham & Rogers, 1984:80). The school would then go out into the field and put into practice what they had been taught. This strategy ties in closely with the Missionary training Bible schools discussed earlier. Fiedler (1994) describes the Bible schools' emphasis.

That (training) was to be done by lesson, but also on the job: 'Mission work among the lapsed masses of the people; preaching in the open air, and in mission halls and rooms; teaching in schools; house-to-house visiting etc. Primary emphasis was neither academic nor practical learning, but spiritual development. How effective could an evangelist be if spiritually cold? How long the course was to last depended on the needs of the mission field, much as the amount of non-theological learning depended on actual needs. The school was financed by faith and was, therefore, independent. . . . The intention of the

school was not to interfere with our theological seminaries, but to supplement and complement their work by short practical courses of study, mainly confined to the English Bible, practical theology, and Christian work by direct contact with souls (1994:145-7).

One of the primary focuses of the teaching in YWAM's school was spirituality and character growth. With similarities to the Holiness or Sanctification teaching found in Pentecostalism, the school would be quiet listening for God to speak (called 'waiting on God') for how the message was to be applied. After a teacher would speak from the Bible, the class would quietly wait before God for Him to show them how they should apply what was said. These times became known as 'moves of God', and were the key element of character growth in the application of the 'truths' given by the speaker. Healing of wounds, weeping, and areas of sin were exposed and cleaned up during this time. These times of 'Purgation of the soul' (Bastide, 1934:65), became a significant aspect of the school in training students to live in accordance with the Scripture and to be spiritually prepared for a relationship with God and the task He was calling them to do. It is during this time that the integration of belief, affections, and practice takes place, which is in essence the definition of spirituality and of the theological task (Land, 1993:41). Few seminaries and hardly any universities are equipped to help students enter into a mystical quest or spiritual journey (Cox, 1996:14). Yet, it seems this is exactly what YWAM has set out to do with their University of the Nations.

Some of the other key elements in the school were:

- Floating faculty - Different speakers for different topics covered.
- Family style setting.
- Learn by doing, field experience was as important as class work.
- International students (U of N Catalogue, 1995).

As schools continued to multiply and more students came, Loren saw how there were 'The Seven Mind Molders' in society. He saw that there were spheres of influence or 'domains' which operated in separate areas that made up what we, in totality, call society. He saw how Missions were to incorporate not just the 'domain' of the Church, but how they must influence every area of society. The seven mind molders were: Government, Business, Family, Arts & Entertainment, Church, Education and Science & Technology (Cunningham & Rogers, 1984). By the early 70s Loren saw the need for a University that would train young people for Missions by focusing on the seven mind molders in society.

The University of the Nations officially began in 1978 on the Big Island in Hawaii. It was originally called Pacific and Asia Christian University. As vision for a global university grew, Pacific and Asia University changed its name to University of the Nations-Kona in 1989. It united with numerous other YWAM training courses to form the global University of the Nations.⁶ It has grown from one school offered to train young people for a Summer of Service to hundreds of

⁶ The University of the Nations is a non-accredited institution of higher education. After counsel, senior leadership responsible for founding the university decided not to seek accreditation for several reasons. Principally, they did not agree with the accreditation bodies which existed, nor the standards used by these bodies for accrediting. Their advisors believed, and they agreed, that the long term effect of accreditation would be to limit the purposes for which the university was founded. Practically, as an international university with a vision to be located in 1000 locations around the world there was no single accreditation body that was situated to cover the university. Additionally,, some of the innovative practices of the university (e.g., modular, field based education) were not considered acceptable, though in recent years, these have shown to be the cutting edge of higher education.

The first reason for calling it a university as opposed to other possible designations came from its very origin. Its early pioneers first got the concept of a university designed as a mobilizer for missions in prayer. They believed that they heard God give them this identity. This practice of praying and listening for God to speak undergirded the essence of all that was done in YWAM and the university. Additionally, it was felt that its programs would provide a university standard of education, which has subsequently been borne out through acceptance of its students into advanced education around the world. Even so, it must be said that the primary purpose of the university is *not* the degree, but rather the preparation of character as well as mind for serving God in fulfillment of the Great Commission (Early 1999).

schools in over 200 different training locations on all continents (U of N Catalogue, 1997-8). The University of the Nations – Kona, in 1999 ran 29 different schools with a total of 923 students from 37 Nations. Some of the schools run every quarter. The entry level school that all students must take is called a Discipleship Training School (DTS) and is run four times a year. The courses that are run every quarter are only counted as one school. The cost of the schools vary depending on the materials used in the course. Those courses without a need for extra materials cost \$2,600. Those courses that require more materials (Video production) cost \$3,800 a quarter. These prices include tuition, room and board. Other schools run in different parts of the world will vary in price depending on the location and the students involved (Admissions Office). For a list of the courses run in Kona in 1999 see Appendix C.

As part of YWAM, the University sets forth the Christian Magna Carta as part of their Mission statement.⁷

We affirm the Christian Magna Carta which describes the following basic rights as implicit in the Gospel. Everyone on earth has the right to:

1. Hear and understand the Gospel of Jesus Christ.
2. Have a Bible available in their own language.
3. Have a Christian fellowship available nearby, to be able to meet for fellowship regularly each week, and to have Biblical teaching and worship with others in the Body of Christ.
4. Have a Christian education available for their children.
5. Have the basic necessities of life: food, water, clothing, shelter and health care.
6. Lead a productive life of fulfillment spiritually, mentally, socially, emotionally, and physically.

We commit ourselves, by God's grace, to fulfill this covenant and to live for His glory.

2.3.5. Modular System

True to the Neo-Pentecostal or Charismatic theology, community is a very important part of the culture (Land, 1993:40). Each course is 12 weeks long and

⁷ See Appendix C for its founding principles.

runs at different times depending on the students and opportunities available. The students concentrate on only one course for an entire term. They live, eat, pray, work and study with the same classmates and school leader. Thus, learning takes place in the context of relationships in a community.

A proposed benefit of a modular system is the mobility it allows the students and faculty. Students can take a module course on different continents, at different times and tie it all into a degree if they wish. With courses offered all over the world at different times and in different places, it creates an 'as you need it' educational approach (Catalogue, 1995:9).

The modular approach is also what allows the different YWAM locations all over the world to run courses and tie them into the University of the Nations format. Most bases only offer certain courses at certain times, depending on their staff, housing, direction or 'vision' of the base, opportunities and /or needs in the area.

2.4. Challenges in the Organization for Growth

2.4.1. Vision Directed

The people who were drawn into YWAM in the early years, and still to some extent today, were drawn from a culture and time where they wanted to take risks and experience life for themselves. They wanted their life to have meaning and they knew the status-quo was not the answer. They were willing to go to new places and by hard work start a new Christian enterprise from nothing (Boyd, 2000).

This attitude tied into the theology of the priesthood of all believers.

Anyone who is filled with the Holy Spirit must be a missionary not only in theory but in reality (Brumback, 1961:337).

Any Pentecostal had direct access to the source of spiritual power, wisdom, and authority - the priesthood of all believers carried to an extreme (Quebedeaux, 1976:74).

It seemed anybody could do anything if they wanted to as the only thing they needed to do was speak with a few people and then do it. There were no apparent limits to what a person could take on and do. A common story told by the founder and his wife (Cunningham, D., 1984) illustrates this. The story was about a young girl who went to the Caribbean on one of the first Summer of Services. She was out one day with her team, praying for a man who had a withered arm. Miraculously the man's arm was immediately healed and made whole. When the girl saw this happen before her eyes she fainted in surprise. As with the early Pentecostals who went into missionary service thinking they would immediately know the language because of the gift of tongues, the young people expected God to sovereignly guide and work through them.

Though the YWAM culture is still very much rooted in this assumption of vision and open opportunities, there are now over 650 YWAM operating locations in over 100 nations around the world. This growth has created structural tensions in some locations (Norment, 1999) within the organization: on the one hand a co-ordinating structure is necessary to hold the University's satellite campuses together and on the other, the organization as a whole is still basically decentralized and run by volunteers.

The literature review from Chapter 1 is relevant here. It is commonly understood that with the current change of technological pace, no one can guess what society and our world is going to be like in fifteen years. Businesses may project ahead two or even up to five years, but anything beyond this is recognized as having

little worth. For a vision directed organization, is it valid and effective to lead by a 'vision' for 10 years ahead when no one knows what things will be like at that time? How could this leadership style be changed, even if such a change was desired, when it is considered part of the core identity of an organization?

2.4.2. Short Term Mentality with Volunteer Workers

YWAM has always been considered a short-term missions specialist. It is able to put together summer outreaches, crusades and schools that will run for three months and then leave its members free to do whatever they like. This seems to have worked and has allowed over 2,000,000 people to go through YWAM and back into their local churches or into other agencies with approximately 10,000 staying on throughout the year with YWAM. Those who do stay on will go from one short-term program to another and then another. A short-term ethos settles in and it becomes a part of the YWAM culture (McClung, 1988). When they are dealing with long term projects that costs millions of dollars and people are needed for several years to provide continuity, the system causes a problem (Norment, 1999). This short-term mentality fits into a complaint against Charismatics as they do not have the long-term commitment that major social issues require (Hamilton, 1975:7-8).

In this same connection, Charismatics are accused of being anti-intellectual and narrow in their own interests (Hamilton, 1975:7-8). Charismatics give the impression of being restless and of lacking stamina because they embark on projects without adequate intellectual preparation.

2.4.3. Corporate Culture

It was in this context that Loren continued to pursue his vision and values. It became a culture which is unique in western missions agencies. 'YWAM is to be like a highway, easy to get on and off;' was the way in which Loren described YWAM (Cunningham, 1995). Once a person has done a Discipleship Training School (DTS) in any location, they can work full-time in any of the 650 operating locations around the world. YWAM, with a focus on short-term missions and a decentralized and non-formalized culture mobilizes close to 200,000 people per year into short term missions and has over 11,000 full time volunteers in the 650 operating locations (Early, 1999).

2.5. Exploring Core Assumptions.

As an aid to exploring YWAM's core assumptions, Schein's research will be used in dealing with and defining YWAM's culture. He uses six key areas that will form a basis of defining YWAM. These six areas are the nature of: reality and truth, time, space, human nature, human activity and human relationships. In looking at the founding and establishment of YWAM, core assumptions which have been brought into the organization will be discussed, for as Schein (1992:96) says 'when any new group forms, its members will bring with them cultural assumptions'.

2.5.1. The Nature of Reality and Truth.

As stated in YWAM's organizational beliefs, God is the ultimate source of reality and truth. He is the only one who knows all things and sees all things in the light of eternity. Because of this unique view, his definition of the way things are, is the definition for reality. For example, when Jesus says in Matthew 16:26 'What good will it be for a man if he gains the whole world, yet forfeits his soul?', God's view is interpreted that a person's value is greater than anything in this world

(Thompson, 1986). It does not matter if they are homeless or a President of a country. This view that God defines reality also means that the Bible is seen as the revealed word of God and the final source of authority on what he says (Cunningham, 1995c). The Bible is God's communication to man. It reveals his perspective and thus is the final say on something's value or place in the world. A key assumption in this perspective is that God wants to be known and will reveal himself to all who call upon him. Man cannot find God on his own. God has to reveal Himself and a true perspective of reality to mankind in order for them to find him. He is not removed and distant nor is he hiding, but has revealed himself in the Bible and through the life of Jesus. The Holy Spirit comes to reveal to people today who God is. A major focus of this revelation is on the Character of God.

This accords closely with the University of the Nations (UofN) whose primary goal is to emphasize faith first and then knowledge. 'Faith and character must come first and then knowledge can be given' (Cunningham, 1995c). In a key note message at a conference in Hawaii, Tom Bloomer, the Associate Provost of the U of N summed it up when he said, 'All knowledge alienates' (1985). When knowledge is given to a person first and is not mixed with faith and submission to God, the response will usually be pride, as knowledge alone 'puffs man up' (1 Cor. 8:1).

This can be seen in part when looking at one of the founding principles of the University of the Nations,

The University of the Nations' approach to education is based on 2 Peter 1:5-8 which stresses balanced development in every area of life - in faith, virtue (character), knowledge, self-control, perseverance, godliness, brotherly kindness and love. By God's grace and surrounded by the love of Christ, students increase in their faith and worship

of God. They are fortified with knowledge, turned toward wisdom, and inspired to be obedient to God's calling on their lives (UofN catalogue, 1999-2001).

The order from this Scripture is important: faith, virtue, (character) and then knowledge (Cunningham, 1995c). It is only as people respond to the knowledge through faith and obedience in God that they will understand reality.

An added dimension to this in the above framework is that of YWAM's demonology called 'Spiritual Warfare'. In essence it is the belief that the Devil was an archangel, who rebelled against God and was thrown out of heaven with those angels who chose to follow him (Revelation 12:7). His primary work now, with his demons, is to destroy the works of God. This aspect of organizational demonology arose out of events early in their summer programs where they were led to pray for teams that were having problems, after which the problems went away (Cunningham, 1995b). 'Spiritual Warfare is going on all the time around us. It is a key part of our struggle and training and we must learn to fight the Devil and expose the darkness he brings in the world around us' (Sherman, 1994). Dean Sherman teaches that it is the prayers of God's people that bind the devil and release the Spirit of God in the world (Sherman, 1999). Thus, the spirit world directly affects the material world in which people live and work.

It seems there is an element within the organization that would push this to an extreme with the idea of spiritually mapping out cities, demonic grids that must be broken, and other aspects of demonology that are extremist according the current Charismatic theology. Cox comments on this aspect among Charismatics when he says,

Still, this 'excessive and unhealthy interest' in demonology can not be dismissed as a harmless fascination. It has become a dangerous obsession, especially when it is

combined with the newly awakened commitment of American Pentecostals' participation in politics (1996:287).

The consequences of this are a strong emphasis on spiritual truth and on the struggle in spiritual warfare. The physical world is not as important and is only a consequence of battles and victories in the spiritual world. Anything that can be done must be done first by prayer in the Spirit.

A key scripture used for this is in Ephesians 6:10-13,

Finally, be strong in the Lord and in his mighty power. Put on the full armour of God so that you can take your stand against the devil's schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. Therefore put on the full armour of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand (NIV, 1984).

2.5.2. The Nature of Time.

There is a very strong orientation towards the future. As has been said, as a 'visionary' leader, Loren lives in the 'far-future' (Cunningham, 1995; Schein, 1992:115) and this has become an important part of the culture. The future is more important than now, people can put up with a lot of trouble now if they know it is going to create a better and stronger future for the organization and God. Leaders will say, 'do not despise the day of small beginnings' (Cunningham, 1995b). Stories are often told of the challenges and struggles of the pioneers who began with nothing or little and yet through perseverance, established an operating location, new ministry, outreach or whatever they set out to do. The little they had or their struggles were not important, it was what they pioneered and produced that was significant.

Tied into this is the view that time is seen as linear as they are working toward a specific goal, the return of Jesus. There is a sequence of events that must take place (world evangelism) in order for this to happen (Matt 24:14). It is up to the Church to accomplish these events and then Jesus can return.

2.5.3. The Nature of Space.

As a community, environment was very important in the founding of YWAM, space is an important element in the living set-up. For the first 25 years Loren and his wife Darlene (founders) were very careful to give and live on the same level as the people with whom they worked. They would live on the 'base' and were very generous in their sacrificial giving to others. This modeling helped to set an assumption in the culture that everyone should struggle together, that they are all in this together and a sense of fairness that everyone should be treated the same.

The community effect can be seen in the building of the University as the leaders are building villages to house the different colleges. Each village is to be a miniature community where the staff and students can live and learn together.

At or during the 25th year celebration, YWAM centers from around the world put a collection together to help Loren and Darlene buy a house and move 'off base'. When they did this it provided a stimulus for many other senior staff to move off, but the culture was by then, set. It is now more common for the leaders to live out of the organizational community, but it is still an important piece in the learning environment.

2.5.4. The Nature of Human Nature.

The view of humanity is standard evangelical theology. It states that they are created in the image of God. However, when Adam chose to rebel against him in the Garden of Eden, that choice affected all humanity (Atkinson, D., Field, D., 1995:371). YWAM's view is that humanity is fallen or sinful and that humanity's heart is deceitful in a fallen state. There is nothing anyone can do that is sufficient to earn justification. The sinfulness of the human heart affects our relationship with God and indicates our need for salvation.

An important element of this theology for Loren became apparent during an interview (Cunningham, 1995). His focus was not on the negative aspect of each person having this aspect of a fallen nature but was focused on what they could give when they submitted their life to Jesus and the untapped potential that was there. When Loren was asked, 'What can people or leaders do that cause a negative reaction in him?'

He responded,

I think one of the greatest is to squelch potential, potentiality in the lives of the people they are trying to lead. To see them dominate and crush people they are supposed to be serving. Because (they think) the word 'leader' means crush or dominate and I have to prove I am a leader. That probably crushes my spirit quicker and I mull over it and am depressed over it deeper than other things (Cunningham, 1995).

There is a strong belief that each person can do a lot more than what they think they can. Human nature is bent, but when submitted to God they could do great things. As was mentioned earlier, young people need to be pushed out and let go and they will rise to the occasion. The old adage of 'sink or swim' when thrown into deep water fits very well here. Those who swim develop a camaraderie where they have pushed beyond themselves and have done the seemingly impossible. This creates a bonding into the 'YWAM family'. Many of the schools or outreaches are run by young people who have little or no formal training and

in essence are beyond their abilities. The successes of these stories go back to feed this assumption of trusting God to teach each person to swim when they are in deep water (Early, 1999). The pains and frustrations of these times are quickly forgotten.

Another element of human nature is that people are responsible for the place they are in. A strong emphasis is placed on each person having the capacity and ability to make a 'choice' to do what is right. This is the foundation for the teaching on character growth. It is a strong Armenian theology true to the Pentecostal theology (Quebedeaux, 1976:30).

2.5.5. The Nature of Human Activity.

A strong orientation for YWAM is 'action'. This 'doing Orientation' (Schein quoting Kluckhohn and Strodtbeck, 1961) is one of the Christian taking back (through Jesus) his rightful place as ruler of the earth.

In short this means that Christians are to fulfill their mandate to subdue (Gen. 1:28) their world and they have a responsibility to take care of it and use it in the right way. This view of subduing the environment is a predominant orientation of the United States (Schein, 1992:127) and carries over into YWAM.

2.5.6. The Nature of Human Relationships.

YWAM is built around strong, action-related relationships. As most of the YWAM centers started and operate as communities, there is an emphasis on keeping peace. Unity is seen as a priority and thus conflict is avoided unless there is blatant immorality. In dealing with conflict, leaders are encouraged to 'pray them in, pray them out' (Cunningham, 1995b). This means that when more

people are needed one must pray for them to come and when there are personal problems with people one prays for them to go. This tends to produce non-confronters (Early, 1996; Early, 1999). Another way of dealing with conflict is waiting on God together. As relationships are important, openness before each other is also stated as a priority. When there are difficulties or challenges being faced by the organization, it is not uncommon for the leaders to call a meeting and seek the Lord together. This will normally include the process of 'waiting on God' to hear him speak and seeing if there is anything that would stop his blessing on the work. If there are relational problems, people are encouraged to become reconciled with each other and to confess their bad attitudes or sin to the Lord. This helps keep relationships right and is a model for all people in the organization. An example was when the founder, Loren Cunningham and the President, Floyd McClung, shared openly at a leadership conference in Thailand in 1994. They talked about their struggles with each other and how they had made mistakes and asked for forgiveness to clear up the problems. With such openness comes the importance of walking in forgiveness in our relationships.

Each community usually lives together in a central location. YWAM would tend to think about the community more than the individual. Within this community frame work, it is common thinking that 'Once a YWAMer, always a YWAMer' (Cunningham, 1995c). It is not uncommon for those who have left YWAM to still consider themselves as part of the international YWAM community.

On the smaller bases there is a set hierarchical structure. This comes from strong teaching from the Bible about 'respecting authority' and 'not touching God's anointed' (Gustaveson, 1978). Each person in authority is set there by God and must be obeyed (unless they ask a person to do something immoral) and

respected. This ties into the action perspective as people relate to each other through what they are doing and their position in the structure. However, as the bases get larger this is not so important and people then relate more through the people they know and the influence they have with them. Structure and 'organization' is not seen as a high priority in the culture.

On the smaller bases there is a common vision that draws the people together in their work. As a base is more established and starts to run schools, students and young staff are then encouraged to seek the Lord for his direction and to step out and do what he says. As soon as a work is established or pioneered, it is assumed that a vision or direction can come from anybody at anytime.

2.6. Core Cultural Values for YWAM

The assumptions stated above are expressed through 21 written values that define YWAM's culture (See appendix C). Each of these values has reference points to stories that are told about the forming of the organization. Loren and Darlene, with other YWAM leaders, have put together the list to explain what YWAM's ideology or espoused core values are.

There seem to be five core values that make up the primary identity of the Mission. These are drawn from five core messages that are a key part of Loren's leadership. As 'leaders achieve their effectiveness chiefly through the stories they relate' (Gardner, 1995:9) and stories are a key element of sensemaking (Weick, 1995:127-131), the key messages or stories that Loren and the leaders of YWAM speak about will be explored. Loren has written a book (or is in the process of writing a book) on all of the five areas listed below. These are the five key

elements he says must be an essential part of every YWAMer (Cunningham, 1995).

2.6.1. Go into all the World - Vision Directed

The foundation for the work of YWAM is to carry out the great commission. All the energy and work of the organization is to fulfil the great commission that Jesus gave to his disciples to do. The verse quoted is Mark 16:15. He said to them, 'Go into all the world and preach the good news to all creation.' As Pentecostals are a goal-oriented or teleological community, the task of underwriting the Great Commission helps to define them (Land, 1993:174).

A key part of this is their eschatological vision and apocalyptic faith. YWAM's eschatology is rooted in a sense of the purpose of the church in fulfilling God's plan to reach the world in the last days. This is similar to Pentecostalism as they have an apocalyptic faith that the Baptism in the Spirit was

a break, a discontinuity, a definite definable, ineffable turning point in the history of the church. . . It was a break that signaled God's intervention in and sufficiency for the missionary task of announcing the gospel of the kingdom to all nations before the end. It was the Father's will to give them the kingdom (Land, 1993:65).

For Loren this message goes back to his vision as a young man of waves of young people covering the continents. 'It is a task that is possible for mankind to do and something that is at the core of God's heart for man to be involved with him' (Cunningham, 1995c). It is inherently a message of the importance of vision. There may be many smaller visions, but the overriding task or vision is to complete the task.

2.6.2. Hearing the Voice of God

Loren (1984) wrote his first book telling the story of YWAM's beginning. The book was titled, 'Is that really you God?' which addressed the subject of hearing the voice of God. The story of Loren's leadership style is in essence the story of his account of God speaking to him in specific ways and his willingness to respond in obedience to what he hears. One of the core assumptions of YWAM is the mystical element of God communicating in detail with believers.

A core part of the charismatic belief is that 'The gifting and guiding of persons in community and the community as a whole is the ongoing, daily task of the Spirit' (Land, 1993:39). Land goes on to try to define this by saying:

Does this, however, mean that Pentecostals place the Spirit above the Word and thus elevate experience from the category of source for theology to that of norm? The answer is "Yes" and "No". Yes, the Spirit is prior to the written Word of God, but the Spirit inspires, preserves and illumines that Word within the communion of those who are formed, corrected, nurtured and equipped by that Word. Yet, the Spirit does not exist only to illumine Scripture and apply the benefits of salvation to the believer (1993:39).

The Spirit is the Spirit of Christ who speaks scripturally but also has more to say than Scripture. The Spirit-Word directs the everyday life and witness of believers and the church as they are led into all truth. Spirit and Word are fused, are married, and can only be separated or divorced at great peril and price to the church and believer. The Word comes in words and in the power and demonstration of the Spirit. If it is not communicated out of the fullness of the Spirit, then the communication is not fully scriptural. It is not scriptural, then, no matter how apparently charismatic it is, it is not spiritual, of the Holy Spirit. Of course this discernment calls for a body of people who are formed in the Spirit by the whole counsel of God (1993:100).

This message is a challenge to remind people that Christianity is primarily defined as a relationship with God. This relationship is built on communication. God desires to communicate with his people and have his people communicate with him. It assumes that God wants to talk to his people, and the seeming challenge is that this communication will be in regard to the details of how they should live their lives.

Does this mean that He will communicate intimately to everyone? It is assumed there are certain conditions that must be met. This is in line with early holiness teaching about God using a pure vessel. 'Blessed are the pure in heart, for they will see God (Matthew 5:8).' People are to play a part in hearing God and responding to him. This preparation is done through different Biblical principles and is called, 'The steps to hearing God's voice' (Dawson, 1978). These steps are:

1. Wait on God;
2. Die to your flesh or self;
3. Receive in faith that God will speak to you;
4. Silence the Devil;
5. Listen and pray in faith;
6. Thank Him for sharing his heart.

They were printed and handed out in many schools as part of the curriculum. It is not just the belief that God speaks to us, for that is unchallenged by most of conservative Christianity. How else could people hear him and receive his message of salvation except by the Holy Spirit speaking personally to each heart. When Loren talks about getting the 'Word of the Lord', it is with the emphasis that God wants to speak to his people in detail and they are to seek Him and listen. It is God giving them a direction or vision as to what they are to do next.

This mystical element of listening for details from God as to what He would have each person do is an important element in YWAM's culture. Chandler wrote about this element in mysticism when he said,

When the mind has thus gathered its faculties together and concentrated them upon God, it has to wait upon Him quietly, listening for what He has to say. . . And this attitude of quiet receptivity is an essential mark of mystical devotion' (1922:8).

In our normal prayers we do all the talking. . . But the prayer of mystical devotion is just the opposite of this; in it we listen rather than talk; we wait to hear what He wants us to do in His service; what bit of work He wants us to do; or again, what new truth He wants us to learn about Himself.

What is this voice of God speaking? It is God revealing Himself through certain ideas or aspirations which He causes to arise in our minds. The clearness and strength of the ideas will depend largely on the purity of our hearts and the sincerity and perseverance with which we are waiting upon God (1922:10).

Some have asked Loren if he 'heard' God audibly when God spoke to him. Loren replies that he could only say that once he may have heard God audibly, all other times it is a still small voice within him that comes to him in a variety of different ways (Cunningham, 1986).

The essence of the message is getting the 'word of the Lord', for each step to be taken or each vision followed. Directions as to where to go, what to do, when to move are all a part of this process. From a mystical theological perspective Chandler writes,

The great mystics are those who have dared to be simple; who have trusted the love of God; who have spoken to Him in the belief that He would answer, and have followed where He led, and whose faith was verified by the result (Chandler, 1922:16).

Butler challenges this process of getting a 'word of the Lord' by saying:

The charismatic believes in very definite guidance by 'a word from the Lord'. This may come from the Bible, from another person (believer or unbeliever), or from the individual's own mind. Some of these ways of guidance are quite laughable; others border uncomfortably on the occult (1985:93).

2.6.3. Giving up your Rights

The second book that Loren wrote dealt with the subject of giving up one's rights. It is in essence a message about commitment and he considers this to be

one of the major hindrances to finishing the task of world evangelism (Cunningham & Rogers, 1988).

Holiness doctrine has been mentioned several times and fits in strongly here. It has been a part of Pentecostal theology and is now a part of YWAM's theology. From the mystical tradition it is the 'purgation of the soul,' i.e. taking all those elements that the self clings to and giving those over to God. Summing this up, Bastide (1934:65) said, 'This is why man (and this is the ultimate end of asceticism) must surrender his will to God and renounce all claims upon himself in order that he may will only what God wills'.

This element of cleansing and dying to self goes beyond the sphere of definite sin in the past; it extends to every aspect of our being; our habits, needs, thoughts and desires (Chandler, 1922:28-29).

This message at heart deals with the carnal nature and works to make 'servants' of God out of each worker. Nothing is to be withheld in our service to Him. When humanity sinned humanity lost their 'right' to everything they are and own. Another way of saying it is that people are to lay their life down to God or to make themselves a 'living sacrifice' (Romans 12:1).

Tied to this, lest it lead to asceticism, is that the person is then to pick up their responsibilities. They must give up their rights and then walk in their God-given responsibilities. For example a person may give up his right to being loved by others, yet he must fulfil his responsibility for loving them. It is only as people give up their rights that they will be able to finish the task of world evangelism. Some of the rights mentioned that hold people back are:

- The right to a family or children;
- Soft bed to sleep in;
- Food the way we like to eat it;
- Style of clothes that we want to wear;
- Being liked by others;
- Health;
- Security;
- Finances.

There are many different rights but the heart of the message is that people must lay down their life in order to finish the task.

2.6.4. Living by God's Principles of Faith and Finances

When one believes God wants to speak to his people in detail, that He has a job he wants to get done, that He wants to use His people as His servants, the next logical step is to respond to Him. Faith is important and plays a significant role in their walk with Him. Tied very closely with this is the area of finances. God's provision for His plan which He has revealed to humanity will come from Him when they trust Him completely and have faith in Him.

As no one in YWAM is paid, each person is a volunteer and is responsible for raising their own support. Stories are told over and over again of those who carried out tasks with little or no financial backing and God has miraculously provided as they went along.

Examples are:

Someone goes to the airport without a ticket and God gets them on the plane or someone meets them at the airport with just the right amount of money to pay for the ticket. Another needed a quarter of a dollar to get through a toll gate, feeling impressed to search the back seat of the car, they do so and find a quarter. On a larger scale, the story is told of the purchase of the property in Hawaii. Loren Cunningham felt impressed with a certain amount of money to offer on it. The exact amount of money was given to him to make a down payment and he was able to make a bid with that money. They accepted this price and the sale was finalized (Cunningham & Rogers, 1991). These stories, told over and over again, link with the Pentecostal theology of where God leads He will provide.

As each YWAMer is a volunteer this is significant in the area of provision of money for each staff person who must not get into debt by defaulting on legitimate financial obligations and must have the faith to see God provide financially.

In his book Loren (Cunningham, 1991) writes about 17 hold-ups to finances. When things are going wrong or there is no money a common question is, 'What am I doing wrong, (check the list) so that you have withheld the finances, God?' As this is done and they apply faith to the situation, then God will release what is needed for the opportunity at hand. If God has spoken and the vision is from Him, if the person has given up their rights and are a servant of God, if they are operating by faith, then God will provide.

This idea has strong roots in Faith missions (Fiedler, 1994:11). The earlier Faith missions were much better at setting up organizational structures to help raise

and co-ordinate support, something that YWAM has struggled with. Hudson Taylor said it this way, 'God's work, done in God's way will not lack God's supply.'

As this is a sacred part of YWAM's culture, few will talk openly about the struggle to raise finances and when there is not adequate financial provision, YWAMers feel they lack faith. No one knows how many have left the mission because of the struggle to raise their own finances in this way.

2.6.5. Releasing Leadership

The last message that is a key part of YWAM's core value and identity is one of releasing leadership. There is the ongoing challenge by leadership to finish the task of world evangelism. One of the goals was to have 50,000 workers in YWAM by the year 2000 (Cunningham, 1986). This goal was not reached but it did reveal their vision and need for new leaders who will oversee and carry the responsibility for the task. This includes young people and women being released into positions of responsibility. Loren remembered reading a book 20 years ago by Peter Drucker that he said put into words what he had been doing intuitively. His interpretation of what Drucker said was, 'When you give a new manager a job, give him more than he can handle as it will set him up to give his all at the start and allow him to set a pattern for his career. If the new manager was not challenged at the start, he would be an underachiever his whole career' (Cunningham, 1995). This principle has been an important part of Loren's leadership style over the years. Release the young leader and give them more than they can handle and it will push them to rise to the challenge and set a pattern for leadership in their life. The reverse side of this is not talked about, i.e., that of releasing young people to do things that they have no idea about and the

mistakes and problems it causes for those on the field or in the teams they lead. It has been the source of some strife for those long-term missionaries who complain of having to clean up after those who have come in with a short-term mentality and who are culturally unaware of mistakes made (Stoll, 1990:93-94). There are many who are trying to pastor the staff and train more effectively, but they seem to be relegated to the back seat at times as the pushing message is 'send out the young people in leadership to change the world.'

Faith missions were not concerned with academic qualifications, they wanted people who would act bravely and trust God in new situations. A good example of this was Hudson Taylor who sent out women into the interior of China as the task must get done by those who are willing (Fiedler, 1994:292). Though this was not 'normal' missionary practice, he chose those who were willing and able to go no matter what their gender.

David Bosch (1996) summarizes well the strengths and weaknesses of the faith mission movement.

The weaknesses of the faith mission movement are obvious: the romantic notion of the freedom of the individual to make his or her own choices, an almost convulsive preoccupation with saving people's souls before Judgment Day, a limited knowledge of the cultures and religions of the people to whom the missionaries went, virtually no interest in the societal dimension of the Christian gospel, almost exclusive dependence on the charismatic personality of the founder, a very low view of the church, etc. The movement also had its strengths, however, particularly in the pristine form it took in Hudson Taylor and the China Inland Mission. The 'home base' of the mission agency would no longer be in London, Berlin, Basel, or New York, but in China, India, or Thailand. The missionaries were not to live on 'mission stations', isolated from the population, but in the very midst of the people they were trying to reach, eating the food they ate and wearing the clothes they wore. The emphasis was not on doctrinal distinctives and confessional divisions but on the simple gospel of salvation through Jesus Christ (1996:333).

The specific strengths and weaknesses of each YWAM operating location would vary in regards to Bosch's evaluation of faith missions. The smaller locations

would tend to fit in this category with the larger locations, of which the University of the Nations is the largest, would not fit into this generalization so easily. In its identity expressed as a university, it has had to institutionalize and adapt to the challenges demanded of it in its different stages of growth (Early, 1999).

2.7. Power and Political Dynamics

The main source of power in the organization is the model that Loren used. It is the ability to create a vision and then, as mentioned earlier, using 'charisma' to draw people to work with them to see it fulfilled. Conger and Kanungo quote Willner's research, in understanding charisma and leadership.

...four factors that, aided by individual personality, appear to be catalytic in the attribution of charisma to a leader: invocation of important cultural myths by the leader, performance of what are perceived as heroic or extraordinary feats, projection of attributes 'with an uncanny or powerful aura,' and outstanding rhetorical skills (1989:21).

These elements were an important part of Loren's leadership and are still seen as an important ingredient in the organization although this is changing in the larger locations where more managerial and organizational leadership is needed.

As there is no central office to co-ordinate or approve a new operating location, and each person must raise his/her own support, it is up to each leader to be able to draw those to his location to help him. Each leader rises or falls based on his or her ability to travel and communicate clearly what they are going to do and to draw those who would work with them. As the mission grows and ministries become stronger and more entrenched this becomes increasingly harder to do.

2.8. The Negative Side of Rapid Growth and Unwavering Belief in the Supernatural.

The growth of YWAM and especially the University of the Nations has not been without its difficulties. A quote from the vice-chancellor at the University of the Nations, on the Kona campus highlights some of the struggles faced in the organization today.

Results...It is easily justified to propose new ministry which an individual pursues in the YWAM context. As long as the individual maintains personal relationships sufficiently, there will be little or no evaluation of the fruit of the ministry in relation to the larger purposes. Attempts to avoid conflict result in not pursuing admonishment, correction, or accountability. Without accountability and a focus on relevance to specified organizational goals, ministries continue under their own steam. Thus, ministries which in and of themselves are fruitful, as well as those which are unfruitful, may build up under the larger organizational covering. As a result, the essential organizational identity begins to get diluted and questions are raised as to the real purpose and character of the organization. Each one of the ministries may be totally valid, yet in conflict with each other, and many will be in conflict with the core identity of the original organization. At the same time, the core organizational identity with its inherent goals continues to guide the overall organization based on history and personality of the old guard who have position, status, and organizational power...thereby producing conflict with all the other elements of the organization which have inherently different goals due to their essentially different organizational purpose and character (Early, 1996).

Some of the key points of this email raise questions that are vital to the long term success of the organization. Some of these challenges are:

1. Minimum feedback on those involved in leadership and ministry in regards to overall organizational goals.
2. Conflict avoidance.
3. Organizational identity is lost or diluted with questions raised as to the purpose and character of the organization.
4. Ministries, colleges and different locations in potential conflict with each other and the core identity of the organization.
5. History and personalities of the old guard guide the overall organization and limit its ability to deal with new growth or conflicts.

In a recent message at the University of the Nations the International Dean of the College of Communication (Cope, 2000) challenged the leaders and staff that they must learn to adapt to change and begin a process of growth that will prepare and establish the university for the next century. With an established, short-term mentality (section 2.4.2.) this will not be an easy task. Linked to this growth is the move from a charismatic founder to leadership that must deal with very complex, international issues as the majority of the growth in the years to come will not be focused on geographic movement, but rather on organizational development. This is an area that they have no training in and will require them to face difficult issues in regards to their identity (Early, 1999).

Summary

It has been shown that YWAM grew out of a time when young people were restless and wanting change. In the United States, for the white college educated, it was a time of abundance after World War II and technology was just taking hold. What had been almost unthinkable in the past (except for the very rich) with regard to travel and financial affluence was now a part of the 'baby boomers' life. Combining this affluence and the ease of travel with their desire to make a difference with their lives, YWAM provided an excellent opportunity for their involvement.

Loren was born into a family that was deeply rooted in a Pentecostal theology. His parents were itinerant preachers with the Assemblies of God which between the years of 1926 to 1949 became 'the fastest growing church in the world, showing a 474 percent increase in those years' (Brumback, 1961:304). The family often lived hand to mouth and believed in the Baptism of the Holy Spirit and obedience to a God, who would guide them in all they did.

With a vision of waves flowing over the continent at the age of 13, Loren felt God showed him the waves were young people who would take the gospel to the ends of the earth (Cunningham, 1995). In 1960 he began organizing summers of service for young people on college break to get involved in missions. Seeing the need to train these young people a university was birthed that would train them to 'Know God and Make Him Known.'

Loren's charisma played a vital role in establishing YWAM and the University of the Nations. His 'getting the word of the Lord' and then seeing it accomplished invited others to place their trust in him and follow him in putting all their energies into finishing the task of world evangelism. His willingness to establish a de-centralized organization and providing leadership by travelling and telling stories encouraged other leaders to take responsibility and lead themselves. His willingness to live on the same level as all involved in the organization also provided a basis for those following him to trust him.

His Pentecostal heritage and world view played a significant role in how he led and began to organize those who followed him. It was a non-confrontive, task-oriented world view with the organization following open relationships, networked together like a web. There was a strong emphasis on the need for the supernatural to lead and provide in every area, which included everything from healing the sick to making down payments on the purchase of a property. In the schools this included a strong emphasis on the supernatural which would result in the students being challenged to obedience and then given the opportunity to see the supernatural on 'outreaches' or field trips that followed each school. An

important part of the curriculum was spiritual warfare and intercession to break the strongholds of the devil. The emphasis was on action, not theory.

Although it is a Christian organization, YWAM struggles with typical organizational problems that are found in other groups, both religious and non-religious. Most of the issues stated (section 2.8.) deal with complex issues that have potential conflicts embedded in them. With a culture that is non-confrontational and has historically little training or preparation for dealing with conflicts, they must learn to deal with change or die (see chapter 1).

The Biblical framework of YWAM stresses unity on the basis of shared Christian aims and moral values. Research is needed that explores whether unity and values really exist and if they do, whether the unity is genuine and the values are properly upheld and dealt with in the appropriate ways.

So far some of the challenges for modern organizations has been established and an understanding of the international organization, YWAM has been discussed. The question arises as to what framework or 'glasses' will be used to explore YWAM and its leaders' capacity to deal with the issues they face. The framework used in the research will be outlined in the next chapter.

Chapter 3

Argyris' Material

3.1. Personality

3.2. Organization

3.3. Theory

Chapter 3 Argyris' Material

Argyris' has written over 30 books and over 200 articles. However, most of his material is written in the process of research and in the context of case studies. In different books with different emphases he lays out his model, but it is spread out over many different works with different emphases and contexts. This chapter is his material organized into a systematic framework from his writings. This will form the basis of understanding for the teaching and use of the material as it is taught in the intervention workshops.

Introduction

On the basis of a changing world and an international organization, YWAM, investigated in the previous chapters, the main focus of this chapter is to establish a framework and thus allow the researcher to analyze the material and its application of it in a Christian organization. This chapter will focus on the work of Dr. Chris Argyris.⁸ His theoretical model is the framework for the research and this chapter will give an overview of his material. His research and material has been written and presented over the last 40 plus years with gradual refinements. However, it has not been coherently set out in one complete framework tying the different focus' of his research projects together. This chapter will establish such a framework.

Another focus of this chapter will be to create a discussion after each section on personality, organization and theory. This will be for an analysis of the material with some questions raised and difficulties surfaced.

Learning is one of the key ideas of his work (Argyris, 1974:xi), though not in the sense of rote memorization, but in the framework of effectiveness tied to action. It is a learning that creates action. In its simplest sense, this learning occurs when people detect and correct error. Error is then defined as any mismatch between what a person intends an action to produce and what actually happens when it is implemented. This area of integrating thought with action is not a new area of

⁸ Chris Argyris, a director of the Monitor Company, is the James Bryant Conant Professor of Education and Organizational Behavior at the Graduate School of Business, Harvard University. He was awarded the A.B. degree in Psychology from Clark University (1947); the M.A. degree in Economics and Psychology from Kansas University (1949); and the Ph.D. degree in Organizational Behavior from Cornell University (1951). From 1951 to 1971, he was a faculty member at Yale University, serving as Beach Professor of Administrative Sciences and as chairperson of the Administrative Sciences Department during the latter part of this period.

study but is an age old problem that has plagued philosophers, frustrated social scientists, and eluded professional practitioners for years (1974:3).

There are two aspects to learning. The first is competence. This is the solving of problems in such a way that they remain solved and as this happens, increasing the capacity for future problem solving. The second is justice. This is a reference point of set values and rules that apply equally to all people no matter what their positions (1990:xi).

It is the purpose of this chapter to lay out a framework that will deal with these struggles of learning as seen through integrating thought with action. This framework will be woven together with three key cords: personality; organizations; and the theories at work in them. The focus of Argyris' work is on those problems that cannot be solved without changing the basic values, policies, and practices that created them (1982:xi).

In an overview of his research Argyris states that:

The results are completely consistent with the data that have been collected, using several different modes and nearly 4,000 male and female respondents. Their ages range from 11 to 70, and they are minority and majority, wealthy and poor, and live in the United States, Europe, South America, India and Africa (1985:37).

Argyris' material is broken down into three areas that are; Personality, Organization and Theory. They will be looked at in that order.

3.1. Personality

The first area of understanding Argyris' work is defining his description of personality as it is expressed in an organization. This will include the framework that establishes his position on human development. The researcher will explore Argyris' material through the question, 'What are the conditions and relationships that people will work under most effectively?' and will also ask about the importance of authentic relationships for human development in the work environment.

Argyris does not pretend to give a complete description of the human personality. That itself would fill books in its own right. Instead he focuses on, ...only those factors that seem to be most relevant. The personality factors chosen are those that 1) help to 'cause' or to create and maintain organizations, 2) that could operate to ignore the organization's coerciveness, and 3) that could destroy the organization. In order to do this, we will attempt to understand individual needs, abilities, levels of aspiration, and self-concepts as they arise in and influence the system (1995:13).

Using this as a structure he looks at two key elements in a human personality. The first is the components of the personality, the second is the expression of a personality.

3.1.1 Components in a Personality

The first step toward understanding others is to understand yourself (Argyris, 1953:49).

Human beings may be said to develop needs, values, and abilities. They may be conscious or unconscious, central or peripheral, social or physiological. It is the unique integration of these needs or values into an organized pattern that is functionally meaningful for the individual that represents the individual's

personality or self. The self includes all aspects of the person whether conscious or unconscious. The individual's self-concept includes those aspects of the self of which the individual is aware (1995:23). As the development, inter working, encouragement, recognition and response of each part is unlimited, each person is unique.

Whatever people try to understand personality to be, they must not only understand the parts, but how they interrelate with and influence each other. It is the organization of these parts and their inter working that creates the individual's personality or self (1995:21). The more the individual enlarges his self-concept to include more aspects of his self, the greater the potential for the individual to understand and ultimately control his own behavior.

Once the picture of self is formed, it serves as a framework or a guide with which to make sense out of experience. All future experiences are either 1) accepted and integrated with the picture one already has of the self, 2) ignored because the experiences do not make sense to the person in terms of his self concept, and 3) denied or distorted because the experience is inconsistent with the picture of the self. . . . Because individuals tend to see only that which agrees with their concept of self, it is difficult to be a truly objective observer. There is in fact no objective world for the individual; rather, it is always his picture of the objective world. It is always his 'private world' (1957:36).

A personality is not a stagnant, motionless entity, but a living system. Most personality theories assume this motion is the expression of the personality (1957:24). People love, hate, give, take, raise children, go to church, study, shop, and go to movies. The psychological energy to act in these and many other ways comes from the need systems that exist in the personality. This energy is postulated thus:

1. It exists in all individuals.

2. Its expression cannot be blocked permanently. If a barrier is placed on its expression, it will find a way to overcome the barrier or to get around it.
3. Its amount varies with the 'state of mind' of the individual. The amount is not fixed nor is it limited (1995:22).

Where does this need system that exists in every personality come from? Argyris does not say and acknowledges that it is a difficult question to answer. Since no one disagrees with the idea that personality produces energy, he asks that they be accepted as a postulate and moves on (1957:5).

The energy that is available in every need system is always ready to release itself, or flow out. It is the boundaries in the need system that keep it in control. As long as the boundary is strong enough, the energy will not be released. When the energy flows forth, the need system is in action. When a need is activated, it is said to be 'in tension'. As there are a variety of different needs, all of which are rarely in action at the same time, they are in tension in relation to some objective or goal in the environment. It is this tension that initiates and guides behavior until the goal is reached or the tension reduced in some other way. The deeper (i.e. the more important) a need, the more potential energy it has to release.

Abilities are another aspect of the human personality. They are the tools with which a person expresses and fulfills his or her needs. Abilities are the communications systems for the needs to express themselves. The majority of the more important abilities are learned and developed in interaction with other people.

There are, briefly, three main types of abilities.

1. Knowing (cognitive) abilities:
2. Doing (motor) abilities:
3. Feeling abilities: (1995:228)

In this area of the expression of the personality within an organization, one of the key elements for any management system to understand is the needs of its employees for self-actualization, competence, growth or self-expression.

3.1.2. Expression of a Personality

A personality is a unique combination of parts that interact with each other to form a self. This self spends energy when a need or value is put in tension by an internal or external circumstance or goal.

Personality uses logical abilities designed to achieve specific goals through the operation of a causal micro theory.

To be rational means 1) to intend to bring about certain consequences, 2) to have an explicit or tacit design or theory about how to accomplish one's intentions, 3) to act intentionally consistent with the design, 4) to feel a sense of success or failure, depending on whether one's intentions were achieved, and 5) to correct mismatches so that designs lead to a match between intention and outcome.

Our proposition that people are fundamentally rational should be interpreted to mean that they are self-governing, personally responsible organisms, or, to put it another way, they seek to carry out their designs effectively (1982:95-96).

According to this view, to be irrational is to be unable to govern and design one's own actions. Does this mean that there are no feelings involved in a human's designing process? No, feelings of shame, joy, guilt, frustration, etc., are a central component in this form of rationality.

3.1.3. Self Actualization

As the parts of a personality work together they seek a 'steady state' or equilibrium among themselves and the world in which they exist. A person may be said to be integrated, or to have adapted when the parts are in balance and when the personality as a whole is in balance with the world. The individual personality is continually working hard to maintain itself in its present basic state. This inherent tendency to maintain itself is called a basic trend toward self-actualization, which guarantees the constancy of personality. What are some of the ingredients that will allow a personality to grow and maintain its wholeness? There is an increasing number of psychologists who believe that self-esteem, self-acceptance, and psychological success are some of the most central factors that constitute individual mental health in our culture (1995:50).

The purpose of his work is not to define a human as an isolated being, but to look at him in the context of an organization. The focus of Argyris' material looks at the individual and ties him/her into the interpersonal world in which he/she must operate in an organization.

3.1.4. Self-esteem

Self-esteem is simply to value one's self. It is to recognize the intrinsic worth of an individual. It is an assumption that the individual's self-esteem is not independent of others' self-esteem. If a person desires to grow, others around them must also desire to grow and be willing to help them grow. It is hypothesized that self-esteem is developed by dealing with the world competently. The individual must experience a connection between his own part in the solution and the actual solution of the problem. Included in this hypothesis

is the probability for increasing self-esteem for a given individual in a situation as the following factors increase.

1. He is able to define his own goals.
2. The goals are related to his central needs or values.
3. He is able to define the paths to these goals.
4. The achievement of these goals represents a realistic level of aspiration for the individual. A goal is 'realistic' when it represents a challenge or a risk that requires hitherto unused, untested effort to overcome which the individual can make available to himself (1995:26).

These conditions for increasing self-esteem are identical to the ones developed by Lewin and his associates in their experiments on 'psychological success and failure' (Lewin 1944:333-378).

An important element of self-esteem is that the higher it is, then the lower the probability of receiving distorted feedback, the lower it is the greater the probability of distortion. A person with a high level of self-esteem can handle negative feedback and grow from it. A person with a low level of self-esteem will tend to see him/her destroyed by the feedback and will distort it so as to protect what self-esteem he/she does have. Connected with this aspect of self-esteem is the proposal that the more a person's behavior provides opportunities for others to enhance their self-esteem, the higher his self-esteem.

3.1.5. Self Competence

Following the work of Robert W. White (White, 1959:297-333), Argyris postulated that all human beings need to feel a sense of competence. Competence

may be defined as minimizing the amount of energy spent on solving problems to prevent the recurrence of the problems.

For analytical convenience only, Argyris differentiates between intellectual cognitive competence and interpersonal competence. Recognizing that this is an arbitrary differentiation, he states that,

our objective is to ascertain the effect that a given amount of interpersonal competence has on the cognitive problem-solving activities within the organization (1995:24).

3.1.6. Interpersonal Competence

The initial interpersonal relationships that have the greatest effect are those with parents and siblings. Later, the important relationships are extended to include relatives, friends, working associates, and so on. Interpersonal competence is an awareness an individual has of his impact upon others and they upon him, as well as the ability to solve any problems linked to that impact in such a way that they remain solved (1962:95).

Most personality theories state that the personality becomes complete, organized, and integrated only when it interacts with other people, ideas, and social organizations. Growth will not occur if the person exists alone. He or she must interact with others in order to understand him/herself and grow. Simply said, people cannot understand themselves unless they understand others, and they cannot understand others unless they understand themselves (1957:47).

A key component of this is self-awareness. In order for a human to survive he or she must be able to defend him/herself against any threat to self (that which is nonintegratable with his/her self). This is important because a human will not

tend to be aware of and/or accepting of his/her or others' behavior that is a threat to self. As it is a basic need of each person to increase his/her sense of self-acceptance and acceptance of others, he/she come to the conclusion that it is impossible for a person to enhance his/her awareness and acceptance of his/her self without simultaneously creating the conditions for others to do the same (1962:20).

It is hypothesized that the source of psychological life and human growth is found in human relationships that involve an increasing in self- and other awareness and acceptance. These relationships are called authentic relationships (1962:21).

Argyris goes on to say,

I would hypothesize that if the layers of defensiveness could be unpeeled through exposures to authentic relationships, one would find at the core of the individual the desire and capability for authentic relationships (1962:24).

3.1.7. Confirmation

This area of the human personality is taken from what Buber called confirmation. Buber believes confirmation is a basic need and activity in human life. Buber said,

The basis of man's life with man is two fold, and it is one--the wish of every man to be confirmed as what he is, even as what he can become, by men; and the innate capacity in man to confirm his fellowmen in this way (Buber, 1950:81).

Argyris connects this idea to his theory,

Man perceives the world (of human problems and activities) through his self-concept. This means that he can never know (this aspect of) his world objectively. He will see what his self 'encourages' or 'permits' him to see. As he gains experience, he learns that his perceptions are constantly subject to error--*his* error. Since all men are subject to this 'flaw,' then the possibility for error is enhanced because others may also perceive the world incorrectly. The awareness of the potentiality for error tends to create a basic posture of uncertainty and self-doubt and a predisposition to constant inquiry into the accuracy of his perception of his world. Hence the need for confirmation (1995:28).

If an individual's view of self, others and the environment is confirmed by others, especially those he values, then his self perception is reinforced and/or built up.

3.1.8. Mental Health

Summarizing the work of Jahoda (1958), Argyris sets forth eight dimensions that would begin (he stresses it is not complete) to define a healthy personality. Those elements are: richness of self, self-acceptance, growth motivation, investment in living, unifying outlook on life, regulation from within, independence, and adequacy of interpersonal relations (1995:300-308).

3.1.9. Self protection

As has been said, when an individual develops a somewhat stable self, it becomes the 'filter mechanism' through which he perceives himself and his world and by which he evaluates his and others' effectiveness. This filtering system is established to protect the self. It will tend to accept those experiences consonant with his self; and he will tend to distort, deny, and reject that behavior that is different from, and is not immediately integratable with, his self.

The four most frequently threatening experiences are anxiety, conflict, frustration, and failure.

Anxiety - Anxiety is a response to nothing particular in the environment, while fear is always a response to a genuine threat.

Conflict - All conflict involves opposite needs being in action (tension) at the same time.

Four types of conflict;

Conflict will tend to exist when the person desires to do two things which he likes equally well but it is possible to do only one.

Conflict will tend to exist when a person had the choice of doing two things, each of which he dislikes equally.

Conflict will tend to exist when the person has the choice of doing something he likes, but runs the risk of punishment or loss.

Many people have been brought up to think that conflict is bad. This is not necessarily so. True, conflict can be uncomfortable, but it is even more true that conflict harms a person's personality when the personality uses incorrect ways of dealing with the conflict.

Conflict when dealt with correctly, is an experience of growth for the personality.

Frustration - Coupled with, and perhaps a special case of, conflict is the problem of not being able to overcome some barrier in order to arrive at a goal.

Failure - Perhaps the easiest way to explain psychological failure is to define what is not failure. Psychological success, the opposite of failure, occurs when the individual is able to direct his energy toward a goal that he defines, whose achievement will fulfill his inner needs, and which cannot be reached without overcoming a barrier strong enough to make him 'put up a fight' but just weak enough to overcome (1957:39-40).

Generally speaking, there are at least two ways to reduce feelings of threat. One is to change the self so that it becomes congruent with whatever is causing the difficulty. This involves 'accepting' the fact that one is 'wrong.' The second approach is to defend the self by somehow denying or distorting (consciously or unconsciously) what is threatening and clinging to the present self concept. This behavior is called a defensive reaction (1957:36). (Defensive reactions will be covered in more detail in later sections.)

3.1.10. Culture

Personality cannot be understood without taking into account the culture in which the personality exists. Culture and personality are inseparable. It is actually not culture and personality, but culture in personality and personality in culture. The culture has much to say as to which needs will tend to be central and which will tend to be peripheral. The specific needs, values, and abilities that an individual develops will be highly influenced by these cultural norms. Indeed, one may predict that not only the component parts, but the very organization of the parts of the youngster's personality is highly influenced by the culture. However, as the focus of his material is not on the culture, he leaves this area for others to study and explore in more depth.

Summary

The section began with the questions, 'What are the conditions and relationships that people will work under most effectively?' and 'What is the importance of authentic relationships for human development in the work environment.'

The answer given is that human beings are an open, dynamic system that interacts with their environment. They have needs, values and abilities that are woven together through interaction with themselves, others and the environment.

The unique combination and inter working of these parts of a human are what Argyris calls personality or the self. Thus, personality is a core source of energy that each human being has available to direct and channel their life. As this self is formed and becomes stable, it creates a filtering mechanism to deal with itself, others and the world. Those experiences that make sense to it and seem to fit the already formed picture, are integrated into the system. Those experiences that threaten or do not make sense are denied or distorted in order to protect the self.

Self-actualization is a need that all human beings have. It is the inherent tendency to maintain one's 'self' and to grow. It plays an important part in understanding how human beings work together in an organizational system. Some of the key components of self-actualization are: self-esteem, self-competence, interpersonal competence and confirmation.

Part of self-actualization is the need to defend oneself from threat or perceived attack. The four most frequently threatening experiences are anxiety, conflict, frustration and failure. Thus, people are dealing with a group of variables so

interrelated that they form an interacting dynamic system in which the state of any one of the variables is a function of all the others.

Remembering the purpose of Argyris' work is not to study the individual as an isolated unit, but to explore the individual in the context of an organization, it is stated that human growth (authentic relationships) will tend to increase as the following increase:

- a) Giving and receiving non evaluative descriptive feedback.
- b) Owning and helping others to own their values, attitudes, ideas, and feelings.
- c) Openness to new values, attitudes, and feelings as well as helping others to develop their degree of openness.
- d) Experimenting (and helping others to do the same) with new values, attitudes, ideas, and feelings.
- e) Taking risks with new values, attitudes, ideas, and feelings. (1962:26)

These characteristics are key elements of communication within an organized system. They form the framework in which different personalities or groups of people working together will be able to learn, grow and authenticate themselves in the organization to which they belong.

3.1.11 Discussion

This section is a weak area in Argyris' material as he tries to define people in the context of an organization or work. He links personality to culture and culture to personality as different sides of the same coin (section 3.1.10.). He admits his focus is not on culture and leaves it for others to research and yet spends time trying to define personality. If they are similar or linked together, then why focus

on one and not the other? In his writing there is a predominantly Western perspective on the personality especially as it relates to self-actualization. It seems from this focus there would then be a predominantly Western cultural perspective. In many cultures around the world that are community or collectivist based (non individualistic), the emphasis is not on self-actualization but on conformity to the group will (Trompenaars, 1993). This does leave open the question of how effective the material will be in different cultures and with different personalities.

Another key point has to do with Argyris' belief that humans are logical beings as it relates to how or why they do things. Linked with this is the different forms of intelligence on which they may not all be all based on logic.

Different types of intelligence

Underlying much of Argyris' work is the assumption that people will be logical and rational and that they will be able to give explicit reasons for their actions or behaviors. A good question to be raised is how will those whose intelligence is not logic based respond to the material. Another way of exploring this issue especially as it relates to learning is, how will those who have a different learning style relate to Argyris' material?

Gardner's research (1983) states that there are at least seven different types of intelligence. They are: Musical, Intrapersonal, Spatial, Interpersonal, Bodily-Kinesthetic, Logical-Mathematical and Linguistic.⁹ Armstrong (1994b) defines several different forms of intelligence as word or logic based but what about the

⁹ For a description of the different types of intelligence see Appendix B.

other areas? Will someone who is intelligent in the use of their body's movement or making music be able to define and or defend a logical system of beliefs? Will someone who is visual or someone else who is very aware of what is going on inside of them be limited in the use of the model because of these strengths? Will they be moved by logic to adapt and change? These are questions that Argyris does not explore.

Freud and Jung write about the power of the unconscious mind (Allen, 1994). In the MBTI there are people who prefer intuition to concrete physical ways of knowing things (Myers & Myers, 1990). How will they deal with this material? Although Argyris does realize that the things people know best are tacit, the assumption is that they can easily be brought to the surface and dealt with by facts in a logical way. The result will be a change in the person. Linked to all of this is the assumption that facts and logic will be able to persuade any and all to a position of fitting into an organization. With the new research showing different types of intelligence and untested work regarding personality, more work needs to be done here.

Argyris does ask the question about this when he writes,

Asking people to state publicly their reasoning often produces strong feelings. Many of the professionals in the cases above felt strongly that asking them to reflect on their reasoning and make it explicit was "too rational". What leads human beings to become upset when they are asked to describe the reasoning they used to decide that their act of speaking was right or appropriate? I suggest this is an important question requiring more research (1992:262).

3.2. Organization

The second area to be explored of Argyris' material is his definition of the modern organization. This will include the ingredients of the traditional organization, its consequences on those involved and a proposal for where an organization needs to move to if it is going to be effective in learning to adapt and grow and provide some level of personal growth for all of those involved in it.

It is my hypothesis that the present organizational strategies developed and used by administrators (be they industrial, educational, religious, governmental, or trade union) lead to human and organizational decay. It is also my hypothesis that this need not be so (1962:1).

Argyris' focus is not on the organization's environment, but everything that happens inside the 'skin' of the organization (1995:15). This eliminates those problems that can be isolated because they can be culturally based. The focus is on those common mistakes or errors that management in organizations make anywhere in the world (1990:6). Organizations, simply put, are open systems with inputs, internal make-up, outputs, and corrective feedback mechanisms.

There are many different types of energy input into an organization. There are, for example, mechanical, electrical, physiological, and psychological energies, that may act as inputs. The focus of Argyris work is on the human energy that human beings contribute and will have to be integrated with analysis from other fields that deal with the other energy inputs (1995:20).

Organizations cannot be separated from humans and thus cannot be studied as an isolated system where the input and workings of the human personality are ignored. One of the primary goals in the research is the integration of the

individual and the organization. It is not the goal of his research to develop overpowering manipulative organizations nor organizations that will 'keep the people happy'.

Happiness, morale, and satisfaction are not going to be highly relevant guides in our discussion. Individual competence, commitment, self responsibility, fully functioning individuals, and active viable, vital organizations will be the kinds of criteria that we will keep foremost in our minds (1995:4).

Is it possible to optimize this inter-relationship? How much should each system 'give'? It is obvious that both are going to have to 'give a little' in order to profit from each other. A primary concern is in the area of human resources. The need is to create and maintain a quality of life within an organization so that the participants,

1. Produce valid and useful information especially about their more important problems.
2. Make effective decisions
3. Generate a high degree of human energy and commitment to their decisions in order to diligently monitor and effectively implement them (1971:x).

With this in mind the researcher will look in the following section more closely at the basis for organization. The traditional principles for management, and what is involved in changing an organization.

3.2.1. Description of Organization

An organization is not defined as a specific number of people, but is understood best in light of what they do when they are together. When a mob forms, they may run, shout and mingle amongst themselves but they are still only a collectivity of people. It is only as the mob begins to meet three sorts of conditions, that it becomes more nearly an organization. The members of the group must devise procedures for: 1) making decisions in the name of the group,

2) delegating to individuals the authority to act for the group, and 3) setting boundaries between the group and the rest of the world.

When the rules are defined and individuals are delegated the power to represent and make decisions for the group, they have organized (1978:13). As it becomes an ongoing collective action, it becomes an agency. An agency is a solution to a problem; it has functions to fulfill, work to do. Usually, it takes a complex task and decomposes it into simpler components which are regularly delegated to individuals. An organizational role is the name given to one of these delegated tasks. An organization's task system with its pattern of interconnected roles is at once a design for work and a division of labor (1978:14).

With time there are patterns that are created that form the 'steady state' of an organization. These patterns are the interrelationships among the parts. They are the social interactions that, over time develop reciprocal relationships which lead to a self maintaining state of affairs. Each relationship or social interaction plays a function. Each function varies in its degree of importance when the system is in a steady state. Yet, each function has a place, which would be seen if it stopped functioning. For any function has the eventual capacity to upset the entire system. There is implicit in the system the notion that the whole is maintained through the interaction of all the parts and not primarily by the interaction of one or a few master parts (1995:121).

Argyris defines at least six patterns or processes in an organization that will continually affect each other.

1. A reward and penalty process, the purpose of which is to reward those who behave as the organization requires and to punish those who do not.
2. An authority process, the purpose of which is to coordinate, control, and direct;

3. A communication process, the purpose of which is to provide ways, media, and paths for communication;
4. An identification process, the purpose of which is to select and define clearly understood emotional toned symbols which will help the individuals identify with the organization as a whole;
5. A perpetuation process, the purpose of which is to maintain and replenish the amount and quality of the men, materials, and ideas used to make up the organization; and
6. A work flow process, the purpose of which is to define the exact behavior that the people must perform if the objective of the organization is to be accomplished (1953:40).

According to his scheme, it is impossible to have any organization, without these processes being performed by someone. Also according to his work, it is the leader in any organization who controls the appropriate organizational processes (1953:40).

Thus, there are three kinds of activities that are implicit in the definition of any organization, (that is being studying) :

1) Achieving objectives, 2) maintaining the internal system, and 3) adapting to the external environment. Argyris refers to these activities as the core activities (1995:121).

3.2.2. Organizational Effectiveness

Built into any organization is the age old dilemma of autonomy versus control. As soon as any complex task outgrows the capacity of one person to handle it, others join in and the struggle is born. Who has the authority to do what, when and how? The point is not how to get rid of the dilemma. That will never occur; it is built into the concept of delegation and decentralization. The point is how to deal with it so that the organization becomes more effective.

Organizational effectiveness can be defined as the ability to accomplish its three core activities at a constant or increasing level with the same or decreasing increments of energy input (1995:123). Organizational ineffectiveness is when, on

an ongoing basis, the system needs increasing inputs for constant or decreasing output. When it takes more energy to do the same amount or less than an organization is said to be ineffective.

3.2.3. Traditional Management Theory

If you know the assumptions management makes about the nature of people, it is possible to explain much about the organizational structure, leadership behavior and control mechanisms that will be used in the organizations. You can also predict the probable responses of the people to these crucial aspects of organizations (1971:x).

As the essence of an organization is the coordinated energy of a group of people for a common goal, the foundation this coordination is built on is the theory of what it means to be human. Much of what structure is used, leadership style and control mechanisms will be defined by this concept of humanity. A person could also predict the probable responses of the people to these crucial aspects of organization.

Summarizing the work of Likert, Bennis, Barnes, Litwak, and McGregor, Argyris puts together a list of the major points of the researchers in defining a traditional mechanistic ('authoritarian', 'habit', 'closed system', 'bureaucratic', 'Theory X',) organization.

It is characterized by 1) decision making and control at the top levels of the organization, 2) an emphasis on unilateral management action, based on dependency and passive conformity, 3) the specialization of tasks so that the concern for the whole is broken down, 4) the centralization of information, rewards and penalties, membership, 5) the management being responsible for developing and maintaining the loyalty, commitment, and responsibility of all

the participants on as high a level as possible, and 6) an emphasis on social status, inter group and individual competition and rivalry. Such an organization assumes that people inherently tend to dislike work, are irresponsible, prefer to be directed, desire a rational world where emotions are suppressed, and 'fair' management means appropriate financial rewards and penalties (1995:184).

Research has shown that the predominant philosophy of management may be described briefly as the mechanistic model which in essence means unilaterally controlling others in order to get them to do what the organization requires while at the same time controlling possible confrontations of management authority (1978:274).

With this view in mind, the process of developing an organization is viewed as a rational process. Once the objectives seem clear and logical, it is assumed that the people who will be involved in the organization are, or at least can be required to be, rational beings. It is assumed that if the objectives are clearly defined to the employees, then management can rightly expect them to behave logically and strive to achieve the objective as set forth. Thus: interpersonal confusion is minimized if rules and regulations are clearly stated; balance and stability are assured if organizational procedures are well-written and easily available; individuals will fulfill their accountability if they are checked periodically or if they know they can be checked and; human relations will be at their best if jobs are clearly defined so no overlapping exists (1962:29).

Some of the more common assumptions and forms of control used in a formal organization are:

Task specialization - Humanity performs at its best if they perform a specialized task. Research does validate that human abilities are finite and that they cannot do everything. It also follows logically from the assumption of rationality. If humanity is a cognitive animal, they will clearly see and understand the logic of doing the same thing all the time. In the interests of efficiency, the individual is to concentrate on one thing - hopefully that which he/she can do best. The focus is on those mechanical skills that can be broken down into their smallest parts in order to reduce skill requirements, which in turn decrease learning time (1962:32, 1957:59).

Chain of command - As soon as an organization is created with highly individualized tasks, then someone must coordinate these tasks into achieving a larger objective. Following the logic of task specialization leadership is needed whose responsibility will be to control, direct, and coordinate the parts to make sure that each part fulfills its objective. With this responsibility is the assignment of power to make sure that the leader can accomplish his/her role.

Some of the 'principles' of formal organization for delegating this power are:

1. There must be clear lines of authority through the organization, from the top to the bottom.
2. No one in the organization should report to more than one line supervisor. Everyone should know to whom he reports and who reports to him.
3. The responsibility and authority of each supervisor should be clearly defined in writing.
4. The accountability of higher authority for the acts of its subordinates is absolute (1962:34).

Unity of Direction - If the tasks of every person in a unit are specialized, then the objective of the unit must be specialized. It is assumed that organizational efficiency increases if each unit (a group of specialized parts) has a single activity, or set of similar activities, that is planned and directed by the leader.

The combination of specialization of work, chain of command and unity of direction form a modern pyramidal organization and make the organization's activities manageable.

Span of Control - The manager's efficiency is increased by limiting the span of control to no more than five or six subordinates whose work interlocks.

In summary, a mechanistic model of management is the dominant metaphor for traditional management. The organizational objectives are set by those in power and then people are organized in a way to get the job done. The organizational means for getting the job done includes forms of control used through: task specialization; chain of command; unity of direction; and span of control. This model is built on the assumption that the leader must be in control and maintain the power in order to motivate people to achieve the objectives of the organization.

3.2.4. Traditional Values about Interpersonal Effectiveness Implicit in Formal Organizations

The first value deals with the importance of those human relationships that are related to achieving the organization's objective. The focus is on the behavior that will 'get the job done'. Very little time is spent on analyzing and maintaining the

group's effectiveness. This is true even when meetings get off course and objectives are not met because of interpersonal factors.

The second value includes a strong emphasis on cognitive rationality and an avoidance or de-emphasis of the rationality - even the existence - of feelings and emotions. With this value at work, executives will see rational, logical discussions as 'relevant', 'good', 'work', and so on. They will look at emotional and interpersonal discussions as 'irrelevant', 'immature', 'not work', and so on.

The third value suggests that human work relationships are most effective through unilateral direction, coercion, and control, as well as by reward and penalties that sanction all three values. This is seen by the chain of command structure set up as well as elaborate managerial controls established within organizations (1995:99).

To the extent that participants are dedicated to the values stated above, they will tend to create a social system where the following will tend to decrease:

1. Receiving and giving nonevaluative feedback.
2. Owning and permitting others to own their ideas, feelings, and values.
3. Openness to new ideas, feelings, and values.
4. Experimentation and risk taking with new ideas and values (1962:42).

3.2.5. Consequences of Traditional Management on Personality

The effect of traditional management upon a person is that they become separated from themselves. Another way of saying it would be that they lose the freedom for the job to be an expression of who they are. The job is 'work' and life begins after 'work' is done. (As this area is linked to defensive routines, I will not

cover defensive routines here; I will focus more on the behavioral consequences here.)

Rationality

The difficulty with the assumptions of rationality is that they are only half-truths and incomplete. Humans are rational, but they are not completely rational.

Traditional rationalists do not deny humanity is capable of having and expressing emotions. Their hope is that they will voluntarily (with due reward) suppress his emotions 'for the good of the organization.' The assumption behind this hope is that they can separate their feelings about their work, goals, relationships with others, promotion, correction, evaluation, and so on, from the intellectual cognitive fact that these activities must exist if the organization is to achieve its objective.

But there is evidence to suggest that humans cannot simply decide to be singularly an intelligent rational being with respect to the variables listed above (1962:31).

Specialization of work

Most jobs are so narrowly defined in scope and require so few human abilities, that they do not tend to motivate humans to perform adequately. It is assumed that people can and should somehow deny the desire to express their many and complex abilities, especially those related to interpersonal relationships. Simple jobs that 'anyone' can do, learned in a very short time, repeated sequentially over and over again, limit the expression of a personality. Thus, the only standard of self-assessment employees are left with is their weekly pay cheque (monthly salary, etc.).

The research suggests that it may take an individual as long as three years to give up his desire not to separate his emotional and interpersonal self from his technical self (1962:33). Task specialization therefore requires a healthy adult to not only behave in a less mature manner, but it also requires that he feel, 'good' about it. Who a person is becomes much less important than what they do.

Chain of command

As each individual's work will be highly specialized, the employee's focus will be limited to only what he is doing. He/she must be motivated to accept direction, control and coordination from above. The employee will have little control over his/her working environment. Consequently, his/her time perspective is shortened because she/he does not control the information necessary to predict his/her future. The employee will become dependent upon and subordinate to the leader.

Unity of direction

It is the leader's responsibility to set the work goal, how it will get done and the barriers that must be overcome to achieve the goal. Thus, the worker has no involvement in defining his involvement or goals.

Span of control

The reason a leader limits the number of people she/he can oversee is so that she/he can closely supervise those under them. The assumption is one of control by the leader over those below her/him.

3.2.6. Effects on Interpersonal Relationships

To the extent that individuals dedicate themselves to the values stated above they will tend to suppress emotions in relationships, unless they have an effect on getting the job done. It is hypothesized that they will have difficulty developing competence in dealing with feelings and interpersonal relationships. In a world where the expression of feelings is not permitted, one may hypothesize that the individuals will build personal and organizational defenses to help them avoid dealing with their own feelings and stop others from sharing their feelings. It would be common in such an environment to hear people saying, 'Let's keep feelings out of the discussion,' 'Let's not get emotional, that will muddy the waters,' or 'Let's act like mature adults and not bring feelings into this problem.' If these feelings are suppressed, then the tendency for individuals will be not to permit themselves or others to own their feelings (1962:40).

3.2.7. Employees

The degree of dependency, submissiveness, and so on, tends to increase as one goes down the chain of command and as the job requirements and managerial controls direct the individual (1995:58).

What would be some of the frustrations and responses that person might find in many organizations that were set up and are being run from a scientific management point of view?

Some of the responses would include:

Apathy, indifference, absenteeism and turnover (Argyris 1995:87). If they must show up then they may be there in body only, but absent psychologically. It may even lead to them leaving the organization and trying to find work elsewhere.

Aggression against those who the employees feel are causing the frustration, conflict and so on (1995:65). This may include stealing, cheating, causing waste, and errors effecting quality. Bring in a trade union. (Later he says he is not implying that all trade unions exist because of frustration in employees)

Ask for increasing compensation for the degree of dissatisfaction, tension, and stress experienced. Thus money becomes important not only because it provides the necessities of life but because it is a symbol (unconscious) of being paid off by management for being required to work under unsatisfactory conditions (1957:107). If it is not possible to be paid more then they would try to see how little they can do and still be paid. This could include, quota restriction, goldbricking and slow downs. If this goes on for years, then a culture of dependency and submissiveness is traded for economic security. If the business can not provide this, then the Government should (1990:120).

Alienation - people will feel a sense of powerlessness and helplessness. It is related to the depersonalization of work, which eventually leads the worker to believe that in management's eyes he is an 'interchangeable' unit (1995:65). Since the employees have little knowledge of and even less control over their future, they will tend to fear the unknown (1957:134).

They will be tempted to form or join a Union. As a result of the pressure, tension, and general mistrust of management controls, employees tend to unite against management.

Employees will have less space for free movement, this will include being less able to define the goals of their work, how they will do their work or the levels of aspiration involved. This implies that they cannot relate their goals to their needs. This sets them up for psychological failure, which means that the persons affected do not experience themselves as personally and causally

responsible for their actions. Hence, even if they succeed in performing the expected tasks, psychological failure will still exist (1978:272).

Another way to live with having little choice about the work environment is to develop a cynical attitude. Cynicism leads to pessimism and doubt.

A cynical attitude makes it more likely that individuals will ignore or sneer at evidence of positive intentions. Their stance is automatically to mistrust other people and to see the world as full of evidence that nothing will change. It is a short step from cynicism to blaming others or the organization for any difficulties. And people will have plenty of evidence that someone else is to be blamed because they can see the defensive loops. They can see individuals acting consistently with them, the cover-ups and that promotions often go to individuals who bypass the defensive routines (1990:31).

Although each organization varies and the exact degree and application of the premises stated may vary, it is hypothesized that to the degree an organization attempts to follow the consequences of these premises, they will tend to create a work world for the lower level employee in which few of his abilities will be used. Thus, the abilities more central to self-expression and psychological success will not be needed or will be expressed minimally. The worker will also tend to feel he has no control over how or what he does on his job.

3.2.8. Middle Management

The formal organization, directive leadership, and management controls tend to create a situation in which the employees adapt by behaving in ways antagonistic to the desires of management. Management in turn tends to react in

a way that increases the antagonism, which in turn leads to a barrier toward upward communication of these antagonistic activities by the employees who are aware of and centered toward management's needs. As a result there begins to exist a feeling of two worlds; the employee and the management. The barrier of secrecy serves an important function for the employees because it prevents their informal behavior from being discovered, and decreases the possible embarrassment and conflict with management. As long as each side remains in its own world neither is hurt.

While this may be true for the employee and top management, it does not work so well for the person in the middle. Much of their energy is spent on dealing with the problems of being stuck in between the two worlds. On the one side they must protect some of the employees' adaptive activities that restrict production in order to prevent increasing difficulties and labor grievances. The work must get done and it is their responsibility to make sure it does. He/she does not want to upset them any more than is necessary. On the other hand, the manager wants to show his/her good performance to those above so he/she must find a way to please them. He/she play it safe in order to protect his/her job and hopefully, get promoted. He/she become leader centered. What are his/her leader's prejudices, values, dislikes? There is a built-in tendency for dependence on the leader and conformity to his/her wishes. If an executive 'learns' to value the superior's feelings, needs, and prejudices, and to suppress his/her own, his/her own sense of self-esteem will tend to decrease. This, in turn, will tend to reinforce his/her dependence on the superior (1995:104).

This dual pull creates a double bind. Middle managers need to show the employees under them they have power with upper management to help them

and they must show upper management they have control of the employees. Under these rules individuals with a high sense of integrity and willingness to accept personal responsibility will realize that if they do not discuss interpersonal problems and accompanied defensive routines, then these routines will continue to proliferate. If they do discuss them, they may find their job in jeopardy as top leaders are threatened by their outspokenness (1990:29).

3.2.9. Leadership

Many of the leaders who have fought and risen to the top are used to winning and are almost always successful in what they do. Yet it may be this very element that causes them problems. Argyris, (1991) says,

Put simply, because many professionals are almost always successful at what they do, they rarely experience failure. And because they have rarely failed, they have never learned how to learn from failure. So whenever their single-loop learning strategies go wrong, they become defensive, screen out criticism, and put the 'blame' on anyone and everyone but themselves. In short, their ability to learn shuts down precisely at the moment they need it the most.

Although they have the power, they must live and move in the system they create. They fight hundreds of administrative skirmishes and battles under enormous time pressures with escalating frustrations and disappointments. The impact of these frustrations and disappointments is additive, and soon the players reach a saturation point. They must now be careful lest they crack and their vision is destroyed. The emphasis now switches to short-term gains and short-term self-protection. There is little time and appetite for self-reflection. To reflect on self-deception would only add to the burden. To take precious time would be a recipe for becoming outmaneuvered by others (1990:35).

For example in a study of 199 important attempts to influence members of their organization (among a group of twenty executives, over a period of a year), 134 failed and 65 succeeded. In only two cases was honest feedback given about the failures. In all other cases the individual attempting to have the influence was assured he had succeeded when, in fact, he had not. Of successes, 54 represented influence attempts made by the president. The observers reported that the influence attempts succeeded in that the president got across the message that he wanted. However, in 48 cases the subordinates felt hostile toward him. None of them communicated these feelings to the president. The answer, put simply, is that the values tend to create executive relationships with more mistrust than trust, closedness than openness, conformity than individuality, emphasis on stability than risk taking (1971:14).

This lack of communication leads to executive isolation. The leader feels alone with no one to talk with and help carry the burden of responsibility (1957:157). The cumulative effect of all this can be seen in ineffective decision making, management by crises, interdepartmental hostilities, and management by fear.

This creates a paradox for leaders and managers that is built into the social system as it must maintain itself and also change its steady state. For example workers may be told:

Take initiative	However - Do not violate the rules.
Sound alarms early for errors	However - You will be penalized if errors are made.
Think beyond the present	However - It is the present performance that is the basis for rewards and penalties.
Think of the organization	However - Do not cross into others' areas of as a whole responsibility.
Cooperate with others	However - Compete with others. (1978:125)

The now famous 'Hawthorn effect' established that people will work hard and put up with difficult working conditions if they feel that the objective is worth doing. People apparently want to be involved in and to participate in meaningful activities. Lewin produced research to show that participation may lead to more productivity, greater commitment, and greater personal satisfaction.

What inhibits participation? Directive, authoritarian leaders do (Lewin) and those who are more production-centered than people-centered (Likert); whose initiation of action is significantly greater than their subordinates' (Whyte); who focus on initiating structure at the expense of concern for people (Fleishman); who create more dependence and submissiveness on the part of their subordinates (McGregor) (Argyris, 1971:6).

Yet, on the basis of a formal organization, these are the very characteristics they need to focus on in order to make the organization work. They, too, are stuck in a double bind.

3.2.10. Summary of Consequences of Traditional Management

Humankind is limited and must work in groups to attempt anything bigger than that which they can accomplish alone. If they accept the definition of a formal organization with such principles as task specialization, unity of direction, chain of command, and span of control, then the employees will work in situations in which they tend to be dependent, subordinate, and passive toward the leader. They will tend to use few of their more important abilities.

The degree of passivity, dependence, and submissiveness tends to increase for those employees as one goes down the line of command and as the work takes

on more of the mass production characteristics. As a result, it is hypothesized that the formal organization creates in a healthy individual feelings of failure and frustration, short time perspective and conflict (1957:77).

Middle managers are stuck in the middle between two worlds. They spend most of their energy trying to satisfy those below them to get their jobs done and trying to please their superiors above them.

Executives, accepting the rational organization built on a rationalist theory of man must then operate within the system to see it work. They must try and survive with biased or bad information, strained interpersonal relationships, competition, loneliness and frustration.

Thus, overall in the organization, when interpersonal competence declines, interpersonal mistrust, conformity, conditional acceptance, external commitment, and dependence tend to be the consequences. Each of these feeds back into the system to reinforce itself and further cause decrease (1962:46).

3.2.11. Changing an Organization

The focus of Argyris' research is not to do away with the formal organization. An organization would probably not exist if some assignment and specialization of work were not made. Every job must have some limits and no job will exist in which the individual is permitted to have complete freedom to make significant decisions. The focus is how to create an organization that will be effective and allow humans to find fulfillment in the work they do.

One response has been to communicate how important each worker is to the company. However, research suggests that telling a worker he is an important part of the company, when through actual experience he sees he is a very minor part (thanks to task specialization) with little responsibility (thanks to chain of command, directive leadership, and management controls), may only increase the employee's dissatisfaction with management (1957:154).

Another attempt is the 'let's be human' approach. This is the idea that human relations means being nice to people. Never get people upset. Feelings should not be expressed. It's wrong to be emotional. This idea has become so much of a 'norm' that managers may tend not to communicate directly and honestly to their subordinates, especially when they have something negative to say to them (1957:155).

Some theorists suggest that people's behavior can be changed by changing the organizational structure. Argyris responds by saying,

If the data from these nine examples are valid, then we may conclude that their view is over simplified. I would agree with them that changes in organizational structure do bring about intended changes in people's behavior. However, they also bring about unintended behavioral changes; the restraining forces are strengthened and the organizational tension level is greatly increased. . . Our approach is not to be viewed as taking sides in an argument of change in structure versus changes in people: our view is changes in structures through changes in people's values (1992:74-75).

Argyris hypothesizes (1971:150) that in order to produce real, lasting change a person must go beyond the external behavior and get at the values that produce the behavior. True change will only come as a result of members in problem-solving and decision-making meetings being permitted to confront and investigate the values the decisions are based on, and to do this as they relate to their superiors, their peers, and their subordinates.

In light of how people respond under threat and apparent attack this is no easy task. After finishing a research project he summarizes this challenge by saying,

The most important learning that may come from our study is how long, painful, confusing, difficult, and frustrating the transition period is going to be for those who choose to develop a YB world. Moving from XA to YB will place them in contact with and require them to confront some of our deepest values and concepts about the nature of man, his worth, and his position in the scheme of organizational life (1971:183).

In a change from a formal organization or a pyramid to a more human focused organization there are five dimensions along which Argyris projects one can identify the effectiveness of change.

A Low

High B

Deviance from existing norms

Degree of unfreezing of old that is required

New system required to be self-correcting

Degree to which other are required

Degree of personal and system discomfort (1971:165)

3.2.12. Challenges for Organizational Development

The conditions that create the need for organizational development are rapid and unexpected change, increasing diversity and growth, and change in managerial behavior.

One of the basic dilemmas of organizational development is that OD activities, if they are to be effective, require that they be organically grafted into the existing system. To generate an organic graft, the present internal makeup of the system

must not be violated. If the graft does not violate the present system, then it will not be particularly new (1971:188).

The traditional organization was built to operate in a stable environment with limited change. For many years this was possible and the world was predictable. It is not so today. Change is the norm. So much so that Argyris says

If they conform to the imperative for growth, they must give up on the imperative for predictability (1978:21).

We begin to suspect that there is no stable state awaiting us over the horizon. On the contrary, our very power to solve problems seems to multiply problems (1978:9).

This does not mean formal organization is dismissed and that there is no leadership given. People must have choices so that structure fits decisions. Argyris is clear when he says, 'Democratic leadership is not an absence of leadership' (1957:191). Research is clear that laissez-faire leadership creates more tension and anxiety than does either democratic or autocratic leadership. Subordinates are frustrated by lack of leadership because of their need for clarity, sense of direction, and accomplishment (1957:192).

Argyris sets out dimensions on a continuum in which a structure must operate. On the one end is the ideal case of formal organization. On the other end is the ideal case of individual-need-centered group.

Formal organization

At the outset, interpersonal relations are prescribed and they reflect the organization's idea of the most effective structure within which to achieve the organization's goals.

The leadership role is assigned to the person whom the organization feels can best perform the organizationally defined duties.

Individual-need-centered group

At the outset the interpersonal relations arise from the members' interaction and reflect the need of the members to interact with each other in order to fulfill their needs.

The leadership role is delegated to the individual whom the members believe will best fulfill their needs.

The formal behavior in organization manifested by an individual is 'caused' by the individual's acceptance of the organizationally defined reward and penalty (sanctions).

The dependency of the members upon the leader is 'accepted' by the members because of the existing members organizational sanctions.
(1957:194)

All the behavior of individual members in the group is 'caused' by the individual members' attempts to fulfill their needs.

The dependency of the members upon the leader is created and accepted by the
because they believe it will fulfill their needs.

Using material by Gordon, he specifies the differences between the more traditional organizational leadership (leader-guided) and the leadership that he called individual-need-centered (group centered). He suggests that group-centered leadership is maximized when the members 1) are free from dependence on a formal leader, 2) are permitted to determine their own goals and the skills they intend to use to achieve these goals, 3) are permitted to define and initiate for themselves any changes within their group, 4) are not led by any one individual all the time, and 5) are free to depose their leader (physically or psychologically) whenever they desire (1957:196).

3.2.13. Organizational Learning

The best way to monitor and manage our environment is to help develop organizations that are good at learning and quick at turning around (1993:5).

The heart of the new organization is learning, flexibility for growth and effectiveness. It is a blend of realizing the untapped potential of people and the needs of a system to coordinate their working together.

To develop this idea a different perspective on an organization is needed. In looking over the literature Argyris describes an organic organization that scholars concluded, tends to develop greater organizational flexibility,

commitment, responsibility, effectiveness in problem solving, adapting to the environment, self-actualization and self-expression.

The organic organization is variously called 'participative group' (Likert), 'problem solving' (Bennis), 'open system' (Barnes), 'human relations' (Litwak), and 'Theory Y' (McGregor). It is characterized by 1) decision making widely done throughout the organization, 2) an emphasis on mutual dependence and cooperation based on trust, confidence, and high technical or professional competence, 3) a constant pressure to enlarge tasks and interrelate them so that the concern for the whole is emphasized, 4) the decentralization of responsibility for and use of information, rewards and penalties, membership, 5) participants at all levels being responsible for developing and maintaining loyalty and commitment at as high a level as possible, and 6) an emphasis on status through contribution to the whole and intergroup and inter individual cooperation.

Such an organization assumes that people are capable of being responsible, committed, productive, and desire a world in which the rationality of feelings and interpersonal relationships is as valued as cognitive rationality (1995:185).

Organizations cannot learn on their own. There is no organizational learning without individuals learning. Yet, individuals learning is not sufficient to call it organizational learning. It must be taken past the individual and recorded in the organizational memory. What individuals have learned remains as untapped potential for organizational learning. Thus, organizational learning is a collaborative inquiry that is mediated by individual members. It occurs when individuals detect a mismatch or match of outcome to expectation which confirms or disconfirms organizational theory-in-use (1978:19-20).

Argyris proposes a 'Mix Model' that looks at the problem of organizational effectiveness and tries to increase the amount of psychological energy available for the work and to decrease the unproductive activities that cause organizational atrophy. As both individuals and organizations are open systems they both can find a place on the continua presented. At the writing of Argyris' material (1995), it is only presented as untested and a plausible view of his work.

The Mix Model

Away from the Essential Properties	Toward the Essential properties
1. One part (subset of parts) controls the whole	The whole is created and controlled through interrelationships of all parts.
2. Awareness of plurality of parts	Awareness of pattern of parts
3. Achieving objectives related to the parts	Achieving objectives related to the whole
4. Unable to influence its internally oriented core activities	Able to influence internally oriented core activities as 'it' desires
5. Unable to influence its externally core activities	Able to influence externally oriented activities as 'it' desires
6. Nature of core activities influenced by the present (1995:150)	Nature of core activities influenced by the past, present, and future

The traditional organization is on the left side of the continua. As the organization moves to the right ends of the continua, it is proposed that there will be greater organizational learning and growth. It is also proposed that on the left side of the continua, the individual would have minimum opportunity for psychological success.

As the individual moves to the right side, this fulfills many of the values for psychological success and mental health.

Referencing the work of Jahoda, he found that the concept of individual mental health emphasized the same or similar values as those of the essential properties of organization (that is, the right ends of the continua in our model) (1995:161).

Summary

As an organization is formed with processes established and individuals recognized as designated representatives of the group, people group together to spend their energy to reach agreed objectives.

Argyris suggests that the formal organization, once established has built into it complex and interrelated activities that drain away some of the psychological energy available in the individual's work. The result is organizational ineffectiveness.

As organizational effectiveness is the ability to accomplish its three core activities, (achieving the objectives, maintaining the internal system, adapting to the environment) at a constant or increasing level of effectiveness with the same or decreasing amounts of input of energy, there must be a way of changing the system that would allow an organization to survive in our fast changing world.

A fundamental proposition is that many of the 'human problems' in organizations are caused by the basic incongruence between the nature of relatively mature individuals and healthy formal organizations. Assuming that both must 'bond,' if the organization's goals are to be achieved, and knowing that both will always strive for self actualization,

it follows that effective leadership behavior is 'bonding' the individual and the organization in such a way that both simultaneously obtain maximum self-actualization.

Argyris proposes a 'mix model' that set up a continua for looking at organizations to make the change to creating a learning organization. Though obviously a slow and painful course with many steps needed in the process, Argyris offers hope to organizations that have a very low survival rate. He summarizes the challenges that lie ahead and says:

There is a revolution taking place in organizations. In our world. In order to survive the competition, technology, profit squeeze, high cost of marketing, unpredictability of consumer demand, organizations need:

1) much more creative planning, 2) the development of valid and useful knowledge about new products and new processes, 3) increased concerted and cooperative action with internalized long-range commitment by all involved, and 4) increased understanding of criteria for effectiveness that meet the challenges of complexity.

These requirements, in turn depend upon:

1) continuous and open access between individuals and groups, 2) free, reliable communication, where 3) interdependence is the foundation for individual and departmental cohesiveness and 4) Trust, risk-taking, and helping each other is prevalent, so that 5) conflict is identified and managed in such a way that the destructive win-lose stances with their accompanying polarization of views are minimized and effective problem-solving is maximized.

The conditions, in turn require individuals who:

1) do not fear stating their complete views, 2) are capable of creating groups that maximize the unique contributions of each individual, 3) value and seek to integrate their contributions into a creative total, final contribution, 4) rather than needing to be individually rewarded for their contributions, thus 5) finding the search for valid knowledge and the development of the best solution intrinsically satisfying (1992:60).

3.2.14. Discussion

Argyris' view of the modern organization is a view based primarily on the assumptions of Cartesian thought and the industrial revolution. His struggle with reconciling it with individuals and their needs is an important struggle as the traditional view of management had little respect for humanity and their needs (Argyris, 1957; 1962). These ideas about traditional management were

explored in Chapter 1 and will not be reviewed in depth here.¹⁰ Other researchers have taken his work farther than the mix model (Pascal, 1990; Quinn, 1988) in dealing with organizations. Pascal (1990) explores seven areas that are in tension with each other and the modern organization is faced with.¹¹ Quinn (1988) explores the modern day organization within a two-dimensional framework.¹² Both of these models deal with paradoxes within the organization and the importance of tension in these different areas for the organization to survive. Argyris' opens the door with the Mix model but does not take it far enough for the modern organization and its struggle with constant change.

¹⁰ This view is based on a mechanistic view of the world and has rooted within it the idea that humanity can understand the world completely if they break it apart, know how it works, and then ultimately control it through our understanding of cause and effect.

¹¹ Pascale defines the seven areas as: strategy, structure, systems, style, shared values, skills and staff. He writes "The problem with mindsets or paradigms is that we tend to see through them, and so the degree to which they filter our perceptions goes unrecognized (1990:13)...The old mindset is predicated on the virtues of stability. Organizations are structured to reduce ambiguity; systematic procedures and a variety of other formal and informal mechanisms are explored to provide focus and coherence" (Pascale, 1990:108).

¹² Quinn (1988) uses a framework with tension between an internal focus versus an external focus and linked with this is a tension between flexibility and control. He builds on this with four basic models that have their own emphasis. The four models are: Human relations model, Open systems model, Internal process model and a Rational goal model.

3.3. Theories

Introduction

This third and last section of exploring the work of Argyris looks at the theories that are set forth to explain how organizational and human problems evolve. It is in essence a theory of action exploring the link between what a person thinks and how they act. It is an attempt to define how management can develop a theory that will help organizations act more effectively in the real world.

It is a key assumption that all individuals create and act in order to see and maintain the world as they understand it to be (1993:95).

In describing one of his research projects in a book, he summed up the essence of his work as 'Framebreaking' (1982:44). Everyone looks out of a window frame into reality and based on what they 'see', they interpret meaning, make assumptions, draw conclusions, build beliefs and then use these beliefs to screen out new data coming in to their framework. How does a person get into this tacit, programmed world and learn to deal with these mental models? Most individuals and organizations are able to detect and correct errors as long as this learning does not require framebreaking. As long as it does not get into the master program, there are no major problems. This learning is important, but it does not prepare them to be able to face the world in which they live and act. In order to face the world they must be able to change the framework in which they operate.

In this next section the researcher will look at a tacit model called Model I that is proposed to be a main cause for organizational decay and people problems and a proposed new model called Model II that provides an alternative to Model I.

Argyris proposes that Model II will move the organization closer to an organic framework that will allow those involved to be more effective in their ability to grow and adapt with the organization to the changing environment.

3.3.1. Theories of Action

Theories are vehicles for explanation, prediction, or control. A theory is simply a set of interconnected propositions, logically woven together around the same subject area. Theories of action as they explain human behavior have the same general properties that all theories share.

Some of these key properties are:

Generality – A theory must apply to more than one instance or individual.

Although it may refer to individuals, it must do so in ways that allow similar attributions to be made to other individuals of same likeness.

Relevance - A theory must be relevant to the subject matter. If it claims to be about people, general statements about people must be inferable from it.

Consistent - A theory should not contradict itself. It cannot say in one place that grass is green, and in another that it is not. It cannot make statements that contradict other statements in its theory.

Complete - A theory should contain a full set of propositions required to explain what it sets out to explain. The requirements for this cannot be strictly met as the number of assumptions on which theories are built are many, they may be nonnumberable and at any given time are only partly available to us.

Testable - A theory should be possible to see conditions under which the theories would be found to be mistaken. Its testability shows its meaning. One could infer from its predictions, what would happen and what would not happen (1974:197).

All theories have an 'if . . . then . . . ' form. This is what gives them the ability to explain, predict, or control. People can also use a theory of action to explain or predict a person's behavior by attributing to him a theory of action. All theories of action have the same form: in situation Y, if a person wants to achieve consequence B, do C. A full schema for a theory of action, would list out all the assumptions in the situation.

A theory of practice consists of a set of interrelated theories of action that specify for the situations of the practice the actions that will, under the relevant assumptions, yield intended consequences (1974:6).

A key proposition Argyris holds is that people hold theories of action in their head about how to produce consequences they intend (1982:83). It is in essence a theory of effectiveness and one of the key activities of a human's life. Human beings are essentially designers of action. Causal reasoning guides their action. They have reasons (conscious or unconscious) for acting as they do. Agents design action to achieve intended consequences and monitor themselves to learn whether their actions are effective. They make sense of the environment by constructing meanings to which they attend, and these constructions guide action. Another way of saying it is that theories of action explain how individuals or groups embrace complexity in order to manage it effectively. A central concept of his theory is the notion of personal causality. People are responsible

for creating their own theories-in-use and that these theories-in-use define for them how they will deal with reality.

It would be very inefficient, if even possible, to construct new theories of action from scratch for every new situation people find themselves in. Rather, people learn and store a collection of concepts, schemas, and strategies for effective action. These 'maps' are the data that has been fed in and organized into patterns and stored. They then build programs for drawing from this collection to respond to new situations. These design programs are called theories of action (1992:216). Before people can use these programs effectively, however, they must be rigorously generalized and stored. Thus, workers not only make their skill programs tacit but also, once they do, must make them rigid and not easily alterable. Otherwise they could not be performed without thinking (1985:84). These theories of action are so internalized that their sense of competence and confidence depends on using them.

If a person were to ask someone how they would act under certain conditions, the answer that they give would be a rational, espoused theory of action for the proposed situation. This is the theory of action that they explain as their own and will share publicly when asked for it. However, the theory that actually controls their actions is their theory-in-use. This theory-in-use may or may not be compatible with their espoused theory and the individual may or may not be aware of the incompatibility of the two theories. Since people are designing organisms, it came as a major surprise to Argyris to find out that there are often fundamental differences or mismatches between individuals' espoused and in-use designs. And added to this was that individuals develop designs to keep

them unaware of it. They do all this when issues are embarrassing or threatening, the precise time when effective learning is crucial (1993:51).

With this in mind a person cannot learn what someone's theory-in-use is simply by asking them. You must put together their theory-in-use by directly observing their behavior and listening to the words they use. When someone knows what they will do in a given situation in order to achieve an intended purpose, then their theory-in-use can be known for that situation. A person can know what they want to do, how they want to do it, and the assumptions contained in his theory.

Theories-in-use includes the full set of assumptions and knowledge that a person has available to him. It is what they know about the movement of objects, meaning of and inferences drawn from past experiences, patterns and structures between the behavior of people and materials, etc. It is in essence a psychology of everyday life. Trying to break this data base down and organize it for every theory-in-use would mean codifying the entire body of information, beliefs, assumptions, inferences, a person is drawing from to determine the best theory of action.

Theories-in-use are the means for getting what a person wants. They are the means of achieving and maintaining governing variables within acceptable ranges. Governing variables are the values the actors seek to 'satisfice'. They are stored patterns for earning a living, developing relationships, resolving conflicts, driving a car, for everything a person does that has a specific consequence. They are closely tied to the personality as it relates to needs, energy level, values, and desires.

Whether theories in use tend to create a behavioral world that constrains or frees the individual depends on its congruence, consistency, effectiveness, and testability. It is the coordinated interworking of these theories that provides a sense of constancy for an individual. As long as they can keep the values of these variables within acceptable ranges, then they have a sense of stability.

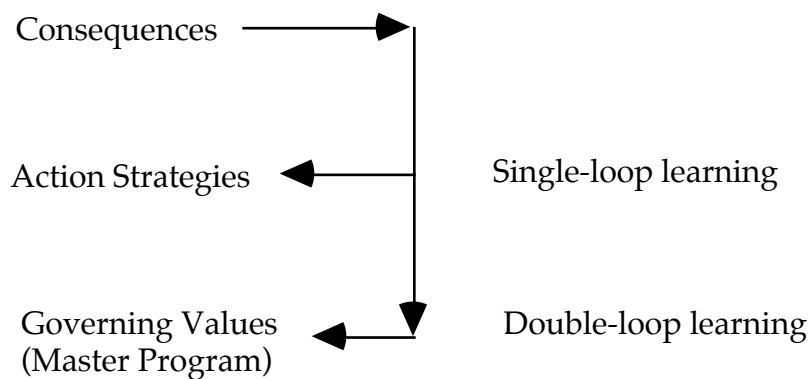
When a person's behavior matches his espoused theory, he is said to be congruent. When one feels sad, the behavior is sad. Who a person is (what they believe and feel) and how they act are one and together the same thing. When there is a lack of congruence, it may lead to a modification of either theory. A behavioral world of low self-deception, high availability of feelings, and low threat is conducive to congruence; a behavioral world of low self-esteem and high threat is conducive to self-deception and incongruence (1974:23).

Theories of action are testable if one can specify the situation, the desired result, and the action through which the result is to be achieved. Testing consists of evaluating whether the action yields its predicted results.

A theory-in-use is effective when action according to the theory tends to achieve its governing variables. Effectiveness depends on: the governing variables held within the theory; the appropriateness of the strategies advanced by the theory; and the accuracy and adequacy of the assumptions of the theory.

As a person looks at theories in use they can distinguish two kinds of learning. The first kind looks at the theory-in-use and the effectiveness of the strategy to achieve the governing variables. All a person has to do is modify the action

strategy in whatever is needed to achieve the governing values that are motivating it. The second kind looks at the governing values and surfaces them to see if they need to be modified in the learning strategy. Argyris uses the example from Ashby (1952) of a household thermostat. The household temperature moves up and down but is built to try and maintain a steady temperature. When input is fed into the system it shuts off or turns on the hot air or water to bring back the system into the acceptable range. This is referred to as single-loop learning. When the actual values of the system are changed by a person in the household, moving the temperature up or down on the thermostat, then there is double loop learning. As it applies to human behavior, when a person only deals with the external behavior or action strategy, then they have single-loop learning, when a person can surface and deal with the core values then they have double-loop learning. For example, when a person learns a strategy for dealing with conflict by suppression, he has an action strategy on a single-loop level. He engages in double-loop learning when he learns to surface and resolve the source of the conflict rather than suppress it.



(1993:50)

A major surprise was that, although espoused theories vary widely, there is almost no variance in theories-in-use.

We found the same theory-in-use, for example, in North America, Europe, South America, Africa, and the Far East. We also found it to be the same whether individuals were young (twelve years old) or old; poor or wealthy, well or poorly educated, male or female, and of any skin color (1993:51).

3.3.2. *Model I – Theory-in-Use*

The theory-in-use that Argyris found among all the people that he has researched is called 'Model I', 'Single-loop learning' or in his latter work, 'Control Model'. This is a master program in everyone's head that they use to activate their behavioral strategies, especially when they are threatened or embarrassed.

The four basic governing variables or values are:

- 1) To remain in unilateral control
 - 2) To maximize 'winning' and minimize 'losing'.
 - 3) To suppress negative feelings.
 - 4) To be as 'rational' as possible. Which means defining clear objectives and evaluating their behavior in terms of whether or not they have achieved them.
- The purpose of these values is to avoid embarrassment or threat, feeling vulnerable or incompetent (1978:63. 1990:13, 1993:52).
(See Appendix A for complete diagram of this theory-in-use presented to students.)

This single-loop learning is like the thermostat described above. It corrects error (the room is too hot or cold) without questioning its underlying program (why am I set at 69 degrees?).

Model I learning is a valid model for dealing with routine, nonthreatening issues. When energy has been spent by someone on a decision, then there is no need for others to have to spend more energy on the same situation. They can follow the routine answers and then deal with other issues that require their attention. Because it cannot or will not deal with its underlying master program it does not allow change easily. Its purpose is to maintain the status quo, not to change it.

The usual way for change to come, if it comes at all, in a Model I world is through a periodical eruption that leads to explosive change (1974:81).

The three most prominent behaviors are advocate, evaluate and attribute. The action strategies that are linked to this are: Design and manage the environment unilaterally, protect others and self unilaterally, making public attributions and evaluations using no specific illustrations, control the use and meaning of information- censoring what a person gives out to make sure they can not test the reasoning process, advocating their view in ways that discourage inquiry, acting as if their views were obviously correct, face saving acting as if this is not what they are doing and make hidden attributions and evaluations about others without testing them (1992:218).

As Model I is hypothesized to be learned very early in life (1990:13), it is deeply ingrained within people and is a tacit skill that automatically protects them. When people were young this protection was good, but now that they are adults it hinders them from learning new things about themselves and their environment. In effect it stops them from changing in areas where they may need to change the most. Most people are not even aware of this theory-in-use operating within them.

3.3.3. Model O-I - Control Model

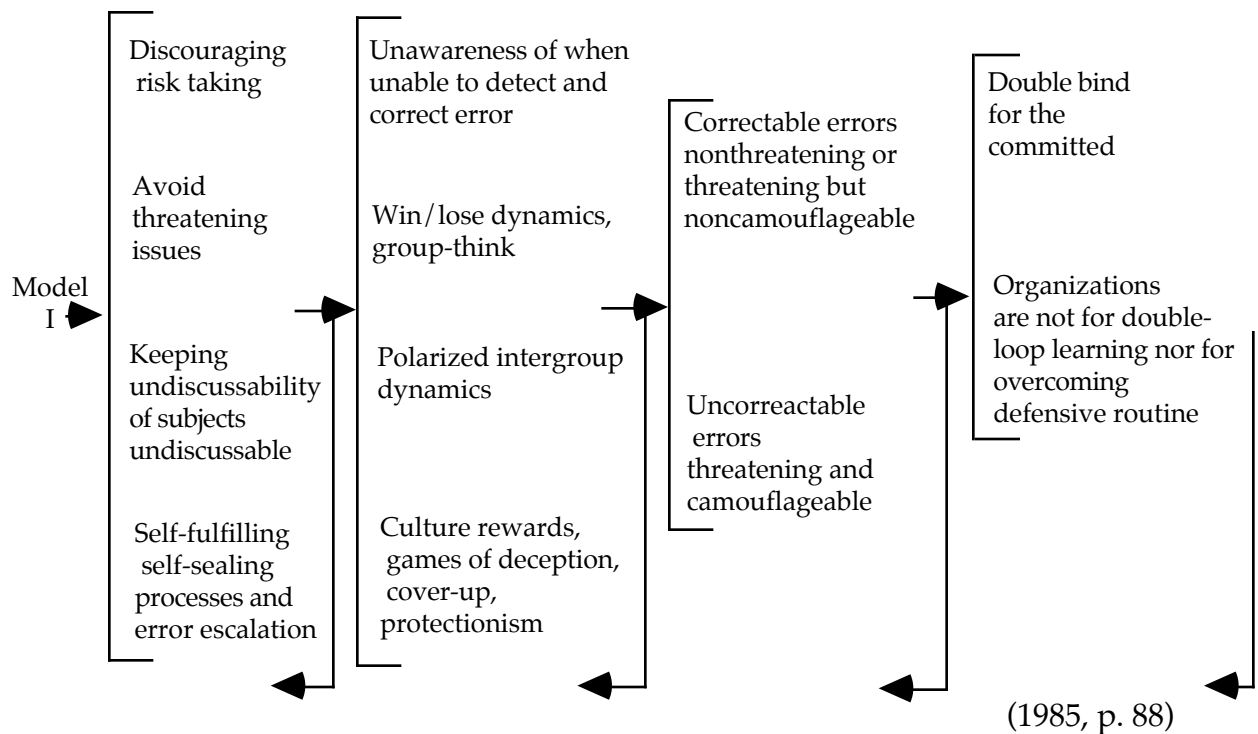
When individuals using model I, join together in an organization, they see Model I organizational learning environment. Individuals are the source of this systemic problem in an organization (1985:87). A major assertion of Argyris is that organizations usually create a learning system that inhibits any learning that deals with questioning its norms, objectives and basic policies (1978:3).

The structure (pyramidal) of the modern organization makes it easier to use a Model I approach. For example, a relationship of superior to subordinate is built on the foundation of unilateral control. Although the organizational charts, policy statements, and job descriptions may describe in part a Model II organization, (espoused theory) upon investigation it is common to find a Model I organizational learning environment.

In some parts of the daily life of an organization a Model I learning environment is a productive working model. When a mismatch is found and fed into the system, it looks at its strategies to make adjustments to keep the system on line and within range specified by existing norms. As little energy as is possible is spent in order to fix a problem in the traditional way.

However, with the speed in which the world is changing and in the challenges of surviving, a Model I organization cannot adjust because it cannot learn to alter its governing variables and deal with the core issues involved in the challenge it is facing. Dealing with painful changes would make people vulnerable and that is not allowed in a Model I world. A Model I organizational culture creates norms, traditions and policies in order to protect its people from being vulnerable.

A Model O-I Learning System



When a person uses this theory of control because they think it is effective, then the person at the other end must act in a dependent submissive mode if the unilateral dominant mode is to be implemented. The paradox is: in order for a leader to act effectively, he/she must require others to use a theory of action that the leader considers ineffective.

With our finite information processing ability and maps or theories-in-use already established in our heads, people strive to organize their lives by decomposing issues into single-loop problems because these are easier to solve and monitor. Unfortunately, people get increasingly better at and more comfortable with accomplishing the routine and more frightened about questioning the program that makes the routine possible. This comes at an increasing cost, one of which is an unquestioning acceptance of the routine that

appears to get the job done. As a result they may produce something for today but lose control of tomorrow.

3.3.4. Defensive Reasoning

In a Model I world, we are well defended against incompetence and uncertainty. We have well-established skills for being diplomatic and round about so as not to provoke anger, for withholding negative information so as not to give offense, for softening our advocacy and our skepticism so as not to reveal our ignorance, and for suppressing our feelings to maintain the appearance of objectivity. We do all this tacitly and automatically, without having to think ahead. At the same time, these tactical skills keep us from attending to our own feelings of threat or anger and from recognizing data that would disconfirm our attribution to others and lead us to awareness of inconsistency and incongruity within ourselves (1982:272).

When reality is distorted by adding or taking away from it and this process is hidden so that it cannot be detected or corrected, then a defensive action is created (1982:230). It is the act of keeping oneself from being vulnerable. It is the process in which people protect themselves from embarrassment or threat. It is not an act of blind ignorance by someone who 'does not know better'. Designed error is at the heart of ineffectiveness. It is caused by the skillful implementation of Model I. Model I is a defense producing theory in action. In order to maintain control and win in a threatening or embarrassing situation, this tacit, skilled (automatic and spontaneous), program works to protect us.

Whenever a person is skillful at something, they act automatically and spontaneously. Their actions become second nature and they take them for granted. In becoming tacit, or without thought, they can produce them in milliseconds. Thus, the cost of acting skillfully is unawareness. In fact, people usually lose their skill if they are required to bring the processes to the surface and pay attention to it. Although they are not aware when they are acting skillfully - that means in a threatening situation, producing designed errors -

other people are. People may be blind to themselves, but they can easily spot it in others. An important piece of Model I is that it is designed to keep individuals unaware of their counterproductive actions, thereby reinforcing Model I and its social virtues.

When people operate in a defensive model, some of these strategies produce: deterioration in relationships, inability to solve problems, gaps between self perception and actual behavior (1976:184) which in turn, prevents individuals from seeing their own responsibility in the problems they create, and fatalistic assumptions that the problems are unsolvable.

In studies of more than 6,000 people (1994:81), Argyris found this defensive theory-in-use to be universal. In any culture, age group, sex, education, experience, wealth, in every crises or dilemma, the principles of defensive reasoning encouraged people not to examine their own behavior, and to find a source outside of themselves to blame.

A defensive tactic, in essence, is when an individual makes his premises and inferences hidden, then draws conclusions that cannot be tested except by the rules of this hidden logic.

Distancing is a common element in a defensive strategy. Distancing occurs whenever a person acts in a way that removes their responsibility for the problems they are trying to solve. They are distancing and disconnecting themselves from the problem. As they distance themselves from the threatening or embarrassing issues, they will act in counterproductive ways, (Model I) and they will not usually be aware that they are doing so, yet tend to be aware when

others are doing so. They will then tend to see the problem or difficulties as being created by others and not themselves. Moreover, when they try to help others, they will use try to ease-in or be direct, which then compounds the problem (1982:107).

There are three basic bypass strategies used to deal with hot issues, Easing in, a direct approach, or a combination of the two. Both are Model I theory-in-use and cause problems. (See Appendix A for a full description of Easing in – Dealing with a Threatening or Embarrassing issue.) In one research piece Argyris found that 89% preferred easing-in, while the other 11% preferred the direct or forthright approach (1992:16). Easing in is a very common approach. It is the Model I type of caring for the person. It is not necessarily the opposite of being direct, as that would be to be quiet, passive, or to withdraw. It is a covert way of being active. It is to assume the other person will get defensive and so the person tries to minimize their defensiveness so they can learn what they have already judged them to be lacking in. They try and find out if the other person will be able or desirous of hearing what they have to say. They also want to protect themselves from saying something that will hurt the other person. Four features about 'easing in' are important. The first is that the helpee feels prejudged. The second is that the helper has decided he or she could not be forthright. The third is that all this is covered up. The fourth is that the cover-up is also covered up (1985:45). As the person being helped senses the situation they will not test the evaluation they have made about being prejudged and they will then have their own approach of easing in (or directness) to see what the person is really trying to say and a vicious circle is set up and the real issues are not brought out in the open and talked about but are hidden in a Model I theory-in-use. The problem with these strategies is not that the individuals should not strive to be honest.

The problem is that individuals tend to be honest and candid in ways that come across as unilaterally judgmental, closed, and unchangeable. The person may value honesty, but they express it in a way that makes it difficult for the other to be honest.

It is called a bypass strategy because neither the person who is giving nor the person who is receiving the input creates the conditions that encourage inquiry into the causes of the problem. Since one has judged with no reasons given as to why and the other has felt judged without understanding why or with no opportunity to advocate their position, very little effective learning takes place.

An organizational defensive routine is any policy or action that inhibits individuals, groups, intergroups, and organizations from experiencing embarrassment or threat and, at the same time, prevents the people from identifying and reducing the causes of the embarrassment or threat. They are inherently anti-learning, overprotective and self-sealing (1993:15). Even though different personalities come and go in an organization, the basic patterns remain the same and the defensive routine stays intact.

In a Model I organization, it is very difficult for anyone to slow down the behavior they produce in milliseconds during a real meeting in order to reflect on it and change it. Danger awaits any who hesitate and thus they lose valuable floor time at the meeting.

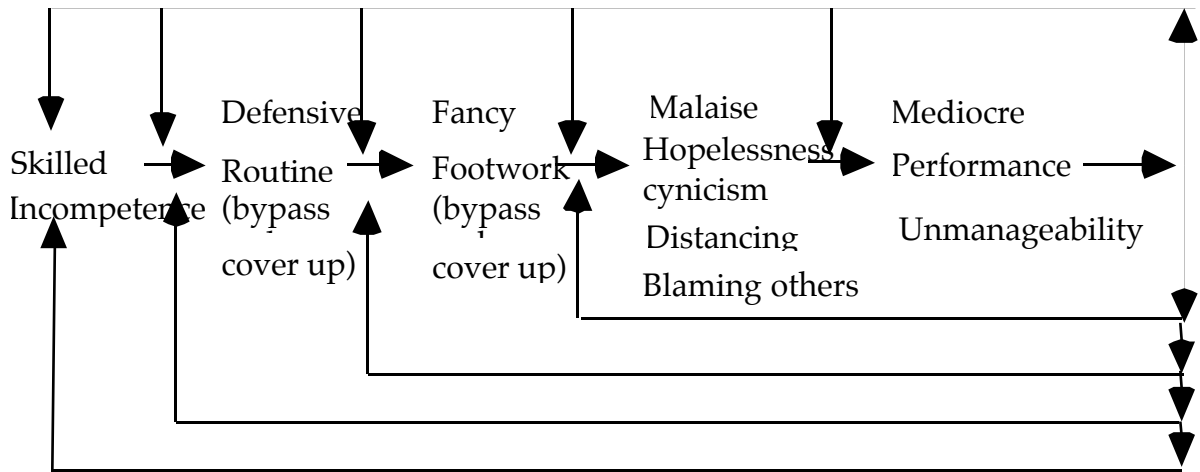
Politics is a by product of Model I organization defense patterns. Argyris explains this when he says,

Politics means designed mediocrity in order to bypass embarrassment and threat. The moment they accept this as facing reality they too have to collude and thereby reinforce the organizational defensive pattern. This education is real and powerful; it spreads like wildfire; and it is the basis for cynicism and a sense of helplessness (1990:32).

Argyris goes on to say,

Designed error is at the heart of ineffectiveness. Yet, we are developing institutions in such a way that designed error is necessary for their survival. This creates a paradox. What discourages effectiveness leads to survival that is increasingly based on mediocre learning, mediocre competence, and mediocre justice. Producing designed error violates the core of managerial stewardship. Therefore, producing such error is often covered up, and the cover-up is covered up. If human beings learn to cover up in order to help organizations survive and not to upset organizational players, they soon come to view such actions as necessary, practical, realistic, and even caring. Once this happens they tend to stop questioning the basis for designed error; indeed, as we shall see, they stop even thinking about it or looking for it. The practitioners become insensitive and blind and also become blind to their insensitivity and blindness (1990:xii).

Diagram of Organizational Defense Routine



These defensive routines create a double bind for the employees and managers who are committed to the health of the organization. If they see errors that are hidden and do not confront them they will feel a lack of integrity as they watch the reduced performance of the organization. If they do blow the whistle and bring some of the undiscussables out into the open, there is the risk of uncertain consequences, which few if any of the people will know how to deal with effectively, and bringing down the wrath of the system on them.

The prognosis is, therefore, that defensive routines will flourish and that as a result, organizations will stagnate, become more rigid and lose their effectiveness in dealing with changes that must be made (1985:89). Rules and regulations will increase, structures will change, roles be adjusted but the key issues will not be explored.

There are not more confrontations because a lot of work is done and goals achieved that do not have to involve dealing with threat or embarrassment. Management works hard at reducing the causes of embarrassment or threat by creating sound organizational policies and structures. They work hard at keeping vision before the workers and push hard for excellence and growth and this helps keep the hopelessness, rigidity and cynicism to a minimum.

The very fact that the defensive routines are pushed underground reduces the likelihood of organizational explosions. Instead, people learn to work through and around the organizational dangers.

Those who do reach boiling point are tired and often leave.

Finally, there are blowups at the organizational and individual level. Depending on the person or situation, they may lose a job, they may be quickly swept under the mat, they may seek professional help, or they may be given space as others can empathize and know they will come back on line when the feelings subside (1990:63-64).

Argyris lays out one of the core problems for the organizational world in dealing with hot issues.

The most fundamental assumption of the underground managerial world is that truth is a good idea when it is not embarrassing or threatening -- the very conditions under which truth is especially needed (1990:xiv).

For most people, the reason these defensive routines are not seen as counterproductive is because they are camouflaged by people pretending to be

caring and thoughtful. Yet, in the long run, these defenses are more dangerous as they distort the truth in the name of helping others.

In summary, the theories people use to make sense out of everyday life turn out to cause escalating error, distancing, self-sealing thinking, self-fulfilling prophecies, distorted feedback, and finally disconnectedness, removing them from any sense of ownership, responsibility and self-actualization in their work and organizational systems. Even though defensive routines do protect them from pain, the paradox is that, though they succeed in preventing immediate pain, they also prevent them from learning how to reduce the causes of the pain in the first place (1985:36). Argyris is not saying people should discover and build an ideology out of defenses or to categorize them according to how and when they work. The point is to see that they are a reality at work and that they invalidly add to or subtract from human and organizational effectiveness and that they prevent awareness of this fact (1982:230).

Argyris sums up the effect of defensive routines and challenges people to deal with them in order to survive in our changing world.

It is fair to conclude that there exists a worldwide set of loops, beginning with individuals and moving to groups, intergroups, organizations, and finally to the larger culture, that creates, reinforces, and sanctions the use of defensive routines and bypass routines to deal with threat wherever it occurs. The challenge is to engage these loops. Unless we do, they will eventually pollute the world to the point that they would be impossible to change (1985:124).

3.3.5. Model II

The problems that are inherent consequences of Model I governing variables cannot be solved without going outside the paradigm. In the illustration of a thermostat mentioned earlier, it is the ability to stand back and question its setting or why it should be measuring heat at all. Model II, double-loop, or as

called later in his work, Competence Model, requires the ability to reexamine the underlying or master program. The governing variables are:

- 1) Valid information,
 - 2) Informed choice, and
 - 3) Internal commitment (1982:101)
- (See Appendix A for complete diagram of this theory-in-use.)

The essence of this program is to be able to create a system where the master program can monitor itself and adjust itself where necessary in order to continue its effectiveness in the changing environment it is in. As in the case of Model I, the three most prominent behaviors are advocate, evaluate, and attribute.

However, unlike Model I behaviors, Model II action strategies openly illustrate how the person reached their evaluations or attributions and they are crafted in such a way as to encourage inquiry and testing by others. As a consequence, defensive routines are minimized and double-loop learning is facilitated.

Embarrassment and threat are not by-passed and covered up; they are engaged (1993:55). It is recognized that human beings are finite and screen out and select a view of the world that is unique to them. This view needs to be validated by others and thus includes them in the process of testing the data that is available.

In a Model II world, surfacing dilemmas is based on the assumption that learning is a vital part of growth and is most effective when there is open and honest dialogue about embarrassing or threatening issues and that this brings the most enduring internal commitment to decisions made (1976:103). If challenging new concepts are created, then the meaning given to them by their creator and the inference processes used to develop them are open to investigation by those who will implement them.

People use incorrect premises with the correct inference process to reach wrong conclusions; to be unaware of the high levels of inference embedded in their constructs; to believe that their ideas are highly concrete and, in fact, obvious. In our opinion, it is the reasoning processes that must be altered if the features of Model I that militate against double-loop learning are to be reduced (1982:100).

3.3.6. Ladder of Inference

The function of reasoning in everyday life is to provide a framework for opinion, belief, attitude, feeling and action. Reasoning is the cognitive process of explaining or giving account for the perceived facts. The ladder of inference is a hypothetical model based on how individuals use reasoning in making inferences.

Rung		
4	The theories we use to create the meanings on rung 3	
3	Meaning imposed by us	
2	Culturally understood meanings	
1	Relatively directly observable data, such as conversations	

Ladder of Inference (1990:88)

There are two types of reasoning in every day life: defensive reasoning and productive reasoning. Defensive reasoning has already been looked at. In essence, defensive reasoning is the hidden process of walking up the ladder of inference without any public testing along the way. The conclusions are considered 'objective truth' by which any other 'reasoning' person would arrive

at. Productive reasoning is the process of walking up the ladder but, in the process, supplying the data to illustrate the basis of the point being inferred, and communicate conclusions in ways that permit others to try and disconfirm them (1993:55).

In walking up the ladder of inference a person begins with relatively directly observable data, such as a conversation. (rung 1) A person may draw assumed 'facts' from this and then make inferences about the meaning embedded in the facts or words. (rung 2) (There is often difference-sometimes a great difference-on rungs 1 and 2 of the ladder of inference.) This is often done in milliseconds, regardless of whether they agree with the meanings. A person then imposes their meanings on the actions they believe the other person intends. (rung 3) Often this is in the form of attributing reasons or causes for the actions or words. Finally, they make the attributions or evaluations fit into a pattern to form or confirm a theory-in-use for effective action.

Here there is a puzzle. People are skillful in their reasoning process in that it happens so quickly that they are not even aware of it taking place. Yet, it is the skilled learning, drawing quick and untested inferences leading to conclusions that they are convinced are right, that causes them to be skillfully incompetent. The higher up the ladder or the further the inference is from the relatively directly observable data - the greater the difficulty of testing the validity of the meanings, and hence the greater the likelihood of misunderstanding. Thus, the greater the chance for error and the greater the need for public testing.

The maps that people have learned to use contain concepts very high on the ladder of inference. This is necessary if only because the human mind cannot deal with complexity involved without using abstraction. Hence, this feature is not related to theories-in-use; it is related to the finite information capacity of the human mind. What is related to Model

I theory-in-use is the predisposition to use high level inference concepts without testing them to the directly observable data for testing the inferences implicit in them (1982:98).

The ladder of inference shows that the evaluations or judgments people make automatically are not concrete or obvious. They are abstract and highly inferential. People treat them as though they were concrete because they produce them so quickly without conscious thought.

3.3.7. Model II is not the Opposite of Model I

The opposite of Model I would mean operating under governing variables where everyone should be in control and all should win; it would mean suppressing rational thoughts and instead, focusing on expressing feelings. These are useful values. The problem is that they are not realistic when objectives have to be met, standards of excellence must be obtained and performance evaluated. Under these conditions, there are times when everyone can not be in control or win. Also, human beings need to be rational as well as emotional. Using the opposite of Model I immobilizes actions (1990:105).

People in a Model II world seek to share power with the people most competent to make the decision. Definition of the task and control over the environment are now shared with relevant others. They help build effective decision-making networks in which the primary function of the group is to maximize the contributions of each member; when synthesis develops, the widest possible exploration of views has occurred. Each person is encouraged to advocate their position and to inquire into others' position. Saving face is resisted because it is a defensive, non learning activity. Individuals will not compete with others, for the purpose of self-gratification. If new concepts are created, the meanings given to data, the inferences drawn, the conclusions arrived at are all made public so

others can see the process and question parts they do not understand and, or see differently (1982:103).

A basic ingredient for taking in input is some degree of openness. Openness is simply the ability to receive input from an outside source. In an individual, this is as natural as breathing. In the context of effectiveness and learning though, it is not a quality in a person, but in a relationship. Therefore the test of whether a person is open is not simply if he is saying what he believes. The test for openness is whether he is saying what he believes in such a way that the other person can state what he believes. The test, to repeat, is in the relationship (1971:42).

As this model activates feelings, it is important to see what this means. It does not mean as was stated above that a person expresses every feeling that they have with no thought for the other person. In essence it means that they respect the feelings of others and themselves and the part they play in the effectiveness of a team or organization. By respecting feelings a person emphasizes with others and genuinely understands why they were generated. It does not mean a person has to agree that the person's feelings are valid in the sense that they flow from an accurate view of reality. It is recognized that real feelings often arise from a subjective view of events. In the commitment to learn, a person works hard at not colluding with these feelings, nor should the participants. They are respected as being there and when expressed the participants help explore the reasons for the feelings. As is often the case they can see that the feelings were caused by defensive reasoning on their part, as well as the part of others. As a result of the dialogue, they can test the validity of their views of the reasons for, or causes of, their feelings (1993:61). This is not to say that to tell the truth means

that people should make public exactly what they censor or hide. If what they hide are unillustrated and untested negative evaluations or unillustrated and untested attributions, then to make these evaluations and attributions public as they are would be to act consistently with Model I.

Using Model II leads to a reduction of misunderstanding, error, self-fulfilling prophecies, and self-sealing processes. The threshold of what is embarrassing and threatening rises. People can be more constructively candid with each other and therefore can see less need to bypass and to cover up the bypass (1990:106).

3.3.8. Model O-II Commitment Model

Model II cannot become credible in a living system in which competitive, win-lose, low risk taking interactions are rewarded, and co-operative problem-solving, high risk taking interactions suppressed (1976:244).

As individuals learn the skills necessary for double-loop learning it is vital to create a system that supports this. This was explored earlier under 'The Mix Model' in organizations. The key elements are to deal with individuals Model I theory-in-use and to be willing to confront defensive routines in a Model II theory-in-use. As this happens people will be more open to create an organization that fits those involved, the environment and the services offered.

Argyris is careful to say that a learning organization is not a specific goal that when reached becomes a fixed state, that would be a Model O-I organization. As a Model O-II would be constantly exploring its core values and assumptions it would be constantly changing to meet the objectives that it has set for itself. Argyris also acknowledges that this represents an ideal state that may never be achieved but only approximated. He does not know of an organization that has a

fully developed Model O-II learning system, nor is he aware of any such O-II learning system described in the literature (1978:131).

3.3.9. Changing from Model I to Model II

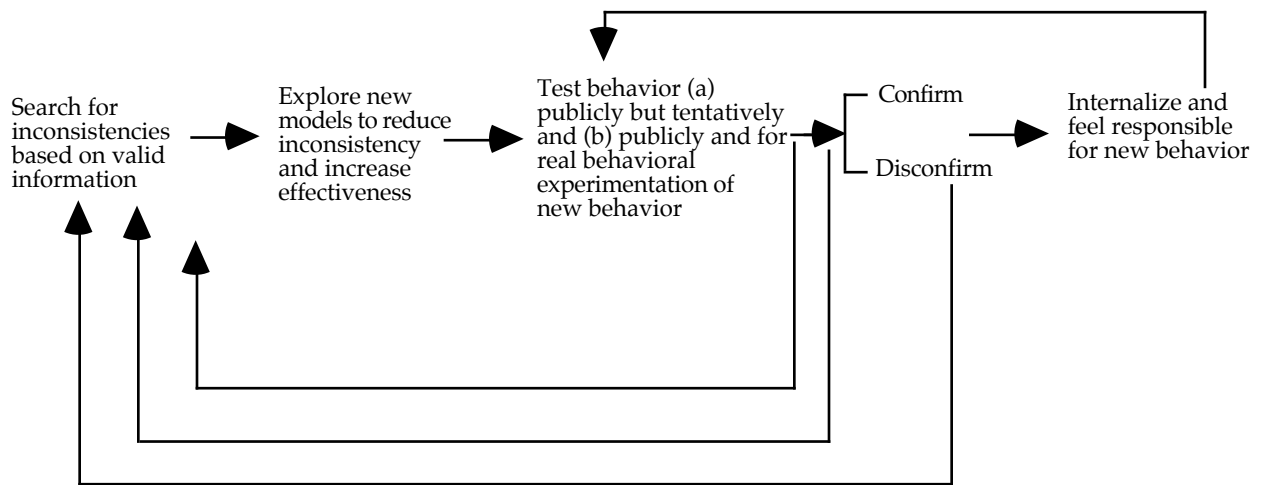
If difficult means how complicated are the concepts, then the answer to this query is, not very difficult. Model I and Model II are not new to individuals. Both receive instant recognition. In the case of Model II, individuals do not have to learn a new or strange theory. What is new is that the ideas become part of our theory-in-use (1992:154).

The change here is not just about information, it is about action. Action is an expression of who they are and relates back to the person and the very source of their abilities. Adjusting or modifying themselves is no easy task. However, as most people espouse a theory-in-use that is in essence a Model II theory, it makes it easier in one sense for them to know it is a place where they think they are already at. Yet, it also makes it difficult to help them because most people already say they act that way. Thus the first thing that must be done is that they must unlearn the old. This, however, is not a simple intellectual process. It means temporarily experiencing feelings of decreasing self-confidence, of them not being in control, and exposing themselves to vulnerability. These are the exact feelings that trigger the defensive bypass routines, which are the factors that have to be overcome. It is a paradox as the actions a person takes to defend themselves is the ones they are being challenged to unlearn. Argyris proposes that 'one of the most important barriers to overcome is individuals' unawareness of their own unawareness' (1982:184). This discovery is the first phase of a learning cycle.

3.3.10. Learning cycle

Double-loop learning requires that the learning process of discovery, invention, production, generalization be applied to each step of the larger learning process (1978:140). Discovery or diagnoses is the awareness of how their theory-in-use is different from what they espouse. It is the insight into how what they have done is different from what they said they would do. When the incongruence is seen, it motivates the individuals to go to the next phase of invention. How can their theory-in-use be the same as their espoused theory. Invention is the process in which people design new meanings and new behavior in the attempt to reduce inconsistency and incongruity they saw as well as to increase their ability to produce the consequences they intended. The production phase is when individuals produce the meanings that they have invented. Finally, there is the generalization phase in which the learning was generalized beyond the specific case (1976:215). Each phase may have within it a smaller learning cycle.

Argyris created a chart to show a summary of the transition from a Model I to a Model II theory-in-use.



Summary of the Transition from Model I to Model II

The key criterion for learning is how open individuals are to examining their personal responsibility, to play with ideas that seem wrong, and to deal with their bewilderment and frustration while they are learning (1990:154). As they learn to identify and accept difficulties and failures, they are confronted with a paradox. How is it possible to feel successful while experiencing failure? The answer is that it is possible if the person can successfully identify the cause of his or her failure.

One of the primary ways of learning Model II is through productive reasoning. This goes along with Model II. In productive reasoning, individuals work to make their premises and inferences explicit and clear. A common tool is the ladder of inference as they develop conclusions that are publicly testable. These tests are laid out in ways that are independent of the logic used by the individual so that the reasoning used to test an idea is not self-referential.

This means that reducing defenses will require that people become aware of the rules they use to make automatic responses that are counterproductive, the rules they use to hide the first rules from their awareness, and the consequences (the inconsistencies) of holding such rules (1982:235).

This awareness at heart is a willingness to entrust themselves to others. It is an act of becoming vulnerable in interpersonal relationships. When there is a willingness to proceed they may then begin to examine their fears about what others may do to them. This will lead to seeing the underlying assumptions and values they hold, which are part of the governing variables of their theory of action. When they have done this they are already beginning the transition from Model I to Model II.

One of the first practical things they have to do is slow down. As the theories-in-use are tacit and automatic, in order to produce a new conversation, they have to interrupt the old, and consciously retrain themselves. This reflective action allows them to be aware of their feelings and thoughts involved in the situation. Once this habit has begun it is a matter of practice in reflecting on one's reasoning, discovering any inconsistencies and inventing new ways of reasoning. With time and practice these become automatic skills.

Argyris found one of the most effective ways to challenge individuals in their theory-in-use was to create case studies they could work with. It allowed them to use situations that they were struggling with and in the process of trying to resolve them, to experience how effective they are (1976:54). This keeps the focus on current problems. This works particularly well when there is a group involved in discussion about how a problem should be dealt with. Important changes have been made in people without exploring the historical roots of the defenses.

3.3.11. Organizational Change

There is no known way to create a Model II organization through coercion or structural modification. This has led Argyris to hypothesize that an organizational learning process begins at the top with the key decision makers. Once this has begun it follows with a gradual expansion to incorporate more and more of those in the organization (1976:208).

When dealing with one research group, Argyris quotes one of the leaders as asking, 'How do we retain the respect of our culture when we do not use the uniform of the culture' (1976:112)? They operate in a Model O-I organization and

to act differently is to have themselves potentially evaluated as insecure, immature, or weird.

The major part of everyday life in an organization is focused on single-loop learning. It is much easier to break down all problems in this way. The way to reduce the organizational defensive pattern is to interrupt it in a way that it cannot maintain itself. In order to accomplish this, skilled incompetence, organizational defensive routines, and fancy footwork will have to be interrupted to show exactly how they are counterproductive. But they cannot do this if their reality consists of Model I thinking. They are unlikely to reduce the defenses without first learning Model II and making it a part of their theory-in-use (1982:116). When individuals can operate in a Model II theory-in-use then distancing and disconnectedness can be reduced, and in so doing the organization becomes increasingly influenceable, feedback becomes clearer and purer, individuals have greater control of its internal system and hence ownership in its destiny.

Summary

Personalities

Human beings are not machines, but open, dynamic systems interacting with their environment. They have needs, values and abilities that are woven into a 'self' or 'personality' that provides the basis of individuality. This personality is the energy source for each person to direct or bring movement to their life. As the self is formed it creates patterns with which it learns to establish stability for itself and a safe way of dealing with the world. These patterns then form screens or glasses in which a person views the world. When they find new experiences

that threaten, embarrass or do not make sense to them, they tend to deny it or distort it in order to protect themselves. The focus of this work is to explore the individual in the context of an organization.

Organizations

An organization is formed when processes are established, individuals are recognized as designated representatives of the group, and the people group together to reach agreed on objectives. It maintains itself by accomplishing its three core objectives; achieving the agreed on objectives, maintaining the internal system, adapting to the environment. It has been shown that the formal organizational principles make demands of relatively healthy individuals that are incongruent with their needs. Inter-relational conflicts are a by-product of these problems. It is the focus of this work to create a system that allows for the health and growth of its individual members and can still meet its objectives.

Theories of use

Skillful behavior may be said to be guided by master programs in individuals' heads, tacit programs that automatically produce the behavior in everyday life. The successful use of these master programs increases an individual's confidence and self-esteem in managing himself or others. Therefore, changing the human predisposition to produce organizational defensive routines and the organizational norms that protect those routines requires altering both individual's master programs and organizations' protective norms. The first step in understanding complex situations is for each person to examine his personal responsibility in the situation. It begins in the minds and hearts of individuals and so the change must take place there. It is only when each individual sees his/her part played out in the process and sees the consequences of his/her

actions that he/she can have the beginnings of true organizational change. In light of each person's responsibility, he/she can then introduce the commitment model. However, in a world dominated by the control model, this introduction requires that important values and behavioral differences be resolved. The control model emphasized short-term rewards, crisis orientation, and covert evaluation. The commitment model emphasizes long-term rewards, problem-solving before crises arise, overt evaluations, and major responsibility for success on systems and groups. This emphasis goes to a deeper social and cultural arena that people must be willing to explore, dialogue and take responsibility for. What is the responsibility of organizations to the people involved, the owners and to the bigger system they are involved with? This question must be explored if people are ever going to move beyond a Model I world. It is only as individuals take responsibility for their own lives and their world with a commitment to maturity and growth that true learning will take place. I will finish with a summary by Argyris for what is required to make organizations and individuals work together.

A mind set for Upping the Ante

The key is for the players to develop a mind-set that includes these four activities:

- 1) Players should stop taking for granted what is being taken for granted. They should examine what is not obvious about the obvious.
- 2) Players should make learning as sacred as encountering no surprises so that they can see how no-surprises policies will likely lead to surprises that are more fundamental and harmful.
- 3) All players should realize that they are, to some degree, personally responsible for creating, adding to, and maintaining organizational defenses. The players are responsible for diagnosing their contributions and for beginning to reduce the organizational defenses.
- 4) Players should learn that productive reasoning is as important for human problems as it is for technical problems (1990:158).

I believe, that a new pattern is being developed, one that overshadows the old one. As I have mentioned, I do not believe that the old pattern is being eliminated, because I do not believe that individuals who learn Model II will eliminate Model I from their repertoire of theories-in-use and skills. Both patterns now exist as potentials. The change is that they study participants now can choose from two degrees of freedom (1993:245).

3.3.12. Discussion

Several researchers (Isaacs, 1991; Nielsen, 1993) have raised questions on whether double-loop learning completes the learning cycle or gives a complete picture of what happens to people in difficult situations. Both Isaac and Nielsen propose Triple-Loop learning in taking Argyris' material further. Isaac's argues (1991) that Argyris' work does not deal with personal shame issues in people and Nielsen argues (1993) that embedded social-tradition systems must be dealt with. The point of interest here is not a focus on these other models directly but that they challenge Argyris' material and raise questions of whether it is a complete model as it is.¹³

In section 3.3.11. above the question is raised by those involved in Argyris' training that deals with changing a system that is built on Model I values. The illustration used defines the problem as a changing of the uniform of the culture. Although this is more a strategic question than a theoretical question, it needs to be dealt with. Isaac's (1991) researched a company that used Argyris' material for years and was not able to make it a part of the organization. It seems the illustration of uniform does not go deep enough. A uniform can easily be changed without too much change to the identity of those wearing it. Using the illustration of grafting a branch onto another tree seems a bit closer to the struggle that is going on and the issues involved. The question seems to be, How can you graft something onto a system that will reject it? Argyris' argues that it is simply a matter of hard work and discipline. What if the DNA of the one is different from

¹³ A minor adaptation of Argyris' material used in the workshop was the use of Senge's (Senge, et. al, 1994: 243) ladder of inference. It is a more complete model and gives a better description of what happens in the mind of people as they think through issues. It seems Argyris' uses a more complex model in his work but only gives a brief description of it in his writing. As it is only a minor modification of the material it will not be analyzed. Senge's ladder of inference used in the training exercises is in Appendix A.

DNA of the other and the two systems are incompatible? In the one case study (Friedman & Lipshitz, 1992)¹⁴ the researcher could find where the material was analyzed cross-culturally, a change had to be made in the intervention to allow for the unfreezing of Model I that was more culturally appropriate.

New research challenges the assumption that the only area needed for the application of the model is hard work. There are cultural and personal issues at work in the application of Model II and these must be dealt with or at least understood before the model works effectively. What are these cultural or ideological issues that Argyris' material will come up against? The next chapter will analyze the potential issues between YWAM and Argyris' material and explore where there may be ideological or cultural issues involved in the research.

¹⁴ Friedman & Lipshitz study the application of Argyris' material in Israel. Friedman worked within Israeli *kibbutz* and *moshav* organizations. These groups have communal living, a strong democratic, equalitarian ideological foundation.

Chapter 4

A Comparison of Argyris with YWAM

4.1. Personality

4.2. Organization

4.3. Theories

Chapter 4 A comparison of Argyris with YWAM

This chapter explores whether Argyris' model of communication would work within the cultural and organizational framework of YWAM. The areas that are compared are Argyris' theories, his view of personality and organizations. These are compared with YWAM's core assumptions to see where there might be any problems in the organization using the model.

Introduction

The purpose of this chapter is to explore how the work of Argyris and YWAM fit together. The research will focus on the key areas where there are conflicts and those areas that seem to be in agreement. As there seem to be areas that would not fit in some smaller YWAM locations, the researcher will not deal directly with these.¹⁵

Where there is common agreement on mainline Christian beliefs and clear Biblical justification for arguments, the researcher will use these as reference points for possible conflicts or agreements. The three key areas of Argyris material that will be used to explore YWAM training and culture will be those outlined under Argyris' material: personality, organization and theory.

4.1. Personality

A brief overview of the major areas of personality research will set the current discussion in place. I will use Feshbach and Weiner's (1991) breakdown (See Chart A below), of the three primary categories of personality that are best known and have had the most influence: Freudian psychoanalytic theory, with his descendants and dissidents from the psychoanalytic conception: Learning theory: and the Cognitive approaches in the phenomenological framework. These theoretical frameworks will be briefly explored and will set the context for

¹⁵ The main area in this is in organization. There are YWAM bases that may only have a small team working in a focused area. For example, a small team of four working with street kids in Brazil or a small team of five working with prostitutes in Amsterdam. These locations would not have major organizational issues like a larger base does, but could grow into these problems if their staff numbers increase. The focus on issues will be for locations that (could) grow into a larger operating location like the University of the Nations. In pioneering locations, the complexity of the issues for the locations will not be as great as at an established location like the UofN.

understanding and analyzing Argyris' material on personality. The personality test used in the research will also be described.

Chart A

Theory	Some major contributors	Focus	Main concepts•	Assessment goal	Assessment instruments	Goals for change
Psychoanalytic	Freud	Sexual motivation	Energy, instinct, libido, cathexis, id, ego, superego	Reveal basic unconscious desires	Projective Insight into techniques	desires; new coping techniques
Psychoanalytic Dissidents	Jung, Adler, Homey, Sullivan, Fromm, Erikson	Personal growth, social motivations	Archetype, compensation, inferiority, neurotic trend, attachments, authoritarianism	Reveal basic unconscious desires	Projective Insight into techniques	desires; new coping techniques
Learning	Miller, Skinner, Bandura, Mischel, Rotter	Learning and the stimulus situation	Reinforcement, expectancy, value, model	Reveal typical ways of responding and their eliciting stimuli	Behavioral observation and objective instruments	Change habits; develop new responses
Cognitive-Phenomenological	Rogers, Maslow, Kelly	Humans as scientists; subjective positive experience	Unconditional regard, the world self-regard, personal constructs	Reveal perceptions of open-ended the world	Objective instruments, the world questionnaires	Alter cognitions or views of

• Not descriptive of all theorists within a category
(Feshback and Bernard, 1991:61)

Psychoanalytic theorists, Freud developed the first comprehensive theory of personality (Burger, 1997). After working with hypnosis to help patients suffering from hysteria, Freud came to understand the power of unconscious influence on our behavior. According to his theory, the human personality can be divided into conscious, preconscious, and unconscious parts. Freud and his followers believed that individuals strive to reduce inner tension, desiring to keep internal conflicts to a minimum. Humans are, from their view, irrational and instinctive biological beings, who for the most part are unaware of their need states. As biological and historical factors play an essential role in behavior,

individuals progress through a fixed sequence of developmental stages (Allen, 1994:31). Changes in the personality deal with the unconscious and the irrational desires of individuals. When there are conflicts, sexual and aggressive instincts and social inhibitions form the heart of the psychoanalytic study of behavioral dynamics.

Carl Jung was one of Freud's collaborators and was influenced by the ideas of Freud. When disagreements arose that could not be resolved Jung broke from the psychoanalytic circle and established his own school of psychology, named analytic psychology (Burger 1997). His rejection of the extreme position Freud assigned to sexuality in humans and his interest in the deeper layers of the unconscious – the collective unconscious – was to be a major focus on his work. He sought to discover the fundamental origins of the psyche (DiCaprio, 1983). After 20 years of observing people, Jung theorized that human beings could be divided into two groups based on 'two fundamentally different general attitudes' (Allen quoting Jung, 1994:64), extraversion and introversion. Jung also theorized that there are four orientations, or basic psychological functions, in personality: sensing, thinking, feeling, and intuiting (Frager & Fadiman, 1998).¹⁶ For Jung, the direction of personality development was individuation. It is the process of self-realization in which the totality called 'self' is differentiated from the various parts of the personality, including the collective unconscious.

Learning theory, on the other hand, asserts in its most extreme form that individuals are mere machines and that the study of personality is tied to the more general examination of input-output systems or stimulus-response bonds.

¹⁶ Jung's Psychological attitudes and functions formed the foundation of the Myer Briggs Type Indicator personality test. This personality test is the instrument used in this research. It was developed by Isabel Briggs Myers and her mother Katharine Cook Briggs.

Often given the name behaviorism, it relies almost completely on a framework that humans are the product of the environment (Skinner, 1971). Given this view of humans, personality assessment, development, change, and dynamics all focus on the specific associations of personality development which are based on the formation and strengthening of habits or stimulus-response bonds. Thus, personality assessment involves the direct recording of behaviors in specific situations. Personality change is accomplished by altering stimulus-response links through the use of rewards to foster acquisition of more useful responses and punishments to extinguish maladaptive responses. Conflicts in behavioral dynamics are seen as a result of competing habits or response tendencies.

In its less extreme form, learning theorists accept the fact that humans are not machines, but thinking organisms whose few higher mental processes influence their actions. The more moderate learning theorists also believe that, although reward and punishment do influence performance, learning can take place through mere observation of others, without the direct influence of reward and punishment. Nevertheless, even these less extreme positions reflect a more mechanistic orientation than do the psychoanalytic and cognitive approaches.

Gestalt, phenomenological, and other cognitive approaches to personality often start with the assumption that individuals are scientists seeking to understand their world and to fulfill their innate potentials. Sometimes referred to as 'Growth Psychology' (Schultz, 1977), some of the core elements focus on understanding how individuals view the world or ascertaining an individuals' subjective experiences. Personality development is seen as synonymous with cognitive growth, accompanied by a movement in the direction of higher, self-actualizing goals. Change is seen as altering one's view of the world and oneself.

A variety of techniques from group therapy and role playing to more radical forms of sensitivity training that supposedly enhance self-awareness can be employed. The dynamics of personality are explored in the influence that beliefs have on actions, focusing on the functional significance of cognition and subjective meanings.

The theories differ in a number of other respects as well. Primary among these differences are the research methods they have used and the phenomena on which they focus. Freudian theory led to an examination of defense mechanisms, free associations, dreams, and sexual behavior (Frager & Fadiman 1998); social learning theory has examined the effects of different rewards, punishments, and role models on social behaviors; and Gestalt, phenomenological, and other cognitive approaches have been especially concerned with self-concept, self-esteem, self actualization, and overall human potential (Allen, 1994).

Myers Briggs Type Indicator

The instrument used for testing the different personality types in this research comes from the Myers Briggs Type Indicator (MBTI). Within the framework discussed above it is taken from the work of one of the Psychoanalytic dissidents of Freud, Carl Jung. The name “Myers Briggs” comes from the surnames of the two people (Isabel Briggs Myers (1897-1980) and her mother Katharine Cook Briggs (1875-1968)), who devised the Type Indicator.

The MBTI does not measure intelligence, learning, stress, illness, trauma, maturity, emotions, IQ, Psychiatric disturbances or ‘normalcy’ (Goldsmith & Wharton, 1993:9)! It is a tool that is used as a way of understanding people and explains some of the different ways that people think and interact with each

other. There are sixteen different personality types. The Myers Briggs model does not say that you are constrained to any one type of behavior. It claims that amongst all the different behaviors, some are preferred more than others (Myers & Myers, 1995). The MBTI model is based on the concept of preference. Each person has their own preferences for thought and behavior. These sixteen types emerge by discovering where people fit on four distinct and separate scales as a result of stating their preferences (Goldsmith & Wharton, 1993). The sixteen different types are made up from a combination of four basic preference types. They are stated below.

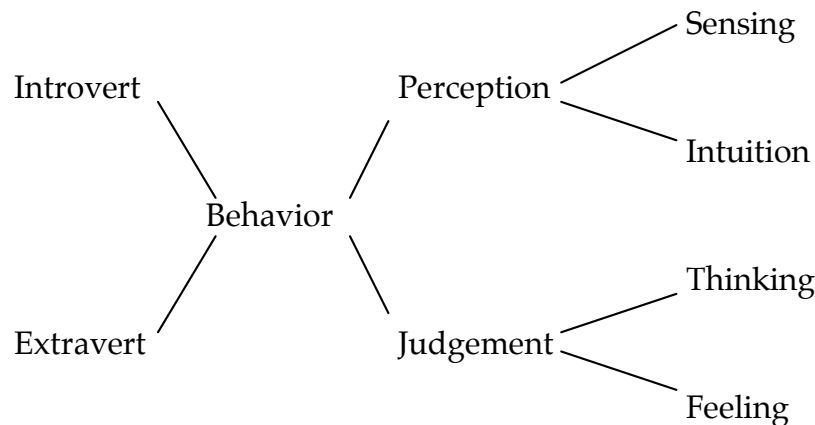
Extraversion or Introversion

Sensing or iNtuition

Thinking or Feeling

Judgement or Perception

The words are abbreviated down to letters, the letters are capitalized and bolded in the preferences as they are stated above. Goldsmith & Wharton (1993) use a diagram to explain the relationship of these preferences. It is shown below.



In understanding the diagram, a person's behavior is the result of how they receive information about the world – Perception - and how they reach decisions based on that information - Judgement. When it comes to taking in information, people make another choice. Some people choose to rely upon their five senses (touch, taste, sight, hearing, smell) to take in information about the world and have a preference for the type labeled - Sensing. Others prefer to take in information through what amounts to a sixth sense, which some would call hunches, gut feelings or as it is called in MBTI - Intuition. There are also said to be preferences for how people come to conclusions, make decisions or arrive at Judgements. Some people are said to prefer their - Thinking - function and make decisions based on analysis and principles with a strong sense of fairness. The other type of person have a preference for – Feeling - they tend to make decisions based on their own likes or dislikes and on the impact the decision will have on other people. They will have a preference for harmony. The final part of the MBTI theory explains where people like to go to receive personal energy. Some people prefer to find their energy in the world of people and things outside themselves. These people are typed as – Extraverts - and are drawn to the

external world. The other group of people are – Introverts - they find their energy in the inner world of ideas and concepts.

Two combinations of these types were also used in the analysis of personality.

They are a combination of the types listed above. They are:

NT compared with SF

NT is the iNtuition plus Thinking. Myers & Myers (1990) describes this combination as people who use intuition but team it up with thinking. NT's tend to be logical and ingenious and are most successful in solving problems in a field of special interest.

SF is the Sensing plus Feeling. Myers & Myers (1990) describes this combination as people who rely primarily on sensing for purposes of perception, but they prefer feeling for purposes of judgement. They approach their decisions with personal warmth, because their feelings weigh how much things matter to themselves and others.

TJ compared with FP

TJ is the Thinking plus Judging. This person decides based on objective considerations and logic and prefers to be organized, decisive and to operate by a plan or schedule (Barr & Barr, 1989).

FP is the Feeling plus Perceiving. This person decides based on personal values and the affect their decision will have on others. They prefer harmony and caring for people and rely on keeping things flexible with an open-ended, spontaneous, wait and see preference (Barr & Barr, 1989).

Argyris' framework fits into the cognitive or phenomenological area¹⁷ and though the vocabulary may differ and individuals in the groups may argue smaller points, few from YWAM or from those in the phenomenological area will disagree with the personality being defined as an energy system which varies depending on the person and state of mind and that it cannot be blocked; that each personality has needs, values and abilities which motivate them; that self-esteem is important, that a personality is known in the context of interrelationships around it, that once a personality is established a filtering system is set up to protect itself from possible threat or embarrassment, and that the elements for growth (feedback, self-ownership, openness, with experimenting and taking risks) are important for the health of the individual.

However, if the presuppositions these descriptors are built on are examined, then there is a difference and in this difference the core issues of conflict for YWAM are found. They will not relate specifically to personality, but will relate to human nature. Argyris understands the importance of defining this as he states that once the assumptions about human nature are put in place and set, then a person can explain much of the organizational structure, leadership behavior and control mechanisms that will be used. The assumptions about human nature can also predict the probable responses of the people to these crucial aspects of organizations (Argyris, 1971:x).

Some of the assumptions about human nature he makes are:

I would hypothesize that if the layers of defensiveness could be unpeeled through exposures to authentic relationships, one would find at the core of the individual the desire and capability for authentic relationships (1962:24).

¹⁷ See Chart A on page 173

In the above quote he sites the work of Carl Rogers and how he was 'one of the first researchers to suggest that at the core of man is a basic sense of goodness' (Argyris, 1962:24).

This area is a key area as it will be the foundation on which much of the work is built. Is human nature basically good? Will giving individuals the skills and changing the culture/society around them, provide an opportunity for them to express this basic goodness? Mainstream Christianity is very clear about this point. Humanity is made in the image of God, but rebelled against him and because of this is now living in a fallen world and are bent in their nature.

Scripture teaches clearly that man in his natural state, unredeemed and unregenerate, is blind (Stott, 1961:95).

Human nature is tainted with evil. No world view that ignores this can hope to be taken seriously anymore (McGrath, 1993:146).

Jesus taught the inward origin of human evil. Its source has to be traced neither to a bad environment nor to a faulty education (although both these can have a powerful conditioning influence on impressionable young people), but rather to our 'heart', our inherited and twisted nature (Stott, 1992:41).

Romans 3:23 for all have sinned and fall short of the glory of God, (NIV Study Bible, 1985)

Sin is an underlying state of alienation from God. It is like a flaw in human nature - not a flaw created by God, but a crisis resulting from the fallenness of humanity. It expresses itself at every level of human existence - personal, social, and structural (McGrath, 1993:34).

Humanity is lost and bent towards sin or selfishness and all of the right thinking and skill training cannot and will not change the overall tendency of the unregenerated heart towards evil or darkness. Argyris comments on the problems he sees, but does not attribute it to any unconscious or 'deep' personality factors. He goes on to say that 'They are related to skills and people can learn new skills' (1992:33). He does acknowledge the mystery and challenge

of answering the question of where some of the problems arise from but stays away from it and just says:

People love, hate, eat, cry, fight, work, strike, study, shop, go to the movies, play bridge, bring up children, go to church. The psychological energy to behave in all these ways comes from the need systems that exist in our personalities. . .
'Where do need systems come from? This is a difficult question to answer. . .
Since no one disagrees with the notion that personality manifest energy, let us also follow the lead of the scientist, accept this as a postulate and move on. . . (1957:27).

This element of accepting that the personality manifests energy without exploring that there is a need system that affects this system is a major weakness of Argyris' model. Isaacs researched this element in an organizational setting and defines shame as a mechanism that must be accounted for as it influences the way people respond to issues. When it is not dealt with, it turns ideals into ideologies and the external objectification of the original meaning becomes frozen in fragmented, rigid and tacit categories that limit the organization and people's ability to grow, change and deal with conflict (1991:257).

Though this is a difficulty in regards to working with people who do not have a Christian context, if a researcher assumes humanity's inherent goodness then the application of the model can cure humanity's problems just by skill development and training. The assumption may then be that the model does not work when in fact the issue may actually be in the nature of humanity. In a Christian context this is not a major issue as the work is not seen as a cure, but only as skill development and training once the cure or salvation has taken place. Once God enters a person's life, they are then called to 'continue to work out their salvation with fear and trembling' (Phil. 2:12) as the Bible says. This 'working out' of the Bible truths and the training that Argyris suggest are in fact similar with each other.

A key element to explore is the change process for a personality. Argyris summarized the work of others and uses it as a framework of his own. His summary includes:

Human motivation and behavior are:
People decide what to do based on the basis of their evaluations of the likely outcomes of their behavioral alternatives.
Most behavior is considered to be under the person's voluntary control.
People make choices about what to do by processing information they receive from the environment or from their memory. In making choices, people work with cognitive representations of the environment. These cognitive representations are meanings constructed by human beings (1976:265).

Though he does say that 'Man has a "natural tendency" to resist self-understanding' (1957:6). He assumes that this is a social problem that people can be broken of and then retrained. This point of humanity's 'natural tendency to resist self-understanding' is a key piece in the application of the research.

From a Christian perspective this is a missing piece that must be understood and tied into the work. People are not just rational beings. Ultimately they are spiritual beings and thus learning must be linked to a spiritual exercise. Within this perspective, learning is linked to humility and the struggle to deal with our rebellious nature is a part of the struggle. Another word used to symbolize this fallen aspect of humanity is 'pride'. This is not a pride which demeans a person's worth and makes them less than what they truly are, but an arrogance that causes them to exalt themselves and to think they are more than they really are.

C. S. Lewis talks about this pride and says:

There is one vice of which no man in the world is free; which every one in the world loathes when he sees it in someone else; and of which hardly any people, except Christians ever imagine that they are guilty themselves. . . I do not think I have ever heard anyone who was not a Christian accuse himself of this vice. And at the same time I have very seldom seen anyone, who was not a Christian, who showed the slightest mercy to it in others. There is no fault which makes a man more unpopular, and no fault which we are more unconscious of in ourselves. And the more we have it ourselves, the more we dislike it in others. The vice I am talking of is Pride or self-Conceit; and the virtue opposite of it, in Christian morals, is called Humility. . . Well, now, we have come

to the center. According to Christian teachers, the essential vice, the utmost evil, is Pride. . . The point is that each person's pride is in competition with every one else's pride. . . The Christians are right: it is Pride which has been the chief cause of misery in every nation and every family since the world began. . . But pride always means enmity--it is enmity. And not only enmity between man and man, but enmity to God (Lewis 1960:108-110).

1 Peter 5:5 Young men, in the same way be submissive to those who are older. All of you, clothe yourselves with humility toward one another, because, 'God opposes the proud but gives grace to the humble (1985, NIV Study Bible).

A metaphor for describing this in the Bible is one of light and darkness.

Romans 1:21 For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened (1985, NIV Study Bible).

Ephesians 4:18 They are darkened in their understanding and separated from the life of God because of the ignorance that is in them due to the hardening of their hearts (1985, NIV Study Bible).

This struggle to be humble is a part of the Christian perspective of reality and truth. A Biblical epistemology includes spiritual struggle in the process of human growth. This is not in opposition to Argyris as he recognizes the challenge to be vulnerable and its importance in the learning process. He says:

In order to produce trust, individuals must entrust themselves to others; they make themselves vulnerable. Before they are willing to take such actions, they must examine their fears about what others may do to them, or their fears about designing their own vulnerability. Such an inquiry will lead to the underlying assumptions and values they hold which, in our language, are part of the governing variables of their theory of action (1992:10).

Though he does not recognize where the pride or fears come from and how they can be dealt with other than just recognizing them, he does acknowledge that they are there and play a part in the change process. Christianity adds another dimension to change by asserting the struggle is not just a cognitive one. This aspect of spiritual humility for the human personality is important especially when seen in the light of change and training in YWAM's culture.

4.1.1. Hearing the Voice of God.

A core value of the Organization is the mystical desire and importance for each individual to hear from God. As the cultural and Biblical mandate is one of establishing and maintaining this intimate relationship with God, hearing the voice of God is one of the key elements in this ongoing relationship with God. This aspect of hearing from God is a spiritual exercise and thus is a step above reason. This does not exclude reason in the process, as the mind does play a part in the relationship, but this communication is not limited exclusively to reason (Hawkins, 1998).

It is assumed in the YWAM culture that for every major thing a person does they must have spiritual guidance or 'the word of the Lord' (Cunningham, 1995b). This aspect of spiritually listening to or discerning what the will of God is in each situation is one of the core elements in the organization. It is rooted in their submission to and the ultimate authority of the Bible and the Holy Spirit living in and guiding them. Here is a major dividing point between Argyris and YWAM. Argyris' submission is to the authority of research and the effectiveness for people involved in the organization. It is humanistic and rationalistic in that the source of authority for effectiveness is humanity and their reasoning process. If there is a way to be more effective, then the person switches to the new way. People must have reasons, facts and/or data (research) to base their decisions on. Though what Argyris defines as effective for individuals and organizational growth are very much in line with a Biblical perspective (to be seen later) its foundation is in a non-Christian position.

The greatest potential for conflict between Argyris and YWAM arises when a person has a 'sense' or 'intuition' of God speaking to them. This 'sense' has

authority and there need be no explicit external reason why the person should accept it, apart from a sense that this is God's guidance at this time. Though the training and Biblical references in the culture encourage each person to check this 'word of the Lord' and to ensure it is confirmed through those in authority, this is not always done. The previous Director of YWAM for North America (Gunderson, 1995), mentioned that in a conversation he had with a leader under him, this other leader said 'I have learned how to get things done. I just add 'the word of the Lord' to the things that need to get done and people will do it.' Although this is not said to be a common practice among the leadership it does show the potential abuses of using the supposed 'word of the Lord' to accomplish a personal agenda.

With a strong emphasis and preference for seeing problems and conflicts in a spiritual frame, this will raise a question as to how effective research and communication will be that focuses on what people 'know' now because the present knowledge for effective action can always be superceded by a sense of God giving a different and apparently arbitrary direction.

If they are to be obedient to the Spirit's guidance, how can someone else correct, modify or even challenge this frame of reference without the same authority 'in the Spirit?' If the Spirit blows where he will, can the mind of a person understand a problem and can it be dealt with by people who are not dependent on a theory, but on an experience?

An important aspect of divine guidance seems to be one of confirming or validating that a person is walking with the Holy Spirit (Cunningham, 1984). That the Holy Spirit has spoken to a person is confirmation to others that a

person is walking in the right way. If there is no guidance a question may be raised as to the person's intimacy with God. Since this is the primary source of authority for all actions, could it possibly be seen as cheapening or belittling the Holy Spirit's guidance when a person gives their own reasons for wanting to do it as well?

One of the conditions YWAM gives for being filled with the Holy Spirit is denying a person's will or a death of self and a whole heartedness to do God's will (Hawkins, 1998). If a person communicates their own reasons and implies that it is their will, this may cause questions to be asked about the source of the guidance and their walk with God. Thus, although there may be personal reasons for a personal agenda, these are rarely given as this seems to take away from the process of obedience to the guidance of the Holy Spirit. If a person says they felt 'God speaking to them to do this' then there is very little someone else can say by way of disagreement. If a person questions the other person's guidance, in a sense it is to question the culture and ultimately their walk with God.

The safeguard in this system is that a YWAMer's guidance should be submitted to those in authority over them (Hawkins, 1998). This is the strongest check as divine guidance is to be under authority. Yet, in YWAM where open confrontation is not acceptable, this raises the question of how effective this is as a safeguard?

It is not the purpose of this research to question the source of authority in God or to deny research but to find a way that would allow Christian organizations to

communicate clearly when there is a sense of God speaking and to incorporate this with the personal reasons for guidance.

This struggle of reason and faith or getting the word of the Lord, is not a new struggle, but is a continuing challenge in Christianity. Even in the business world, some argue for the importance of intuition or the denial of absolute rationality in decision making (Senge, 1990:168, Crozier, 1980:205). The struggle for defining intuition and finding its place in this model would be a similar difficulty for any involved in its application into a team or organization.

What are the cognitive tools the Spirit uses in the mind? What part does 'intuition' or the unconscious play in effective communication? McGrath and Mitchell address this problem and try and bring reason into faith as they say:

My claim will be that faith, far from being the antithesis of rationality, is an essential requirement of any kind of effective intellectual endeavor (Mitchell, 1994:10).

But Christian faith rests on history, reason, experience, and revelation, a formidable quartet that, like the four legs of a well balanced table, gives security and stability to the life of faith (McGrath, 1993:81).

It is the goal of this research to incorporate a way for people to share openly what they are basing their current decision on and how others can inquire into its legitimacy without violating the relationship the people have with each other or their walk with God. It is also clear that communication plays a vital part in their ability to work together as a Christian community.

It is assumed that this process of hearing God can only be done through a style of communication that exposes the issues as they are seen by those involved and brings all the elements involved in the process out into the open. Although they

may not all be observable 'facts', the basis on which decisions are made can be known by all involved.

4.1.2. Giving up rights.

This is not a major cause of friction between Argyris and YWAM. It is similar to the previous point in that the foundation or presuppositions are important but the actual process will be similar. Whereas Argyris' context is what is best for humanity from a Humanist point of view, YWAM's context is what is best for humanity from a Biblical point of view. Both want what is best for humanity with a different end in view. Both want learning, growth and maturity. Argyris does not talk about giving up anything, but rather, finding what is best for the individual as a process of self-actualization. There is no standard outside of humanity that he appeals to, so that in difficult circumstances he says people can do what they have to do.

Certainly, in the present state of our culture man may need to be able to hate, to be aggressive, hostile, and non accepting. If not, he could experience situations in which he could be destroyed. . .

In this world of low authenticity we can defend ourselves and others through hate and hostility (1962:24).

YWAM's context is one of first dying to our 'selfishness' that would kill, hate or destroy to defend itself. Once this is accomplished through salvation, it is then God at work in a person to glorify himself. People join his work in them to become disciples who must learn and grow to maturity. Growth is vital in light of our movement towards God and who he made people to be.

Mat 10:39 Whoever finds his life will lose it, and whoever loses his life for my sake will find it (1985, NIV Study Bible).

This process of God at work in Christians and their seeking him first is the process of discipleship. As a 'process' it is very similar in YWAM and Argyris, as an 'end', it would be different. Crabb (1999) warns¹⁸ of the dangers of this for Christians if all they want is self-actualization for themselves without God as the standard and end in mind.

4.2. Organizational

The Bible does give different descriptions of Christians in a group or organizational context. One common definition is that Christians form a community of believers (Colson, 1992:65; Bosch, 1996:50; Crocker, 1981:65). Elements of communal life are not limited to a Christian organization but are seen by some researchers as an important part in describing aspects of organizational life (Wheatley, 1992:12; Dixon 1994:128; Hock in Waldrop, 1997:90 ; Mckenzie, 1996:48).

Another description of Christians in an organizational context is that of being a 'Body'.

1 Corinthians 12:27 Now you are the body of Christ, and each one of you is a part of it (NIV, 1984).

¹⁸ Crabb writes, "A growing number of psychologists... believe that the central motivating drive in human nature is self-actualization. This is defined as the basic tendency toward the preservation and enhancement of the self. I think that's true. But I think it's a problem. These psychologists believe it's good. I think it's bad. If God created us and if He is good. Then why would our core passion not be to celebrate Him, imitate Him, get to know Him and reveal Him by the way we relate as the most wonderful loving Person in all the world?... As long as our core passion is self-actualization, the satisfaction of our needs and the realization of our potential and insulation against further hurt, conflict will lie in waiting . When our agendas directly compete with someone else's self-occupied agendas, conflict will erupt (Crabb, 1999:51-53).

Colson builds on this and says: 'there is no such thing as Christianity apart from the church' (1992:32). This Body of believers or 'Bride' of Christ (Rev 19:7) makes up the corporate identity of Christians.

In YWAM, until recently, these seemed to be more of a description of identity rather than giving an understanding of how it was to operate. In the early days of their Leadership Training programs most of the teaching was an adaptation of the mechanistic model adopted from Corporate America (Leadership Training School, 1986). It was similar to Argyris' description of the modern scientific organization (see section 3.2.3) with teachings on: span of control, unilateral management, and control at the top. Though it did not promote centralization between bases, the work was seen in specific locations to be centralized into the local base. Although the scientific management principles are generally based on a view of human nature that is in many respects incongruent with the nature of redeemed humanity in a Christian community (Crocker 1981:70), it was the main management teaching and was taught by one of YWAM's leaders who was an IBM manager for many years and adapted his management teachings from his previous job into Biblical language and cultural understanding. This does seem to be changing as the more current Leadership Training is exploring new models of organizational structure (Leadership Training School, 1995,). As an organization, the leaders have tried to avoid the centralized management model and have explored new ways of relating people to each other and have established a matrix model for their current organizational structure. This changing of structures to find an optimum model has not dealt with the core issues. Argyris' proposes that a person cannot create a Model II organization through structural change (1976:208), and that seems to be what YWAM is trying to do. He also argues in another part of his work that a matrix organization

would tend to increase the interdependencies of those involved and that communication, especially of difficult and threatening issues, would become especially important (1978:231). Other researchers in organizational theory agree that the challenge in a matrix organization is the need for good interpersonal communication skills and a willingness to take risks (Lawrence, Kolodny, Davis, in Weisbord, 1978:107).

YWAM seems to be in the same pattern and have the same struggles as a modern non-profit organization that has to deal with interpersonal skills in challenging or threatening areas and finds it easier to change the structure than learn new skills that make leaders vulnerable. The North American leader wrote about his struggle within YWAM's organization and said:

I am absolutely convinced that we are a Model I organization, in spite of some of our foundational values which should indicate others.

Unfortunately, most Christian organizations refuse this type of reasoning (Model II). Rather, data collection is rarely objective (e.g. ask questions in such a way that it almost forces a 'positive' response), inferences drawn from the data are never explicitly explained, and conclusions reached are often self-serving and impossible for others to test. To be blunt, we tend to be dishonest in our self-assessment, both personally and corporately (Gunderson, 1995b).

In a talk with the Board of Regents Chairman, Gary Stephens, about conflict management he said:

I don't think conflict is being effectively managed or dealt with and I think part of the reason is that Loren has an aversion to confrontation. And you get a bunch of strong personalities who 'politic'. Saying that ought to get me in trouble (1996).

His last sentence is particularly interesting, though said in a joking manner. The implication is that the issue is an undiscussable issue and to bring it out in the open is to violate the agreed upon undiscussability of the undiscussable issues.

Isaac's researched this issue and found that it is possibly a common element in organizations with strong ideals to turn them into ideologies. He explains this process when he said:

One central reason for this degeneration is the human propensity to turn ideals into 'ideologies', in the pejorative sense of the word -- structured sets of beliefs intended to motivate people for action, which at the same time become rigid, reified ends in themselves. They begin as a vehicle for transformation, either on a social or organizational scale, and often end up as the bars on a prison of people's own making.

Ideals start off as the aspirations for noble human interaction and community and become a mask behind which people hide, a thing in itself that anesthetizes while it destroys (1991:4).

Individuals make partial fragmentary interpretations of the meanings of ideals, and then objectify them, turning them into external standards by which they are then expected to conform. What is more, people make different interpretations of the ideals without realizing it. People then freeze the meanings of the ideals into fragmentary, rigid and yet tacit categories. They act like complex schematas, tacit scripts that govern behavior.

These become background conditions, or what Bohm and Pent (1987) call the 'tacit infrastructure' by which people interpret and understand the world. At the same time the objectified meanings become less and less accessible to multiple interpretation and inquiry, leading to increasing rigidity, polarization, and impasse. This process cements the gap between espoused ideals and experience (1991:12-13).

With this in mind, there is a need for research into YWAM to offer tools that will help it as an organization to better form the 'Unity' that the Bible and YWAM's espoused values recommend.

4.3. Theories

One of the greatest challenges, if not the greatest challenge for human beings, is to have congruence between what they say they should do and what they actually do. This variance that Argyris proposes between our espoused theories and theories-in-use is in agreement with the challenge for Christians. C. S. Lewis wrote:

These, then, are the two points I wanted to make. First, that human beings, all over the earth, have this curious idea that they ought to behave in a certain way, and cannot really get rid of it. Secondly, that they do not in fact behave in that way. They know the Law of Nature; they break it. These two facts are the foundations of all clear thinking about ourselves and the universe we live in (1960:21).

One of the core presuppositions from Argyris is that people are self-governing, personally responsible organisms who seek to carry out their designs effectively (1982:96). This agreement that people design their actions and are responsible for them is a key match between Argyris and YWAM and will provide a foundation for dealing with humanity.

When the rare individual in Christianity comes along that people see are in complete congruence with what he/she say and who he/she is, he/she is highly honored by many. An excellent example of this is Mother Teresa who it is said, 'practices what she preaches' (Vardey, 1995:xvii). A common phrase used in YWAM teachings reveals this challenge when it says, 'Who you are is speaking so loud, I can't hear what you are saying' (McClung, 1988).

Argyris would argue that there is no particular virtue in congruence, alone (1974:23). From a humanistic framework, this would be true. A person's congruence needs to be effective or it is worthless. For a person could say they want to do a bad job and then do it and they would be congruent. From a Christian perspective, it is important that congruence line up with the truth of who God is. Congruence must be linked to an expression of the faith and not just what would make them more effective. At times it may not be effective to sacrifice something a person cherishes to help someone else move forward but it may be an expression of love that God has asked the person to walk in.

Neither the Bible nor Christian tradition recommends Model I as a general rule for their relationships. (To be in control, win – do not lose, deny feelings and become logical.) As very few would espouse this except under emergency situations or extreme cases, I will not explore it.

In establishing a Model II organization and interpersonal relationships there seems to be much in line with Christian traditions and the Bible. Crocker, in researching Argyris material for work in his church states, 'The Model II concepts of Chris Argyris seem to be quite congruent with the scriptural model of relationships within the community of the redeemed' (1981:29).

A key foundation of Model II is the aspect of respecting and allowing humans freedom of choice. Phillip Yancey writes about this freedom and says,

God's terrible insistence on human freedom is so absolute that he granted us the power to live as though he did not exist, to spit in his face, to crucify him. . . I believe God insists on such restraint because no pyrotechnic displays of omnipotence will achieve the response he desires. Although power can force obedience, only love can summon a response of love, which is the one thing God wants from us and the reason he created us (1995:78).

The end goal is towards reducing: competition, misunderstanding, error, self-sealing prophecies, and self-sealing processes. In order to do this there needs to be a maximizing of the contributions of each member, seeing things from others points of view, and genuine understanding of others. This is very much in line with a Biblical organization. Colson writes about this challenge for Christians and says,

Remember, Jesus said, referring to His disciples: 'By this all men will know that you are My disciples, if you have love for one another.' Few believers actually relish disunity; no, our fractured witness is most often the by product of pride and acting and speaking before we think. Unfortunately, we are all subjects to such human weakness. And sometimes we do have honest differences that need to be debated and discussed. We are called to be pure and to challenge error, and that sometimes means seeking out, rather than glossing over, areas of disagreement (1992:94).

It is the last part of the above quote that is of importance here. People are all subject to the temptation of pride and its consequences in fractured relationships and split organizations, but how do Christians deal with disagreements so as to limit the painful consequences of these fractures? Particularly, how can YWAM communicate and deal with disagreements that are embarrassing and still give freedom to be led by the Spirit?

Argyris (1957:30) proposes that no one is labeled as 'good' or 'bad'. He proposes that when this is done it is impossible to think objectively about a person. It is the assumption that people are to be neutral in views of others. This is a problem with YWAM because as an organization it gives a clear description of the world and how Christians are to view it. Mitchell (1994:24) deals with this argument when he distinguishes between neutrality and impartiality. People are not and cannot be neutral. People are full of preferences, beliefs, which include a lifetime build-up of past evaluations and judgments and personal bias' that grow out of our limited view of life. As Christians they are told to see the world in a certain way and to take God's perspective as the best view. Mitchell writes,

It is, I think, impossible to exaggerate the effects in our contemporary culture of the mistaken assumption that firm commitment is incompatible with honest recognition of difficulties. . . .

That firm conviction involves the repression of difficulties in an assumption shared by both sides in this sad inter-generational impasse.

Neutrality is to be distinguished from impartiality and is not implied by it. Impartiality requires not that I refrain from reaching a conclusion about a disputed question, or communicating that conclusion to others, but that I am fair to the arguments of my opponents; that I do not misrepresent them or underestimate their weight (1994:24).

The assumptions that trouble Christians take this logical form:

Truth is absolute; I see the truth; Therefore, what I see is the absolute truth.

When someone sees the truth differently then it is assumed that one is right and the other is wrong. Taylor defined this misunderstanding as 'the confusion of truth with certainty' (1986:78). Smith talks about this struggle within Christianity and how only God sees the absolute truth, absolutely (1992:61). There is absolute meaning, but it does not lie in human communication, it is only to be found in God. The challenge for humans is to try and understand and express that infinite truth within the 'teacup of our experience' (Smith, 1992:62). He goes on to encourage people to 'be alert to the danger of substituting our still-growing perception for absolute truth itself' (Smith, 1991:63).

It is at this point that Argyris and YWAM can meet. Defining and communicating what something means to each person and establishing dialogue based on this interpretation. As meaning is always personal and unique to each individual, this is the place to start in Argyris' material and the place to start in YWAM as a cross cultural, international organization. It is here that leaders can communicate using the ladder of inference (see Appendix A) and other tools to explore dialogue and come to agreement or at least understand each other and agree to disagree.

Summary

Once the presuppositions are clear between YWAM and Argyris, they seem to be a good match as it can be understood what each can and cannot do.

Argyris' search for valid data is a search for 'reality' which shows cooperation in a Christian worldview. Though the big picture is already laid out from the Biblical perspective, humanity is easily deceived. A good way to deal with this deception is through open communication that can expose it. This struggle for 'self-knowledge' is an important piece of the struggle to learn and grow. As

Mother Teresa says, 'it is important to gain self-knowledge as part of spiritual growth --to know yourself and believe in yourself means you can know and believe in God' (Vardey, 1995:65). Argyris' tools provide a key link for getting a better understanding of YWAM's weaknesses in communication during challenging or embarrassing times.

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5.4. Research Design

In the context of the research stated above, the model for this research is going to be what Creswell (1994:177) calls the dominant-less dominant design. In this model the researcher will organize the study around a dominant quantitative format with a component of the overall study drawn from an alternative qualitative paradigm.

The qualitative will be less literature driven and will focus on drawing out from those involved what are the ingredients that give them a voice. It will look to explore any areas of culture or personality that might be an influence in people being willing to speak up. It is tied in to the aspect of what Argyris has labeled self-actualization and is described more clearly in Chapter 3.

5.4.1. Data Collection

The final section of this chapter describes the data collection and treatment process for the study. First the population is described, then the sampling procedure and the data collection procedures are explained.

5.4.2. Population

The population for this longitudinal study was from staff and students of Youth With A Mission. This organization has a three fold focus of which training is one element of this focus. The largest center for this training focus is the University of the Nations, located in Kailua-Kona, Hawaii. There are reported (Loren, 1998) to be 253 training locations around the world that are linked to this University. It is this area of training that the respondents were drawn from.

The original focus was going to be from the Leadership Training Schools (LTS) run at the University and from the staff who are involved with the University. In the last three years two of the LTS's have been canceled. The one LTS run was staffed by the researcher for the full three months. As the cancellation of the two LTS's limited the researcher's capacity to gain data, other schools were sought out that were involved in leadership training in a variety of different areas so as to get a wider exposure of leaders and future leaders in the organization.¹⁹ The selection of the schools used to gather data were through contacts the researcher had or schools who contacted the researcher and were not a random sampling of the schools available through the University of the Nations. The year and locations of these schools are listed below.

5.4.3. Workshop teaching material

The material presented in the workshops was taken from the material in chapter 3. This chapter was sent to Professor Argyris and he was asked if it represented his material clearly. He responded that it was a good overview of his work. The workshop was then created in a similar format that Argyris talks frequently

¹⁹ The researcher looked for a diversity of schools in different nations to give as broad a spectrum of the University of the Nations as was possible. However, this was limited to the invitation of the school leaders to the researcher to speak and work with the material the researcher presented.

about in his writings. An outline of the material covered during the training is in Appendix A (& E – Format of workshop given).

5.5. Qualitative Format

The aim of this section is to discuss the researcher's involvement in qualitative research. As was explained earlier, the purpose of qualitative research is to explore the social world from the point of view of those being studied. This can be related to the four types of qualitative research which were suggested by Bryman (1989:151-161): Type 1 is called "total participant" research in one or two organizations; Type 2 is "semi-participant" research in one or two organizations; Type 3 is interview-based research in one to five organizations, along with an examination of documents. Observation may occur, but if it does occur it tends to be in periods between interviews; Type 4 is a multi-site research with chief emphasis on interviews with, or observation of, individuals in six or more different organizations. Here there is usually some examination of documents. Interviewers usually do some observations and observers do some interviewing, adding the greater opportunity for studying a number of organizations and hence potentially greater generalization. This researcher used a combination of Type 1 and Type 4. As the researcher studied only one organization and was a trainer with them in the workshops and schools, the involvement was linked to Bryman's Type 1. However, the major emphasis was on Type 4 as the researcher traveled to 4 different locations around the world with an emphasis on interviews and discussion with the participants involved. Although the researcher did not go to six different locations, the broad range of involvement by the participants will give the opportunity for broader generalization about the organization.

5.5.1. Qualitative design

Tesch (1990:58) produced a typology of qualitative analysis where she distinguishes a total of twenty-six different kinds of approaches. In this list she describes different perspectives (interpretive, experiential, etc.), traditions (phenomenology, ethnomethodology, etc.), and research approaches (discourse analysis, action research, etc.) that will be likely to require the analysis of verbal data. She demonstrates that, while they cover an immense range of views as to how such analyses should be conceptualized, there is in practice much similarity in the procedures used.

5.5.2. Interviews

In addition to the pre-post survey questionnaires, interviews were also conducted with some of the participants. There were 18 involved with the Leadership Training School and 40 of the staff from the University of the Nations in Kailua-Kona. They were interviewed with a semi-structured interview (Robson, 1993:237) where the interviewer has loosely structured questions (see Appendix E for questions) with freedom to vary the format and sequencing of questions and the amount of time and attention given to different topics. All of the interviews were tape recorded and then transcribed.

Included with the semi structured interviews were in-depth involvement with the Leadership Training School for three months, in-depth involvement with the workshop/schools for three days to a week and participation during some leadership meetings, as well as continuing conversations with staff and leaders.

5.5.3. Observation and documents

The researcher has been involved with YWAM since 1978. He was involved in Asia and the Pacific for ten of those years and has been involved with the work in the United States for the rest of the time. He was the leader in Singapore for five years while in Asia and for the last year of his time in Singapore he was a part of the Pacific and Asian leadership team. This is important because the researcher is considered a leader and an accepted part of the organization. This created an open invitation to leadership meetings and dialogue with different top leaders with minimum hindrances as he was trusted by those involved. The researcher's observation included meetings with the overall team of the University of the Nations and well as a meeting with the International founder and the Leadership team on his visitation.

As YWAM passes its history on orally through stories and teachings, there was not much available in the way of written material to help the researcher. The newsletter *OnLine*, pamphlets and brochures were all that was available and they were of little help as they did not deal with the appropriate subject matter.

5.5.4. Leadership Training School

As was stated, the researcher was involved in one of the Leadership Training Schools (LTS) as the assistant leader of the school. The school was held from January 5 to March 22 of 1997. It had 18 students in it from 8 different nations. The school started in the morning at 8:00am and went until 12:00. There was usually a lecture after lunch and then once or twice a week there was a lecture in the evening. Also linked to this was oversight of work duties the students were required to do as a part of their school work. The researcher attended and led most of the meetings with the students and staff. The researcher also taught for a week in the school with the same material that was given in other schools and

workshops. (See Appendix A for the materials used in the workshops.) Each of the 18 students in the school were interviewed at the end of the school in March, 1997.

5.5.5. Other schools

The researcher was involved in training in six other schools. They are listed later in this chapter. In each of these schools the researcher participated in a week of teaching. The usual amount of time involvement in the class was 12 hours of instruction. This time was not all instruction but included personal case studies with the students and dialogue with the class as to where they were having problems or what they did not understand. Although no interviews were taken from these six schools, during the course of the week the researcher stayed in the same housing with the students and was available to talk with them over meals as well and more personal discussions or answer questions they might have.

5.5.6. Workshops

The researcher led 5 workshops on the campus of the University with the leaders and staff there. The workshop included the same material that was presented in the other schools.²⁰ There was also time set aside for dialogue and discussion with a case study and a personal case study they put together from their own lives. Most of my interviews were with the LTS and those staff and leaders who participated in my workshops and were involved with the Kona Base. Of the 66 leaders and staff from the Kona Base who participated in my workshops, I interviewed 34 of them in the months of September through November of 1998. My time with these participants was not limited to the classroom. The researcher

²⁰ For an overview of the workshop and the material presented see Appendix A & E.

was also involved with them in discussions and dialogue over issues covered in the workshop.²¹

Table 5.2: People interviewed

Interviewed	Gender	Nationality	Positions
53	23 Male	10 different nations	Leadership team
	30 Female		Admin
			School leaders
			School staff
			LTS Students

5.5.7. Analysis

Bromley (1986) elaborated on the quasi-judicial approach and covers a set of basic rules and procedural steps for how a case study should be carried out from start to finish. (See also Bromley 1977:173-202) He terms it ‘quasi-judicial’ because it is modeled on jurisprudence. It is an exercise in problem-solving, rather than in interpreting the law. At the center of the method is a systematic process which uses rational argument to interpret empirical evidence. Bromley (1986:100) recommends that throughout the work, the researcher should keep in mind four questions:

1. What is at issue?
2. What other relevant evidence might there be?
3. How else might one make sense of the data?
4. How was the data obtained?

²¹ For a complete list of those interviewed see appendix D.

These questions form a framework out of which the data or evidence is viewed and argument will be formed.

5.5.8. Research questions

Research questions were created at the beginning of the research that formed a focus for the analysis. Some of the research questions are stated below.

Are there any prerequisites needed, (relationship, trust, project) before the model works?

Is there a correlation between using the model and character?

Personalities

Will certain personalities be more drawn to Argyris' method than others?

How will personality affect people's perception of the method?
Introvert vs. extrovert etc.

YWAM

Will the model fit into YWAM's culture?

Culture

What will be the effects of Argyris model on different cultures?

Will certain cultures be more drawn to Argyris' method than others?

How effective will Argyris model work in a cross cultural setting?
Non-directive cultures?
Non-educated people?

Another aspect of the research's focus was with reference to the work of Isaac (1991). His research was focused on Argyris' material and its application into a business in the United States that had been trying to build a learning organization for over twenty years. As was stated earlier, he writes,

I argue that shame is the predominant emotion of ideological settings, producing conformity through a subtle system of sanctions. Shame operates with "low-visibility", but leads to systematic distortions within the social environment (1991:12).

Ideals thus become part of a subtle shift, moving from being part of a blueprint for action, to devices for reducing shame and dissonance (1991:13).

Put another way, human beings not only have a tacit set of predispositions for defensiveness in the face of what Argyris and Schon call double-loop learning, they also have a set of subtle cognitive and affective mechanisms that lead them to fragment

understanding and remain unaware of this fact, and to experience shame and remain unable to confront it. The tacit "meta-rules" have potent influence, particularly in ideological settings, where a set of meanings provided by the culture can rapidly become turned into a substitute for the internal work and social inquiry required to actualize these ideals. The question we might ask is, to what extent do people unwittingly turn attempts to alter their behavior into an ideology that is comfortable and that they then use to prevent the very changes intended by the intervention (1991:258)?

Questions about this vulnerability or shame and what it is linked to were a part of the researcher's interest and focus in working with Argyris' model with different cultures and people.

With these questions in mind the interviews were then analyzed to see what could be drawn out of the data available.

The transcribed interviews were then color coded and analyzed in the context of the questions and focus above. Using guidelines adapted from Strauss by Robson (1993:386) a framework for analysis was established. It included coding for categories in the initial reading and work. Categories were then grouped or related together according to their similarities. When all interviews were completed and transcribed the analysis was then to find those core categories that were related to as broad a spectrum as possible. These core categories are given in chapter 7.

5.6. Quantitative Format

In this section, the method of research measurement in the social survey, basic hypotheses, design of the questionnaire, sample description, survey procedures, and finally demographic characteristics of the respondents in the survey are presented.

One of the key ways to gather the information needed as to how different personalities and cultures would actually view the material and have a chance to work with it was on an experiential basis. Unless they had a chance to work with the material there was no way to investigate their view of it or willingness to apply it. With this in mind an intervention was created as mentioned above that gave the participants in the classes/workshops practical experience with Argyris' model.

A survey was given at the beginning and the end of each intervention. The main purpose of this survey was to explore the different perceptions of those involved in the research to the material presented. The students and staff were all members of Youth With A Mission and were a part of the University of the Nations in different parts of the world.

5.6.1. Questionnaires

The first questionnaire was completed by each of the respondents in the workshops or schools attended by the researcher.

The survey consisted of two parts. The first part gathered basic data about the subjects involved in the research. The data included: gender of subject, age, country of birth, mother tongue, educational level (assessed by the number of years of university training received) and travel with YWAM (assessed by the number of countries experienced on a range from 1 to 10+).

The second part of the questionnaire consisted of a list of 21 questions that the respondents were asked to fill in before any intervention or teaching took place. Responses were given on a Likert scale ranging from 1 to 7, where most of the

responses with 1 meant low, not clear or minimal interest and 7 meant high, clear or maximum interest. The focus of these questions was on their view of themselves, their culture and their perception of the clarity and effectiveness of their communication in the midst of conflicts.

The second questionnaire followed a minimum of 8 hours of teaching and dialogue with the researcher using Argyris' material. The same questionnaire (21 questions as stated above) that was given at the start of the intervention was given at the end of the intervention.

The second part of the post-survey given was attached to part I of the post-survey. It included an additional 18 questions. These questions, presented in a Likert format, were focused on the subjects' view of working with Argyris' material and their view of YWAM's culture and leadership. Thus each respondent completed a similar questionnaire twice. In addition to the questionnaire, each respondent completed an MBTI questionnaire so as to gather information about the personality type of each respondent.

The MBTI has been widely administered and used as a research instrument in leadership and management (Fitzgerald & Kirby 1997; Barr & Barr 1989; Hellriegel & Slocum 1980; Sample & Hoffman 1986), religious studies (Ross 1995) and in cross-cultural studies (Furnham & Stringfield 1993; Garside 1965; Chun 1979; Barger & Kirby 1996;).

5.6.2. Descriptive results

The following statistics will be descriptive of the subjects involved in the research.

There was a Young Leaders Development School run in Oahu, Hawaii. This school was comprised of young students who wanted to be involved in leadership in some form in YWAM. Two schools were tested.

Table 5.3: Young leaders Development School – Oahu, HI.

Date of School	Location	Number of Students
1996	Oahu, HI	14
1997	Oahu, HI	11

There were Advanced Principles of Communication Schools run in different parts of the world. This was a course for students who wanted to be leaders in area of communication. It was usually only taken by those at the end of their fours years of study and who had taken the necessary prerequisites.

Table 5.4: Advanced Principles of Communication

Date of School	Location of School	Number of Students
1996	Lausanne, Switzerland	16
1998	Cape town, South Africa	21

A Leadership Training School was run in Kailua-Kona, HI. This school is for older YWAM staff who have had some experience in YWAM and want more management and leadership training so as to be able to be more effective in their leadership.

Table 5.5: Leadership Training School

Date of School	Location	Number of Students
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1996	Kona, HI	18
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As several of the Leadership Training Schools had been canceled the researcher was involved with staff and leadership training workshops with the staff at the University of the Nations campus in Kailua-Kona, HI. The staff were involved in all aspects of the University and represented a broad range of leadership there. Included in these groups were most of the overall leaders of the University leadership team.

Table 5.6: Leadership and Staff training at the University of the Nations

Date of workshop	Location	Number of Students
Aug. 1998	Kona, HI	19
Sept. 1998	Kona, HI	22
Oct. 1998	Kona, HI	8
Dec. 1998	Kona, HI	4

A Discipleship Training School was involved in the research. This is a introductory course that is required for anyone who wants to be involved with YWAM. All workers in YWAM must attend a Discipleship Training School and thus was a reference for young leaders who were just entering the organization.

Table 5.7: Discipleship Training School

Date of Workshop	Location	Number of Students
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1997	Oahu, HI.	47
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At the University of the Nations there was a small program run with leaders who wanted leadership training at the university. It was called Excess and was also involved in a workshop.

Table 5.8: Excess Leadership Training Group

Date	Location	Number of Students
1999	Kona, HI	10

The Introduction to Biblical Counseling was another course that was involved in one of the workshops. This was an introductory course for those who wanted to be involved in leadership in the area of counseling.

Table 5.9: Introduction to Biblical Counseling

Date	Location	Number of Students
1999	Kona, HI	18

The staff and students involved in the research are totaled below.

Table 5.10: Total staff and students involved in the research.

Location	Participants	%	Cum. %
APC Lausanne	16	7.6	7.6
YLDS Oahu 96	14	6.6	14.2
YLDS Oahu 97	11	5.2	19.4
APC South Africa	21	10.0	29.4
Staff Kona Aug.	19	9.0	38.4
Staff Kona Sept.	23	10.9	49.3
Staff Kona Oct.	10	4.7	54.0
Staff Kona Dec.	4	1.9	55.9
Kona LTS 96	18	8.5	64.5
Oahu DTS 98	47	22.3	86.7
Excess - Kona 99	10	4.7	91.5
IBC Kona 99	18	8.5	100.0
Total	211	100.0	

As YWAM is a multi-cultural organization a wide variety of cultures were involved in the research. They can be seen in Table 5.10. below.

Table 5.11: Nations involved in the research

Nations	Freq.	%	Cum. %
German	3	1.4	1.4
USA	128	60.7	62.1
Brazil	3	1.4	63.5
United Kingdom	5	2.4	65.9
Fijian	3	1.4	67.3
New Zealand	8	3.8	71.1
Indonesian	4	1.9	73.0
Canada	26	12.3	85.3
Indian	2	.9	86.3
Korean	8	3.8	90.0
Egypt	1	.5	90.5
South African	12	5.7	96.2
Finland	1	.5	96.7
Hungary	1	.5	97.2
Zimbabwe	1	.5	97.6
Switzerland	1	.5	98.1
Costa Rica	1	.5	98.6
France	1	.5	99.1
Norway	1	.5	99.5
Philippines	1	.5	100.0
Total	211	100.0	

Table 5.12: Gender of students

LOCATION	Female	Male	Row Total
APC Lausanne	8 (3.8)	8 (3.8)	16 (7.6)
YLDS Oahu 96	8 (3.8)	5 (2.4)	13 (6.7)
YLDS Oahu 97	6 (2.9)	5 (2.4)	11 (5.2)
APC South Africa	10 (4.8)	11 (5.2)	21 (10)
Staff Kona Aug	13 (6.2)	6 (2.9)	19 (9)
Staff Kona Sept	12 (5.7)	11 (5.2)	23 (10.9)
Staff Kona Oct	7 (3.3)	3 (1.4)	10 (4.7)
Staff Kona Dec	3 (1.4)	1 (.5)	4 (1.9)
Kona LTS 96	8 (3.8)	10 (4.8)	18 (8.5)
Oahu DTS 98	32 (15.2)	15 (7.1)	47 (22.3)
Excess - Kona 99	5 (2.35)	5 (2.35)	10 (4.7)
IBC Kona 99	14 (6.7)	4 (1.9)	18 (8.5)
Column Total	126 (60)	84 (40)	210 (100)

Percent in brackets

N=210

The members of YWAM in a training program appear to represent fairly the population of YWAM as a whole. The schools are only three months long and except for the Discipleship Training School, all the other schools or staff would represent longer term staff getting more specialized training.

Table 5.13: Mean age of schools

Location	Mean Age in years.	Std. Dev.
Lausanne	29	8
YLDS Oahu 96	20	2
YLDS Oahu 97	21	3
APC South Africa	27	5
Staff Kona, Aug.	43	12
Staff Kona, Sept.	39	13
Staff Kona, Oct.	38	14
Staff Kona, Dec.	50	14
Kona LTS 96	28	7
Oahu DTS, 98	20	4
Excess 99	38	21
IBC 99	32	11
Group	30	12

n= 207

The University of the Nations puts a strong emphasis on each school having a field service or outreach to give the students a chance to apply what they have learned in the lecture phase. Although all schools do not have an outreach, they are strongly encouraged for each school. The listing below is how many countries the students have traveled to.

Table 5.14: Countries traveled to on outreach

Location	Mean	Std. Dev.
	countries	
Lausanne	6	4
YLDS Oahu 96	3	1
YLDS Oahu 97	4	2
APC South Africa	5	3
Staff Kona, Aug.	7	3
Staff Kona, Sept.	5	2
Staff Kona, Oct.	6	4
Staff Kona, Dec.	3	1
Kona LTS 96	6	3
Oahu DTS, 98	2	1
Excess 99	6	3
IBC 99	3	3
Group	4	3

n= 208

If the respondents had done any higher education, they were asked to put down the number of years they had attended higher education.

Table 5.15: Mean education by locations

Location	Mean Edu.	Std. Dev.
Lausanne	2.7	1.3
YLDS Oahu 96	.5	1
YLDS Oahu 97	.7	1.3
APC South Africa	1.6	2.2
Staff Kona, Aug.	3.7	1.9
Staff Kona, Sept.	3.1	2
Staff Kona, Oct.	3.3	2.1
Staff Kona, Dec.	5.5	1
Kona LTS 96	2.5	1.9
Oahu DTS, 98	.6	1
Excess 99	2.2	1.9
IBC 99	2.2	2
Group	2	2

n= 211

Table 5.16: MBTI Score totals

Preference	Number	%
Introverts	104	49
Extroverts	107	51
Sensing	80	38
Intuition	131	62
Thinking	72	34
Feeling	139	66
Judgement	85	40
Perception	126	60
NT	42	20
ST	30	14
NF	89	42
SF	50	24

n=211

Summary

One of the main advantages of using multiple methods is that it allows for a form of triangulation (Robson, 1993:290). This methodology is adopted from surveying, where someone could find out where something is by locating it from two or more places. Denzin (1989) suggests that this methodology can be done in

social research by using multiple and/or different sources, investigators or theories. This chapter has looked at the different methods of data gathering that were used in order to examine Argyris' theories and their use in YWAM.

The quantitative data will be used in the next chapter for the analyzation of the research questions and hypothesis presented earlier in the thesis.

Summary of Conclusions

Hypotheses	Outcome of Study
1. There is a difference between Males and Females in favoring the Commitment Model.	Not supported
2. Age affects the interest in the Commitment Model.	Not supported
3. Education will affect the interest in the Commitment Model.	Not supported
4. Interest in the Commitment Model is different between Western and Non-Western countries.	Partially supported
5. Traveling affects the interest in the Commitment Model.	Not supported
6. Being honest and open affects the interest in the Commitment Model.	Not supported
7. A desire to be an effective communicator affects participants' interest in the Commitment Model.	Supported
8. Those that consider themselves Extroverts will view the Commitment Model differently than those that consider themselves Introverts.	Not supported
9. Being raised in a culture ignoring conflict versus a culture bringing conflict out in the open will affect the interest in the Commitment Model.	Not supported
10. Being work oriented affects interest	

in the Commitment Model.	Not supported
11. Being “independent, I focused, find your own way” will affect the interest in the Commitment Model.	Not supported
12. Being interested in time schedule and rules will affect the interest in the Commitment Model.	Not supported
13. Considering a not-clear communication skill affects the interest in the Commitment Model.	Supported
14. Those who have a high priority to resolve conflicts will be more interested in the Commitment Model.	Supported
15. Those more interested in learning will be more interested in the Commitment Model.	Supported
16. Intuitive people are different from Sensing people in favoring the Commitment Model.	Not supported
17. Judgers are different from Perceivers in favoring the Commitment Model.	Not supported
18. Extroverts are different from Introverts in favoring the Commitment Model.	Not supported
19. Thinkers are different from Feelers in favoring the Commitment Model.	Not supported
20. NT’s are different from SF’s in favoring the Commitment Model.	Not supported
21. TJ’s are different from FP’s in favoring the Commitment Model.	Not supported
22. Certain personalities will see themselves	

- | | |
|--|--------------------------------------|
| working more easily with the Commitment Model. | Supported |
| 23. People's perception of themselves and their ability to deal with conflict will change during the intervention. | Supported |
| 24. People's willingness to deal with conflict will change. | Not supported |
| 25. People will see culture and/or personality as a challenge to implementing the Commitment Model. | Culture Supported
Personality Not |

Firstly, many of the hypotheses were not supported and overall there appears no significance in education, age, gender, travel, nationality and most areas of personality (MBTI) as regards to the application of Argyris' model in YWAM. These areas do not significantly affect the participant's interest in the Commitment Model. Argyris proposes (1985) that this would be the case and this data confirms his expectations.

Secondly, most of the hypotheses that were significant had to do with broader categories that appear to be linked to attitude, motivation or areas not explored directly. The hypothesis that were supported were:

4. Interest in the Commitment Model is different between Western and Non-Western countries (Partially).

As this is connected to culture it will be tied into the qualitative discussion.

7. A desire to be an effective communicator affects participants' interest in the Commitment Model.

This hypothesis was linked to three questions on the survey (2, 5, 15). These three questions explored: other's rating of their effectiveness, their own rating of their effectiveness and their resolution of relationship conflicts in difficult situations. There is a significant link between their own estimation of how well they do and their interest in Model II communication. The assumption the researcher makes here is that some of the participants have tried and failed and know they need help. Those participants that have not been involved in leadership or difficult situations may assume they can deal with difficult situations and do not need help. It is proposed by the researcher that Argyris' material would work best with those who are in leadership or struggling with difficult situations and will be more willing to enter into the difficulty of working with the model. This would be in line with Argyris' work as most of his research is with leaders or managers of organizations.

13. Considering a not-clear communication skill affects the interest in the Commitment Model.

This hypothesis would be similar to the above one only if it is directed to working with those who they consider to have a similar personality and those in their culture (questions, 16, 17). As stated above, those who have tried to deal with people who they think are similar or with people from their culture and have failed or struggled are more interested in Model II communication. It is assumed that this is linked to motivation as their failures would give them reason to want to learn. In working with Model II it would be best to find people who are struggling to deal with difficult situations as they will be more motivated to learn Model II communication.

14. Those who have a high priority to resolve conflicts will be more interested in the Commitment Model.

This hypothesis would show that those who have a high priority to resolve conflicts would be interested in working with Model II communication (question 19). At first glance it would seem this hypothesis and hypothesis 7, & 13 are at odds with each other. However, upon consideration, it would seem that those participants that already have a motivation to resolve conflicts are interested in working with Model II communication as it will help them to be better at what they are already committed to. It would seem that those who do not want to work with Model II are those who are not having to deal with difficult situations or have no motivation and are not interested in Model II communication.

15. Those more interested in learning will be more interested in the Commitment Model.

There is a direct link between those interested in learning and those interested in Model II communication (question 21). The question that is not answered is why are they interested in learning? As this is a motivational question it is unknown and the researcher assumes that it is similar to the above hypothesis in that such respondents have a perceived need because they see their own lack or find themselves in difficult situations and need help.

22. Certain personalities will see themselves working more easily with the Commitment Model.

This question is linked to MBTI and is also a self-assessment of how naturally the respondents think the Commitment Model will work with their personality (Argyris - question 8). The different personality types (MBTI) were analyzed and there was significance between the Extroverts/Introverts. This was the only

place where there was significance for an area of self-assessment and personality²² in the respondents' interest in using the Commitment Model. It does raise a question that the Extrovert personality type appears more interested in working with the model. This will be discussed more fully in chapter 8.

23. People's perception of themselves and their ability to deal with conflict will change during the intervention.

It is clear that the workshop had a strong impact on many of those who participated in it. As was stated earlier, 10 of the 21 questions show a significant change in the pre/post survey. As a result of the workshop, how the participants viewed themselves and their ability to deal with conflict was changed (questions 1, 2, 5, 16, 17, 18). This self disclosure during the time had an impact on how they viewed themselves. This will be examined later and in the qualitative discussion.

25. People will see culture and/or personality as a challenge to implementing the Commitment Model (Culture supported/Personality not).

This will be explored under qualitative research and so will not be examined here.

In summary of these points above, the researcher is confident that self perception and motivation play an important part in those interested in working with Model II communication.

²² Hypothesis 18 tested the Extrovert/Introvert view of the Commitment Model, however, the three questions used for analysis with that Hypothesis were linked to the use of the model in regards to group and leadership issues, not self-assessment personality issues. When concerned about dealing with leadership or external issues there is no difference in interest in the model for MBTI types. Only when the respondents are asked for a personal assessment does the Extrovert personality type become significant.

Thirdly, the significant aspect of the application of the model is seen in culture (Hypothesis 4 & 25). The perceived difficulty of the application of Model II into a different culture was significant. Although it would be very difficult to clearly differentiate the difference between a personality and culture (Argyris, 1985), in the minds of the participants there was a significant difference between them. It is the researcher's assumption that this is because those involved could see the model working on an individual basis, but when it came to groups of people (see qualitative research below) then the peer pressure and group identity would be too strong for an individual to affect it. However, because the quantitative data gives no possible answers here, explanations will be presented in the qualitative review.

Fourthly, as was stated above, there is strong evidence that people's perception and ability to deal with conflict was changed. Respondents' understanding of the challenges they face and their ability to deal with them was significantly different after the intervention. However, respondents' willingness to deal with conflict was not significantly different. It seems they saw how difficult it is to deal with conflict and were helped to know how to deal with it, but their willingness to actually do something was no different. This does raise the issue that just seeing the conflict and knowing how to deal with it does not automatically mean people will have the motivation or courage to do what they know they can do. Something more than information is needed in order to bring action to the information gathered. As Argyris does not deal with this specifically in his literature,²³ this does raise a question as to what are some of the motivating factors that will get people involved in dealing with difficult conversations?

²³ Argyris' argument would probably be linked to self-actualization in some form as this is a key piece of his argument for human growth.

Of the 21 pre/post questions that were answered by the students, 10 out of 21 showed significant difference as a result of the intervention workshop. It can be said with confidence that the intervention had a significant impact on those involved. If it was not in many of the categories stated above, what was this impact? Again, the quantitative data gives some answers here, other ideas will be presented in the qualitative review.

PART 3 – THE QUALITATIVE STUDY

Chapter 7 Qualitative Analysis

Chapter 8 Conclusion

Chapter 7

Qualitative Analysis

7.1. Qualitative Methodology

7.2. The need to be right

7.3. A framework for dealing with Model II Theory-in-use

7.4. Complexity

7.5. Dialogue

7.6. Building a multi-dimensional framework

7.7. Identity and the Role it Plays in Dealing with Change and Complexity

7.8 How does this fit with Argyris' model?

7.9. How does this model of thinking fit within YWAM?

Chapter 7 Qualitative analysis

This chapter will explore the results of the qualitative research. It will include the analysis of the 54 semi-structured interviews as well as unstructured interviews and conversations with leaders and staff involved with YWAM and the intervention workshop. It will be proposed that the communication model works effectively but dimensions need to be added to it in order to see long term effectiveness in the use of the model. The two key areas that arose out of the research were: giving a holistic framework in which to understand the complexities that the communication brings up and the importance identity plays in understanding and dealing with the model.

7.1. Qualitative Research

Qualitative methodology is associated with participant observation and is 'an approach to the study of the social world which seeks to describe and analyze the culture and behavior of humans and their groups from the point of view of those being studied' (Bryman, 1988:46). It recognizes the importance of setting or context and allows the researcher personal involvement with those he/she is studying. It's methodology can be used to uncover and understand what lies behind the phenomenon about which little is yet known (Strauss & Corbin, 1990).

Merriam (1998) writes about qualitative research and the researcher and says:

Qualitative researchers are concerned primarily with process, rather than outcomes or products.
Qualitative researchers are interested in meaning – how people make sense of their lives, experiences, and their structures of the world.
The qualitative researcher is the primary instrument for data collection and analysis. Data are mediated through this human instrument, rather than through inventories, questionnaires, or machines.
Qualitative research involves fieldwork. The researcher physically goes to the people, setting, site, or institution to observe or record behavior in its natural setting.
Qualitative research is descriptive in that the researcher is interested in process, meaning and understanding gained through words or pictures.

Some of the challenges that a qualitative researcher face are: the researcher may be seen as intrusive, the researcher's bias may skew the data, 'private' information may be observed that the researcher cannot report, the researcher's presence may bias some responses (Creswell, 1984).²⁴

7.2. The Need to Be Right

²⁴ How the researcher dealt with these bias' are explored in chapter 5.

Early in the research with the different groups the researcher noticed the struggle of those involved with the need to be right. As a result of this, they often polarized when there was the potential for embarrassment. Examples from some of the interviews and from conversations in the intervention workshop included:

I think that I really look for a right and a wrong, like a black and white within it and I need to see justice is really important to me (P4).

I need to figure things out. Thinking that if I figure things out and do things right, that will solve all my problems (P50).

Cause everybody wants to prove themselves right (P42).

I think just being a young kid. You have to prove yourself to these older people. You have to do certain things. You have to handle things in an adult way. You have to be right. . . Everyone else needs to conform to your rightness (P18).

I don't deal with conflict at all (P33).

If I believe I am right, I don't give up and I keep insisting (P32).

I think I tend to always try to be right (P38).

The most challenging conflicts occurred when people saw themselves as being right and the other person as being wrong. The assumption was that if one person was right, and the other person disagreed with them, then the other person was wrong. There was also a strong feeling in some that if given the preference they would avoid all conflict. If they did have to be involved in conflict it would be within the framework of them being right and the other person wrong. They could only gather the courage to get involved in conflict if they sensed it dealt with a truth that they felt strongly about. A truth that they knew they were in the right about. For those the researcher studied, this element of, "if I am right you must be wrong", seems to be a particular framework that those with strong religious beliefs are prone to. However, DeBono (1986a) writes that this is a common trap for many different people in the western world and thus it will not be considered a trap just for those with strong religious beliefs.

Although this falls within Argyris' Model I theory-in-use as competition and 'win do not lose', it was apparent that those studied had no mental model or framework in which to view two different people as being right and at the same time disagreeing. If Argyris' model was to promote a no competition or at minimum a win/win framework, then there would also have to be given to those involved a theoretical basis for how that could happen. Nowhere in Argyris' research does he present a model that would allow people to frame a situation where two people can be right at the same time and yet disagree. Most of his research is presented in the form of solving a problem or problems, which presupposes there is one best way to deal with interpersonal situations.

If no framework was given that defined the place of dilemmas then those involved tried to fit the Model II theory-in-use into a Model I framework. A proposed theoretical framework was researched and used in the intervention and will be described below.

7.3. A framework for dealing with Model II Theory-in-use.

How we Have Dealt with Complexity in the Past

The dominant paradigm for organizational theory and with it, leadership, for the last two centuries has been tied closely to the metaphor of a machine (Caine 1997; Jaworski, 1995; Dixon, 1994, Isaacs, 1999). This framework helped produce the industrial age and flows from the period known as the Enlightenment (Hock, 1997). It was a by-product of the Cartesian philosophy, which was a belief in the certainty of scientific knowledge.

Modern scientific thought can be traced back to Descartes whose greatest contribution was probably the analytic method of reasoning. This method of reasoning has become the essential characteristic of modern scientific thought and has been the means of developing scientific theories and the realization of complex technological projects. The great achievements in science, law, government, and in almost every intellectual pursuit grew out of our development as rational, logical thinkers (Farson, 1996).

This strong emphasis on the Cartesian method has led to the fragmentation that is characteristic of both the general thinking and the academic disciplines, and to the widespread attitude of reductionism in science - the belief that all aspects of complex phenomena can be understood by reducing them to their constituent parts (Capra 1982:59; Isaacs, 1999:52-56). Wheatley (1992:21) writes that this linear thinking, by its very nature, demands that people see things as separate states. Farson (1996:21) sums up the challenge this has created when he says, 'Without quite knowing it, we have become creatures of linear, categorical logic. Things are good or bad, true or false, but not both.'

The process of instilling this paradigm through training (Botkin, 1979:115-116) has worked very effectively for the academic world. So much so that Bateson (1979:112) writes that those socialized around Western thought tend to be 'schismogenic.' The term schismogenesis 'creation of schisms' refers to arguments, theories, or perspectives that are broken or split, *schismo*, at the outset, *genesis*. One of two opposing but connected values is chosen over another. This kind of thinking defines away contradiction and eliminates paradoxes. While this kind of thinking is useful in pursuing a goal, it also produces a

unidimensional mental framework that tends to be blind to emerging cues that require another perspective (Quinn, 1988).

This breaking apart of problems into pieces does not just happen in schooling. People are introduced to it from a very early age. This evidently allows them to make complex tasks and difficult subjects more manageable. Senge (1990:3) notes that with this process people pay a hidden, enormous price. They no longer see the consequences of their actions and thus they lose their sense of connection to a larger whole.

Organizational theory and thus organizations have also played an important part in creating and reinforcing the paradigm of the mechanistic, reductionist world view (Gagliardi in Turner, 1990:170). Brunnsen (1985) explores this 'irrationality' and the challenges it brings to organizations. He argues that while decisions are claimed to be rational, linear and logical, many decisions are based on the leaders' biased and often limited information which is not properly weighted or simply may not be available at the point of decision. Similarly, an organization's ideologies focus the perceptions of its members on a few selected aspects of reality, and the confidence of the members in their own biased perceptions far exceeds what would appear to be justified. Within this framework organizational processes systematically reduce instead of exploit the multiplicity of perceptions that could have been fed into them by all their different members.

Another function of modern organizational development has been that of task specialization or functional departmentalization (Robbins, 1992:193-200; Argyris, 1957:7). It is the ability to break apart large functions or tasks into smaller pieces and then to have workers specialize in accomplishing that task over and over

again. The workers' role and job description is clearly defined and thus can be monitored and controlled. Peck writes that this process of specialization has been one of the greatest advantages for groups in accomplishing difficult and complex projects. He also points out that it has come with a cost for the development of the people involved with the organization. He writes:

Specialization contributes to the immaturity of groups and their potential for evil through several different mechanisms. . . the fragmentation of conscience. . . not only does the individual forsake his conscience but the conscience of the group as a whole can become so fragmented and diluted as to be nonexistent (1983: 217-8).

Thus, built into the very nature of specialization is the dilemma of the advantages that it brings to production and the costs of fragmentation in its effects upon its workers and society .

Also linked to the very nature of organizations is the grouping together of people to accomplish a goal or purpose. In fact it is one of the core elements of defining an organization (Argyris, 1995:121). Quinn (1988:29) writes that this strength of clearly defined goals, when untempered, becomes a weakness for the organization. The problem is simply that purposive thinking frequently discourages those involved with accomplishing a defined task from seeing certain cues and employing contradictory frames. In essence, it often oversimplifies and distorts reality.

A common way of dealing with this complexity is the development and promotion of 'vision' statements and 'values' that define the direction and/or purpose of the organization and the principles by which the organization will work to get there.

Yet organizations that use these 'vision' and 'values' to establish a set of ideals to operate from are particularly susceptible to creating behavioral rigidity. Isaacs (1991) writes that those involved make 'ideal-images' of these values, of themselves, and of their performance. These ideals become fragmented interpretations and then are objectified and frozen. They become less and less accessible to multiple interpretations and inquiry, leading to increasing rigidity, polarization, and impasse. The ideals become a superficial ideology and blind people to the numbing self-deception and enormous dilemmas they create for people seeking to live up to them.

This tendency is not limited to business organizations but is a temptation for all communities of people working together. Bosch (1996:195) quoting Van der Aalst summarizes this development within the Christian community when he says, 'The message became doctrine, the doctrine dogma, and this dogma was expounded in precepts which were expertly strung together.'

Barclay, (1960: 159-161) traces this process within the Jewish people and writes about the development of one of the Ten Commandments, 'Remember the Sabbath day to keep it holy'. The whole law was sacred and contained the whole will of God, fully and finally stated. However under scribal development, it finished up as a library of rules and regulations, forever unfinished. In the Mishnah, this one commandment alone became 24 chapters.

It is not only religion, academia and organizations that have reinforced the modern paradigm, but the changing use of the medium of communication itself has reinforced this paradigm on society at large.

A common source of fragmentation is found in the medium of the message. Each medium, like language itself, makes possible a unique mode of discourse by providing a new orientation for thought, for expression, for sensibility (Postman 1985). The modern day medium is television. It is changing how people communicate and on a deeper level, how people think. By removing a continuous and coherent context for much of what they 'know', they end up with fragments of events from all over the world and the consequences are fragmentation in their thinking.

Language is also a part of reinforcing this paradigm. It is in essence, sequential too. Its causal structure invariably distorts the holistic reality of the flow experience (Quinn, 1988:162). McNeill and Freiburger (1993:23) explore the difficulty of language and logic in dealing with complexity. In essence when the exactness of a measurement or definition ceases to matter, people round off (1993:68). Quoting Lotfi Zadeh they write, 'As the complexity of a system increases, our ability to make precise yet significant statements about its behavior diminishes until a threshold is reached beyond which precision and significance (or relevance) become almost mutually exclusive characteristics' (1993:43). This rounding off or summarizing when confronted with complex information is a common strategy people use to deal with complexity. An illustration from Cantor's theory that McNeill and Freiburger (1993:26-27) use may help here. Take a grain of sand from a heap and a person still has a heap. Take another grain from it, and it remains a heap, and so on. Eventually one grain is left. Is it still a heap? Remove it and a person has nothing. Is that a heap? If not, when did it cease being one? In resolving such a dilemma, it is usually done by fiat. One simply dictates a breakpoint. A certain number of grains constitutes a heap; that number minus one is not a heap.

This process is one of the ways that the brain deals with complexity. A long argument in a meeting becomes 'they like our plan' when asked for a response afterwards. The brain limits a flood of input with summarization as the arguments are distilled into the purpose for which people met, to get the plan passed.

Thus, language, in dealing with the multifaceted aspects of life, tends by its very nature to be an expression of classes, for most words refer to categories. And without these categories, language itself would fade away. It is almost impossible to overstate the importance of categories in language (McNeill & Freiburger, 1993:23).

The problem arises when these classifications become fixed and set, and then as complexity rises, precise statements often lose meaning and meaningful statements lose precision (McNeill & Freiburger, 1993:43; Weick, 1995:107). In other words, as the context changes with the growing complexity of a system, the generalizations from the original classification becomes less effective for dealing with the new challenges that will grow from the changing system.

The training that most leaders have is usually limited to a form of technical rationality (Schon, 1987:3-4; Adams and Ingersoll in Turner, 1990:20). This technique or formula driven mentality is the fruit of the reductionist paradigm that breaks a problem into its smallest pieces, finds a way to fix it and then puts it all back together. The model of how it was fixed becomes a technique for others involved with the same problems to deal with it in the same way. If a person knows how the machine works, they can pull out the right tools and fix it

without any problems. The context of the problem is not important. Defining the role of the part and adjusting it to fit that role is the dominant focus.

The growing challenge for leadership development is in dealing with complexity and going beyond technical rationality. Schon (1987:11) quotes comments from a dean of an engineering school and a dean of the management school that reveals this challenge.

... we know how to teach people how to build ships but not how to figure out what ships to build.

... we need most to teach students how to make decisions under conditions of uncertainty, but this is just what we don't know how to teach.

Farson (1996:11) recognizes this challenge for all leadership when he writes, 'life is absurd, that human affairs usually work not rationally but paradoxically, and that (fortunately) we can never quite master our relationships with others. . . paradox and absurdity inevitably play a part in our every action.'

This new openness to paradox and dilemmas is a result of the paradigm that is changing. In the mechanistic mental model, each part could be separated into its smallest component and then understood. However, as has been said, this view of the world is being challenged at its very core. Quantum physics has opened the door to help people understand that nothing exists, isolated and alone but as a part, is linked to and has a relationships with all other parts (Wheatley 1992:32, Pearn 1995:21). In fact some would say that everything exists in relationship (Jaworski 1995). This is also true of the way the brain works and how people learn. Understanding a subject results from perceiving relationships (Caine and Caine, 1991:7).

Understanding these relationships is what allows people to transcend techniques. Farson (1996:36) argues, that those who have succeeded have done so because they have been able to leave techniques behind. The leaders have acquired many techniques in their development as professionals, but then they have been able to go beyond them in their expertise and understanding of the world. Farson (1996:39) writes about the difference between leadership through technique and leadership as an art when he says,

Think of the difference between seduction and romance. Technique is required for the former but is useless in the latter. Being vulnerable, out of control, buffeted about by the experience, pained at any separation, aching for the next encounter, wild with jealousy, soaring with ecstasy, and plummeting with anxiety - all these are what make it a romance. If you know how to have a romance, it isn't a romance, but a seduction. Not knowing how to do it makes it a romance.

The best leaders discover that limiting themselves to logical analysis is inadequate. Dealing with predicaments requires the ability to put a larger frame around a situation, to understand its many contexts and to appreciate its deeper and often paradoxical causes and consequences (Farson, 1996:43).

From the point of view of our traditional managerial concepts and theories, this understanding of paradoxes and dilemmas is intolerable (Quinn, 1988 :xv), and not something that formal rationality is capable of dealing with (Hamden-Turner 1990:x).

7.4. Complexity

Structural information-processing is the central topic of a variety of theories known collectively as complexity theories (Streufert and Swezey, 1986). These theories address the structural dimensions that underlie the flow, processing, and use of information. This is not 'detail complexity', which is just the amount of details in a given situation that makes it complex. For instance, if a person has

100 different streams of information flowing into a central point, they would then have detailed complexity. The real challenge is 'dynamic complexity', where the information is linked to other information in a dynamic interdependent relationship and feeds back into the system to modify it (Senge 1990:71).

Such dynamically complex systems challenge and sometimes defy complete human comprehension. Examples of such systems include, weather, the brain, language and society (McNeill, 1993:16).

Streufert and Swezey (1986:2) explore complexity theory's history and its recent form and write that its theory focuses on differentiation (the number of dimensions that are relevant to an information-processing effort), and integration (the relationships among these dimensions).

The traditional linear, logical, detailed complexity, mathematical decision-making approaches, tend to reflect either unidimensionality, or at best, an inflexible hierarchical system of multidimensional information processing where relationships among dimensions and their impacts are fixed. Within a paradigm of fixing a machine, with a focus on order, predictability and control, this communication model has its place. A person can break the problem down into its inherent parts, organize and fix the relationship of these parts with mathematical variables, make sure the right input is entered, pull the lever for production and the output is fixed and known. But as has been mentioned several times, this paradigm is changing and the closed system, command and control model is not working effectively in dealing with change.

Streufert and Swezey (1986:31) summarize some of the results of research in the effects of managers who have the capacity for dealing with complexity in a multidimensional way and write:

Hale (1980:29) has shown that complex persons are more effective at a communication-dependent task than are less complex individuals. Similar data are also reported by O'Keefe and Brady (1980:30), who found that less complex subjects were much more likely to polarize (i.e., shift their views towards greater extremes on attitude scales) after thought about a subject matter.

They summarize the research and write:

Data obtained by a host of researchers suggest that cognitively complex perceivers take more information into account and form more well-rounded impressions than less complex perceivers.

This is important because there is growing research that indicates that group life is inherently complex and paradoxical (Smith, 1987:11; McKenzie, 1996:41), and that it is impossible to have a group working together without certain types of paradoxes and dilemmas being a part of, and in fact, vital to the life of the group (Smith, 1987:15). It is only as these contradictory and opposing forces are struggled with and accepted that the essential processes needed for group life will be created.

Hampden-Turner (1994:26) argue that all corporate cultures take the form of mediated dilemmas. The people who rise to leadership positions will do so because they have a sense of the dilemmas facing the organization and offer to its group members a way of dealing with or resolving them.

With this in mind I turn to explore the role that communication is to play in clarifying, revealing or challenging complexity and dilemmas in the work of the leader.

7.5. Dialogue

As the challenge of complexity continues to affect society and organizations, communication will be a core skill of the leader's ability to work with others. If, as Isaac (1993:24) says, leaders working and thinking alone is no longer adequate in dealing with our world, than the ability to communicate clearly among themselves will be a determining factor in their success. This communication must not be limited to just their words used but must also deal with their thinking or mental models that produce the words (Senge, 1990; Stacey, 1992; Schein, 1996). Communication that does not understand the framework or mental model out of which the communication arises, limits the groups' ability to deal with the complexity that they are faced with. Culbert (1996) calls this 'mind-set management'. He writes that until a person knows how the other person thinks and views events, trying to manage them and communicate with them is nothing more than power plays and manipulative acts (1996:19).

This level of communication is called 'Dialogue' by some (Bohm, 1996:6), and is not new. It has been around as long as people have kept records of the models of the communication of groups. Some would say that it is a basic human need (Alan Phillips in Burgoyne J. *et al*, 1994:99) and that life by its very nature is dialogic (Shotter, 1993:62). Paul Tournier, the Christian doctor, declared that life, in order to be life, must necessarily be dialogue. For no one can find life in any real sense of its definition, in isolation. He or she must find it in contact, in

dialogue, with others. He continues with this line of thought and says that 'The supreme dialogue of life is the dialogue with God' (Barclay 1960:112).

Friere (1970:69) explores the meaning of dialogue and how it is a part of our humanity made in the Image of God. When God made mankind he gave humans the freedom and responsibility to name the world (Gen. 2:19). Friere writes, 'To exist, humanly, is to name the world, to change it. . . Dialogue is the encounter between men, mediated by the world, in order to name it.' Bosch states that 'Christian theology is a theology of dialogue. It needs dialogue, also for its own sake' (1996:483).

For a group, dialogue's purpose is to 'create a setting where conscious collective mindfulness can be maintained' (Isaacs, 1993:31). This process of communication accesses people's core meaning and is built on a constructionist view of learning (Schon, 1987). This view of learning starts from the position that learning is the act of interpreting experience, that interpretation is unique to each individual and is both enabled and constrained by the individual's process of sense making or meaning.

There is a strong link between people accessing passion when meaning is engaged. This passion and meaning is at the core of intrinsic motivation (Caine and Caine, 1991:97; Bohm, 1987:97). It is also one of the most important elements in learning as learning is built on meaning and meaning is directly related to the depth of information processing that the person does (Caine and Caine 1991:91).

As this works on an individual level so it works on an organizational level. If learning is the construction and reconstruction of meaning, then it is, as such, a

dynamic process (Dixon, 1994:6). Dixon quotes Perry who says, 'what an organization does is organize; and what a human organism organizes is meaning (1994:10). With this in mind a primary part of any organization is the meanings in the mind of the leaders and people involved in the organization and any attempt at organizational transformation must include dialogue as a central element.

This collective meaning structure or framework that a group either consciously or tacitly works by determines the group's ability to work effectively together and adapt to change. Communication or dialogue is the tool used that allows the group to continue to operate under a common model of meaning and to make changes when and if necessary. This meaning structure in a human system includes the desires and needs of the people involved multiplied by the complexity of the issues. When all of this is added up it creates a very challenging task. The priority should be communication and a mapping system to try and organize it.

Isaacs (1993:35) refers to this mapping system for exploring complexity as a 'container' that will hold the dialogue of a group in this process. He states that this form of dialogue is an advancement of Argyris' double-loop learning and he calls it triple-loop learning (1993:38). Dialogue goes beyond the effectiveness of one paradigm compared to another and involves learning about context and the nature of the processes by which people form their mental models, and thus take action.

Streufert (1986:57) notes that the complexity within any domain is likely to develop only where experience or communication has generated multidimensional differentiative or integrative thought processes.

It is with this in mind that the researcher will turn to developing a 'container' that can hold the dilemmas or paradoxes of a group as they deal with complexity.

7.6. Building a Multidimensional Container for Dilemmas

There is a growing awareness that the teaching of thinking is not just about logic and rationality but that the teaching of thinking must include perception. For it is out of the perceptual stage of thinking where the issues of the heart, values and focus comes from. Perception is now argued to be a form of thinking (De Bono, 1986a:77). The teaching of thinking is not solely the teaching of logic, but the teaching of perception. The overwhelming tendency for most leaders is to feel or perceive first and then use logical thinking to back up and support their perception (De Bono, 1986a:42).

De Bono (1986b) calls the traditional logical thought, 'Yes/No' thinking. It is immensely effective in the second stage of thinking: that is in making the best use of fixed ideas. It deals best with concepts, certainties and absolutes for it is in essence, a judgmental system. Its goal is to preserve the existing patterns of thought and as a by-product it can easily create polarization.

What must be done first is to build a multidimensional container or framework that will hold a group's multiple perceptions or views and allow them to fit inside of it. A container, where for those within, there can be multiple ways of being right and different at the same time.

C. S. Lewis (1960:141-142) lays a foundation for this container when he says:

You know that in space you can move in three ways - to left or right, backwards or forwards, up or down. Every direction is either one of these three or a compromise between them. They are called the three dimensions. Now notice this. If you are using only one dimension, you could draw only a straight line. If you are using two, you could draw a figure: say, a square. And a square is made up of four straight lines. Now a step further. If you have three dimensions, you can then build what we call a solid body: say, a cube - a thing like a dice or a lump of sugar. And a cube is made up of six squares. Do you see the point? A world of one dimension would be a straight line. In a two-dimension world, you still get straight lines, but many lines make one figure. In a three-dimensional world, you still get figures but many figures make one solid body. In other words, as you advance to more real and more complicated levels, you do not leave behind you the things you found on the simpler levels: you still have them, but combined in new ways - in ways you could not imagine if you knew only the simpler levels.

This type of thinking is holistic thinking or systems thinking. It invites its practitioner simultaneously to hold the whole in mind and to investigate the interactions of the component elements of the whole - all the component elements, not just the two or three most obvious and easy to examine - and to investigate the relation of the whole to its larger environment (Vaill, 1996:109). Its focus is on seeing the interrelationships rather than a linear cause-effect chain and then exploring the process of those relationships interworking. It might be like seeing the whole movie versus seeing a single frame (Senge 1990:73). The whole becomes the focus because it is in seeing the big picture that the pattern of relationships and interdependencies take on meaning (Caine and Caine, 1991).

When those involved in a group only see the fragments and do not understand the interworking relationships and interdependencies of the whole, they cannot truly know the reality of what is going on around them (Friere 1970:85).

For a group, their inability to see the whole in facing the dilemmas can be fatal. Or, if it can be seen and embraced, it can become a force to keep them moving

forward. For in any group there are paradoxes and dilemmas (Smith and Berg, 1987; McKenzie, 1996:68). What this means is that the individual members of the group or organization experience their involvement as being filled with contradictory and opposing emotions, thoughts, and actions that coexist inside the group. It is the group's ability to see and embrace them that enables them to work together. Unless they are able to immerse themselves in the extremes found in the whole and then to get out of it and see the patterns of these extremes, they will be limited in their growth, stagnate and possibly die or become obsolete (Smith, 1987: 211), depending on the speed of change going on around them.

This immersion is found in the ability to communicate clearly what the contradicting issues and dilemmas are and then to embrace them as a part of the whole. This communication is the process for defining the ongoing relationships in the group. Hampden-Turner (1990:5), goes as far as to say that the product or service of any business or organization can be no better, no more sensitive, subtle, aesthetic, congruent, or intelligent than are the relationships and communication among those who create it.

This is because any product or service is the overflow of the group's ability to reconcile the conflicting dilemmas that are found in the creation and expression of their purpose for working together. (In YWAM, their mission statement, identity or core organizational meaning is 'To know God and make Him known'. The process for doing this is stated and defined in their values. These are written out in the Appendix C) This point becomes when a person explores the whole of YWAM's values. One of the values is that YWAM is committed to 'team work', and another is that they value each individual. These values are good and stand on their own but when a person tries to put them together they create a dilemma

and may be in conflict. To value an individual and be committed to team work is two aspects of a bi-polar challenge. How it is that a YWAM leader will know when to apply what value to what situation to achieve the desired results? When a person adds a total of 21 values to this mix it creates a dilemma with no simple, technical answer. The more values the leader attempts to reconcile, the greater is its potential value and yet also, the more complex is the task in creating the appropriate action. It is only as a framework is established that allows for these dilemmas and a model of communication set forth that leaders will be able to explore working together in the midst of diversity. Out of their dialogue would come the capacity to express these values with agreement by those involved.

The difficulty in dealing with dilemmas is that the communication cannot be treated as an isolated act, a snapshot taken of a situation or problem where the communication resolves the issue once and for all, but it is a process for which there is no clear beginning or ending. This communication requires awareness of the past, present, and future dimensions for all involved in the service and/or product (Smith, 1992:49).

This on-going process of reconciling values to create greater value is tension filled. A natural tendency of tension is to seek resolution. This can be done in two ways. One way is that it can be accepted and embraced as a part of the life of the group and thus the tension is a positive life force for the group. It is out of the group members' struggle to manage these tensions created by these contradictory and opposing forces, that the primary dynamics of group life is born (Smith and Berg, 1987:15; Senge, 1990:142; Fritz 1989:221-226). David Bosch writes of this creative tension as the by product of centrifugal and centripetal forces at work in dilemmas. He says, 'it is only within the force field of apparent

opposites that we shall begin to approximate a way of theologizing for our own time in a meaningful way (1996:367).

The other way to deal with the tension found in dilemmas is to deny them and refuse to acknowledge their existence. This is done simply by polarizing or making a situation unidimensional in the sense of what is right to do.

As was mentioned earlier, Roethlisberger (1954) researched and wrote about this in his human relations training. He set out to train his students to be able to handle complex problems with multidimensional thinking. Some of the results of his research clearly point out this problem in developing leadership in human relations. He writes about his students and says:

Over and over again they wished to reduce all human relations to one dimension and then became unhappy with the contradictions into which this attempt led them (1954:117).

The tendency on the part of the trainees to apply these insights as principles and thus to reduce human relations to the principles of one dimension was always with us. Its tenacity, persistence, and stubbornness could not be overestimated. The practice of skill in a multidimensional world was a difficult achievement. . . The attempt to apply the principles of any one of these dimensions alone to the concrete human situation becomes a 'cult' (1954:132).

He found that the problem for the students in dealing with complex situations was not the complexity of ideas or their abstractness, but the emotions that arose from seeing things this way. These feelings created a tension that the students did not want to live with. In particular, it was the student's inability to cope with the emotions created by the dilemmas that prevented them from seeing things from a multidimensional framework. Seeking safety in a unidimensional framework is not something the student ran to for a richer, more meaningful emotional experience; it became a way of escaping from it (Roethlisberger, 1954:139). This ties closely into Isaacs' research in that a key element underlying

dialogue is the willingness to acknowledge and deal with the deeper emotional issues involved (Isaacs, 1991).

After three years of research Roethlisberger wrote that what he called 'cultism' was the manifestation of the students' problem of learning to live in a multidimensional world. The key element for the students was the problem of 'learning to deal skillfully with the conflicting and often unpleasant feelings that our encounters and involvement's with it provoked' (1954:141). The realization came that it was not a problem as much with school as it was about understanding people. For there were some uneducated people who could do naturally what he found impossible to do with some of his students. In his words, this realization was 'a hard pill to swallow' (1954:141). The ability to enter into complex action and to see it from more than one perspective, indeed, to see it from contrasting perspectives, is not easy (Quinn, 1988:9; Greenleaf quoting Percy Bridgeman, 1977:18).

This difficulty can be seen at different levels. It can be seen at a personal level, a leadership level and a group level.

Peck takes an interesting perspective on the ability of a person to handle tension or stress. He explores how, during times of stress, when a person is able to maintain his/her integrity and sensitivity, it is a sign of his/her maturity and goodness. Most people can be good when things around them are going well, but the test of a person is, does he/she regress in response to degradation? Does he/she become blunted in the face of pain? Peck writes that, 'one measure - and perhaps the best measure - of a person's greatness is the capacity for suffering' (1983:222).

On another scale, the test of leadership is how a leader responds to understanding and carrying the tension involved in a group. For those involved in the workshops, the researcher presented a theoretical framework that tried to tie the dilemmas of teamwork together. Using the research of Smith and Berg (1987), a diagram (see Appendix B – team work) was presented as a way of mapping out the dilemmas at work in a team or group. It gives a possible framework for how people could disagree but still both be right. It was presented so that they could see the multiple dimensions and values that need to be constantly reconciled in any group work.

This was used to try and give the staff and students a framework that would show how important tension is, how people can disagree and still be right and present a cognitive map out of which they could hold the complexities that the communication model brought forth. Some of the comments from the group when interviewed at least a month after the workshop were:

That I saw things from a different perspective from him. . . Then we will be able to see the whole. Then we will be able to work together on it. . . The strength is obvious, it is for the whole. Whether that is two people or 25 people or more (P43).

It demands that one stops and thinks or looks at a situation rather than shoot from the hip sort of thing (P49).

I kind of step back or away so I can see what is going on in everyone's mind. . . For some, I have been able to see the other person's ideas more wholly and see where they are coming from, whether or not I agree with them or not. I think it has allowed me to see a bigger picture (P38).

It is still kinda new, just the way I deal with conflict, I try and think of a bigger picture of it. I have seen it as a small little spectrum now I am trying to look at other angles and asking why is this or that and to get the whole picture (P27).

When I step into a situation I am trying not to guard myself, just to be open from both sides, whereas before I was more set on a certain way of dealing with something instead of being transparent and learning what was going on in the other person. I found that in a one on one time (P17).

I can be black and white and life is not that simple (P26).

The biggest thing I walked away with is how to present myself without making myself right and them wrong (P18).

I see the strengths are that even though it can be painful or uncomfortable personally in using the model. It opens up a new side and fosters a new depth of relationship (P30).

So far, it would be effective more in my life if I would apply it more. I keep forgetting about it. Or being so caught up in the moment, you have this confrontation going on, all you thinking about is this confrontation, you are like, whoa, it is hard to stop yourself and take a step back and ask yourself, OK how should I approach this. . . I have found myself wanting to do this more since the workshop (P14).

This multidimensional thinking gave the leaders and groups the ability to capture the moment or context as clearly as possible because it gave them many different frames to explore it through (Quinn, 1988:110). It allowed them to maneuver around unidimensional constraints in which there are no unique right answers and to reconcile conflicting values to provide a superior product or service (Schon, 1987:42). They are able to use structure and technique where it is applicable, but are also able to move beyond it and see a dynamic, complex system at work and which is constantly evolving. This gives them the ability to employ a variety of different perspectives or frames (Quinn, 1988:3). This ability to transcend or reframe perceptual tensions is at the heart of change in all fields of endeavor (Quinn, 1988:20).

The questions that it raised were; How does this container hold together? How does the leader make decisions when there are so many who can be right? This opened up the door for the other area that seemed to be often in people's minds as they were involved in learning Model II theory-in-use.

7.7. Identity and the Role it Plays in Dealing with Change and Complexity

The second area that was evident in the interviews and discussions was in the area of identity. Many of those involved in the research struggled with Model II

application. In analyzing conversations it seems that the change to using the model required some change in the way they viewed themselves individually or culturally. The data used from the interviews and the analysis will be discussed below.

7.6.1. Personality and cultural differences

In the qualitative analysis of the interviews and conversations, there was no clear distinction in looking at personality preferences for those involved. Using Extroverts and Introverts as an example, in some cases Extroverts²⁵ made comments like, 'I always prepare to be alone for a while so I can analyze the situation (P36),' or 'Initially at first I have to think about what happened (P27),' 'I probably tend to retreat (P21).' On the other side of the dimension an introvert said, 'if in the ultimate stress level, I will spill everything out (P48).' It appeared that the overall pattern for those studied, regardless of their personality type or culture, was to go quiet and ease in when there was the potential for embarrassment or loss of face. This is in agreement with Argyris' (1992:16) who states that approximately 85% of those tested ease-in in a difficult situation. In an analysis of those studied, within a framework of their overall personality type, the researcher could not isolate distinctive patterns that emerged that clearly separated the different personality types and their responses. This has been covered in the quantitative analysis in chapter 6.

Another aspect looked at was within a cultural framework. Most of the people from different cultures stated that Model II would work if an opportunity was given to use different strategies within the context of Model II core values. This is

²⁵ Those who scored Extrovert on their MBTI test.

also in line with Argyris' research. However, there was a questioning by Asians as to how effectively the Model II would work if used in their cultures at home. These cultures are built strongly around a framework of losing face (Ting-Toomey, 1999:38) and respect for authority and those involved in the workshops questioned how they could confront their leaders, particularly if the strategy used was similar to the one used in the workshop. Augsburger (1992) writes that in most cultures of the third world, assertive, direct confrontation is seen not only as dysfunctional but it is also considered maladaptive. As the researcher talked with the people involved from these cultures he tried to make it clear that the goal was operating from the core values of Model II and not necessarily the strategy used of direct dialogue. However, one Asian, an Indonesian student, wrote, 'I think this week is one of the most valuable teachings of the whole degree program I've done.' It seems even in the different cultures there was a broad range of understanding of the use of the model II.

A common element that was found in the interviews and conversations was the element of self-awareness or identity. The potential exposure or vulnerability of the people sharing openly what they thought and felt was a key ingredient in the people's struggle to use Model II.

Some of the comments from those interviewed were:

Letting the person see me for who I am. I don't want to see any facades of people. I want to see who they are and hopefully accept them (P50).

Sometimes in the inner me. That is where the struggle is (P51).

What I have learned is 'truth about myself. Definitely truth about the other person but for sure truth about myself. . . Just understanding yourself and others (P48).

I think it will help me to understand my way, or why I think the way I think and that others think differently than me. . . It forces me to speak up or say things. More honesty within myself with who I am and what I feel (P53).

If you don't know who you are, you won't have the courage to speak out. . . Self-awareness is vital for the process and it takes time and effort to go inside and dissect who you are and believe in who you are and be able to say things like, this is who I am (P4).

The reason I see it has changed already is that it gives me the opportunity to evaluate my heart (P2).

Yeah, I think I learned that I am a lot more dishonest with myself than usual and with others (P44).

Self-awareness doesn't change my identity but it allows me to create other ways to deal with it that are against my natural way of dealing with conflict (P7).

In dealing with conflict the challenge for me is my own self-image, my own sense of significance of my own opinion and my own input and that was something in my childhood that was not communicated (P1).

I learned a lot about myself, my reactions, my weak points (P38).

These comments were not particular to any one personality type or strictly to one culture but were more representative of the group as a whole. Although Argyris' writes about the personality and self-actualization as a key element in the process of organizational health (see chapter 3) he does not deal specifically with identity. He stops at the area of beliefs. The researcher assumes that part of what Argyris writes about in self-actualization is the growth and development of the individual's identity. Yet nowhere in the literature does he explain this or try and link them together in his model. The assumption seems to be that if the beliefs of the person change, then the identity will change. In the framework of a metaphor, it would be like simply rewriting the software of the mind. There is an aspect of this that is true, in Early's words (1999) 'Any change, changes your identity. It depends on the level of your identity.' However, it is incomplete to assume that the change in belief will automatically change the identity. In the conversations with participants there arose situations where the beliefs would not change unless the participant was willing to add to or change their identity.

Many times in conversations in the workshop and in discussions later, there was an awareness of exposure and new understanding of themselves as they struggled with dealing with Model II theory-in-use. One participant stated,

It is easy up to a point, but when it goes down to the core, that is it, I am just no. . . it touches at the core of the person (P39).

What was this core? What was this element of self that seemingly had to be protected and not changed? Whatever it is called, the protection of this element of self seemed to highlight the challenge for those struggling with the Model II.

The researcher understands that some psychologists have suggested that the essence of self may be largely unknowable, and is defined as a kind of personal myth (Rosenberg, 1979). But regardless of whether ultimately “real” or not, during the research, the participants’ personal theory of self (Kelly, 1955) played a role in their ability to work with the Model II theory-in-use.

There are many different definitions of identity from different fields. Albert (1998:7) writes that in wrestling with the definition of a concept such as identity, a good definition should serve as a generative or revelatory one. He writes that, ‘A definition should open up rather than close down inquiry; it should find problems associated with the term to be defined and to go public about them, rather than to attempt to settle or resolve them, often prematurely.’ As Albert (1998:8) wrestles with the definition of identity he writes, ‘That identity and identification have no one precise meaning or definition is part of their strength as concepts. Indeed, if these concepts have value, perhaps it is because they contain the requisite degree of ambiguity.’ Although there is no overall

agreement on definition of the self or identity, this should not stop working with the identity and the part it plays in communication.

In a search to find an area to fit the construct of identity, it seems that it depends upon the paradigmatic views one takes. Gioia (1998:25-30) explores three broad lenses that will change the definition of identity depending on which one a person uses. The three different perspectives are: functionalist, interpretive and a postmodern perspective. Gioia (1998:26) writes that 'entertaining different ways of thinking about identity in fact changes the character of identity itself.'

The functionalist (in light of working in and with organizational literature) is the most common one written about in literature. It approaches the study of the identity based on similar research in the natural science models. The focus is on finding the "laws" that guide and direct the thing studied. It is clearly realist and objectivist in its ontological assumptions (identity exists or is real and can be studied). The assumption is that the construct is reasonably stable over time and thus has an ongoing quality that allows for verification and comparison (Gioia, 1998:26). An important assumption of the researcher is that he is detached, impartial and independent of the investigation.

The interpretive lens, in comparison to the functionalist, is subjectivist. The identity is socially and symbolically constructed and is created to give meaning to experience. Reality is what is created in the minds of those who are being researched. In its purest form, the "truths" presented are those closest to the informant's interpretation of reality. How they define reality is reality, or another way of saying it is that truth is what they want or define it to be. In this model the researcher is actually an informant, not a researcher. The researcher gives the

view of an insider and offers the view of someone almost going “native” (Gioia, 1998:27).

Whereas the functionalist and subjectivist reveal themselves clearly in comparison with each other, the postmodern lens does not easily fit in this comparison as it lends itself to question the basis for all belief and study, including it’s own (Gioia, 1998:28). Meaning, although an important notion, is open. Gioia (1998:28) writes that they

prefer indeterminacy in lieu of determinism, attend to diversity and fragmentation rather than integration, focus on differences rather than similarities or synthesis, and invoke complexity at the expense of simplicity...They question the existence of a rational and coherent identity.

Although these lenses are simplified and generalized, they still provide a big picture view of looking at identity and provide a reference point for the many different perspectives found in literature. In light of the fact that the research is rooted in a volunteer organization and is looking at personality and cross cultural views of dealing with communication and learning in the organization, the research will use the subjectivist lens to focus on the research.

Ting-Toomey (1999) has researched cross-cultural communication and the challenges involved in it. She writes,

In encountering people who are culturally dissimilar, or when we are staying in an unfamiliar culture, our identities undergo turmoil and transformation (1999:vii).

She defines the model for explaining and dealing with this as the identity negotiation theory (Ting-Toomey, 1999:27). The identity negotiation theory focuses on the importance of identity security and the part that vulnerability

plays as it affects intercultural encounters. In dealing with people who are from different places than us, in order to communicate effectively people need to be mindful of how we and they prefer to be “named” and identified (Ting-Toomey, 1999:7). This need or desire for identity security and the risk of vulnerability in an encounter with those who are different form a core piece of the identity negotiation theory (Ting-Toomey, 1999:25-26). It was also found to be an important part of those involved in struggling to learn Model II communication. Model II required them to expose themselves and step back from their need or desire for identity security in a way that many of them were clearly not used or able to.

The identity negotiation perspective focuses on eight identity domains that influence people’s everyday interactions. They are discussed as cultural identity, ethnic identity, gender identity, and personal identity. These first four areas are viewed as primary identities that exert an important, ongoing impact throughout our lives. The other four identity domains are discussed as role identity, relational identity, facework identity and symbolic interaction identity. These last four are situationally dependent and thus depend much more on specific contexts to be relevant.

Although there are different domains for describing identity, the important part for this research is the understanding that the identity plays an important role in the effectiveness of communication between different people (Fitzgerald, 1993:36). In order to communicate effectively across cultures, people have to be mindful of their own identity issues and the identity issues that arise in others (Ting-Toomey, 1999:viii).

In different conversations with those from Asian cultures there was an awareness that 'this would work in YWAM or a Western culture, but not very well in my culture.' In their work with an international and predominantly Western organization they were able to add to or adapt to the cultural and organizational identity of YWAM while they were with the organization. They could see the use of Model II within the framework of a more open and independent culture but when seen in the framework of their own culture they could see it would cause real problems that they would not know how to deal with.

They were aware that part of their personal and cultural identity was linked to a communication framework that did not include open or direct communication. If the model was going to work then they would have to change their concept of themselves and the role or place they had in their culture. In other words they would have to change or adapt part of their identity. For to communicate in the way they saw Model II communicated would cut them off from their source of identity in how they viewed themselves and how they were viewed in and by their culture.

In order for some of the students to be able to change their strategies they would have to change, add to, or reconstruct their identity. For their strategies were directly linked to their identity. Some of the Asian students understood and appreciated the Model II theory-in-use. They said it was a good model and would work in a culture where more openness was allowed. But in their own culture, it would not be allowed and they would have to deny their identity in order to change their strategy, (deal with conflict) this way. Therefore, the strategy change was also at heart a willingness to undergo an identity change.

Ting-Toomey (1999:viii) defines this as mindfulness and includes a person's sensitivity to their own identity and the other's identity in a cross-cultural communication context. It becomes a cross-cultural issue for some of those going back to their home culture because they have been changed by their involvement with other cultures. They now see their own culture in a new way and their framework of seeing the world has changed. Their identity and their place in the world has changed, but they know the power of their home culture and how hard it would be to not do things the way the culture has stated someone within it should act. It is a dilemma for them.

An example from one of the researcher's conversations with an Asian woman illustrates this. The researcher was teaching in a class and she came to him later and wanted to talk with him. She was in great pain and said, "I wanted to shout out when you were talking about change, 'Don't do it'". As the researcher began to talk with her to understand her challenge in working with the model she explained a situation from her past that she was struggling with. In her job at work there was some dissension and a group of her colleagues wanted to join together and file a complaint against their boss. She understood their struggle but had not had any problem with the manager personally. She went ahead and signed the petition and explained how much trouble it had caused after the manager received it. Several people were fired and she was black-listed. Because of her pain she did not want anyone else in the class to face the pain in dealing with conflict and change. She wanted to warn them how difficult it could be.

As the researcher and subject talked she began to understand the dilemma and why it caused her so much pain. As an Asian she was a part of a group culture where decisions are made as a group and they must fit into the group to get their

identity (Kondo 1999:22). However, as an Asian she was taught to respect her leader and to save face for them if there was a problem. She was in a dilemma as she could not fulfill both values with her current identity. As an Asian female she was stuck and felt the pain of loss of friendships and disrespect of her leader. She realized with her current identity and its limitations of dealing with the dilemma she could not win. Unless she was willing to change or broaden her cultural, gender, ethnic and/or personal identity in new ways she could have no acceptable way of dealing with the conflict. Her identity kept her bound to a certain way of dealing with the situation. Model II would not have helped her unless she changed in part her view of who she was and thus how she could respond in the situation.

This situation is similar to the research of Kondo (1990) who describes the dilemmas of identity in the Japanese culture. She writes of the challenge she faced in her work in Japan as a Japanese American,

In the factory, in the family, in the neighborhood, in language, in the use of space, in attitudes toward nature and toward material objects, the most insistent refrain, repeated over and over again and transposed into countless different keys of experience, was the fundamental connectedness of human beings to each other. It was a conception that exploded my Western ideas about the relationship between self and social world, and it was an inescapable motif in the everyday lives of people I know (1990:9).

Not only was the challenge for Kondo to reconstruct her own identity, but her presence as a Japanese American posed a challenge to the identity of those she was in contact with. 'How could someone who looked Japanese not be Japanese' (Kondo 1990:12)? It seems as a culture they would have to rethink their identity in order for her to be allowed a different identity. This was not allowed to happen as pressure was applied upon her to 'fit in' and be like them. This created dissonance in her mind in wrestling with the dilemma. The result for her was a

fragmenting of her identity into different categories (Kondo, 1990:14-17). Kondo goes on to write the part that communication played in defining identities in the Japanese culture,

Awareness of complex social positioning is an inescapable element on any utterance in Japanese, for it is utterly impossible to form a sentence without also commenting on the relationship between oneself and one's interlocutor (1990:31).

To create conversation in a relationship is to recognize the identity of those involved in the conversation. To raise communication that would question the social positioning of those involved in the communication would be a potential loss of face and possibly a challenge to their identity. Unless those involved were willing to reconstruct their identity the conversation would go nowhere.

Cornell and Harmann (1998:82) write that when boundaries, perceived position or meaning are changed or challenged in any way in a group, it affects the identity of the group and those involved. When any change is required of them it results in a reconstruction of their identity.

Stone, Patton and Heen (1999:14-15) write that difficult conversations, on a personal level are difficult "in part precisely because it is about You. You, with a capital Y. Something beyond the apparent substance of the conversation is at stake for you."

This is in line with the work of Whetten and Godfrey (1998) who explore the role of identity in organizations. Golden-Biddle, in working with Whetten and Godfrey writes,

Research suggests that firms can grow and change in ways that are consistent with their identities, but a growing body of evidence also reveals that most firms find it almost impossible to change in ways that are inconsistent with their identities. ... Changing

identity involves much more than economic costs; indeed it can be argued that the costs of changing identity are largely psychological and social rather than economic. Firms thus find it very difficult to change in ways that are inconsistent with their identities because the managers of those firms find the social and psychological tasks of giving up old meanings and accepting new meanings so costly (1998:90-92).

Gustafson, (1998) explores this challenge in a written conversation with other researchers and describes the change process in orders of change. First order change is a change in action. Second order change is a change in theory of action. Third order change is change in theory of being (identity). This is in alignment with those faced with the process of working with Model II and its application into their culture and other organizations. They had to wrestle with the process of third order change in order to be able to use Model II in new and different cultures and organizations.

7.8. How does this fit into Argyris' model?

This element of dealing with complexity and identity is a missing piece in Argyris' work. His communication model is built around getting multiple perspectives by giving each person the freedom to share what they think and feel and how they came to their beliefs. It is assumed that everything can be resolved by appealing to the facts and walking down the ladder of inference. If the details that were selected are explored as to why they were selected and then the meaning that was added to them is brought out into the open, then the assumptions and conclusions can be seen. Those involved in the group will be able to see any weaknesses in the process and make corrections where they need to be made. They will then be able to make effective decisions as leaders with the group.

The underlying assumption in this model is that people will be able to agree as to the effectiveness of which mode of action is needed based on the most relevant data available. This assumes that they can agree and that they will agree on selecting and analyzing the same data. Argyris rarely touches on frame breaking and so there is little given to help leaders deal with dilemmas. His co-author on some of his key books, Donald Schon, touches more directly on this issue in his own writing and relates the difficulty of this.

Debates involve conflicting frames, not easily resolvable - if resolvable at all - by appeal to data. Those who hold conflicting frames pay attention to different facts and make different sense of the facts they notice. It is not by technical problem solving that we convert problematic situations to well-formed problems; rather, it is through naming and framing that technical problem solving becomes possible. . . .
Some problematic situations are situations of conflict among values. . . .
These indeterminate zones of practice - uncertainty, uniqueness, and value conflict - escape the canons of technical rationality (Schon, 1987:5-6).

These frame conflicts, as explored by Schon must have a way of being connected or tied together. The image of frames is like a two dimensional picture that most people will see. The idea of a picture frame, door or window frame is a common image that comes to mind. This is a two dimensional image that will be put in people's mind and though it is better than a one dimensional representation, it is still limited. I believe the change is to create a larger model that will allow multiple two dimensional frames to exist and bring understanding for all those involved in the situation. The metaphor of a house fits in here. There will be multiple frames or windows through out the house that give different views of the world outside of the house. It is only as the windows or frames are seen in the context of the larger house that those involved can agree.

Everyone has a frame or view of the world in which they see and understand life. At the lowest level, when leaders are unaware of their frames for conflicting or changing situations, they do not experience the need to see things in different

ways. They do not pay attention to the ways in which they construct the reality in which they live in, for them it is simply a given reality (Schon, 1983:312). They simply assume their window is the only window and act as if this were true. It is a one dimensional view in that their view is the only view they can see. This fits into single-loop learning. Technical rationality or techniques can be used here to solve problems. Make people stand and look out the window the person is focusing on.

The next level is that of double-loop learning. The need to stand back from the window they are looking out of and be willing to explore the possibility of there being different windows or frames that they should look through that are on the same wall. Thus the resolution of double-loop issues is ultimately a question of framing (Joiner, 1983:226-228). Technical rationality, recipes or techniques will be of minimum value here as those involved may simply turn their attention to different facts, or to keep with the metaphor, look out different windows.

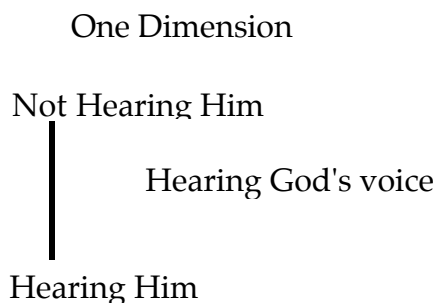
The highest level and as I have mentioned, a missing piece for Argyris' work, is for what Isaacs called 'triple-loop learning' (Isaacs, 1993). As I mentioned earlier, Isaacs (1993:38) refers to this need to take Argyris' material farther and proposes dialogue as a means to doing this. He mentions the need for a container to be developed in order to contain the dialogue but no specific model is given. In the metaphor of a house, this is the house. The overall picture where all the frames are placed and have a context. In this research, this is the three dimensional 'container' that is presented. When a person adds the third dimension, it gives them the option of exploring multiple two dimensional frames of context that different people may have. The diagram of dilemmas that are found in a team gives a big picture for much of the challenges they will face. One member may be

struggling with his/her place or membership and another may be struggling with finding his/her voice. Both can be right in their struggle in the overall picture of things.

It is proposed that unless people are given the mental container or abilities to handle the dynamic complexity of multiple dimension frames, they will have little use for the ability to communicate that way.

In the researcher's dealing with students in the Leadership Training School, a model was put together and was presented to them as a three dimensional approach for dealing with hearing God's voice. It is given below to give an example of working with the model within a specific area.

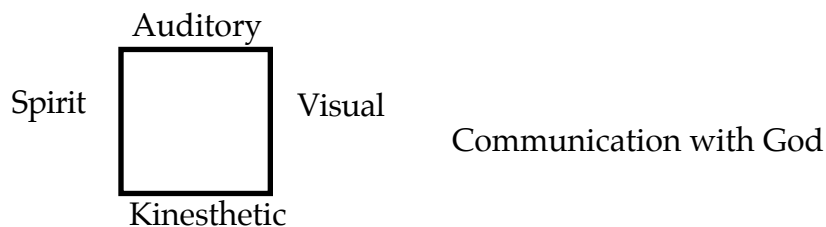
The first element of hearing God's voice in YWAM (section 2.6.2.) is usually framed within an one dimensional, either/or framework. This is very limiting and can easily polarize those involved into one of two areas. In the diagram below you can see this.



Within this understanding a person has either heard God speak or he/she hasn't. Those are the two options available. The question can be asked, is this the focus of the message as given by Loren?

The answer is no. In his writing (Cunningham & Rogers, 1984) he talks about vision and others ways that God speaks to people. Hearing God's voice is just the auditory expression of God's communication with his people. If a person takes the one dimension and adds width to it, it would look something like the diagram below.

Two Dimension



In this added dimension nothing has been taken away from hearing God, the added dimension adds a greater width to it, as hearing is not the only form of communication. We can see this added dimension in 1 John 1:1.

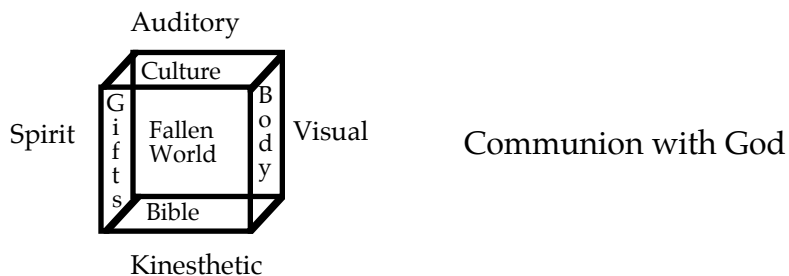
That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched--this we proclaim concerning the Word of life (NIV, 1984).

A person's communication with God is now not limited to hearing him, (hearing is an expression of the auditory system) but goes wider to allow God freedom to communicate to him/her through what he/she feels, (kinesthetic) sees, (visual) or through his/her spirit (the spirit that passes understanding). Those who are not auditory learners, who have felt guilty in the past for not 'hearing' God, now have a freedom to feel God speaking to them or see God speaking to them. Hearing God can become a box or a technique if left in the first dimension. When a person widens the truth it becomes communication with God. After all Jesus was stirred to obedience by what he saw and at least 5 times the Bible says he

was moved with compassion. This second dimension takes hearing God to communication with God.

Is communication with God a person's goal? No, there is more to a personal relationship with God than just communication.

Third Dimension



This next dimension is what takes a person's communication with God deeper. Again, notice a person has not lost anything from what he/she understood previously, but only added to it in a new dimension. He/she is able to add to his/her communication with God and to go to a deeper level in communion with Him in new ways.

John 15:4-5 Remain in me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me. 'I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing (NIV, 1984).

The goal of communication within a Biblical framework is abiding with Christ. This fits YWAM's main goal or vision of 'Knowing God and making him known'. Hearing God can be a technique for those who have little or no understanding of the goal of communion with God. Hearing God is the

introduction to communication with God, which is the introduction for communion with God.

One leader at a workshop who had been in YWAM for 15 years shared his story at the end of the workshop of how, recently, in his walk with God, he felt he was to move on to pioneer a new location in Africa. As this move was a big risk, he wanted to be careful and did not want to miss what God had for him. One way God could communicate to him was in a still small voice. This is the major expression used in YWAM to represent God's guidance over a person's life. However, when under pressure to know what to do, it often becomes literal in that it represents the auditory dimension of communication only. The ideal is reduced to an ideology and creates a limiting frame. Since he did not hear anything, he was not sure what to do. When I shared that hearing is only one dimension of communicating with God, which includes Visual, Kinesthetic and the Spirit, and that communication with God is only one frame of a bigger picture, which is abiding or communion with God, then he could see that in his walk with God he had grown to abiding in God's presence and that he did not have to go down to a single dimension (auditory) in order to know God's guidance. When he saw it from a bigger picture, three dimensional, he knew God was communicating with him to move but on a different level or dimension and that he did not have to be legalistic about it. He smiled and said, 'this view gives me freedom.'

The place of identity is also an area of weakness in Argyris' material. He does write that self-actualization plays a part in his theoretical model, but is not clear in his distinction between personality and culture and if, or how, changing a person's identity affects his/her use of the model. It is clear that the identity of

those involved in using the Model strongly influences them in how they perceive the Model and whether they can see themselves using the Model. Isaacs' (1991) research deals with the area of shame and how it must be dealt with or accounted for as it influences the way people respond to issues. It is the assumption of the researcher that the area of shame and identity are closely linked. Argyris does not deal with these areas and because of this his Model is limited in its effectiveness across cultures and with some people. With growing interest in the part that identity plays in organizations (Whetten and Godfrey, 1998) and in dealing with change, Argyris' model is incomplete as to the role identity plays in learning to use Model II communication in cross cultural situations.

7.9. How does this model of thinking fit within YWAM?

YWAM defines itself as a Missions organization. It is called to do its work in three key areas: evangelism, mercy ministries and training. They have defined 21 values that are core expressions of their identity wherever the organization is to work. These 21 different values within the focus of three key areas creates the capacity for much diversity and thus complexity. In communication with different leaders (Boyd:1999) there are ongoing challenges and dilemmas within the organization that create polarization and limit the effectiveness of the organization. An example (Cope:1999) of one debate is the separation in some people's minds of those in frontier missions and those involved with the University of the Nations. For some people, YWAM is either a mission or a university. It cannot be both. Depending on which area they work in will determine their feelings about which one is needed most. The researcher has found little to nothing in YWAM's teaching or leadership communication that allows them a framework to have both and to see a context for how both can be

right without the other being wrong. Some will talk about needing both, but have no real framework to understand how they can be connected through the dilemmas they portray.

Bosch explores Missions from multiple frames and quoting Tesch, states that there are no less than ninety-five Greek expressions which relate to essential but frequently different aspects of the New Testament perspective on Missions (1996:16). Bosch (1996:512) goes on to say that 'Our mission has to be multidimensional in order to be credible and faithful to its origins and character.' . . . There is a 'double movement' that does not set out to stop all tension, in fact he says that 'unity presupposes tension' (1996:465). If YWAM will realize the importance of tension in their differences and learn to dialogue about the dilemmas these two aspects of missions reveal they may be able to create an organization that can encompass both areas.

Bosch explores in depth some of the dilemmas that are represented in the church and that will require its leaders to be able to wrestle with to find their particular organization's own unique expression. Some tensions he lists that are a part of a multidimensional framework are:

Present and future dimensions of God's reign (1996:32).
Institution and movement of the church (1996:50).
Quoting Scheffer, 'one could say that for Luke, salvation actually had six dimensions: economic, social, political, physical, psychological, and spiritual (1996:117).
Pastoral and prophetic (1996:82).
Culture and purity of gospel (1996:297).
Rationality and Faith (1996:353).

Bosch argues that although there is a very clear reality in God, our view of Him will always be an interpreted reality and this interpretation is profoundly

affected by our self-definition (1996:24). He quotes the Inter-Anglican Theological and Doctrinal Commission where it says,

'The Holy Spirit who guides into all truth, may be present not so much exclusively on one side of a theological dispute as in the very encounter of diverse visions held by persons . . . who share a faithfulness and commitment to Christ and to each other' (1996:24).

Hampden-Turner writes about his consulting work in dealing with unidimensional issues and a dialogue he had with one of the leaders in his workshop. Although he is not building a Christian framework, it does lay a foundation for Christian values. As someone comes up to him to ask a question he writes,

'What holds the ropes of the dilemma together and stops them from snapping?' he asked. 'Integrity.' I replied, 'yours and those of other managers.' 'You give me too much credit,' he replied. 'Isn't it really love, the feeling within the community?' I hesitated, my English reserve and pretensions to social science giving my pause. 'May I quote you?' I asked (1990:83-84).

Freire explains the Christian perspective when he writes. 'The naming of the world, which is an act of creation and re-creation, is not possible if it is not infused with love. Love is at the same time the foundation of dialogue and dialogue itself' (1970:70).

It seems clear in the organization called 'The Church', that unity is not a shallow fellowship that levels out the differences while striving towards uniformity, but a true unity that recognizes genuine diversity in the midst of conflict and yet maintains its center which is: Jesus Christ. There is a core identity for any Christian organization that links identity with diversity. It is found in their core understanding of who God is, Three in One. Unity in the midst of diversity.

Multiple gifts and calling all built around a common identity found in the teachings and person of Jesus.

These proposed areas, multidimensional thinking and the importance of identity fit into YWAM with its Christian theology. There does not seem to be a problem in the struggle of YWAM to accept and walk in them.

Summary

This chapter has explored the work of Argyris' material in YWAM through qualitative research. Through analysis of the interviews and dialogue with participants in the workshops and leaders in the organization this work is explored in its application in an international Christian, non-profit, cross-cultural organization.

Many of the challenges Argyris writes about in his own writings were found by the researcher to be present in the application of his model in the organization. Some of these include the process of easing in, discomfort of the transition from Model I to Model II, the normalcy of Model I in participants' dealing with difficult situations and the challenge of learning Model II in a Model I organization.

Two elements were seen to be a missing piece of his work and were explained. The first was the need for a multi-dimensional framework into which the participants could fit the complexity that seemed to naturally arise out of a group setting where there are many different perspectives on any given issue. He does say his work is all about framebreaking (section 3.3.0.) but offers no specifics about what this means. Unless there is a framework given that will allow people

to see and understand diversity they will not be as open to accepting the diversity that seems to naturally arise when allowed through Model II communication. The second area was the importance that identity plays in people dealing with difficult situations that may require them to change some aspect of their identity. Argyris does talk about self-actualization but does not explore the part it plays and thus its importance in the dialogue and change process itself. Unless identity is better understood, especially in cross-cultural settings, people will not be as open to exploring a means of communication that is going to disrupt their current identity. They must have a way of seeing how their identity is valued while still allowing for its growth and diversity of identity that others may have and share.

The following chapter will explore the conclusions from both the qualitative and quantitative research and the questions it raises for Argyris' material in cross-cultural organizations and working with different personality types within those organizations.

Chapter 8

Conclusions and Implications for the Application of Argyris' Model of Communication into YWAM.

8.1. The Research Put in Perspective

8.2. An Orientation to the Research

8.3. Youth With A Mission

8.4. Argyris' Model of Communication

8.5. The Effectiveness of Argyris' Model in YWAM

8.6. Quantitative Analysis

8.7. Conclusions from Quantitative Research

8.8. Conclusions for Qualitative Research

8.9. Putting the Qualitative and Quantitative Conclusions Together

8.10. A Critique of Argyris

8.11. Summary

8.12. Contributions of the Research

8.13 A Critique of the Research

8.14. Future Research

8.15. Final Summary

Chapter 8 Conclusions and Implications for the Application of Argyris' Model of Communication into YWAM.

We have so far discussed the sociological context, history, culture and leadership of YWAM. Argyris' research and model of communication have been developed and explored in reference to the use of this model within YWAM. Strengths and weaknesses of the model's application into the cultural assumptions of YWAM have been established. Research methodology has been determined and the quantitative and qualitative material have been presented.

This chapter presents the review and synthesis of the ideas that emerged from the research.

8.1. The Research Put in Perspective

The aim of this chapter is to offer an analysis of the research so that a better grasp of Argyris' material may be understood in the context of its use in a non-profit, volunteer international Christian organization. It offers five approaches to reflecting on the research. It concludes with a summary of the major points from this study.

Section one gives a review of the study beginning with the literature review and the challenges that organizations and leaders are confronted with today. It then places YWAM in the center of these challenges and ties together the strengths and weaknesses of using Argyris' material in YWAM. Research conclusions are presented and the relevance and connections drawn from them are discussed.

Section two describes the five contributions that this research has made to the field. They include 1) A compilation of Argyris' material into one concise framework, 2) introduction of identity and the part it plays in his Model II communication, 3) an introduction of a multidimensional framework needed in order to make full use of Model II communication, 4) some clarity as to Argyris' material linked to different Personalities in regards to MBTI, 5) an understanding of the cultural assumptions and leadership of one of the largest Missions organizations in the world.

Section three critiques the research and explores where there may be bias, and/or weaknesses in the work done.

Section four addresses possibilities for future research. It examines potential areas that relate to the material presented and where other organizations or other researchers might profitably study it.

Section five provides a brief summary of the chapter.

8.2. An Orientation to the Research

This study began with the question from the field of organizational psychology, “What is the challenge facing organizations and leaders today?” Answers come from numerous researchers documenting the challenges of constant change brought on by modern technology (Handy, 1989; Vaill, 1996; Stacey, 1992; Prashing, 1996; Pascale, *et al*, 2000). This change in the environment that the modern business must work in requires a change in those who lead it. Roethlisberger’s question (1954:5) is still relevant today, “What evidence is there that knowledge per se changes the attitudes and behavior of people?” They must go beyond the traditional form of learning that Hawkins (1994:12 in Burgoyne, *et al*, 1994) called ‘knowledge banking’ to learning how to learn in a way that incorporates all areas of their life and the life of the organization. What Caine and Caine (1991) called brain based learning.

With this change in learning comes a change in leading. The traditional form of command and control for leading in a ‘Stable State’ (Schon, 1971) must now be adjusted to ‘developing order in a world without predictability’ (Cartwright, 1991). The proposed way of dealing with a turbulent world is the creation of flexible organizations or ‘learning organizations’ (Senge, 1990; Burgoyne, 1994).

This requires the ability to bring to the surface long held and often cherished core assumptions and beliefs that have been the basis of success in the past. Schon (1971) proposes that the difficulty for any change to the leader and organization is potentially seen as a change to their own identity. This is something people or organizations are not often willing to give up or change.

As talk of religion is no longer taboo or automatically suspect (Lee & Zemke, 1993) this research takes these challenges farther and also includes spirituality as an important element in what brings meaning to leaders and those involved in an organizational change. Answers are proposed as a result of the research done.

8.3. Youth With A Mission

YWAM is an international volunteer Christian organization with over 11,000 full-time workers in over 600 operating locations around the world. The University of the Nations is an important part of this organization. From its first school run in 1968 with 36 students it has grown to include over 200 training facilities around the world that train thousands of students each year. YWAM has historical roots linked to Pentecostalism and a culture established by its charismatic founder and leader Loren Cunningham that includes a focus on: going into all the world, hearing the voice of God, exercising faith in securing finances, laying down your rights and releasing leaders. This is one of the first case studies to begin to write out the cultural and leadership assumptions that have formed YWAM. Because of this, part of this research's unique contribution is this foundational understanding of YWAM and its founder, Loren Cunningham.

It is in the context of a changing world and the organization called YWAM that the research took place. As only one other study (Crocker, 1981) could be found

on the application of Argyris' model of communication into a religious organization²⁶ this research takes it's application farther. It explores the application of his model into an international organization that is dealing with complex situations and has a commitment to leadership development in and through different cultures.

8.4. Argyris' Model of Communication

This research required first of all an understanding of Argyris' material. As no single book or writing covers all his material, a unique contribution of this research is a compilation of his material into a single coherent framework. Much of Argyris' work has been through case studies. This research takes from these case studies and other articles and organizes it into a systematic order that gives the researcher a chance to clearly present what Argyris' model states. Argyris' material is broken down into three key categories: personality, organization and theory. Argyris does not research personality in any of his material and this research is a unique contribution in taking his work further.

8.5. The Effectiveness of Argyris' Model in YWAM

Argyris' material fits into YWAM's cultural assumptions when it is clear what it can and cannot do. It is clear that the presuppositions of Argyris are different from YWAM and this would be expected based on the difference in world views of Argyris and YWAM. Argyris' material is based on a humanist world view and YWAM is based on an evangelical Christian world view. The other area of challenge in the application of the model is dealing with spiritual issues that may not have clear objective data to draw from. YWAM's commitment to 'hearing the

²⁶ This research was done in a small church in the United States. The research was focused on the board and elders who worked with the Pastor in a local church.

voice of God' will challenge the model, yet, YWAM does not exclude the process of getting confirmation from others that will often be linked to understanding how they know what they know.

It is clear that the model does fit much of YWAM's culture and thus provides an excellent opportunity for the research to test the application of the material in a new context with a unique emphasis.

8.6. Quantitative Analysis

Summary of hypotheses tested

Hypotheses	Outcome of Study
1. There is a difference between Males and Females in favoring the Commitment Model.	Not supported
2. Age affects the interest in the Commitment Model.	Not supported
3. Education will affect the interest in the Commitment Model.	Not supported
4. Interest in the Commitment Model is different between Western and Non-Western countries.	Partially supported
5. Traveling affects the interest in the Commitment Model.	Not supported
6. Being honest and open affects the interest in the Commitment Model.	Not supported
7. A desire to be an effective communicator affects participants' interest in the Commitment Model.	Supported
8. Those that consider themselves Extroverts	

will view the Commitment Model differently than those that consider themselves Introverts.	Not supported
9. Being raised in a culture ignoring conflict versus a culture bringing conflict out in the open will affect the interest in the Commitment Model.	Not supported
10. Being work oriented affects interest in the Commitment Model.	Not supported
11. Being “independent, I focused, find your own way” will affect the interest in the Commitment Model.	Not supported
12. Being interested in time schedule and rules will affect the interest in the Commitment Model.	Not supported
13. Considering a not-clear communication skill affects the interest in the Commitment Model.	Supported
14. Those who have a high priority to resolve conflicts will be more interested in the Commitment Model.	Supported
15. Those more interested in learning will be more interested in the Commitment Model.	Supported
16. Intuitive people are different from sensing people in favoring the Commitment Model.	Not supported
17. Judgers are different from perceivers in favoring the Commitment Model.	Not supported
18. Extroverts are different from Introverts in favoring the Commitment Model.	Not supported

19. Thinkers are different from feelers in favoring the Commitment Model.	Not supported
20. NT's are different from SF's in favoring the Commitment Model.	Not supported
21. TJ's are different from FP's in favoring the Commitment Model.	Not supported
22. Certain personalities will see themselves working more easily with the Commitment Model.	Supported
23. People's perception of themselves and their ability to deal with conflict will change during the intervention.	Supported
24. People's willingness to deal with conflict will change.	Not supported
25. People will see culture and/or personality as a challenge to implementing the Commitment Model.	Culture Supported Personality Not

8.7. Conclusions from Quantitative Research

As there was no literature or research on the use of MBTI with Argyris' material and very little on culture, the researcher had no reference points for how the hypotheses would come out. The researcher was surprised to find out that, for the most part, most of the hypotheses were not supported. This does confirm Argyris' research but it did seem likely that travel, age, education, or gender would effect people's view of the Model.

This will be a summary of the conclusions from Chapter 6.

Firstly, many of the hypotheses were not supported and overall there appears to be no significance in education, age, gender, travel, nationality and personality²⁷ (MBTI) as regards to the application of Argyris' model in leadership within YWAM. These areas do not significantly affect the participant's interest in the Commitment Model. Argyris proposes (1985) that this would be the case and this confirms it. In regards to personality, no research on personality has tested if there was a difference. This research did find significance in Extroverts/Introverts and their view of how naturally their personality would work with the Model.²⁸ This is significant and opens questions that cannot be answered with the focus of this research on leadership.

This research agrees with Argyris' material in that there was no difference in regards to personality and their view of the use of the Commitment Model in their leadership. However, it should be stated that the Extrovert/Introvert Personality as tested and defined by MBTI does affect people's view of the Commitment Model. This is not in agreement with Argyris' material and does raise questions that cannot be answered here.

Second, most of the hypotheses that were significant had to do with broader categories that appear to be linked to attitude, motivation or areas not explored directly. They are summarized below.

²⁷ All personality types in the MBTI did not have significance in viewing the Commitment Model with regards to leadership. It was significant in one area of self-assessment for Introverts/Extroverts in working with the model personally. The qualitative research (section 7.6.1) did not find any difference between Extroverts/Introverts in the application of the Model in leadership. In light of the findings from the qualitative research on the importance of identity and culture it is assumed that this area of personality may be connected with other issues. More research must be done on this in order to have clarity on whether this can be confirmed.

²⁸ As this significance is based on one question and was not found in any other area it requires more clarity. As this is the first research using a personality test with Argyris' material it does raise the question on a personal level of the role that personality plays in people's view or interest in the Commitment Model.

Hypothesis 4 – There is a partial link between country of origin and the participants' view of Model II communication. People from some countries will view the model differently.

Hypothesis 7 –There is a significant link between their own estimation of how well they do and their interest in Model II communication. The assumption the researcher makes here is that some of the participants have tried and failed and know they need help. It is proposed by the researcher that Argyris' material would work best with those who are in leadership or struggling with difficult situations and will be more willing to enter into the difficulty of working with the model. This would be in line with Argyris' work as most of his research is in case studies with leaders or managers of organizations.

Hypothesis 13 - This hypothesis would be similar to the Hypothesis 7 only it is directed to working with those who they consider to have a similar personality and those in their culture. As stated above, those who have tried to deal with people who they think are similar or with people from their culture and have failed or struggled are more interested in Model II communication. It is assumed that this is linked to motivation as their failures would give them reason to want to learn.

Hypothesis 14 - This hypothesis shows that those who have a high priority to resolve conflicts would be interested in working with Model II communication. Those participants that already have a motivation to resolve conflicts are interested in working with Model II communication as it will help them to be better at what they are already committed to.

Hypothesis 15 – As this is a motivational question it is unknown and the researcher assumes that it is similar to the above hypothesis in that the participants may be naturally motivated in this area or they have a perceived need because of seeing their own lack or finding themselves in difficult situations and needing help.

Hypothesis 22 – This is the only area where a MBTI personality type showed significance for people evaluating whether the Commitment Model will work naturally with their personality. It was not focused towards leadership, but more on self-perception in how natural the process of working with the Model would be. As this was the only area where there was significance in the quantitative and the qualitative revealed nothing, there is not enough data to make a clear conclusion. It does raise the issue that is clear from this research, that some form of identity (cultural or possibly personality) influences people and their use of the Model.

Hypothesis 23 - The participants viewed themselves differently and their ability to deal with conflict was changed. The self-disclosure during the training had an impact on how they viewed themselves.

Hypothesis 25 - This has to do with culture and the challenges of using Model II communication in different cultures. Some cultures will have a different view of the Model.

In summary of these points above, the researcher is confident that self perception and motivation play an important part in those interested in working with Model II communication.

Third, the difficult aspect of the application of the model is seen in culture. The perceived difficulty of the application of Model II into a different culture was significant. Although Argyris would argue that it would be very difficult to differentiate clearly the difference between a personality and culture (Argyris, 1985), in the minds of the participants there was a significant difference between them. It is the researcher's assumption that this is because those involved could see the model working on an individual basis, but when it came to groups of people, the peer pressure and group identity would be too strong for an individual to affect it.

Fourth, as was stated above, there is strong evidence that people's perception and ability to deal with conflict was changed. Their understanding of the challenges they face and their ability to deal with it was significantly different after the intervention. However, their willingness to deal with conflict was not significantly different. It seems they saw how difficult it is to deal with conflict and were helped to know how to deal with it, but their willingness to actually do something was no different. This does raise the question that just seeing the conflict and knowing how to deal with it does not automatically mean people will have the motivation needed or courage to do what they know they know can.

Fifth, of the 21 pre/post questions that were answered by the students, 10 out of 21 showed significant difference as a result of the intervention workshop. It can

be said with confidence that the intervention had a significant impact on those involved.

8.8. Conclusions from Qualitative Research

In addition to the quantitative research, the researcher was also involved in a qualitative investigation of those involved in the workshops. Of the 211 participants who were involved in the quantitative research, 54 of them were interviewed with a semi-structured format. The researcher also had ongoing unstructured conversations with those involved at the University of the Nations. As was stated in chapter 7, there are two areas that became definable as a result of the research and analysis.

The first area that seemed to arise from the interviews and analysis was the idea of dealing with difficult issues within a framework of right/wrong. Although most people struggle with Model I communication, this right/wrong mentality seemed to fit neatly in a Christian framework of each believer having the truth and thus those who did not believe what they did were wrong. The researcher created a proposed model for the participants from the research of Smith & Berg (1987) to give an example of frame breaking or multidimensional thinking (It is in Appendix B – Team building). This was used with the participants and gave them a way of seeing that two people could disagree and both still be right. An example of identity was used from this diagram. In the context of a group working together, the questions was asked, ‘which area do people need to have, individual identity or a group identity?’ The response was, ‘Both are needed, it is just a matter of emphasis.’ Some of the participant’s responses are given in section 7.6. Streufert and Swezey (1986) argue that the ‘cognitively complex perceivers take more information into account and form more well-rounded

impressions than less complex perceivers.’ This research takes this idea further and links dialogue with this ability to think multidimensionally. It became apparent for those involved in the workshops, dealing with difficult or complex situations, that unless they had the capacity to think about and understand paradoxes and thus multiple frames, they would have minimal place to deal with or organize the different views that other people presented through the dialogue and would be tempted to fall back into a right/wrong, either/or form of logic or thinking. As a result of the dialogue being threatening, the common practice was to respond only by what they ‘knew’ in the context of their frame or view of life. Unless a person can change the fragmented thinking process of those involved in learning the model, there will be little long term effect because they will not have the capacity to deal with dilemmas. The resulting tension of different perspectives will be difficult to accept and will cause more problems than the model will help. It is proposed that the model will be left behind as causing more problems than people will know how to deal with.

Argyris’ does comment that his work is about frame breaking (1982:44), but nowhere does he elaborate on how important this is or give ideas for how to tie different frames together. Isaacs deals with this in his research in stating that Argyris does not go far enough (Isaac, 1991) and that the model needs to work with triple-loop learning. Isaacs uses the language in his later writing (1999) of calling it a container, but this seems to be a metaphor for carrying dialogue and no examples are given. Schon (1987) argues this point of multiple frames and writes that ‘arguments dealing with conflicting frames cannot be solved by an appeal to data’. Different frames often appeal to different data sets. For those who have been trained in a western model of education, who have a fragmented world view and who have little training or understanding in dealing with group

paradoxes a model must be given that allows their mind to deal with the apparent incongruities of different people's frameworks. Paradoxes are a part of group life (Smith & Berg, 1987) and are even considered to be a key element that keeps the group growing. Unless there is a basic understanding of them presented with Argyris' material the effectiveness of Model II training will be limited. It is proposed that those working with Argyris' material be given training in group paradoxes or multidimensional thinking.

Argyris asks a question that is linked to the second area, 'What leads human beings to become upset when they are asked to describe the reasoning they used to decide that their act of speaking was right or appropriate? I suggest this is an important question requiring more research' (1992:262). The second area that arose from the interviews and analysis was in the area of identity. This area of identity is, in part, an answer to his question. Schon (1971) argued that the degree of threat in a situation is linked to the degree a person's identity is attached to the issue being dealt with. Although Argyris includes the emotions as an important part of a person, there is an underlying assumption that if you appeal to data and help a person see the logic of changes needed, the person will be able to change by hard work and adjusting his limiting or wrong beliefs. Model II rests on an appeal to data. In the researcher's analysis of those working with Model II this was not completely the case. In those working with difficult issues the challenge was that the beliefs were attached to something that the participants identified with. A loss or change of a belief as expressed through certain actions was considered a loss to themselves. This was more than just a changing of ideas, but a willingness to change how they defined the meaning of their lives. This was particularly true of those who came from a culture where the participants defined themselves by nature of the group rather than individualistically. In dealing with change, it was almost as if they as an individual had to try to change their whole culture

and it was overwhelming. This problem can be seen in a case study (Argyris, 1976) where those involved in working with Model II communication wonder how they can change a system built on Model I. They are cautious because the system may reject them and they might lose their place in it. Isaacs (1991) studied an organization that worked on building a learning organization for 20 years and used Argyris' material but was not able to deal with the issues that included shame. The internal issues of those involved in working with the Model seemed to limit their capacity to work with Model II effectively. It seems this has been an issue in Argyris' work and others who work with his material. It is proposed that identity is an element of any change work and must be linked to the model. Those working with the material must allow this area of identity to be discussed and brought out into the open or people will make it undiscussable and revert to Model I communication.

8.9. Putting the Qualitative and Quantitative Conclusions Together

The two methodologies of research fit closely together. The ability to triangulate the material gives it a unique way of seeing Argyris' research. This section will tie the two methodologies together into some final thoughts.

The hypothesis from the quantitative research above shows that the material does challenge people and has a strong impact on them. Ten of the 21 questions showed a significant change in those involved. When this is put together with the qualitative research it can be seen that the workshop challenges people's competencies and self-perception. Argyris' material is more confrontive and open than many of the people involved are used to or have much experience with. This is not a strength or a weakness in itself, it depends on if it helps people learn to be more effective in dealing with difficult or threatening situations. For those working with the material it is important to be aware of the impact the

material has on people and how to use the confrontation and vulnerability to help the participants be as effective as is possible.

Several of the hypotheses reveal that Argyris' material seems best suited for leaders dealing with complex situations or people who are already struggling with communication and have the motivation to push ahead and use the model. It is proposed that those not in these situations will not be as interested or motivated to work with the challenges the model provides. As the qualitative data shows, the use of the material requires a high level of internal motivation and commitment. Without this level of commitment and motivation, it is projected that few of the people will work with Model II communication long enough for it to have any significant effect upon them and those they work with.

Several of the hypotheses dealt with self-perception and culture. This links closely to the qualitative research which gives another perspective on the challenge of using Model II communication. The nature of Argyris' material challenges people to be more open about what they think and feel. It reveals areas about which they may feel inadequate and allows them to hear different points of view that may not normally be heard as Model II promotes a more confrontive, open and revealing level of communication. Those involved in the workshop were challenged on several levels. One level was the way they thought. Most of the participants who grew up in a fragmented, dichotomized view of the world had no way to hold together the different views that were presented by the people involved. Tied closely together with this was the need to be right and its link to their security or identity. In some of their minds, being right was a way of being secure or safe. A part of their identity or how they defined themselves was within a framework of being right. It was more than just

beliefs they had created out of data that had to change. Their identity needed to change if they were going to make use of Model II communication. It is the realization and potential deconstruction and reconstruction of identity that plays an important part for those involved in communicating about difficult issues; the recognition that the 'self' as defined by the individual and culture is exposed and vulnerable; that there may need to be some changes made to it and pain attached to the process. When the identity of those involved as individuals and as a group are confronted with difficulties, their capacity to adapt their identity and the meaning and value attached to it will determine their ability to survive and grow through the change. Those cultures that were group oriented, their perceived use of the model would cause problems for them in their culture. As was said, this ties in closely with several of the hypotheses that showed there would be a significant challenge for the use of the model in certain cultures.

8.10. A Critique of Argyris

Although Argyris' material was confirmed by the research, it does not stand complete as presented in his material. The core values of Model I communication were found in all the participants in dealing with difficult situations. However, in those who were interviewed a month or more after the research workshops and in the literature readings of those using Argyris' material, there seems to be limited capacity for long term application. Isaacs (1991) studied an organization that had been working with Model II communication for 20 years and still were not very competent in its use.

This does raise questions that Argyris cannot answer. He simply says it is hard work that will accomplish it. The researcher disagrees with this answer as a

complete or final answer. Hard work is needed as in learning any new discipline, but other areas must be explored.

Presuppositions about human nature and exactly what Model II communication can and cannot accomplish must be clear for anyone using the Model. This is especially true when working with the Model in different religious organizations. Argyris' presuppositions are built within a humanistic framework. From an evangelical Christian framework they must be challenged and clarified as to what the Model can accomplish and what it cannot.²⁹ This lack of clarity may cause problems as there may be unclear expectations of what the Model can or cannot accomplish.

The place of identity in dealing with change is not clearly dealt with by Argyris' research and is a weakness if not understood in working with the Model. Argyris has a Western orientation which is partly expressed through individualistic behavior. Within this view a person can break away from cultural expectations and may have the strength to disagree with the larger culture or community in which he/she is found. For those who come from a culture that is communal or respect based this is very often not possible. Their identity is defined within the larger group and any form of individualistic expression is immediately cut off. The culture and identity of those working with the Model must be understood and taken into consideration in order for the Model to be effective.

The Model should also be incorporated with some form of training on how to deal with the complexity that arises with its use. As people are given freedom to

²⁹ This would be true for any religious organization using the Model.

express their voice there will naturally be multiple perspectives that arise from the different voices. If a person does not have a framework that can understand the diversity of views, or has a framework where there is only one right answer, then they will very often not use the Model as it will create tension in their thinking that they have no capacity to deal with. Argyris' research is not clear in dealing with multiple frames or frame breaking and those using the Model must have the capacity to deal with the complexity of issues or voices that arise if the Model is to be used effectively.

8.11. Summary

Argyris' research was found to be effective in dealing with difficult or threatening situations. Much of this research confirms Argyris' material. Factors such as gender, age, education, travel and personality³⁰ do not affect people's interest in Model II communication. It is proposed that three key factors be considered in the use of Model II communication.

1. Motivation is a key element for those interested in working with the model.
As Argyris compares it to the process of learning a new sport, it is hard work and requires a level of commitment and motivation that goes beyond a casual interest. It is proposed that a key element of motivation is for those who have a natural desire to deal with conflict or find themselves in it and want to learn how to deal with it. It seems a natural selection to suggest that this group is people already involved in leadership as that is a part of most leaders' job description.

³⁰ With the exception as stated above for Extroverts/Introverts.

2. Words are important as they reveal the mind and heart of the person talking. If however the words (assumptions built from a different framework) of another person who is sharing their point of view is too different from the person listening, it creates a problem if the person listening does not have a mental framework to be able to handle diverse points of view without having to label them as 'wrong'. It is important that those who are interested in using Model II communication be given understanding of the paradoxes of group life and with the communication model learn to develop the skills of multidimensional thinking.
3. We are more than just a collection of beliefs. Each person has an identity that gives meaning and definition to their life. When a person is confronted in areas of his/her life and sense the need to change or respond in a way that is different from his/her perceived self, then a new identity must evolve. As Model II communication promotes the challenging of beliefs, assumptions, conclusions and meaning a person makes of the world, it would be important for those involved to have an identity framework in their communication and to make it a part of the discussion.

8.12. Contributions of the Research

This research has made five contributions to the field and Argyris' material.

Firstly, it confirms Argyris' core hypothesis in that all people struggle with Model II communication. As there is no other research on personality linked to Argyris' material this study shows that those who test out in certain areas of the MBTI view Model II communication in leadership similarly. This research also contributes by finding that the Extrovert/Introvert personality type in MBTI has

significant differences in their view of working personally with Model II communication. This is an important first step in those working with Argyris' material and expanding its research base.

Secondly, it provides a compilation of Argyris' material in one condensed format. As his work is spread out over 30 plus books and hundreds of articles with no one book written to cover his material, this research provides a framework that ties it together. Linked closely with this is the extending of Argyris' material into an International Christian volunteer organization and linking the two, showing where strengths and weaknesses exist. As no one has studied or written about the use of Argyris' material in an International Christian organization, this research is original and begins to explore what questions need to be asked to work with Argyris' material in a religious organization.

Thirdly, it extends Argyris' material as he does not explore the importance of breaking frames and dealing with complexity as a natural outcome of dealing with difficult situations among people. Argyris does state, 'Frame breaking is what this book is all about' (1984:44). But he does not explain what he means except to imply that changing how somebody sees something is breaking their frame. With a growing movement towards paradoxes in organizations (Hampden-Turner, 1990; McKenzie, 1996; Smith & Berg, 1987), it becomes important to help people develop a mentality that can hold in tension the paradoxes that dialogue brings out.

Fourthly, it extends Argyris' material as he has not fully developed the importance of identity³¹ in dealing with threatening conversations. He does explore the importance of the self-actualization. He writes (1957:36) of a person dealing with threat and says,

Generally speaking, there are at least two ways to reduce feelings of threat. One is to change the self so that it becomes congruent with whatever is causing the difficulty. This involves "accepting" the fact that one is "wrong."... The second approach is to defend the self by somehow denying or distorting (consciously or unconsciously) what is threatening and clinging to the present self concept. This behavior is called a defense reaction. It is any sequence of behavior in response to a threat whose goal is to maintain the present state of the self against threat.

He sees the importance of the self-concept in dealing with difficulty but in his later work his appeal is to data in defensive reasoning and exploring assumptions, conclusions and beliefs. He does not deal with the role that identity plays in this 'change or stay as you are' process. In dealing with group oriented cultures, the identity of those who learn the model is challenged and must be taken into consideration. For those working with different cultures the role of identity must play a part in dealing with the ongoing application of the model into the group. It is proposed that the identity plays a much stronger role in learning Model II communication than Argyris defines it.

Fifthly, it provides a written orientation to cultural foundations of YWAM. There is very little written work on YWAM and Loren that explores its cultural assumptions and organizational foundations. This is one of the first works that begins to set the sociological and cultural context for YWAM and the part Loren's leadership played in its formation.

³¹ Identity in this context includes cultural identity. Only one study was found using Argyris' material in a Non-Western culture. As there is very little work with his material in other cultures this research extends his work beyond a Western self-actualization emphasis.

8.13. A Critique of this Research

This research is a multi-cultural work in a mono-cultural organization. It combines the researcher's North American cultural bias with the organization's North American emphasis. Early (1999) writes that "the U of N-Kona squarely fits in the American cultural model.' Schein (1992) claims that the founders' beliefs and values are transmitted to organizational members. With organizational success, these beliefs and values become underlying cultural assumptions of those in the organization. As the researcher has been involved in the organization for 20 years there is the potential that these cultural assumptions have been transmitted into his worldview and thus may appear in this research. However, it can be argued that the work summarizing Argyris was sent to and checked by Argyris and given approval and the triangulation of different methodologies gave the researcher the needed distance to observe the organization and critique it without undue influence from these biases.

Another critique can be expressed in the use of Argyris' material by the researcher. The researcher, through reading of Argyris' case studies and written out dialogue in his books tried to replicate the confrontive communication style Argyris writes about. It was later in the research after the workshops had begun that the researcher came across material by Friedman and Lipshitz (1992). They worked with the application of Argyris' material in Israel and found the direct approach was not as effective in dealing with a close knit community. They write,

The alternative, which we call the "reconceptualization model," is primarily designed to provide for psychological safety and readiness in the unfreezing process. Rather than focusing on a single, intense unfreezing experience, it consists of four consecutive interventions; each producing specific new insights and/or behaviors. In addition, the reconceptualization model places more emphasis on teaching skills of reflection than on

publicly engaging and working through defensive routines of individual learners (1992:133).

They realized the issue of confrontation is very challenging for those involved and they avoid direct confrontation. They work more slowly with the participants involved in their study. As the researcher chose to use Argyris' material and method, the research results will be from this strategy and not from a more indirect approach. The results form a support for a more indirect approach but the researcher tried to use Argyris' material in the same way Argyris presented it so as to make the research as true to his research methodology as possible.

8.14. Future Research

This research has only begun to test Model II communication in light of different personalities and culture. Much more research needs to be done in light of the questions raised with this research. Some of the areas where research could explore more are listed below.

As the research only tested a small section of personality types in the MBTI, there is much more research needed in the other personality types in MBTI and with other personality tests. The one case in Extrovert/Introvert type showing significance in their personality working with the Model does reveal that some element of personality plays a role in how the respondents view the Model. There is much more research needed before it can be said with confidence that different personalities will see Model II communication differently.

Another key area that needs much more exploration is the role of identity in dealing with the model and the identity's role in change. Unless a person's

perceived identity is seen as part of the model and incorporated into the application of it across different cultures then the use of the model may be limited to those who consider open, direct dialogue a part of their identity and thus a fit with their view of themselves. With a growing interest (Ashforth and Mael, 1996:4) in identity for personal and organizational dynamics, it is proposed that an identity framework is needed within the application and use of the model. An extension of this research should include culture and the use of Model II communication especially as it relates to cultures that have a group identity as opposed to the more Western individualistic identity.

Another area where more research is needed is the aspect of cognitively complex thinkers and if they really are able to make better decisions and communicate (Streufert & Swezey, 1986) better using Model II communication. This research only exposed the difficulty of a fragmented world view and its effect on Model II communication. Much more research needs to take place to test this and to see if it is possible to train people to think multidimensionally. It is a valid question to explore whether it is even possible to train people with this or if it is just an ability that certain people have.

8.15. Final Summary

This study looked at the application of Argyris' Model II communication into an international, non-profit, volunteer Christian organization (YWAM). It explored the use of the model within the context of leadership and different personalities and cultures. It presented Argyris' material in a systematic organized chapter and compared it with the culture of the YWAM. It used two different methodologies to triangulate the data and give the best possible exploration and analysis of the communication model. It confirmed much of Argyris' material,

began an exploration into different personality's view of the model, and extended areas in the model that need to be established and built on. It summarized the two methodologies' conclusions and then offered directions for future research.

Appendix A – Argyris' Material

Model I - Defensive Model

Define and achieve your intended purpose - The focus is on control and protection. Use power in order to get done what you determine are the priorities. Assume you know what is best and others input will only muddy the waters.

Win, do not lose - View the task as a competition, compete to win. Communicate whatever supports your position or direction, silence or hinder any information that 'shows you up'. Once the direction is set, changing is seen as a sign of weakness. View any loss as a personal offense against you. The assumption is that there is a limited amount of resources, you have to fight for all you can get. Winners get the resources, losers do not.

Suppress negative feelings - When there is potential embarrassment or threat, work to 'save face'. Expressing negative feelings shows ineptness, incompetence, or lack of diplomacy. Avoid saying or doing things that will be potentially painful. Assume you or others can not handle the pain, so avoid it.

Focus on rational thinking - Rational behavior is the most effective and safest. Swing to an extreme to prove your point. Maintain command of the 'facts', as you have defined them. Withhold valuable information, tell white lies and offer false sympathy. Assume the other person needs to be protected from getting 'hurt' or 'mad'.

The purpose of these values is to avoid embarrassment, threat, feeling vulnerable or incompetence. Maintain control over the problem. Communicate in such a way that you use no specific examples or illustrations that others could draw different meanings, other than what you give it. Keep all evaluations or judgments hidden and act as if you have not. Assume your way is the right way and assume others should see it to. People feel little ownership in the decisions and follow-up. They need external pressures, (bribe or threat) to keep them on course.

Model II - Commitment Model

Valid Information - This is the primary core value. People view the world, focus and select relevant or new data and interpret it by giving it meaning. The meanings that are taken from or given to this information are then the ingredients for our assumptions, beliefs and conclusions. They then form consistent patterns that show us how to deal with the world. Maximizing valid information is the means by which people provide directly observable data and verifiable information about actual behavior, words, or situations.

Free and Informed choice - A choice is informed and relevant if it is based on the latest and best information. The more a person is aware of the values involved, the better the choice. A free choice includes: alternatives, time for consideration, element of self-satisfaction, action or movement, and perceived value.

Internal commitment to the choice and constant monitoring of the implementation - The person feels that they are responsible for the choices. There is something intrinsically satisfying in the choice. They have a sense of ownership in it. It is, in part, an expression of themselves.

These three core values are interconnected. Valid information is essential to informed choice. Freedom of choice depends on one's ability to select goals that are an expression of oneself. That allow him to express ownership by his free choice. A person is more likely to feel internally committed to a freely made decision. They will tend to monitor it to see that it is implemented effectively. Free, informed choices and internal commitment increase the likelihood of personal successes, which tends to increase the area of confidence for free choice in the future.

Ladder of Inference

Rung 1 – Observable “data” and experiences (as a videotape recorder might capture it)

Rung 2 – I select “Data” from what I observe

Rung 3 – I add Meanings (cultural and personal)

Rung 4 – I make Assumptions (based on the meanings I added)

Rung 5 – I draw Conclusions

Rung 6 – I adopt Beliefs about the world
The beliefs form a reflexive loop (our beliefs affect what data we select next time)

Rung 7 – I take Actions (based on my beliefs)

This ladder of inference is an adaptation of Argyris’ ladder that was created by Senge, et. al (1994).

Dealing with a Threatening or Embarrassing issue

One way to help individuals change their easing in actions is to help them generate a map for action that they probably use to produce such behavior. The following list states the master program that individuals probably have in their heads to produce easing - in.

1. I know how I want you to behave, and I am not going to tell you directly.
2. I will not tell you that this is the case.
3. I will ask you questions such that, if you answer them correctly, you will understand my position.
4. I will expect that you will see all this without my saying it overtly.
5. I will expect that you will not discuss it.
6. I will expect that you will go along.
7. If you have questions or doubts about my intentions, I will expect that you will not raise them and will act as if you did not have doubts.
8. If you do not behave as I expect, I will:
 - a. give you more time to think 'constructively' by continuing my questions.
 - b. eventually become more forthright about my views.
 - c. try to argue you out of your views.
 - d. conclude that your defenses are too high to permit you to learn or too difficult for me to handle.
 - e. compromise and/or withdraw and act as if I were doing neither.

• • • • •

A new program is as follows:

1. I know how I believe you (or I) should behave given the difficulties identified and I will communicate that to you.
2. I will act in ways to encourage you to inquire into and confront my position.
3. I will expect that you will inquire into and confront my position whenever you believe it is necessary and I will tell you my position if you ask.
4. I will check periodically to see whether you are inquiring and confronting. I will hold you responsible for continual designed congruence between your actions and your thoughts.
5. If I infer incongruence between thoughts and actions, I will test it with you openly.
6.
 - a) If I learn that the incongruence is unintentional, then I will act to help you by going back to number 1.
 - b) If I learn that the incongruence is intentional and you are knowingly hiding this fact, then I will feel that I cannot trust you and will go back to number 1.

Adapted from 'Organizational Learning' by Chris Argyris pg. 408

Case Study

Assume the following statements represent the entire range of meanings that Y communicated to X.

X. your performance is not up to standard, (and moreover) you seem to be carrying a chip on your shoulder.

It appears to me that this has affected your performance in a number of ways. I have heard words like lethargy, uncommitted, and disinterested used by others in describing your recent performance.

Let's discuss your feelings about your performance.

X, I know you want to talk about the injustices that you believe have been perpetrated on you in the past. The problem is that I am not familiar with the specifics of those problems. I do not want to spend a lot of time discussing something that happened several years ago. Nothing constructive will come from it. It's behind us.

I want to talk about you today, and about your future in our system.

1) Write on one page a short analysis and critique of the way Y dealt with X

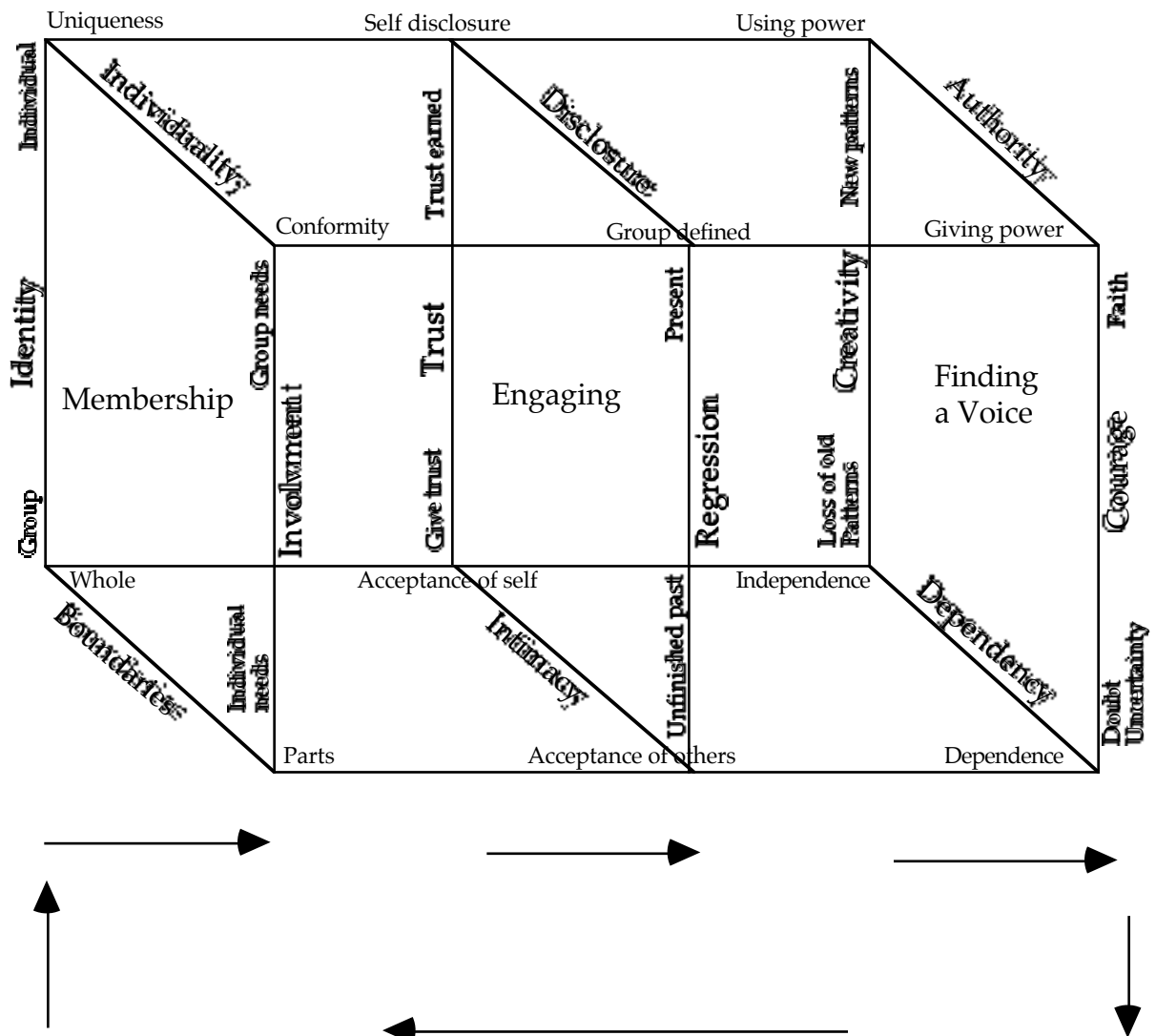
2) Assume Y came to you and asked 'How well do you think I dealt with X?'

In answering this question you are to assume that Y wants to learn. Now on paper that is divided in half, in the right hand side write exactly what you would say, and how you expect Y to respond, and how they will respond to Y's reply. In short write out several pages of an actual conversation with Y. In the left-hand column, write any concurrent thoughts or feelings you have that, for whatever reason, you would not communicate to Y.

Appendix B – Discussions of Argyris' Materials

Team work

This diagram was passed out to give an understanding of the complexities of leading a team. It is adapted from the work of Smith and Berg (1987).



7 Frames of Intelligence

Adapted from the work of Howard Gardner (1983).

1. Linguistic Intelligence

People gifted in linguistic abilities have highly developed auditory skills and enjoy playing with sounds of language. They often think with words and are more verbal. They like telling stories, jokes, and spinning tall tales. They have a good memory for names, places, dates, or trivia. They learn best through verbalizing or hearing and seeing words. They have a sensitivity to the meaning and order of words. These are our future writers, teachers, poets, secretaries, social scientists or politicians.

2. Logical-Mathematical Intelligence

Those strong in this form of intelligence think conceptually. They enjoy exploring patterns, categories and relationships by actively manipulating the environment and experimenting with things. People often gifted in this area ask why and are constantly questioning and wondering about natural events. They like strategy games like checkers, chess and puzzles. These are our future scientists, engineers, computer programmers, or philosophers.

3. Spatial Intelligence

People with strength in spatial intelligence think in images and pictures. They seem to know where everything is located in the house. And they're the ones who know how to find things that have been misplaced or lost. If you should rearrange the furniture, these People are highly sensitive to change and may react with joy or dismay. They often do mazes or jigsaw puzzles and spend their free time drawing, designing things or building with Lego blocks, or simply daydreaming. These are our future architects, artists, city planners.

4. Musical Intelligence

Musically gifted People often sing, hum, or whistle tunes quietly to themselves. They may enjoy singing in a choir or playing an instrument or singing along with other music. Musical people show this potential through music appreciation. They're sensitive to nonverbal sounds in the environment such as birds chirping, bells ringing and will often hear things other members of the family have missed. These People may not pursue their musical abilities as a profession but, be involved with music in some way on the side.

5. Bodily-Kinesthetic Intelligence

These people are squirmers they are the first to excuse themselves from anything that requires too much sitting. They process their knowledge through bodily sensations. They will have a *gut feeling* about a test or something they have done. Some have physical abilities such as sports or dancing but others may enjoy mime or acting. They are great at mimicking your best and worst qualities. Others are gifted at fine motor skills that involve drawing, fixing things, sewing, or craft type activities. They communicate very well through gestures and other forms of body language. These are the people that get labeled so easily as problem learners. If they survive the education process they are

powerful designers, teachers etc. They are practical in their approach and they can take things from the abstract and conceptualize to the physical.

6. Interpersonal Intelligence

These people understand people. They are frequently leaders among their peers in the neighborhood or at church. They organize, communicate, and at worst, manipulate. They know what is going on with everybody in the neighborhood, who likes who, who is fight with who and why. They are at their peak when they are mediating conflict with peers because they have the uncanny ability to pick up on others feelings and intentions. They want to be counselors, business people, or community organizers when they grow up. They learn best by relating and cooperating.

7. Intrapersonal Intelligence

Like those who have strong interpersonal intelligence, intrapersonal People have strong personalities. Yet they may tend to shy away from groups and prefer to bloom in isolation. They have a deep awareness of themselves and inner feelings, dreams and ideas. They may keep a diary or a journal and have on going projects and hobbies that are semisecretive in nature. There's a certain quality of inner wisdom, intuitive ability, or even a psychic nature. This deep sense of self sets them apart and causes them to go off on their own toward some goal known only to themselves. They may want to become a writers, small business owners, running creative enterprises, or enter religious work.

Appendix C - Primary Material about YWAM

Founding Principles of the University of the Nations

Founded upon Biblical principles, the University of the Nations (U of N) fulfills its commitment to Christ's Great Commission by equipping men and women spiritually, culturally, intellectually, and professionally, and inspiring them to use their God-given abilities to communicate and demonstrate the Good News in all nations.

The University of the Nations sees the world as its classroom. It is committed to develop Christian men and women who are called to reach those who do not know Christ. Special attention is given to nations, cities and people groups without the Gospel. Evangelism and concern for the poor are presented as ways of life.

The university seeks to broaden the scope of evangelism by equipping students to serve worldwide in the various domains of life. Opportunities are provided for students to grow and learn in their area of calling in order to serve effectively in the profession or vocation to which they are called. Believing that the command of Jesus to be salt and light in the world means Christian service and witness in all walks of life, the University of the Nations endeavors to equip students to take the Gospel to their profession by learning to think biblically, discern spiritually and act humbly.

The University of the Nations' approach to education is based on 2 Peter 1:5-8 which stresses balanced development in every area of life-in faith, virtue (character), knowledge, self control, perseverance, godliness, brotherly kindness and love. By God's grace and surrounded by the love of Christ, students increase in their faith and worship of God. They are fortified with knowledge, turned toward wisdom, and inspired to be obedient to God's calling on their lives.

While the University of the Nations is committed to educational excellence in every aspect, its aims are achieved through knowing and loving God and seeking His revelation and guidance. Intercession, worship and praise are integrated into every course. The living out of God's ways are to be apparent in student and staff relationships-in forgiveness, openness, repentance, honoring the gifts and abilities of each person, unity, teamwork, hospitality, servant leadership and loving one another as commanded by Jesus.

Every course in every College/Faculty of the U of N is to be a 'multiplier for missions'; and therefore serve to increase the training locations, workers and resources available for the mission fields. International in scope, each course is to provide cross-cultural training as it relates to the course's specific educational content. Courses are designed to be applicable in real-life situations. Each area of study includes field assignments and cross-cultural experiences for every student.

The University of the Nations' structure, as originally envisioned, includes seven major educational areas (colleges/faculties) and several multi-disciplinary centers and institutes which focus on communicating the Gospel worldwide to and through specific areas of society.

The university is an integral part of Youth With A Mission and is committed to the same statement of purpose as the parent organization.

YWAM's Values

Since the beginning of Youth With A Mission (YWAM) in 1960, God has emphasized certain Biblical values which serve as spiritual foundations for the mission. The combined strength of these values has strongly influenced the nature and character of YWAM around the world. These shared values are the guiding principles for both the past and future growth of our mission. They are beliefs we hold in high regard which determine how we live and make decisions.

God's Word is the final authority for conduct and faith in Youth With A Mission. Our foundational values are not a list of rules to be adhered to; they were not even written down until YWAM was 25 years old. Rather, these values are recorded here in an attempt to pass on to successive generations that which God has emphasized to us as a mission.

These values are the framework for each school we run.

1. YWAM is committed to know God, His character and His ways. We affirm the vital importance of hearing God's voice, seeking His counsel and obeying His instructions.
2. YWAM is called to make God known, through Evangelism, Training and Mercy Ministries. All our activities should contribute toward the goal of discipling the nations.
3. YWAM recognizes the Bible to be God's inspired and authoritative Word and relies upon the Holy Scriptures as the standard for life and ministry. Obedience to the Word of God is an evidence of our commitment to Jesus' Lordship.
4. YWAM is visionary, doing new things in new ways where new initiatives are required to accomplish the Great Commission.
5. YWAM is international and interdenominational in its scope and constituency. We believe that cultural, racial and theological diversity are positive factors that contribute to the health and growth of the mission.
6. YWAM affirms the importance of the local church and seeks to promote unity among all God's people. We endeavor to work in partnership with other believers, building bridges among Christian leaders, churches and missions for the fulfillment of the Great Commission.
7. YWAM is broad structured and decentralized, with operating locations linked together by relationship, shared values, accountability to international leadership and a commitment to world evangelization.
8. YWAM is called to praise and worship of the Lamb of God, intercessory Prayer and spiritual warfare. We endeavor to resist the devil by moving in the opposite spirit, which is the Spirit of Christ. In all things, we desire to keep Jesus central to our lives and ministry.

9. YWAM affirms the importance of living holy and righteous lives. We believe that holiness is a fruit of God's grace, transforming the motives of the heart, and affecting our words, conduct, business dealings and relationships.
10. YWAM is committed to doing, then teaching, according to Jesus' example. We affirm the importance of living a concept, theory or belief in personal experience as essential to passing it on to others. We believe that godly character and the fruit of the Spirit are more important than an individual's gifts, abilities and expertise.
11. YWAM is dedicated to being relationship oriented in our living and working together. We desire to minimize the need for structures and rules by leading lives of transparency, humility and open communication.
12. YWAM is called to value each individual. We believe all races, ages, cultures and individuals--male and female--have distinctive contributions and callings.
13. YWAM recognizes the value of the family. We affirm the importance of fathers, mothers and children all sharing a call to missions and contributing in unique, complementary and vital ways. We support the necessity for each individual family to be a strong and healthy unit.
14. YWAM is called to champion young people. We believe in their leadership and potential to change the world and are dedicated to equip them with the tools to do so.
15. YWAM is committed to team ministry. We recognize that functioning in teams at all levels of the organization provides an opportunity for balance of spiritual gifts and insights.
16. YWAM affirms personal responsibility and volunteerism, encouraging individuals to seek God for guidance and direction regarding ministry roles and methods of performing their work. We encourage personal initiative in these areas, making decisions together with their leaders, both YWAM and others.
17. YWAM is called to servant leadership. A servant leader is one who honors the calling of his/her followers and guards their rights and privileges. Just as Jesus served His disciples, we stress the importance of those with leadership responsibilities in our mission serving those whom they lead.
18. YWAM makes no distinction between the sacred and the secular. We seek to honor all functions equally within the Kingdom of God. No roles or ministries are more important or spiritual than others. We seek to equip and mobilize men and women of God to take roles of service and influence in every sphere of society.

19. YWAM is called to practice a life of dependence upon God and His People for financial provision, both corporately and individually.
20. YWAM is dedicated to hospitality. We believe it is important to serve and honor all fellow YWAMers, guests and the poor and needy through this ministry.
21. YWAM is called to practice generosity and to model and teach the spirit of generosity in all we do.

Schools run at the University of the Nations – Kona in 1999

Introduction to Primary Healthcare
Principles of Community Health
Addictive Behavior Counseling
Introduction to Children Social Services
Teaching English as a Second Language
Discipleship Training School
South Korean Discipleship Training School
Crossroads Discipleship Training School
School of Biblical Studies – 1
Leadership Training School
School of Early Childhood Education
Introduction to Biblical Counseling
School of Photography
Greek
English Language Course
English Second Language
Project Development Leadership School
School of Biblical Studies – 2
Biblical Studies Core Course
School of Worship
School of Design
School of Video Production
Family Ministries
Early Childhood School
School of Biblical Studies – 3
School of Illustration
Internships
Communicating a Biblical View of Man
English Language and Culture

Appendix D - Secondary Material about YWAM

List of those interviewed

These interviews were done on the campus of the University of the Nations in Kailua-Kona, Hawaii during the months of September through November of 1998.

#	Name	Gender	Nationality	School/Position
P1	Phillipa	Female	New Zealand	UofN Leadership team
P2	David Male	America	Chancellor UofN	
P3	Carol	Female	America	Leadership team/Education Dept.
P4	Alison	Female	New Zealand	Leader/School Outreach
P5	Andrew	Male	America	Staff
P6	Anna	Female	America	Staff/Hospitality
P7	Asher M.	Male	Canada	Vice Chancellor
P8	Cheryl	Female	America	Counseling Staff
P9	Christa	Female	America	Over housing
P10	Dan	Male	America	Human Resources
P11	Dennis	Male	America	Leader/School of Photography
P12	Ed M.	Male	America	UofN Leadership team
P13	Elenor	Female	New Zealand	Leader/School of Worship
P14	Elise	Female	America	Staff of DTS
P15	Emily	Female	America	UofN Leadership team
P16	Greg	Male	New Zealand	UofN Leadership Team
P17	Howard	Male	America	Leader of Counseling School
P18	Jeremy	Male	America	Staff of DTS
P19	John	Male	Korean	Staff of Crossroads
P20	Kathy	Female	America	Early Childhood staff
P21	Kay	Female	America	Staff of Hospitality
P22	Ken	Male	America	Leader of DTS
P23	Kevin Male	New Zealand		UofN leadership team
P24	Kim	Female	America	Human resources
P25	Linda	Female	America	Admin.
P26	Lisa	Female	America	School of worship leader
P27	Maria	Female	America	DTS staff
P28	Pat	Female	America	Crossroads leader
P29	Paul	Male	America	Admin.
P30	Rob	Male	America	DTS Outreach leader
P31	Sam	Male	Korean/ American	DTS staff
P32	Seong Lei	Female	Korean	Human resources
P33	Sonya	Female	America	School of worship staff
P34	Spencer	Male	Canada	School of worship staff
P35	Sue	Female	America	Counseling school leader
P36	Timo	Male	Egypt	School of worship staff
P37	Venessa	Female	Chile	School of Worship

These interviews were done on the campus of the University of the Nations in Kailua-Kona, Hawaii during the week of March 17 – 21, 1996.

P38	Andrew	Male	New Zealand	LTS
P39	Carola	Female	German	LTS
P40	David	Male	America	LTS
P41	Heather	Female	America	LTS
P42	Joeli	Male	Fiji	LTS
P43	Krista	Female	America	LTS
P44	Laura	Female	America	LTS
P45	Linda	Female	Indonesia	LTS
P46	Myungkyu	Male	Korea	LTS
P47	Noel	Male	Indonesia	LTS
P48	Rowena	Female	Canada	LTS
P49	Rudy	Male	India	LTS
P50	Ryan	Male	America	LTS
P51	Scott	Male	America	LTS
P52	Sifera	Female	Indonesia	LTS
P53	Silke	Female	German	LTS
P54	Tim	Male	America	LTS
P55	Tweit	Male	America	LTS

A Brief YWAM History Time Line

Notes sent out from the Leadership Training School in New Zealand 2000 -

Loren: Is That Really You, God?

- 13 years old: Altar at camp meeting: "Go ye into all the world and preach the Gospel to every creature" Mark 16:15 = Mom took him out and bought him new shoes
- 20 years old: Bahamas singing trip in missionary's home: vision of waves
- '60s Climate: no opportunities for youth or those without full Bible-school preparation; no interdenominational missions.

1960

- Birth of YWAM--youth, short-term, no salaries, interdenominational
- Paradigm shift = reset the boundaries
- Dallas and Larry recruited as vocational volunteers to build road to leper colony in Liberia

1961

- Loren's Africa trip--international ministry foundational for the mission (approximately 10 YWAMers in Central America, Japan, Hong Kong--literature, radio, church planting, construction)

1963

- Loren & Dar married--team concept (Dar had to discover own role--Singapore)

1964

- First SOS, Bahamas and Dominican Republic--146 to 30 outer islands, all-boy and all-girl teams (Don, Deyon, Jimmy, Jannie).
- Rugged boot camp of faith.
- Salvations and healings (19-year-old fainted at healing of withered hand)
- Hurricane Cleo = vision for evangelism and MERCY MINISTRIES

1965

- Tests: Denominational conflict; near loss of Darlene's life.
- Giving up rights.

1967

- New Zealand--voice of God; intercession; holiness; growth by addition
- Tonga revival--release of others into leadership

1969

- First SOE, Switzerland--training = key for multiplication (40 full-time staff)
- Live-learn concept
- Visiting professors

1971

- Expansion across Europe

- Hotel acquisition (Lausanne)
- Teams to Spain (Dan Secrest)
- Denmark (Gauslin / Rogers), Germany (Boyd)

1972

- Munich Olympic Outreach--1000 from 52 nations, 50 denominations.
- Multiplication; Long-term call; credibility (20 bases, 3 schools)
- Revelation of hospitality (Darlene)
- Norway ministry welcomed into YWAM

1973

- The Maori (\$72,000 deposit from British businessman)
- Korean international outreach (Dean Sherman)
- Loren Cunningham: Shakings--Hebrews 12:26-27
- Vision in Korea: Jesus in the shadows, grieving
- First non-English SOE (French)
- Osaka international leadership conference--confession and repentance regarding pride and critical attitudes towards others
- Choice: healing or resurrection = Maori sold for scrap (British businessman told Loren "best investment I've ever made if you have learned from God.")
- October--first Ship SOE in Kaneohe, Hawaii (prayer mtg: Seeds for Kona)

1974

- Year of the Cross
- Lausanne Congress on World Evangelization
- "Death of a Vision" message
- Desert Hot Springs international leadership conference
- Return of joy
- Formation of International Council (formalize belief in plural leadership)
- YWAM South Africa (Rudy Lack)

1975

- Chichester, England conference--understanding regarding mobile Church/local Church (YWAM Is NOT "para"-church)
- "Mind Molders" (confirmed by Bill Bright and Francis Schaefer)

1976

- Montreal Olympic Outreach--providential protection lifted
- International leadership conference, Wisconsin--faith & finances;
- YWAM gave \$130,000 ship funds and other offerings to OM; mission strategies
- Daystar gave Minnesota property to YWAM = loan collateral for acquisition of present U of N, Kona property (portion sold in 1991)
- Birth of Kings Kids (Kaufman)
- YWAM West Africa (Portale)

1977

- Purchase of Pacific Empress Hotel--spiritual warfare.
- University key for multiplication.

1978

- June, World Cup Soccer Games, Argentina;
- Venice outreach
- November, Acquisition of the M/V Anastasis (commissioning of Don Stephens)
- PACU founded
- Music For Missions (Lafferty)
- Beginning of Counseling Ministries (Schoenhoff's, Thompson's)
- Birth of YWAM East Africa (Wilson's to Kenya)
- First Crossroads DTS (led by the Cunningham's)

1979

- First CDTS led by Loren and Darlene Cunningham = involvement of mature, skilled Christians
- October-December--Refugees into Thailand and Hong Kong (Gary Stephens)
- Mercy Ministry focus (Jubilee--Janet Pace-Kerr story).
- Birth of Island Breeze - concept of redeeming cultural expressions

1980

- Operation Friendship Outreach, USSR--opposite spirit; "closed" countries
- FEET--Asia; re-focus on youth, short-term, aggressive evangelism
- Thailand Strategy Conference--church planting;
- Mission coming of age

1981

- First International Strategy Conference, Kona--laid down rods
- "Call to War" = spiritual warfare over Kona property July 15 - near loss of property - idols in fire; children led in giving; slept under stars. Next day loan approved.

1982

- Anastasis set sail from Greece
- Keith Green Memorial Concerts--vision for 100,000 from North America (1990--Last Days joined YWAM)

1983

- Project 223--trailblazing every country (LTS projects)
- South Pacific Games - Samoa

1984

- Olympic Outreach, Los Angeles

1985

- YWAM's 25th Anniversary--"Just beginning"
- First GO-Festival in Randers, Denmark
- Loren passed on International Director to Floyd McClung
- Darlene began compiling *"Foundational Values"
- First GO-Manual

1986

- Greek trial for "proselytizing"
- Operation Honor

1987

- Torch Run Began

1988

- ISLC, Manila--"Target 2000"--9 Worlds; 3rd Worlders, church planting.
- *Manila Covenant
- DTS Leaders Workshop, Switzerland--re-focus on training; 40 nationalities
- ISC--restructuring of YWAM (matrix structure: communication, collaboration, contracting); release youth, women, 3rd Worlders

1989

- University of the Nations name change important
- U of N Workshop, Switzerland--international network; lay down idols; pick up mantles (link with the name change)
- Lausanne II Congress, Manila--credibility for YWAM; unity within Church

1989

- YWAM stats 1/3 from 2/3'rds world
- 7,000 full time participants (nearly three times 1980 figure of 2,500)
- 1 to 14 days = 250,000
- 14 days to 1 year = 17, 300
- 400 Operating locations

1990

- New day for world evangelization--Eastern Europe opening
- August: YWAM Special Conference on Revival and World Evangelization (NJ background)
- Acquired Pacific Ruby
- November Strategy Conference, Iguazu--HOW all parts of YWAM work together "from well-digging to church planting to a university" (Paris).
- Fountain: WWII paratroopers (frontier missions) & parachuters (university) to establish new foundations of society.
- Call to 10/40 Window

1991

- LTS Chile: obedience to '88 Strategy Conference Word
- First international gathering of leaders more third world than first world Celebration key balance for taking "hard places"
- IC/IEC (International Council/International Executive Committee) met in Jerusalem.
- *Red Sea Covenant.
- Pitcairn: last of 229 countries for YWAM to minister in = new releases of authority and anointing ahead
- U of N workshop, Budapest: focus on Eastern Europe & 10/40 Window.
- Skeleton for U of N. Environmental stewardship. Large increase in 3rd

world participants. Experts in our midst.

- Cardinal Points Prayer Day-Isaiah 43:5 & 6, Psalm 2:8 "Ask of Me and I will make the nations your inheritance, ends of the earth your possession.."

- Post-Pitcairn goals:

- 1) to sow the seed of the Good News of Christ into every unreached people group left in the world (presently - as of January 1992, 12,000), and after that every person (Revelation 7:9; Mark 16:15).

- 2) to establish training schools and branches of the University of the Nations in 1,000 locations, one for every six million people (Matthew 28:19).

- 3) to operate ten mercy ships and meet the needs of the poor and needy on every continent as Jesus said in Matthew 25. (We currently have three ships, plus clinics and mercy ministry centers worldwide).

1992

- Nairobi LTS - 110 students, 55 nations, 25 nations of Africa: reconciliation, unity - courage. HOPE

- Barcelona Olympics Target World Outreach - 3,700 King's Kids from 100 nations - 2nd generation leading

- India Strategy Conference - Loren Cunningham "Teetering on the Brink of Change"

- David Hamilton "The Book of Acts - Making Space for Others"

- Focus on releasing women, those from the 3rd world, and youth.

- Awareness of need to restructure for inclusion, growth.

- Floyd McClung's resignation as International Director of Operations.

1993

- Loren Cunningham's 2020 vision letter

- First Ramadan Prayer for Muslim World

- Tonga LTS - 88 students/40 nations, "Pioneer Campus" concept

- Harpenden property released - Mission rallied internationally in prayer and giving

1994

- Impact World Tour - rural America

- 1994 YWAM Stats:

- 10,000 Full-time staff

- 500 Operating Locations

- 4th Mercy Ship

August - Cunningham's & International Office moved to Lausanne to re-pioneer base and serve development of U of N throughout Europe and beyond.

November - Global Leadership Consultation, Pattaya, Thailand 300 leaders gathered, many non-western, to seek God and give input regarding future of the mission.

1995

International Council/International Executive Committee meeting, Einigen, Switzerland. Follow up of 2020 letter and Global Leadership Consultation input; resulting in specific plans of action

Sept-Dec--LTS Pune, India. 150 students; tri-lingual English, Korean, Nepali. Major step toward releasing Korean missionary force through equipping leaders in their own language but outside their cultural context for greater global release and integration

1996

Target World, Atlanta, Georgia. 6,000 Kings Kids from 100 nations. YWAM Games Outreach, Atlanta, Georgia

GENESIS Project pioneered at September-December--Budapest and Lausanne LTSs

1997

February--GLT, Capetown South Africa

*Four Foundational Documents of YWAM

- 1) 1975 Mind Molders
- 2) 1985 Foundational Values (updated 1992)
- 3) 1988 Manila Covenant
- 4) 1994 Red Sea Covenant

May 1997: Currently, there are 11,000 full-time YWAM missionaries serving at 500 locations in 120 countries of the world. These missionaries come from 136 different nations, and approximately one half are from non-western countries. More than 200,000 participants are involved with YWAM each year in short-term projects or training. Since 1960, between two and three million volunteers have used their skills, passion, energy and finances to extend the Good News of salvation to many millions of people.

Appendix E – Other Material

Survey

I am currently working on making our training in Youth With A Mission as effective as possible. In order to do this I need to gather as much information as I can. This information will be combined with other LTS's/schools/participants to give us a clear picture of the current status and needs of our leaders. It will also help us to know how to make other schools more effective in training our leaders for the future.

Thank you for taking the time to fill out this questionnaire.

First Name

Last Name

Male Female

Age

Married Single

Children

Education

Last year of schooling finished

College/University yrs attended Degree

Post Graduate Degree

Country you grew up in

Country of Citizenship

Your mother tongue

Other languages you speak

Where did you do your DTS?

What year?

Country now working in

Length of time working in current country

Area of work

Circle the number of countries you have worked in or been in with outreach

1 2 3 4 5 6 7 8 9 10+

Pre & Post Survey

Name _____

1) How would other people rate you:

Guarded and Cautious 1 2 3 4 5 6 7 Open and Honest

2) How do other people rate you as a communicator in difficult situations?

Limited 1 2 3 4 5 6 7 Effective

3) Do other people think of you as:

Moody 1 2 3 4 5 6 7 Even tempered - stable

4) Do you consider yourself an:

Introvert 1 2 3 4 5 6 7 Extrovert

5) How effectively do you resolve conflict situations?

Ineffective 1 2 3 4 5 6 7 Effective

6) How does your culture deal with conflict?

(Culture is defined as the dominant beliefs, norms and values you were raised in. Not necessarily what was said, but how people modeled to you what to do.)

Ignore it 1 2 3 4 5 6 7 Bring it out in the open

7) How much is your culture an expression of who you are?

None 1 2 3 4 5 6 7 Complete

As I was growing up I was taught to:

8) Be work oriented 1 2 3 4 5 6 7 Be relationship oriented

9) Hide emotions 1 2 3 4 5 6 7 Express emotions

10) Encourage independence 1 2 3 4 5 6 7 Encourage group work

11) Not to worry about time 1 2 3 4 5 6 7 Stick to a time schedule

12) Rules were not important 1 2 3 4 5 6 7 Rules were very important

13) Be 'I' focused 1 2 3 4 5 6 7 Be 'we' focused

14) Do what I was told 1 2 3 4 5 6 7 Find my own way

15) How often do you resolve your relational conflicts?

Never 1 2 3 4 5 6 7 Always

How clear is your communication with:

16) Those you consider to have the same personality as you?

Not-clear 1 2 3 4 5 6 7 Clear

17) Those in your culture?

Not-clear 1 2 3 4 5 6 7 Clear

18) Those in a different culture?

Not-clear 1 2 3 4 5 6 7 Clear

19) How would others rate your priority for resolving relationship conflicts?

Low 1 2 3 4 5 6 7 High

20) What priority are resolving cultural conflicts in your leadership?

Low 1 2 3 4 5 6 7 High

21) How important is learning in your priorities?

Low 1 2 3 4 5 6 7 High

Argyris Post Survey - Given out at the end of the workshop.

1) How effective will Argyris' Commitment model work in the culture you are working in?
Ineffective 1 2 3 4 5 6 7 Effective

2) How effective will Argyris' Commitment model be in helping you in your leadership?
Ineffective 1 2 3 4 5 6 7 Effective

How challenging will the following areas be to implement the Commitment model:

3) Your Culture
None 1 2 3 4 5 6 7 Very

4) Your Personality
None 1 2 3 4 5 6 7 Very

5) Others Culture
None 1 2 3 4 5 6 7 Very

6) Others Personality
None 1 2 3 4 5 6 7 Very

7) Will you put the Commitment model to practice in your leadership?
No 1 2 3 4 5 6 7 Yes

8) How naturally will your personality work with using the Commitment model?
None 1 2 3 4 5 6 7 Fully

9) Would you like more training in the use of the Commitment model?
No 1 2 3 4 5 6 7 Yes

YWAM's culture for leadership and staff:

(Not necessarily what is said, but what is modeled)

10) Is work oriented 1 2 3 4 5 6 7 Is relationship oriented

11) Hides emotions 1 2 3 4 5 6 7 Expresses emotions

12) Encourages group work 1 2 3 4 5 6 7 Encourages independence

13) Hides conflict 1 2 3 4 5 6 7 Brings conflict out in the open

14) Doesn't worry about time 1 2 3 4 5 6 7 Sticks to a time schedule

15) Informal 1 2 3 4 5 6 7 Strong authority structure

16) Closed and guarded 1 2 3 4 5 6 7 Open and honest

17) Tells us what to believe 1 2 3 4 5 6 7 Lets us find our own way

18) Avoids confrontation 1 2 3 4 5 6 7 Promotes confrontation

Format of Workshop given to participants

1st Session

The participants were welcomed and told very briefly about the research and the workshop. A survey was then handed out and they were asked to fill it in. When they finished filling in the information the survey was collected by the researcher. The survey is in Appendix A.

The researcher then spoke for approximately one half to one hour, presenting an overview of the workshop and why it was important. An outline of key points is listed below.

- Our world is changing – we must learn to deal with constant to change
- Organizations and leaders are confronted with the need to create a team that can maximize each individuals gifts and be flexible to adjust with the changing world.
- Dealing with change means dealing with learning.
- Learning is not the rote memorization of facts, but a transformation of the person. A wholeness and growth is involved in learning.
- This type of learning, (which makes us vulnerable) threatens us and we put up defensive walls.

The next part of the workshop involved a hands on exercise for the participants. They were broken up into teams and given a rope. They were given the instructions to first make a line, then a square and finally a cube with their eyes closed. They were given freedom to talk amongst themselves to test their communication.

A short break was given and then the handout, called Team work below, was handed out. There was discussion about the importance of tension and how building an organization/ team was like building a cube. You needed tension, different people in different places doing different things. The idea of Paradox was presented and discussed. The illustration used was from the chart - Identity, individual or group? – They realized you must have both areas.

- Introduction of Argyris' materials. – The ladder of Inference (see Appendix A) was given out and explained. This included discussion about mental models and beliefs creating our theories-in-use.
- At the end of the class the case study listed in Appendix A was handed out and they were asked to write out their response to the questions in the case study before the next class.

2nd Session

- At the beginning of the next session there was a recap of the previous day and then Model I Theory-in-use (see Appendix A) was handed out and explained.
- Participants began to role play and discuss the case study with the researcher intervening and discussing where those involved were using Model I. Much questions and struggle came during this time.
- Participants were given Model II and then there was more discussion and the difference between it and Model I. Time was given for role playing and questions.

- At the end of the 2nd session, they were asked to fill in a personal case study of situations they were struggling with and it was explained that the class would use that for the next day exercises.

3rd Sessions

- The session started with a recap and the handout – Dealing with threatening or embarrassing situation, see Appendix A – was passed out and explained.
- The rest of the time was used for working with case studies and dealing with questions.
- At the end of the workshop the participants were asked to fill in a post survey, as well as a new section asking questions about Argyris' material. The survey was then collected and they were finished.

Survey w/ Hypothesis

Male Female

1. Hypothesis: Males will favor the commitment model more than females.

Age

2. Hypothesis: Older people will be more interested in the C model.

Education

Last year of schooling finished

College/University yrs attended Degree

Post Graduate Degree

3. Hypothesis : Those with more education will be more interested in the commitment model.

Country you grew up in

Country of Citizenship

4. Hypothesis: Those from a Western country (particularly the U.S.) will be more interested in the commitment model.

Circle the number of countries you have worked in or been in with outreach

1 2 3 4 5 6 7 8 9 10+

5. Hypothesis: Those who have traveled more will be more interested in the commitment model.

Survey Questions

1) How would other people rate you:

Guarded and Cautious 1 2 3 4 5 6 7 Open and Honest

4) Do you consider yourself an:

Introvert 1 2 3 4 5 6 7 Extrovert

As I was growing up I was taught to:

9) Hide emotions 1 2 3 4 5 6 7 Express emotions

6. Hypothesis: Open and Honest people will be more interested in the C model.

2) How do other people rate you as a communicator in difficult situations?

Limited 1 2 3 4 5 6 7 Effective

5) How effectively do you resolve conflict situations?

Ineffective 1 2 3 4 5 6 7 Effective

15) How often do you resolve your relational conflicts?

Never 1 2 3 4 5 6 7 Always

7. Hypothesis: A desire to be an effective communicator affects participants' interest in the Commitment Model.

4) Do you consider yourself an:

Introvert 1 2 3 4 5 6 7 Extrovert

8. Hypothesis: Those that consider themselves Extroverts will favor the commitment model more than those who consider themselves introverts.

6) How does your culture deal with conflict?

(Culture is defined as the dominant beliefs, norms and values you were raised in. Not necessarily what was said, but how people modeled to you what to do.)

Ignore it 1 2 3 4 5 6 7 Bring it out in the open

9. Hypothesis: Those raised in a culture that Ignored conflict will not be as interested in C model as those who were raised in a culture that brought conflict out in the open.

As I was growing up I was taught to:

8) Be work oriented 1 2 3 4 5 6 7 Be relationship oriented

10. Hypothesis: Those more work oriented will be more interested in the C model.

10) Encourage independence 1 2 3 4 5 6 7 Encourage group work

13) Be "I" focused 1 2 3 4 5 6 7 Be "we" focused

11. Hypothesis: The independent, I focused, find your own way will be more interested in the C model.

11) Not to worry about time 1 2 3 4 5 6 7 Stick to a time schedule

12) Rules were not important 1 2 3 4 5 6 7 Rules were very important

12. Hypothesis: Those more interested in a time schedule and rules will be more interested in the C model.

How clear is your communication with:

16) Those you consider to have the same personality as you?

Not-clear 1 2 3 4 5 6 7 Clear

17) Those in your culture?

Not-clear 1 2 3 4 5 6 7 Clear

13. Hypothesis: Those who consider their communication not clear will be more interested in the C model.

19) How would others rate your priority for resolving relationship conflicts?

Low 1 2 3 4 5 6 7 High

14. Hypothesis: Those who have a high priority to resolve conflicts will be more interested in the C model.

21) How important is learning in your priorities?

Low 1 2 3 4 5 6 7 High

15. Hypothesis: Those more interested in learning will be more interested in the C model.

Post Survey Questions for Argyris Material

1) How effective will Argyris' Commitment model work in the culture you are working in?

Ineffective 1 2 3 4 5 6 7 Effective

2) How effective will Argyris' Commitment model be in helping you in your leadership?

Ineffective 1 2 3 4 5 6 7 Effective

- 7) Will you put the Commitment model to practice in your leadership?
No 1 2 3 4 5 6 7 Yes

Assumption: Those more interested in the C model will score higher on these scores above.

How challenging will the following areas be to implement the Commitment model:

- 3) Your Culture
None 1 2 3 4 5 6 7 Very
- 4) Your Personality
None 1 2 3 4 5 6 7 Very
- 5) Others Culture
None 1 2 3 4 5 6 7 Very
- 6) Others Personality
None 1 2 3 4 5 6 7 Very

24. People will see culture and/or personality as a challenge to implementing the Commitment Model. (Personality and culture were separated)

Other Hypothesis related to the MBTI

16. Intuitive's will favor the commitment model more than Sensing people.

17. Judgers will favor the commitment model Perceivers.

18. Extroverts will favor the commitment model more than Introverts.

19. Thinkers will favor the commitment model more than Feelers.

20. NT's will favor the commitment model more than SF's.

21. TJ's will favor the commitment model more than FP's.

- 8) How naturally will your personality work with using the Commitment model?
None 1 2 3 4 5 6 7 Fully

22. Will certain personalities see themselves working more easily with the Commitment model than others?

Other Hypothesis related to the Pre/Post survey

22. People's perception of themselves and their ability to deal with conflict will change during the intervention.

Question's 1, 2, 5, 16, 17, 18,

23. People's willingness to deal with conflict will change.

Question's 20,

Research Questions for Interviews

How easy is it for you to be open and vulnerable in your communication when under stress?

How do you typically deal with an embarrassing or difficult situation?
What part does your personality play in this response?

How much/or/ Have you used Argyris' commitment model?
How effective was it?
What have you learned in trying to use it?

How will the commitment model change the way you view and deal with conflict?

How does the commitment model fit with your personality?
Please explain.

Has there been anything in your culture that has prepared you or discouraged you in using this model?
Explain.

How would the commitment model work in the culture you are working in?
How comfortable do you feel in using it?

What do you see as the strengths & weaknesses of the commitment model?
Be specific.

How naturally does the commitment model fit in with your leadership style?
Describe how it does or doesn't.

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