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DEVELOPING PERSONS IN CHRISTIAN  
ORGANIZATIONS: A CASE STUDY OF  
OMF INTERNATIONAL\*

**A DEPRESSING VACATION IN PARIS!**

From the moment I stepped off the plane in Paris, I was depressed. Imagine! In Paris—art, food, history, beautiful sights! My dream of visiting this great city had come true, but an old enemy, dark depression, settled in. As the days went by, I half-heartedly toured France in this, my first vacation in several years. I reflected on the state of my heart—why was I sad when most everything in my life was going so well? A new InterVarsity ministry pioneered on the campus of Northern Arizona University, many students meeting Jesus for the first time or deepening their already existing relationships, missions projects encouraging them to have a heart for the world, small group Bible studies helping students encounter the living God, broken lives being restored—all of these things pointed toward fruit and God's obvious blessing pointed out and of thesei2.36sity minarunsslif

opment. Let me first, however, give some indications of how this idea continued to blossom as I worked with other leaders.

### **WORKING WITH OTHER LEADERS**

I handed her a tissue so she could catch the tears streaming down her face. “I have given my best years to this organization,” she sobbed. “Sacrificed my health, carried out the tasks they required, and performed jobs that were difficult because I lacked the gifting. Now they want me to do something else ‘for the cause’ and I just don’t have the energy. I am tired; I haven’t followed my dreams—missions hasn’t been all what I thought it would be. Because I have been stuck doing administration, my passion for the lost is dying. I need to take action and ensure this won’t happen again, but how? Do I leave this organization? If so, where would I go?”

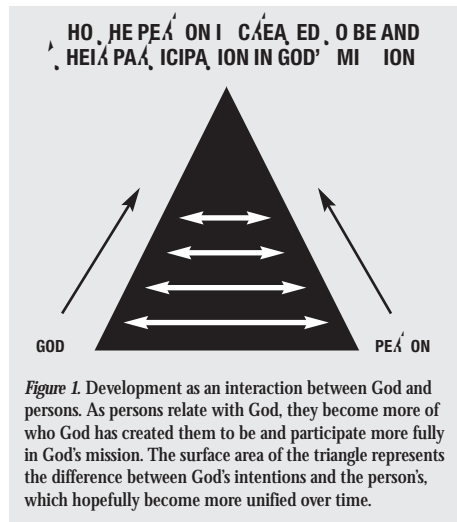
Repeated experiences of these scenes and other similar stories, as well as my own pilgrimage,

*to cause to grow and differentiate along lines natural to its kind; to acquire gradually; to go through a process of natural growth, differentiation, or evolution by successive changes (a bud to blossom); to acquire secondary sex characteristics; evolve, differentiate, grow; to become gradually manifest; to become apparent; to develop one's pieces in chess (1981:308).*

The definition of develop provides rich metaphors to bring insight for our developmental process. First of all, to develop means “to set forth or make clear by degrees or in detail; to make visible or manifest.” This happens when chemicals are applied to photographic material so as to make an image appear. Develop also carries the idea of possibility or opportunity as when a chess piece is moved to another position, which enables further opportunity for effective use of other pieces. Develop connotes evolution of possibilities. Finally, to develop is synonymous with “to grow.” It is growth through successive changes, which eventually allow something/someone to become what it is meant to be—e.g., a plant produces a bud from which a blossom unfolds. The unfolding evidences a developmental process.

In this study whenever I use the word “development,” I am not referring to an organization’s goals and action plans for raising money—as is the case for organizations and churches that have a development department for raising funds. Nor am I referring to community development projects which organizations, churches, and communities undertake to decrease poverty and better society. Rather, when I use the word “development,” I refer to the process of transformation and growth that occurs in the lives of people—in relationship with God and their community—that allows them to embrace and participate in the mission of God—their destiny. “Each of us has a unique design—a destiny” (Miller and Mattson 1989:4). Growth and transformation occur as the “chemicals” of the Holy Spirit are applied to the human spirit. It is through God’s Spirit that persons continually evolve until who they have been created to be is more clearly manifested in their lives (Figure 1).

Extrapolating from the biblical accounts of what happens when God intervenes in human lives, I propose that development relates to personal transformation and destiny—specific calling in God’s mission—what some may describe as “becoming” through the process of being and doing.<sup>1</sup> The process culminates in the ultimate transformation of becoming like Christ. On the other hand, God gives people the privilege of participating in his Kingdom work, his mission, and he has unique purposes for each of them. This is where destiny comes into the picture and correlates with an individual’s gifting and experiences.



Taking the above into account, development is defined as the individual and corporate processes God uses to (a) grow individuals into who they have been created to be and (b) lead and empower them to fulfill their unique destiny in the Kingdom while participating in the overall mission of the organization. Organizations that are developmental facilitate (by providing resources, assessment, support, training, etc.) the individual and corporate processes by which people grow into the persons God has created them to be and embrace their unique destiny in the Kingdom while participating in the overall mission of the organization.

<sup>1</sup> This idea came from a friend. Neither one of us knew the original source, nor have I been able to find it.



ultimately emerge into theory, necessitates the researcher's involvement with the people (Rubin and Smith 1995:12). In other words, an environment of presence is needed where people feel comfortable to talk about their lives, their joys, and their struggles. Meaning develops through relationship (Maykut 1994:39).

Fourth, the study is designed to describe human experience, not to test an already existing theory (Rudestam and Newton 1992:37). Through the discovery of people's experience of development, a theory emerged, which is the exact intention of qualitative research methods.

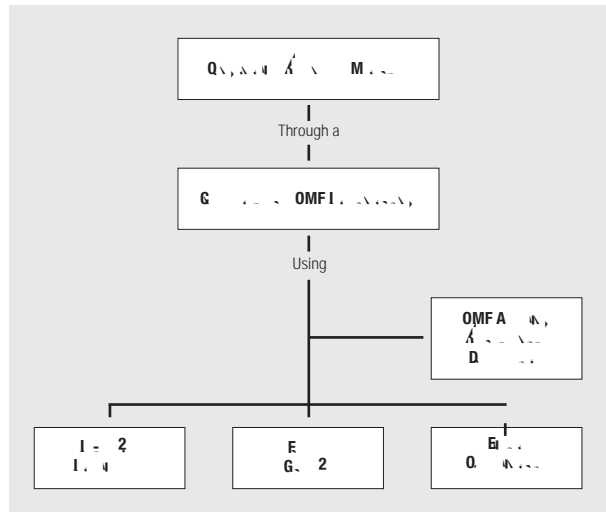


Figure 2. Overview of the research methods.

Researchers capture words and actions through participant observation,<sup>6</sup> in-depth interviews, group interviews (focus groups), and the collection of relevant documents (Maykut 1994:46). This study's research design involved a case study of OMF using interviews, focus groups, events observation, archival records, and documents. (See Figure 2.)

**CASE STUDY**

Yin proposes the criteria for choosing case studies as a strategy for when “how” and “why” ques-

tions are being asked, when the researcher has little control over events, and when the researcher is trying to obtain data from real-life situations (Yin 1994:1). Examples of these situations would include various social science, planning, psychology, organizational, and management studies. The purposes of research in case studies converge in asking how phenomena have been experienced and why phenomena have occurred with contemporary events in which behavior cannot be manipulated (Yin 1994:8). Therefore, Yin provides the following definition:

*[A case study is] an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident. . . . Case study inquiry copes with a technically distinctive situation in which there will be many more variables of interest than data points, and as one result relies on multiple sources of evidence, with data needing to converge in a triangulating fashion, and as another result benefits from the prior development of theoretical propositions to guide data collection and analysis (13).<sup>7</sup>*

The OMF study matches all of the “how,” “why,” contemporary event, and non-manipulative criteria. The case study method is also the appropriate method for studying implementation of programs and organizational change (22).

<sup>6</sup> Participant observation is used to provide “direct experiential and observational access to the insiders’ world of meaning” (Jorgensen 1989:15).

<sup>7</sup> Research investigators express concern for using the case study method for a number of reasons. 1) A perceived lack of rigor. Former researchers have been careless with their data and biased in their results. I have sought to use stringent methods for data collection and analysis to address this concern. These methods have been described in other sections of this chapter. 2) Results cannot be generalized. In response, case studies are generalizable to theories, not populations or universes. 3) Case studies take too long and produce massive documents (Yin 1994:9, 10). (This is true!) One has to determine their parameters of time and money and set appropriate boundaries for the study that will still provide the necessary data.



focus groups. After getting feedback on the questions from my mentors and other OMF leaders, I settled into a flexible design that allowed adjustment and followed emerging themes as they arose (Rubin and Rubin 1995:44). Figure 4 demonstrates this procedure.

### In-depth Interviews

Kvale defines qualitative interviewing as “understanding by means of conversation” (1996:11). In other words, qualitative interviewing allows the researcher to ascertain the thoughts, feelings, and experiences of people (Rubin and Rubin 1995:1). This method is most appropriately used in situations where an in-depth understanding is best obtained through examples and narratives or when a complex, interrelated, event-oriented situation needs to be understood (51). All hold true for the OMF case.

The OMF study was designed as a topical study. Topical studies “explore what, when, how, and why something happened” (Rubin and Rubin 1995:196). In the OMF case, I studied what, when, how, and why development happened. The interview questions related to the root of the research questions I was exploring; these were adjusted accordingly following subsequent analysis (Kvale 1996:129).<sup>11</sup> (See Figure 4.)

The study also called for a semi-structured, iterative interview in which questions were asked according to major themes that emerged from the background study. The semi-structural nature of the questionnaire kept the interviews focused on major themes, but also allowed me to follow additional themes as they emerged (Kvale 1996:27).<sup>12</sup> While the basic interview questions were the same for everyone, I stratified the questions or added questions based on the expertise of the interviewee (Rubin and Rubin 1995:207). For example, some

OMF members were more astute in their understanding of organizational dynamics. Therefore, I pursued this topic to a greater depth with them. And certain OMF leaders were privy to the “behind the scenes” changes that brought about the MDP. Interviews with them allowed me to explore the nuances of the program and the philosophical foundations of the change.

### Relational Procedure

Concerned about the sometimes objectifying procedures of research and the dominant role the interviewer plays in interviews, researchers today are moving toward a more relational and reciprocal environment for interviews.

<sup>11</sup>All questions were descriptive in form—such as, “What happened?” “How did it happen?” I also used probing questions when necessary—such as, “Could you say more . . .” “Could

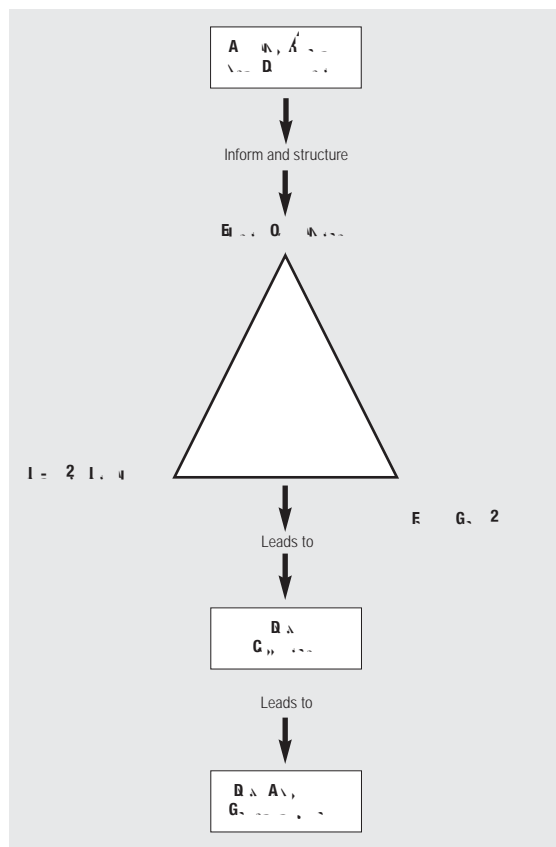


Figure 4. Triangulation for data collection leading to data analysis.

There is “no intimacy without reciprocity” (Oakley 1981:49).

Following the lead of qualitative interview experts, safe environments were created for building relationships, which led to open sharing of ideas and experiences (Rubin and Rubin 1995:12). I conducted the interviews by first informally “breaking the ice” with humor, small talk, and sharing personal history (Fontana and Frey 1998:67). I especially tried to establish the fact that I was a learner and we would be talking about a topic of mutual interest. I then conveyed the ground rules of the interview by giving the purpose of the study and requesting the use of a tape



produces candor, and often the sharing of ideas stimulates others' ideas and experiences (23, 44). Continuing with the rationale for qualitative research, focus groups are particularly helpful when the goal is to understand people's views on an experience, idea, or event (20).

### *Procedures*

The procedures for developing focus group questions and conducting the groups are similar to interviews. The researcher writes questions that will illuminate the purpose and major themes of the study. Again, the investigator bases these questions on a thorough background study (Krueger 1988:52). However, the researcher must also be adept in group dynamic skills to successfully conduct focus groups. Small talk before the group interview begins must be noticed, and body language is important as well (112). The researcher must also keep one person or a coalition of people from dominating conversation and encourage all participants to share (Fontana and Frey 1998:54).

Similar to the in-depth interviews, the first few minutes of the focus groups are crucial for setting the stage of safety and openness (Krueger 1988:80). Here, I handed out a brief background, which described my personal history. In the focus groups I also handed out my general questions so participants could anticipate and follow along. This allowed them to write down thoughts as prompted by their reflection or others' comments. At the end of our time together, I also encouraged participants to write down any additional thoughts or comments they hadn't felt comfortable sharing in the group context. I then gathered all the questions.

### *Sample*

Like in-depth interviews, focus groups endeavor to uncover people's varied experiences. Focus group selection, however, also operates within a principle of commonality. Participants chosen for focus groups should have experienced the topic in question—for OMF, all participants had experienced development in one form or another (Krueger 1988:26).

Trying to concentrate in OMF's major fields, I once more opted for focus groups in Thailand, the Philippines, Taiwan, and Japan. Knowing that maximum variation is the preferred method, I again asked for the participants to be varied in nationality, ministry assignments, leadership, and ministry experience (Maykut 1994:56). All of these constraints were met. The Japanese focus group contained mostly high-level leaders.<sup>16</sup>

### **Events Observation**

The third point in the triangle of multiple sources is events observation (Figure 4). "Observation consists of gathering impressions of the surrounding world through all relevant human faculties. This necessitates direct contact with the subjects of observation" (Adler and Adler 1998:80). Event observation enables researchers to understand the context from which a program operates. On site researchers have an increased understanding as they experience the event and can see things that may not be included in the documents or participants' description of a program (Patton 1990:203, 204).

<sup>16</sup> OMF's Japan context made it difficult to meet with a wide variety of missionaries. The field headquarters are in Tokyo, which is where I was stationed. Due to the geographical vastness of Tokyo and the fact that most of the other missionaries are in Northern Japan, I was only able to meet with leaders stationed in the field headquarters.

Researchers using observation operate from one of three membership roles.<sup>17</sup> For this study, I took on the role of “peripheral-member-researcher.” I endeavored to be close enough to the situations to understand the perspectives of the insiders (often by asking clarifying, debriefing questions after the event), but I did not become a member of OMF.

The events I chose to observe were key meetings and training seminars where development was discussed or an environment for development was created. I attended a meeting of the Member Development Task Force in Singapore. I describe the MDTF as the “think tank” for development in OMF. This is the main body of people who plan development events, create curricula, and facilitate development in OMF. While the task force remains intact, a portion of the task force has now become a department in the organizational structure of OMF. The MDTF functions under this department. I also observed two leadership training events: the Regional Leadership Training Workshop (RLTW) in Taiwan and the New Leaders Introduction Course (NLIC) in Singapore.<sup>18</sup> Each event was four days long, thus providing ample opportunity to observe training and to learn through informal discussions.

## **DATA COLLECTION**

Qualitative research is only as good as the methods used to collect and retrieve the data and the data analysis itself. If a researcher had an excellent field experience, yet could not understand or logically use the data, the study would be ineffective. Data management is “the operations needed for a systematic, coherent process of data collection, storage, and retrieval” (Miles and Huberman 1998:180). In this section, I demonstrate the data collection methods used in this study to ensure high quality data and reliability.<sup>19</sup>

## **Overall Approach**

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*Tabular Materials*

Since this is not a quantitative study, the data does not include a lot of tabular materials. In data analysis, however, frequencies of answers to questions were noted.

*Narratives*

All of the interviews and focus groups were taped and later transcribed. I gave the transcriber instructions to transcribe every word—even repeated phrases or sentences. I asked her not to transcribe verbal pauses such as “ums” and “uhs” since I was not conducting a sociolinguistic or psychological study (Kvale 1996:169, 170). Upon doing a spot check for accuracy in the transcripts, I noticed that the transcriber had missed key words, phrases, and sometimes, whole sentences. Therefore, a friend and I listened to all the tapes and filled in the missing elements.

The data collection process proceeded as designed with OMF. By the end of the interviews, focus groups and events, saturation point was reached and no new information was being uncovered (Maykut 1994:62). I report more about this in the next section on data analysis.

**DATA ANALYSIS**

Qualitative research methods require inductive, ongoing analysis, continuing analysis after data collection, and eventually theorizing analysis. In other words, the qualitative approach calls for constant analysis! For this study, I endeavored to follow this pattern and used grounded theory methodology as an overall framework. The next sections demonstrate this approach.

**Overall Approach**

Strauss and Corbin describe three approaches for analyzing qualitative data:

1. Present data without analysis: This is similar to a journalist presenting the facts of participants' experiences.
2. Reconstruction of data: The researcher accurately describes what he/she has understood from the data.
3. Theory building: The researcher inductively derives theory based on the data (1990:22, 23).

I structured this study to produce theory. This required that I do ongoing analysis of the data looking for patterns and themes, subsequent coding, and finally, conceptualizing theory.

This was an emergent study; theory emerged as the data was collected and analyzed, and was not predetermined (Maykut 1994:46). Ongoing analysis aided the process of theory building; during the interviews and focus groups, I listened to discover themes and concepts (Rubin and Rubin 1995:57). Frequently the data presented something surprising. I pursued this element in subsequent interviews to see what would emerge (Seidman 1998:11).

In general, I followed Miles and Huberman's process for analysis. Briefly, their procedure entails noting patterns and themes, clustering conceptual groups, making contrasts and comparisons, subsuming particular to general, and creating theoretical coherence (1998:187). This process took place both on the field and afterwards, resulting in a “grounded theory” emerging from the data.

## **Grounded Theory**

Simply stated, grounded theory is “the discovery of theory from data” (Glaser 1967:1). Grounded theory is one of the qualitative social research methods that uses systematic procedures to develop theory connected to phenomena (Strauss and Corbin 1990:24). One chooses grounded theory for a variety of reasons. First, conceptualizing helps to understand the actions of subjects. Second, this understanding enables researchers to gain perspective on behavior. Third, theory can be applied in other situations (Glaser 1967:3; Glaser 1992:13).

The process of grounded theory research can be divided into three categories: data collection, coding of data, and theory building (Glaser 1978:16). All three of these processes happen concurrently although in my research, much of the coding was done after data collection. Each day, however,

I have addressed the data collection procedures above. I reiterate here, however, that data collection continues until saturation, that is, when no new categories of data are produced

views, focus groups, and events observation. Second, researchers should have a clear audit trail. My audit trail consists of four types of field notes, a binder of documents related to OMF Member Development, tapes and transcripts of the original interviews/focus groups, coding via a computer program, and various reports used for analysis based on the coding. Third, work in a research team is most effective. My study did not permit the use of a team. However, I conferred throughout the study with other research associates, including my committee and other colleagues, who understand the qualitative method. Fourth, researchers should check their data with participants. From the beginning I checked my understanding of OMF's MDP and clarified impressions from the data. This culminated in several key OMF members reviewing a rough draft of the dissertation. Finally, the grounded theory process itself strengthens trustworthiness. All emerging theory can be traced back to data following the trail of open, axial, and selective coding.

Many qualitative researchers use the categories of reliability and internal and external validity to ascertain the quality of research (Lincoln and Guba 1985:290-292; Rudestam and Newton 1992:38, 39; Yin 1994:33). Yin also uses the category of construct validity in addition to the other three. While there will be some repetition with the above more general approach to trustworthiness, I will use these categories to address the issue of quality in this study.

Construct validity relates to establishing correct data collection and reporting operations (Yin 1994:33). Three tactics are used to increase construct validity: multiple sources of evidence, an audit trail, and having key informants review a draft of the report (34, 35). I planned for and executed all of these tactics.

Internal validity relates to causal connections within the data (Lincoln and Guba 1985: 290). Researchers check causal inferences by carrying out structural corroboration such as spending adequate time with participants, exploring participants' experiences and comparing it with other participants' experiences, peer debriefing, and revising methodology as research evolves (Rudestam and Newton 1992:39). All of these criteria were included in the study.

External validity establishes the domain to which the study's findings can be generalized (Yin 1994:33). At present, the findings for this study can be generalized for OMF. A preliminary connection was made with InterVarsity Christian Fellowship to see if the theory could be applied in their organization. Anecdotally, it seems that the theory could be applied.

Finally, reliability corresponds to the replication of the study in similar situations (Rudestam and Newton 1992:38). Researchers code data and leave an audit trail in ways other researchers could understand and potentially replicate under comparable circumstances. My coding and audit trails are clear. My documentation procedures are logical, straightforward, and based on well-documented qualitative research methodology (Yin 1994:37). It seems other researchers would produce the same results. A colleague at another university reviewed the methodology and agreed.

## **SUMMARY**

The OMF study followed qualitative research methodology and incorporated a case study method that included documents, in-depth interviews, focus groups, and events observation for data collection. Grounded theory methodology was used for data analysis with the aid of a qualitative research computer program. Figure 5 captures the complete methodology. The left side of the diagram delineates my actions. The center of the diagram shows the overall research process, and the right side of the diagram shows my interactions with OMF.

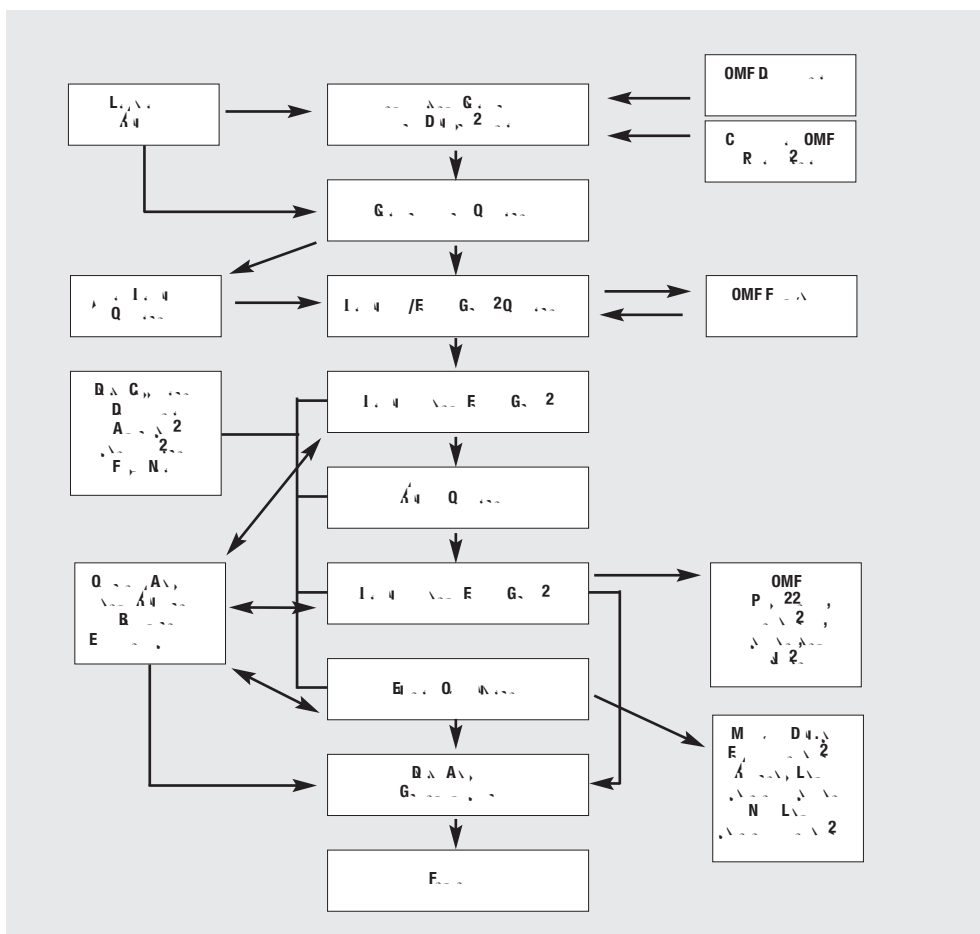


Figure 5. Study methodology.

## FINDINGS

Analysis of the data<sup>23</sup> using the grounded theory method revealed the significant themes related to development within OMF. Based on the data, these themes were integrated into a theoretical model for developmental organizations. This theory is descriptive of the OMF data and potentially diagnostic for other organizations desirous of incorporating development and as well as diagnostic for organizational analysis in general. In the next sections, I present the integrated model.

## Overview

I highlight from the onset that development in OMF is intimately connected to people. Members of the organization create environments where development can occur. Members initiate processes that result in personal development. And members experience transformation as a result of the processes of development. Every aspect of development is tied to people simultaneously creating, receiving, and promoting development. People initiate even the seemingly inanimate functions of organizational structures, culture, and systems that promote development.

Having briefly established the importance of people, the data also reveals that the interrelationships and interconnections between six key components enhance development. These components are faith assumptions, values, organizational dynamics, developmental experiences,

<sup>23</sup> See the dissertation for a full description of the research methodology including reliability and verification. Essentially, the data included appropriate literature review (including the Bible and OMF's historical documents) interviews, focus groups, and events observation in Asia.



individuals, and leaders. In this overview, I briefly describe the components and give an explanation of their interrelationships.

### **Six Components**

The data from the interviews and focus groups (and confirmed in the events observation)

mental organizational dynamics. People who have experienced development will create the dynamics necessary to institutionalize development in an organization. For example, they produce systems that provide resources for development or they create a department within the organizational structure that promotes and insures development throughout the organization.

As mentioned before, development happens in the lives of and through people; therefore, the diagram also illustrates the essential role of people (causal loops 3 and 4—interaction of people with internal paradigms and external actions). Moving counter clockwise and starting at the bottom of the diagram (causal loop 3), leaders shaped by faith assumptions and values create developmental experiences and organizational dynamics. These dynamics and experiences create environments for individuals' development. Individuals, having been developed, incorporate into their lives developmental faith assumptions and values. Moving clockwise and starting at the top of the diagram (causal loop 4), developmental faith assumptions and values held by individuals also produce developmental dynamics and experiences. These in turn cause leaders to experience and continue to promote development as well as strengthen the developmental faith assumptions and values of the organization. In healthy organizations, change is initiated from the grassroots as well as by the leaders.

All of the six components connect and interact in causal loops. The culmination of these relationships produces developmental processes, which in turn produces a developmental organization.

### **Specific Aspects of Each Developmental Component**

Having introduced the causal relationships between the six developmental components, we now interact regarding the elements of each component. Not only did the data expose significant components necessary for development, it also revealed that each of these components had more specific, repeated qualities or elements. Table 2 shows all of the components with their specific qualities. Table 3 shows the frequency of occurrence of the qualities in the data. Keep in mind that there were fourteen interviews and four focus groups. I give the data from events observation in the description of each component's element.

**F . A 2 . .**  
that provide foundation  
for development.

*Developers: examples  
in the Bible of leaders  
who create environ-  
ments for others*

## **EXPLANATION OF SPECIFIC DEVELOPMENTAL COMPONENTS**

### **The Organizational Leader and the Sage**

*“Is experience the best teacher?” the bright young leader asked the sage. “Can I develop as a leader from experience?”*

*“Some people have said that experience is the best teacher,” replied the sage. “But some experiences don’t teach.”*

*“So experience is not the best teacher?”*

*“Not exactly that,” said the sage. “It is just that not every experience offers important lessons.”*

*“So where do I learn? What experiences will be helpful to me?”*

*“It is the experiences that challenge you that are developmental,” the sage responded, “the experiences that stretch you, that force you to develop new abilities.”*

*“Oh, I get it,” said the manager. “When I am really pushed to my limits by an experience, I will learn. Is that it?”*

*“Not exactly,” the sage said. “Challenge is important. Our limits need to be tested. But even when we are challenged we don’t necessarily learn.”*

*“So,” the manager said, looking a bit puzzled, “you mean that I can have the right kind of experiences—challenging experiences—and still not learn?”*

*“That’s right,” the sage responded. “You only grow from challenging experiences when you have the ability to learn from them. Not everyone does. As T. S. Eliot once reminded us, ‘some people have the experience and miss the meaning.’ There are some people who learn hand over fist from challenging experience. Others learn little, if anything. One must be able to learn the lessons and create and act upon values from experiences.”*

*“I think I’m getting it,” said the leader. “I have to have experiences that challenge me plus the ability to learn from them. I also need to form values and act upon those values even as I experience challenging situations. Is that it?”*



interacting with and influencing others as demonstrated by causal loops. In this next section, I demonstrate the implications of this model and the data by again addressing the components.

### **Faith Assumptions**

Both the data and literature point toward development as one of God's agendas. In fact, the Bible is replete with developmental stories, metaphors, and theological constructs. The narratives of people's lives demonstrate the process of transformation. Sovereign God uses every circumstance—good and difficult—to shape people's lives and move them toward their created identity and purpose. The OMF interviewees pointed out that various sections of the Bible speak of God transforming believers into the image of Christ. Ultimately, through a growth and transformation process, we will be like Jesus.

*It seems that in its broadest sense, God's purpose for us as people, is to take someone who's not at all like God, and to transform them through a developmental process into someone who is just like Jesus. (S2)<sup>27</sup>*

Thus a young man with little training becomes a prophet to the nations (Jeremiah) and rugged fishermen become insightful leaders of a movement (Peter, Andrew, James, and John). One OMF focus group participant spoke of Jesus as a developer:

*Jesus spent time with the disciples, and then sent them out to do things, [and] then brought them back in and [to] discuss what they had done. And then sent them out again. He promised that the Holy Spirit would be with them, and that He wasn't deserting them. So I think it is comparable to us coming to the field and doing something, and then in some way, coming back together and reviewing and then going out and doing more. (PFG)*

Even the expansion of the Kingdom of God could be considered developmental in cosmic and individual ways. As the reign of Christ expands, more transformation at all levels ensues—political, economic, physical, and individual. God is in the process of extending his reign, and the parables liken it to the ways in which a small mustard seed grows to become a large tree sheltering many living things or to yeast which expands to leaven bread dough (Mt. 13).

*God calls people to serve him here in OMF—a calling of virtually evangelizing East Asia's millions. And each one of us are disciples of the Lord Jesus, and each one of us [has] different gifts and abilities. And we have to see where we fit in the picture in the best possible way. (P1)*

God will grow his Kingdom and carry out his purposes until ultimately all things will come under his authority resulting in the new heaven and the new earth. God's reign intersecting with humans' lives results in deliverance, healing, and salvation. This too has a final outcome in our resurrection and total transformation into the image of Christ.

While organizational literature typically has not included faith assumptions, there is a growing movement in the genre to address this important aspect of organizations (Mitroff and Denton 1999: xiv). One assumes that Christian organizations automatically include faith assumptions and a focus on spirituality. However, these organizations often lack intentionality regarding the development of faith assumptions. OMF members in the interviews and focus groups pointed toward biblical and theological themes that provide motivation for development. I have labeled these themes "faith assumptions" in order to incorporate both aspects of Bible and

<sup>27</sup> Direct quotes from interviewees have specific abbreviations that identify the country and the person. Other abbreviations identify the focus group of each country; e.g. the next quote.

theology. The emergent themes under the faith assumption category are developers (the Bible tells the story of numerous persons who develop others, e.g., Paul), fruitfulness (the Bible expects fruitfulness, e.g., Jn. 14-17), gifts (all Christians are called to minister and use their spiritual gifts, Rom. 12, 1 Cor. 12-14), God develops, growth (Bible declares that growth, especially into Christ's image, is a normal expectation), and partnership (related to effectiveness, we are called to partner with God in his Kingdom mission). "God wants people to be fruitful, and that is part of the commission. . . . I choose you that you bear much fruit" (S3). This means that ministers must be effective in their endeavors. With this premise, fruitfulness "is progress toward God's desired end for this ministry" (S5).

From an organizational perspective, fruitfulness is a stewardship issue. The organization must do all it can to equip its members to be fruitful.

*Fruitfulness is all that stewardship is about. Jesus told the story about the steward who produced nothing and said he was most unfaithful. And I think Pete Wagner has a quote in one of his books, you know, "God is not pleased with sowing without reaping, with fishing without catching," and it's the whole thing that God's intention in the world is to make a difference. (S5)*

With development as such a key theme in the Scriptures and since it includes expansion of the Kingdom, which includes transformation, it makes sense that missions organizations should be characterized by development as well. The stories and theology of development in the Bible should inspire our faith assumptions and values. They should also bring insight for understanding the process of development as it is seen in the lives of many individuals in Scripture. Finally, the Bible should centrally inform methodology concerning development. For example, development happens through an encounter with God and through the community of believers. Development also happens when there is an honest awareness of need and a willingness to entrust one's life to God and others to have that need met.

## Values

Faith assumptions form the foundation for values and values strengthen and deepen faith assumptions in a causal loop (see Figure 6). Generally speaking, true values elicit connecting actions. De Pree describes this interaction of values and actions as connecting voice with touch (1992:5). Assuming that faith assumptions and values are developmentally focused, they become the bases for developmental actions. Otherwise a developmental agenda is likely to become a passing fad. The data revealed four individual and corporate values that promote developmental actions (development as a core value, effectiveness, people focus, and relational focus). I say "individual and corporate" because individuals embody the following four values, yet the values are widely held organizational values within OMF. The following sections highlight these values and where appropriate weave in informing literature.

### *Development as a Core Value*

It is more likely that organizational change toward a developmental bias followed by developmental actions (organizational dynamics and experiences) will happen if development is a core value. A true core value informs decisions for resources and strategy. It also becomes a measurable outcome.

Knowing that development was unlikely to infiltrate the organization without intentional focus, OMF leaders created core values that institutionalized development.

*If it didn't become a core value of OME, you'd be fighting it all along. It would be seen as an appendage. . . . I felt that [the only thing that] would really drive or fuel [development] was a core value. So, we did a thing at central council where we developed a set of our core values. (S4)*

In fact, two of their five corporate principles relate to development (Principle 2 on member effectiveness and Principle 3 on diversity).

Core values are the organization's essential and enduring tenets. They are the general, guiding principles that should never be sacrificed for expediency or short-term gain (Porras and Collins 1997:73). If the development of people is important, the organization will have—either implicitly or explicitly—core values related to development. Belief in the importance of development promotes the establishment of organizational procedures and norms to ensure continuous development (McCauley, Moxley, and Van Velsor 1998:16). Plans, strategies, and goals flow from the purpose of the organization and the core values. Therefore, development of people will likely ensue if the

“I think people who are growing are going to be much more effective in ministry” (TAFG). Ultimately, a learning posture prevents plateauing and keeps the missionary vital and effective. All of the events underscored this fact and were even designed with an effectiveness goal—serving OMF members so they can be more effective in ministry.

### *People Focus*

“We see it as important to develop our members. We don’t want to just use people; we want to develop them” (S4). Thus an OMF leader captures this important value. An organization that seeks to be developmental must have as a primary value a focus on people. It must view people as the primary resources of the organization.

It is true that people are the greatest assets of the organization, and the purposes of the organization are carried out by and through people. Yet leaving the focus of this value as “people are the greatest assets” may lead to a pragmatic use of individuals similar to viewing them as interchangeable, dispensable cogs in a machine. Here the mentality would be “we develop our



duces development. These organizations will more likely have relational environments of grace characterized by openness and support, providing safety for taking risks, succeeding, and even failing. This, too, enhances development; individuals are more likely to move toward stretching challenges that require development, and they are more likely to be honest about their developmental needs. Finally, within the context of safe, committed relationships, people are more likely to speak into one another's lives and bring support, encouragement, and correction. In the company of people who are committed to one another, it is easy to embrace growth and dream large dreams (God dreams). This, too, promotes development.

The most cited value from the data was relational focus (35 citations in 9 of 14 interviews and two of four focus groups). OMF members felt that if there were relational values, development would assuredly follow, and they experienced this as the number one value leading to their development. Of course a relational value is multifaceted and incorporates such things as care, interdependence, communication, trust, and integrity.

OMF members spoke of a general atmosphere of care, support, and encouragement as leading to their development. Concretely speaking, this value is lived out by being sensitive to one another, looking out for the needs of another, and speaking well of each other. Some OMF members describe this as a posture of serving. Ultimately, this value and the ensuing actions lead to a fellowship of trust, which naturally provides a safe place for development. "If we have more fellowship, we can be open and come together. And we can . . . build trust" (T1). "I think that organizational trust is very important for development as people trust their leaders—that fosters a climate where growth is more possible—you are not as afraid of failures" (T7).

Trust explicitly leads to interdependence, which is another factor in the relational focus value. OMF members often describe the organization as a family ("we are a family"—TA-FG), and therefore entrust themselves to others for input and support. When they face difficult times, they call upon other OMF members to pray and get help.

Interdependence extends to others outside the organization. OMF members also learn from their fellow missionaries and people in other agencies. "There are other organizations in the field . . . and I also get to talk with their leaders here in Manila. . . . I think it promotes development because you get to learn other systems" (P2).

The relational value extends to include communication. With a relational focus, there is a sense that people have freedom to be open and honest—a freedom to be transparent. They know that their input counts and trust that they are being heard.

"Openness and honesty includes choice of leadership. . . . It includes policy changes. . . . It includes recommendations on people's future ministry" (TFG). Interdependence implies that every person's contribution is needed and therefore there is a value for participation. Ultimately, this communication promotes development, as there is a safe environment in which people share honestly, seek the support they need, and serve the growth of others.

Recent scientific discoveries, which have then been applied to organizations, compel leaders within organizations to concentrate on relationships. For example, it was discovered that organisms, while maintaining their individual identity, exist in large networks of relationships that help shape their identity. This principle, called autopoiesis (self production or self-making), describes the process whereby organisms create self through their intimate engagement with others in a system (Wheatley 1999:20). This principle holds true for human beings. Value for

relationship creates relationships, which in turn transforms individuals. In fact, many studies have shown that peer relationships are important avenues for growth and development (McCauley and Douglas 1998:184).

A value for transforming relationships grows in the context of “environments of grace” (Thrall, McNicol, and McElrath 1999:29). Here, relational values extend to include authenticity, trust, and safety. Individuals welcome the input of their friends, colleagues, and team members when grace characterizes the culture. The opportunity for true transformation occurs with the value and action of vulnerability—individuals entrusting themselves to others (81). With such vulnerability, individuals receive others’ influence and submit to others’ strengths.

Of course a relational value assumes interdependence, also highlighted in the data. Teams function more effectively with a mutual acknowledgement that each member needs the other (Thrall, McNicol, and McElrath 1999:47). In speaking about the relational value and specifically interdependence, participants noted the need to support and care for one another. It is characteristic for people in healthy organizations to care for each other and demonstrate trust (Adizes 1988:170). However, a relational value of interdependence extends beyond care and support to value diversity. All must contribute their gifts and talents in order to have an effective organiza-

One OMF member points toward the importance of this organizational culture:

*The only thing the organization can do is create an environment and create the means by which development can take place. . . . And, so that has to do more with providing options, providing freedom, providing access . . . defining a learning culture. (S5)*

Flexible, free, growing, innovative, interdependent, and open are all words that describe living systems. Organizations are living systems because they are made of people, and they have a life and history of their own. They are essentially organic. But many organizations (sometimes especially Christian organizations) do not act organically and can be described as rigid, tightly structured, layered in hierarchy, controlling, and uncomfortable with change. Individuals in non-organic environments find it difficult to develop.

For obvious reasons, organizational cultures of control inhibit development. The underlying motivations behind control are fear and power. This leads to environments of secrecy, hoarding, and lack of freedom.

Organic systems exhibit growth and innovation. Thus an organic culture also provides freedom for members to pursue what they need for growth in an open manner. "It's okay to say, 'I need help because I don't know how to do this'" (S2). A living system will continue to adapt and grow in order to adjust to changing external factors.

Innovation for effectiveness in ministry is another key aspect of an organic organizational culture. "A number of our people have moved into roles, have started new things . . . because of their gifting and what they felt was needed" (P4). This is crucial for development and crucial for the missionary endeavor. Because innovations often do not work as planned, an organic culture also assumes a safe environment where it is safe to fail. "[Form a] culture with the value that it is safe to fail. It's okay to struggle" (T2).

On the other hand, an organic organizational culture promotes development through interconnection, sharing of resources, and innovation. The connections promote transformation through feedback and sharing resources. A climate of innovation ensures development as individuals try new things and consequently are stretched and challenged. People in these environments develop because they are encouraged to grow and contribute meaningfully to the whole. Their participation influences who and what the organization is, which boosts morale and encourages individuals to continue to take responsibility to grow.

In light of these facts, organizations must progressively release control and rigidity. One must bear in mind, however, that transformation of organizational culture must begin by addressing the beliefs and values of the organization. Any new vision, strategy, or change in culture can be derailed due to contrary existing beliefs and values (Miles 1997:51). Steps can be taken by releasing information and soliciting opinions, ideas, and comments regarding organizational problems. "I think the sharing of information conveys the idea that . . . we trust that you will take this information and do something positive with it, or give feedback, or we can have dialogue. . . . Everyone has a contribution to make" (T6). Organic organizations move their structures toward decentralization and less hierarchy, which places responsibility in more hands.

Finally, organic organizational culture allows the organization to more readily adapt to changing external conditions and climate. This too promotes innovation, which promotes development. Organic systems are inherently open, flexible, and free.<sup>28</sup> Organic organizations are best described as ongoing processes rather than a compilation of parts (Morgan 1997:67). Thus, as

processes in an open system, disequilibrium and threats of deterioration cause the system to grow and adapt (Wheatley 1999:80). Referring to organizational culture, organizations characterized by a more organic culture give freedom and flexibility for people to try new jobs, learn new skills, and innovate in order to respond to an ever-changing environment (Ashkenas, Ulrich, Jick, and Kerr 1995:7, 8). Drucker defines innovation as “change that creates a new dimension of performance” (Hesselbein 1997:84). These aspects are inherently, naturally developmental.

### *Organizational Structures*

The data showed that a centrally structured development program was crucial, at least in the beginning of an organizational change toward development. A centrally structured program is one in which key leaders in the organization create, design, implement, and infiltrate developmental ideas throughout the organization. They form the values and outcomes of a development program. Regular meetings occur to set goals and hold the organization accountable for a developmental posture and subsequent actions. Articles are written, materials are developed, and training is intentionally designed and appropriately sequenced.

Ultimately a department can be structured into the organization, and it too must be centrally located to ensure development continues in the vision and decision-making agenda of the organization.

*By moving to a department of member development, we've made a statement about developmental thinking. It isn't just an adjunct, or an idea, or a group out there—it's become an organizational fact. It's been brought into the center of the organization. (S3)*

A marginalized department separate from the executive power of the organization is unlikely to provide the leadership needed for development to truly be organization-wide.

Current research highlights the importance of intentional programs for development as well. The Center for Creative Leadership has been instrumental in helping leaders and organizations create developmental programs. While recognizing the complexity of development, the Center emphasizes that people can grow, change, and develop, and that organizations can facilitate this process (McCauley, Moxley, and Van Velsor 1998:1-5). Philosophically, they encourage development by “intervening in the learning, growth, and change processes of individuals” (21), thus a focus on organizational programs that promotes developmental experiences. Strategies for development should include developmental experiences, enhancement of people's ability to learn from experience, and systematic design and implementation of developmental experiences (21-23).

As an intentional program, development must be integrated into other organizational processes. It must be included in the budgeting and accounting system. It must be a part of the recruitment, selection, and reward systems.

Developmental activities can also be structured into already-scheduled regular meetings (weave). Placing developmental pieces in staff and prayer meetings as well as retreats and conferences promotes the penetration of developmental values and experiences. People who experience development through modeling and activities are more likely to reproduce development for the people they lead.

*Rather than just the program—you know, the big events—we're seeing if every time a group (two or three or twenty or thirty) gets together to pray, a day of prayer, or team meeting, to ask if there is something developmentally that we could interject that would be of help. (S4)*

<sup>28</sup> The age of an organization often influences flexibility. Categorically speaking, young organizations are often more flexible while old organizations are more characterized by control (Adizes 1988:2). Organic organizations maintain their entrepreneurial innovative edge, which helps the organization, and syAdi2(emaintatotenuma-uLile hile old osy)92 TD(ized T



Of course, in order to have consistent evaluations/assessments, organizations must be explicit regarding what they measure. The organization must know its purpose, the core competencies necessary for carrying out that purpose, and then recruit, train, select, and assess based on the competencies (Pfeffer 1997:51). The organization must determine what is significant and then

from each assignment (Handy 1993:243). However, the organization also has a responsibility for individuals' processing of and learning from experiences. According to McCauley, Moxley, and Van Velsor, developmental experiences should include assessment (current performance and future development), challenge (demand skills beyond current abilities and preparation), and support (messages that growth is valued and help for struggles) (1998:9-15).

In light of this, organizations must be creative in opening avenues of opportunity. "Job changes that stretched . . . someone in the mission . . . took risks . . . to put me in a position of leadership giving opportunities" (S3). New responsibilities often led to expanding development. This can happen in a number of ways. First, organizations can support individual efforts to create and pursue new ministries according to their giftedness. In fact, organizations that use intentional job rotations and systematic job assignments while providing appropriate feedback develop effective leadership (Ohlott 1998:128). De Pree points out that humans have a need for opportunity as it facilitates movement toward God-given potential (1992:168). Human beings have been created in God's image and each has a unique contribution—potential—for the world (1992:57). Second, leaders can seek ways to delegate and include others in decision-making or various projects. De Pree encourages leaders to practice the art of delegation. Delegation requires preparation, thorough communication of expectations, and careful feedback. More importantly, it requires abandonment to the gifts of others (1992:153-165). Third, functional teams or project teams can exercise roving leadership—different people exercise leadership at different times in conjunction with the needs of the project. Fourth, organizational leaders create avenues for input from members and incorporate innovative ideas into the overall strategy of the organization.

### **People: Leaders and Individuals**

Over and over again the interviews and focus groups revealed leaders who created a culture that intentionally seeks to develop others and members who intentionally pursue their own development. In the events I observed, leaders also planned functions to intentionally embed a developmental focus.

*Within our culture, too, we're trying to say that organizationally we need to sponsor it and structure it, and we need to weave it into everything we are doing, and that carries with it the sense that we are committed to it, we'll fund it, we'll do all we can to help people grow (S4).*

*I think there's been a change in OMF itself in terms of putting your money where your mouth is . . . I have seen a lot more resources spent on developing members. (T2)*

The data emphasized that leaders and members of OMF created, modeled, and continue to sustain a culture of development. As the leaders intentionally establish a climate of development, the developmental culture permeates the organization. That intentional focus establishes organizational culture is well supported by scholars. The literature also demonstrates that leaders in the organization must carry out the intentional focus, which establishes organizational culture. In fact, all efforts toward organization development succeed when key decision makers in the organization see the need (Rothwell, Sullivan, and McLean 1995:36). According to Finzel, "the climate created by leadership has everything to do with the effectiveness and success of the followers. . . . Leaders must give attention to cultivating the culture" (1997:2). And Schein says that "it is a possibility that the only thing of real importance that leaders do is to create and manage culture" (Schein 1985:2).

Developmental values, organizational dynamics, and experiences all have an impact on people. These values and actions may promote self-awareness. And experiences that uncover needs certainly cause individuals to pursue development. However, a developmental approach can be used in the selection and recruiting of individuals. Those who already exhibit self-awareness, a learning posture, and developmental personal habits will likely continue to pursue development as they work in the organization. Assessment of these qualities can be made in the application and interviews. The organization can also make these expectations known in the hiring and orientation stages. Of course, in doing so the organization makes a commitment to providing resources and assessment to ensure continued development. OMF has learned that the organization must also make a commitment to place persons in ministries appropriate to their gifts, experiences, and what they know of their destiny, rather than use them to “fill slots.” Appropriate fit depends on the developmental stage of the individual. Those early on in their ministry experience will need to try a variety of ministries as their gifts emerge. Later, their gifts become more apparent as does their destiny. This enables the organization and the individual to choose ministry roles that match gifts, experience, and influence level.

Leaders are absolutely crucial for ensuring that development permeates the organization. Organizations desirous of being developmental must recruit leaders who have developmental eyes—leaders who understand how people develop over a lifetime and who know how to provide developmental opportunities. The key in this equation is perspective. Leaders must understand how God develops persons over a lifetime. They also must know what type of experiences will transform people and prepare them for the next stage of development. Then they need to connect people with these opportunities and provide avenues for debriefing, reflection, and assessment. In other words, individuals normally need support in order to learn lessons from various experiences.

Leadership promotions and responsibilities should be made on the basis of whether the leader has a demonstrated developmental perspective. Once in the position, empowering others' development should be part of their job descriptions and something on which they are assessed each year. The outcomes of their investment in others should be apparent—transformed individuals and emerging leaders.

Since creating environments of development is crucial for development to infiltrate the organization, leaders must demonstrate their ability to create organizational culture. The culture should “feel” developmental. In other words, there is freedom to learn, dream, try new things, succeed, and fail. Leaders do this by modeling, by measuring the importance of development, by highlighting it in meetings, by sharing stories of their own and others' development, by rewarding individuals who learn and try new things, and by encouraging development tasks to be in everyone's yearly goals.

Organizations need leaders who think systemically regarding development. These leaders analyze organizations and think strategically about organizational development. They then are able to create and introduce structures, systems, and programs that are developmental.

It follows that if an organization has relationally focused values, relationships will be key influencers for development. This is the case for OMF. The research participants found that as they entrusted themselves to mutual, caring relationships, they were developed. “I think that there are many, many areas of Christian development that only happen when we are interlocked



in communities” (S2). Relationships provide a safe haven for development. Within the context of an environment of care and support, OMF members felt free to be authentic, share their needs, and receive encouragement. They also were able to receive correction from those they were in relationship with. This produces development. “In OMF we are a community of people. . . . So there is always a measure of interaction with your fellow members, and that’s always been encouraged which is a stimulus to me” (P1).

By far, the most cited experience of being developed was mentoring. A text search of the transcripts revealed that participants mentioned the word “mentor,” or the word with suffixes, 43 times. In addition to these explicit examples, participants implied mentoring developmental experiences numerous other times (97 occurrences—see Table 9). However, only a few OMF members had ever been in intentional mentoring relationships.

*There have always been people who . . . were models, were there to give advice, people that I looked up to, people who had qualities in either the way they dealt with problems or could strategize or could communicate. I said, “That’s what I want to be like.” So there were people who were models and who were mentors. (S3)*

OMF and other mission agencies will increase development by training individuals in the discipline of mentoring and by helping individuals intentionally seek and provide mentoring.

Even more than the OMF data, recent decades have witnessed an overwhelming proliferation of writing regarding relationships and community, especially in the West where the individualistic effects of modernism have left “the individual suspended in glorious, but terrifying isolation” (Bellah et al. 1985:6). New scientific discoveries, leadership theories, and cultural trends point toward the essential and transforming nature of relationships. Yet these findings should not surprise Christians, since the essence of God exists in a relationship of Three. And God extends relationship to humanity. Acceptance of his invitation leads to relationship/connectedness to all believers through the Body of Christ and eventual full union to God at the end of time as the Bride of Christ. Our very existence and purpose rests on relationship.

## **SUGGESTIONS FOR DEVELOPING PERSONS IN CHRISTIAN ORGANIZATIONS**

The essence of nature is the process of growth and development. Open, natural systems develop as they receive from, grow in, and adapt to their environment. Human beings develop cognitively, psychologically, spiritually, physically, and socially from infancy to old age. The very nature of life is oriented toward growth and development, which makes the concept of development seem simple. And it is; yet it is not. It is simple in that development is what is most natural. Yet one only has to look at the structures and components of natural systems to know that they achieve their growth and viability through complex interactions of energy and processes. Human beings express this complexity physiologically, socially, and spiritually. Every aspect of the human life is interconnected and influences the whole. Thus, development is complex.

The complexity of development emerged through the study. The development of persons is influenced by a large variety of factors and their interactions. With the integrated model, I have captured this complexity in the components that influence development and their interconnectedness. The model demonstrates that development in organizations is a system of components that each interact with and influence others, as demonstrated by causal loops.

The integrated model, with its six components, reveals implications for organizations seeking to be developmental. The model also inherently provides structure for analysis and subsequent



**FAITH AND MISSION***Quality*

1. Similar to the examples of Jesus and Paul, individuals model, teach, and create space for learning and participation in mission.
2. Individuals consistently grow in their effectiveness and produce fruitful outcomes in their ministries.
3. Members have identified their gifts and consistently endeavor to develop them.
4. Members progress toward spiritual maturity each year as evidenced in a deepening relationship with God, Christ-like character, fruit of the Spirit, and growing awareness of destiny.
5. Through feedback, active reflection, and opportunities, the organization intentionally helps members discover who they have been created to be and embrace their destiny.

Total (add columns)

**EMPOWERMENT***Quality*

1. Individuals and leaders intentionally empower others through mentoring (modeling, coaching, counseling, teaching, etc.).
2. The organization facilitates on-the-job learning by giving intentional job assignments along with the necessary support and training.
3. The organization encourages and creates space for individuals to reflect on values, lessons learned, and ministry philosophy acquired through experience.
4. Individuals feel encouraged to grow because of a safe, community environment.
5. The organization stays abreast of and informs members of new ideas, concepts, methodologies, seminars, conferences, etc.

Total (add columns)

**VALUES***Quality*

1. The organization expresses a core value for development that everyone knows.
2. The organization understands necessary competencies for effectiveness in ministry and serves individuals in gaining these competencies.
3. The organization measures outcomes according to the goals and purpose of the organization.
4. Individuals are valued as the primary resources of this organization as evidenced in serving human resource policies, investment in assessment and training, appropriate placement, and support for work and crises.
5. The organization values strong relationships as evidenced in encouragement for participation, organizational trust, conflict resolution, mutual support, and recognition that everyone is important.

Total (add columns)

**INDIVIDUAL***Quality*

1. Most individuals (young and old) in the organization have learning postures.
2. In general, members have strong personal disciplines that enable them to develop skills and spiritual maturity.
3. Most members have developmental goals.
4. Individuals have a realistic sense of their strengths, weaknesses, and needs. They pursue growth for what they need.
5. Members have balanced lives, which include God, work, rest, play, relationships, etc.

Total (add columns)

**ORGANIZATIONAL NAME***Quality*

1. A developmental bias is modeled, taught, and measured.
2. Due to flexible structures, the organization quickly adapts to changing circumstances and integrates new ideas.
3. The organization has a budget for staff development and provides finances for development activities.
4. There is a designated development program as well as key people who create, design, and implement development activities.
5. There are regular assessment systems for evaluating individuals' strengths, weaknesses and developmental needs. The assessments are holistic (life, ministry, and spiritually focused).

Total (add columns)

1. Study the organization's history to discern underlying theological constructs. What motivated the founders to begin the organization? How does the organization view itself in the context of God's overall purposes? Particularly notice the organization's view of their members.
2. Does the organization have a theology of persons? Try to describe it.
3. See if the organization's theological foundations have bridges toward development. The bridges can be starting points for organizational change toward development.
4. For those seeking to establish developmental faith assumptions:

- a. Use biblical narratives to demonstrate transformation and development.
- b. Convey a theology of development through talks, publications, and personal stories.
- c. Share openly how the Lord brings development to your life.
- d. Invite others to participate in the life of development in ways similar to Jesus and Paul's ways.
- e. Use the Bible to understand and discern developmental methodologies.

### **Values**

Like faith assumptions, values promote actions and behaviors. Any change toward development must include a values change or the change will not be permanent. Here are possible action steps:

1. Do a values audit to determine core values. Gather key leaders who have received input from the membership to convey the members' values. After key leaders brainstorm and offer what

6. Remove decision-making layers so frontline members can increase flexibility and adaptability to changing circumstances.
7. Take the next steps in institutionalizing development:
  - a. Make sure everyone has the opportunity to develop.
  - b. Use already existing regular meetings, retreats, and conferences to introduce developmental elements.
  - c. Create a research and design task force for working on developmental ideas.
  - d. Introduce a comprehensive development program with specific goals for each year.
  - e. Include a line for staff development in the overall budget and provide funding for development activities.
  - f. Create a department in the executive structure of the organization that oversees development.
8. Introduce developmental goals to the assessment system. The goals should be related to personal, spiritual, relational, and ministerial growth.
9. Introduce encouraging systems for study leave and sabbaticals.
10. Negotiate partnerships with other organizations and educational institutions for training.
11. Assess how organic the organizational culture is. Take steps to increase communication systems, innovation, and growth. (*The Paradox Process* by Derm Barrett, 1998, suggests activities that increase overall capacities for vision and innovation.)
12. Introduce learning organization concepts—shared vision, mental models, team learning, personal mastery, and systems thinking. Set organizational goals each year to become a more competent learning organization.

### **Experiences**

People's experiences were the most obvious avenue for development. Organizations can more intentionally use experiences and help members learn from them in the following ways:

1. Train members to be effective mentors.
2. Establish intentional mentoring experiences for individuals depending on their needs and stage of development.
3. Create a system for mentoring so that everyone in the organization has the opportunity to mentor and be mentored or is networked to outside mentors. This will probably be most successful if it takes place through supervisor accountability and connections.
4. Have individuals' developmental stages in mind and offer ministry assignments that will help

10. Conduct team-building training to ensure that teams accomplish their goals with transparent, mutual, and supportive relationships and that conflicts are resolved.
11. Conduct relational-skills training throughout the organization.
12. Provide high-quality training events for personal, ministry, and leadership development.
13. Give structured internship opportunities. Create goals and training for the experience and connect the interns with competent mentors who will coach and provide feedback.

## **SUMMARY**

The above ideas suggest next steps toward increasing the organization's developmental posture in each component. Individuals hoping to change their organization must choose effective change strategies. It is important to begin where the organization is already developmental and expand from there. Assessment of resources is key, as resources particularly determine the types of developmental organizational dynamics available. With few resources, however, organizations can change values, intentionally use experiences, and provide assessment. Ultimately any organizational change will need to be in line with the organization's mission, values, and culture.

God willing, organizations will increasingly endeavor to become more developmental. I pray that this study contributes in some small way to this process.

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