

**Understanding the Values of
Christian Organisations:**

**A Case Study of Across (1972-2005)
using the Organisational Culture Theory
of Edgar Schein**

A Thesis submitted for the degree of Doctor of Philosophy

by

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Abstract

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This thesis addresses the research question: Is Schein's theory useful for understanding the values of Christian organisations? The research method used is a case study of 'Across'. Across is a Christian mission organisation working in South Sudan, which was founded in 1972 after the Addis Ababa Agreement brought to an end the First Sudanese Civil War (1955-1972).

Schein's theory of organisational culture states that 'the essence of a group's culture is its pattern of shared, basic taken-for-granted assumptions'. In this thesis these 'basic assumptions' are referred to by using the term *organisational values*. According to Schein organisational values manifest themselves at the level of 'observable artifacts' and 'shared espoused values'. Schein then sees that the task of the researcher is to 'decipher' these two elements so as to identify the actual, underlying organisational values.

After reflecting theologically on the appropriateness of using such a theory in a Christian context the research method then leads to a two stage process being followed. Firstly, to analyse the organisational values of Across from the founding of Across in 1972 until 2005, when the Second Sudanese Civil War (1983-2005) came to an end. The steps in this first stage of the process are to identify the actual organisational values of Across, to look at the factors that caused these values to emerge in Across, and then to track how significant an influence these organisational values were on the organisational behaviour of Across. The Across organisational values identified and selected for study can be summarised in the terms: partnering; integrating (integral mission); focusing on 'the South', and identifying with the Sudanese. The second stage in the process is to evaluate how useful Schein's theory has been in understanding Across, and to assess whether Schein's theory would therefore be useful in understanding other Christian organisations.

The conclusion of this research is that Schein's theory of organisational culture is useful in understanding the values of Christian organisations, and that this understanding can enable the leaders of Christian organisations to lead more effectively.

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Introduction

1. Introduction

The realm being explored in this thesis can be described as ‘the spirit of an organisation’.¹ In particular the focus is on organisational values, because ‘although definitions of what are the key elements of the spiritual in organizations vary there is general consensus that values are a major element’.² The title of this thesis is *Understanding the Values of Christian Organisations: A Case Study of Across (1972-2005) using the Organisational Culture Theory of Edgar Schein*.³ The thesis addresses the research question: Is Schein’s theory useful for understanding the values of Christian organisations?⁴

The reason why this study is needed is because a key role of any leader of an organisation is to be the guardian and guide for that organisation’s values, and according to Schein this function is ‘the essence of leadership’.⁵ In fact when seen in this way ‘leadership and culture are two sides of the same coin’,⁶ so in order to fulfil his or her role effectively the leader needs to understand what the values are within their organisation, where they come from, how they influence organisational behaviour, and if necessary, how to change them. Schein’s theory can be used to do this.

As guardians and guides of values, leaders of *Christian* organisations have this same need to understand the values in their organisations, but because Christian organisations are arguably distinct from other organisations, the question that needs to be answered here is whether Schein’s theory is also useful in understanding the values of a Christian organisation. If the theory is found to be useful in understanding the

¹ P. Drucker, *The Practice of Management* (Oxford: Butterworth Heinemann, 1995) 142

² A. Fowler & C. Malunga, *NGO Management - the Earthscan Companion* (London: Earthscan, 2010) 260

³ Edgar Schein (born 1928) is an eminent social psychologist and pioneer researcher in the field of organisational culture whose seminal book *Organizational Culture and Leadership*, first published in 1985, is now in its fourth edition (2010). He has also published a popular version, *The Corporate Culture Survival Guide* (2nd Edition, 2009). He has published numerous other books on organisational culture and leadership skills.

⁴ The British spelling of the words ‘organisation’ and ‘organisational’ are used throughout, unless quoting from a source using US English in which case the US English spellings - ‘organization’ and ‘organizational’ - are retained.

⁵ E. Schein, *Organizational Culture and Leadership* 4th Edition (San Francisco: Jossey-Bass, 2010), 3

⁶ *Ibid.*, 3

values of Christian organisations, then this means a valuable tool becomes available to the Christian leader.

The case study is preceded by a theological reflection in which the use of ‘managerial’⁷ theories and methods, such as Schein’s theory of organisational culture, is questioned. Although in the case study it will be seen that Schein’s theory proves itself to be very useful in understanding the organisational values of a Christian organisation, in the theological reflection some major limitations are identified. These exist because a theory like Schein’s takes no account of the uniquely *Christian* dimension of Christian organisations. The primary concern addressed in the theological reflection is that such approaches as Schein’s theory are based on a secular worldview and so, it could be argued, they are inherently inconsistent with adoption into a Christian context. This discussion concludes with a way forward, and later in the thesis this proposed way forward is applied to the case study of Across.

The research method involves a case study of Across. Across is a Christian mission organisation working in South Sudan,⁸ which was founded in 1972 at the end of the First Sudanese Civil War. The research focuses on the Across organisation between 1972 and 2005, which is when the Second Sudanese Civil War came to an end. The method uses empirical material, which is the case study, to reflect back on a theoretical framework, being Edgar Schein’s theory of organisational culture.

This method leads to a two stage process being followed. Firstly, analysing the organisational values of the mission agency Across from 1972 to 2005 using Edgar Schein’s theory as set out in his influential book *Organizational Culture and Leadership*.⁹ The value of this kind of analysis is summed up by a Christian author,

⁷ This term is used in a Christian context by Samuel Escobar to label what he sees as the secular, ‘anti-theological’ approach which seeks ‘to reduce Christian mission to a manageable enterprise’. L.T. DeCarvalho, ‘What’s Wrong with the Label “Managerial Missiology”’, *International Journal of Frontier Missions* 18.3 (2001) 143

⁸ During the period of this case study South Sudan is not an independent nation but is part of the present Sudan, so South Sudan, as it now is, was then officially known as the ‘Southern Region’. This region is referred to hereafter as ‘Southern Sudan’ or ‘the South’ and the rest of the country as ‘the North’. This convention will be adopted to distinguish the region from the post-independence nation of South Sudan. See ‘*From Southern Sudan to South Sudan*’, in M. LeRiche & M. Arnold, *South Sudan - from Revolution to Independence* (London: Hurst, 2012) 1-21

⁹ E. Schein, *Organizational Culture and Leadership* 4th Edition (San Francisco: Jossey-Bass, 2010)

Viv Thomas, who states that there is ‘no more important task for a leader than to create the culture of the group they lead’,¹⁰ and, as Thomas goes on to state, the key to the understanding of organisational culture is ‘Edgar Schein’s model of artefacts,¹¹ espoused values and basic underlying assumptions’, which are the ‘actual values’ of the organisation.¹² The second stage in the process is to evaluate how useful Schein’s theory has been in understanding Across, and then to assess whether Schein’s theory would therefore be useful in understanding other Christian organisations.

Schein in writings on organisational culture states that ‘the essence of a group’s culture is its pattern of shared, basic taken-for-granted assumptions’,¹³ which is the ‘psychosocial *glue* that holds the organization together’,¹⁴ or ‘the DNA of the organization’.¹⁵ These ‘basic assumptions’, or to use the alternative term adopted throughout this research, these ‘organisational values’,¹⁶ will then manifest themselves at the level of ‘observable artifacts’ and ‘shared espoused values’.¹⁷ Schein explains that artifacts are visible organisational structures and processes, and that ‘espoused’ values can be seen in the organisation’s articulated strategies, goals and other statements. Schein sees that the task of the researcher is to ‘decipher’ these two elements so as to identify the underlying ‘basic assumptions’, which are the actual organisational values.¹⁸

A key point here is that there may be a discrepancy between an organisation’s ‘espoused values’ and the actual, underlying values which cause the organisation to behave in the way it does. Schein’s gives a poignant and graphic true-life example in the story about a suicide note. He recounts that:

¹⁰ V. Thomas, *Future Leader* (Carlisle: Paternoster, 1999) 159

¹¹ For the purpose of consistency the US English spelling of the word ‘artifact’, not the British ‘artefact’, will be used throughout, unless quoting from a source that uses the British English spelling of the word.

¹² *Ibid.*, 159

¹³ Schein, *Organizational Culture and Leadership* 4th Edition, 32

¹⁴ *Ibid.*, 274

¹⁵ E. Schein, *The Corporate Culture Survival Guide* (San Francisco: Jossey-Bass, 2009) 172

¹⁶ G. Morgan, *Images of Organization* (London: Sage, 1997) 150. Schein explains his preference as being because although ‘many other culture researchers prefer the term *basic values* to describe the deepest levels. I prefer *basic assumptions* because these tend to be taken for granted by group members and are treated as non-negotiable.’ Schein, *Organizational Culture and Leadership* 4th Edition, 23

¹⁷ Schein, *Organizational Culture and Leadership* 4th Edition, 32

¹⁸ *Ibid.*, 32

A company that prided itself on a career system that gave managers real choices in overseas assignments had to face the reality that one of their key overseas executives committed suicide and stated in his suicide note that he had been pressured into this assignment in spite of his personal and family objections.¹⁹

This suicide note is an artifact, which is inconsistent with the company's espoused value of 'real choices', so using Schein's method of deciphering this puzzle, the actual value within the organisation which drives the organisational behavior of pressuring the manager to take the overseas assignments can be identified. This actual value is that the needs of the company come first, and so the organisational behaviour required of employees is that they are expected 'to go where senior executives want them to go'.²⁰

The advice Schein gives in trying to make sense of the 'paradoxes and inconsistencies'²¹ in organisations is that:

Though the essence of a group's culture is its pattern of shared, basic taken-for-granted assumptions the culture will manifest itself at the level of observable artifacts and shared espoused values, norms and rules of behavior. In analyzing cultures, it is important to recognize that artifacts are easy to observe but difficult to decipher and that espoused beliefs and values may only reflect rationalizations and aspirations. To understand a group's culture, you must attempt to get at its shared basic assumptions.²²

These basic assumptions are the actual organisational values, which are the focus of this case study.

The research method that has been chosen is in the area of qualitative research. A key point to be made is that 'one of the most significant differences between qualitative and quantitative approaches to research is the stress given by the former to the importance of context', with the role and place of the researcher being a significant factor.²³ This particularly applies to producing a case study where 'setting or context

¹⁹ Ibid., 232

²⁰ Ibid., 232

²¹ Ibid., 228

²² Ibid., 32

²³ D. Stephens, *Qualitative Research in International Settings* (New York: Routledge, 2009) 12

is not something to be pushed to the background but is integral to the holistic character of qualitative research, providing the research process with a fabric from which meaning and interpretation can occur'.²⁴ This is why a significant amount of space in this study is devoted to describing and explaining what happened in Across in the period 1972-2005.²⁵

It needs to be pointed out that a 'case study is not a method in itself',²⁶ but rather a case study is simply a focus 'on one thing, looked at it in depth and from many angles'.²⁷ One limitation of the fact that a case study 'concentrates on one thing, looking at it in detail',²⁸ is that 'you can't generalise from one thing, so there is no point trying to do so - no point, in other words, in trying to say, "This is the case here, so it is also the case there, there and there"'.²⁹ However, whilst avoiding this temptation to generalise, the specific findings related to Across can legitimately be used to provide an illustration of how Schein's theory of organisational culture can be useful in understanding a Christian organisation.

Within the realm of qualitative research, the specific research method being used to do this case study is what Schein terms 'Clinical Research'.³⁰ The essence of the Clinical Research method is that the information comes, not by a survey or by interviews or questionnaires, but 'voluntarily'.³¹ This is because the researcher using the Clinical Research method is in the organisation 'doing a job that needed to be done',³² and in the process of working in this job the person 'will discover culturally relevant information'.³³

The author was 'doing a job that needed to be done' in relation to Across for the majority of the period of this case study. From 1986 he worked with Across, on

²⁴ Ibid., 12

²⁵ In the Appendix a timeline of the main events in the life of Across I (1972-1979), Across II (1980-1993) and Across III (1994-2005) is given.

²⁶ G. Thomas, *How to Do Your Case Study: A Guide for Students and Researchers* (London: Sage, 2011) 9

²⁷ Ibid., 9

²⁸ Ibid., 23

²⁹ Ibid., 3

³⁰ Schein, *Organizational Culture and Leadership* 4th Edition, 183

³¹ Ibid., 183

³² Ibid., 184

³³ Ibid., 184

secondment from Tearfund, as a fieldworker in Southern Sudan, then was responsible for Tearfund's partnership with Across, which involved regular contact with the organisation, including field visits. From August 1997 he was the Executive Director of Across before moving to the UK in April 2006.

After a brief overview of the Sudanese context and major events in the history of Across in the introduction to the case study, a major section of the text is devoted to describing and explaining each of Across' organisational values. Although this is one case study, it is a case study in various separate parts, with each part related to the emergence and influence of one of the identified organisational values in particular. The seven espoused organisational values of Across can be summarised in the terms: partnering; investing in people; integrating; focusing on 'the South'; serving the church; identifying with the Sudanese; and indigenising.³⁴ Each particular value emerged during an historical period. These are 1972-1979 (which can be described as the period of Across I) for partnering, investing in people and integrating; 1980-1993 for focusing on 'the South' and serving the church (Across II); and 1994-2005 (Across III) for identifying with the Sudanese and indigenising. In order to establish the usefulness of Schein's theory it is sufficient to consider a selection of Across' organisational values from each of these three historical periods. The organisational values selected are those which have had the greatest impact on the nature of Across. Each of the selected organisational values persisted throughout the history of Across, however in certain periods one or two values became prominent, and these are from the Across I period partnering and integrating, from the Across II period focusing on 'the South', and from the Across III period identifying with the Sudanese. Each of these organisational values can be related to the conceptual frameworks of, respectively: partnership; integral mission; vision and strategy, and identification. A brief overview will be given of each of these conceptual frameworks before considering the particular value in Across.

³⁴ Across Archive (Nairobi, 2006): 971138. The espoused values of Across were stated in many different forms throughout the organisation's history, but the 1997 statement of espoused values has been chosen because it was developed as the result of a deliberate reflection on the values of the organisation over an extended period as part of the preparation for the celebrations of the 25th anniversary of Across. Also this formulation of Across' organisational values was maintained as the 'Across Value Statement' until beyond the time when this case study ends in 2005.

In the case study for each organisational value three questions are asked, that is firstly - What was the actual value or underlying assumption of the Across organisational culture in this period?; then secondly - What caused each of these organisational values to emerge in Across?; and finally, to track how the organisational value had an influence on the organisational behaviour of Across, the question is asked for each organisational value - Did this organisational value have a significant influence on the organisational behaviour of Across? A brief review of each of these three questions will be helpful.

The first question is required because, as has been seen from Schein's theory, the espoused values may be different to the actual, underlying values of an organisation. So to answer this first question, initially for each value the preliminary question has to be asked - To what extent did the espoused value represent an actual value of the organisation? This is answered by establishing whether significant artifacts existed which were sufficiently consistent with the espoused value so as to verify its genuineness as an actual organisational value.

The next question asked is - What caused the organisational value to emerge in Across? Organisational culture theory identifies a number of factors that can cause an organisational value to emerge. The influence of the founder is a key factor. The values of the founder can become embedded in the culture of an organisation and remain for generations after the founder has gone.³⁵ However, these organisational values, created and embedded by the founder, do not necessarily remain forever as they can be changed and new organisational values introduced either through an evolutionary process of adaptation to the organisation's external environment or by the intentional action of subsequent leaders. Evolutionary change may happen due to factors on a macro-level, such as new ideas in thinking about development. Intentional change can happen as a result of a leader introducing what Schein calls 'forced management culture change programs'.³⁶ A subsequent leader may wish to do

³⁵ K. Cameron & R. Quinn, *Diagnosing and Changing Organizational Culture* (San Francisco: Jossey-Bass, 2006) 6

³⁶ Schein, *Organizational Culture and Leadership* 4th Edition , 3

this because that original value is now a hindrance, not a help, to the organisation in achieving its strategic purposes.³⁷

The final question asked is - Did the organisational value have a significant influence on the organisational behaviour of Across? This would be expected as organisational culture theory indicates that organisational values have a significant influence on the behaviour of all organisations.³⁸ A simple test which is applied to establish whether organisational values were indeed influencing organisational behaviour in Across is to examine how the leadership responded if behaviour was manifested which was contrary to an organisational value. In such a situation if the leadership of Across took effective action to re-align its organisational behaviour with its organisational value this is clear evidence that the organisational value was having a significant influence on organisational behaviour.

Finally the conclusion is reached that Schein's theory of organisational culture, as set out in his seminal book *Organizational Culture and Leadership*, is useful in understanding the organisational values of Christian organisations, albeit with some caveats. This understanding will enable the leaders of Christian organisations to lead more effectively. The fact that this greater understanding of a Christian organisation can be attained is demonstrated by applying this method to the case study of Across. This finding represents a substantial, original contribution to knowledge.

³⁷ Ibid., 3

³⁸ Cameron, *Diagnosing Organizational Culture*, 19

SECTION 1

Theoretical Field with Theological Reflection & Methodology

2. Theoretical Field - Organisational Culture

2.1 Defining Organisations, Organisational Values and Organisational Culture

‘It is surprisingly difficult to give a definition of an organization’,¹ and this task becomes even more difficult when trying to define a *Christian* organisation, which would include such groups as mission agencies. One definition of an organisation is that:

An organization is the planned coordination of the activities of a number of people for the achievement of some common, explicit purpose or goal, through division of labor and function, and through a hierarchy of authority and responsibility.²

Another definition is that organisations are:

Social entities that are goal-directed, are designed as deliberated structured and coordinated activity systems, and are linked to the external environments.³

Or put more simply, organisations ‘are about people getting together to achieve tasks that are too big for one person alone’.⁴ These definitions could be adapted to give a definition of a Christian organisation by adding that within the organisation at least some key people are Christians and that the common goal of the organisation is distinctively Christian.

These definitions focus on the outward, visible form of organisations, but there is also a way of understanding organisations which focuses more on their inner, intangible dimensions. One such way of defining organisations sees that ‘organizations are mini-societies that have their own distinctive pattern or culture’.⁵ At the heart of any culture are its ‘cultural values and beliefs’,⁶ and if in an organisation’s culture these values are consistent with Christian teaching then it could be said that it is a ‘Christian’ organisation.

¹ E. Schein, *Organizational Psychology* (London: Prentice-Hall, 1980) 12

² *Ibid.*, 14

³ R. Daft, *Organization Theory and Design* 10th Edition (Mason: Cengage Learning, 2008) 11

⁴ D. Dadswell, *Consultancy Skills for Mission and Ministry - A Handbook* (London: SCM, 2011) 22

⁵ Morgan, *Images of Organization*, 129

⁶ G. Yukl, *Leadership in Organizations* (Boston: Pearson Prentice Hall, 2010) 306

A Definition of Organisational Values

The meaning of the term 'values' is ambiguous, so having reviewed a Christian dictionary of ethics, one Christian author concludes that 'values' is 'a widely used term, though often without clear meaning'.⁷ Values are often referred to as equivalent to 'beliefs',⁸ and some have defined them as 'beliefs in what is best or good for an organization and what should or ought to happen'.⁹ Almost all definitions, such as that 'values are enduring, passionate and distinctive core beliefs',¹⁰ recognise that values are something within the inner core of an organisation. One consequence of values being 'truly core, so fundamental and deeply held that they will change or be compromised seldom, if ever',¹¹ is that organisations tend to have only a few core values, usually not more than six.¹²

Following on from this consensus that values relate to the inner core of an organisation they are variously described as 'emotional' or 'spiritual'. When linked to emotions, values are seen as 'the beliefs of a person or group in which they have emotional investment',¹³ and so as 'the emotional pay cheque',¹⁴ meaning that it is 'from our value system that we get deep emotional satisfaction'.¹⁵ In terms of the spiritual they have been placed in the realm of 'organisational spirituality',¹⁶ or 'the spirit of an organisation',¹⁷ and 'although definitions of what are the key elements of the spiritual in organizations vary there is general consensus that values are a major element'.¹⁸

⁷ J. Lawrence, *Growing Leaders - Reflections on Leadership, Life and Jesus* (London: CPAS, 2004) 286

⁸ R. Gill, *Theory and Practice of Leadership* (London: Sage, 2006) 140

⁹ M. Armstrong, *A Handbook of Human Resource Management Practice* (London: Koganpage, 2012) 307

¹⁰ E. Olsen, *Strategic Planning* (Hoboken, Wiley, 2007) 105

¹¹ J. Collins & J. Porras, *Built to Last - Successful Habits of Visionary Companies* (London: HarperBusiness Essential, 2000) 74

¹² *Ibid.*, 74

¹³ Lawrence, *Growing Leaders*, 175

¹⁴ G. Jones & R. Jones, *Naturally Gifted - A Christian Perspective on Personality, Gifts and Abilities* (London: Scripture Union, 1991) 47

¹⁵ *Ibid.*, 47

¹⁶ P. Bendor-Samuel, *A Journey in Organisational Spirituality* (Kuala Lumpur: Interserve, 2010) 1

¹⁷ Drucker, *The Practice of Management*, 142

¹⁸ Fowler, *NGO Management - The Earthscan Companion*, 260

There is a link between values and behaviour so another way of reaching a definition of values is to see values as ‘broad tendencies to prefer certain states of affairs over others’.¹⁹ This influence of values on behaviour is seen by some as so great that the ‘values and priorities’ of an organisation are coupled together because the former dictates the latter.²⁰ Likewise, the term ‘dominant values’ has emerged because an organisation’s behaviour is ‘said to be “dominated” by key values’.²¹

In the business world the language of organisational values is now widely used and it has been observed that ‘all companies possess broader organizational values that are integral to their sense of who they are, what they represent, what they want to achieve and how they intend to achieve it’.²² Another similar statement from a business context is that ‘by “values”, we mean the ideas that are felt to be important within the organisation in terms of how it goes about its business’.²³ But the idea of organisational values is also applied to the church context, albeit with a recognition that ‘people in church have an inherent mistrust of anything that sounds like business jargon’.²⁴

One Christian author, who recognises that a church, like an organisation, has a culture, sees these values as ‘the paradigm at the heart of the culture’, that is ‘the set of core beliefs’.²⁵ Another Christian writer on the church points out that:

The most powerful aspects of church culture are the deep beliefs and assumptions that are held by the majority of people that shape their actions and words. These deep beliefs may be spoken, but often aren’t. They are simply assumed, and built on.²⁶

So, as regards the local church, it is stated that:

¹⁹ G. Hofstede, *Cultures and Organizations - Software of the Mind* (London: McGraw-Hill, 2005) 7

²⁰ W. Bennis, *On Becoming a Leader* (London: Arrow, 1998) 126

²¹ H. Mintzberg, B. Ahlstrand & J. Lampel, *Strategic Safari - The Complete Guide through the Wilds of Strategic Management* (Harlow: Pearson, 2008) 285

²² R. Grant, *Contemporary Strategic Analysis - Concepts, Techniques, Applications* (London: Wiley & Sons, 2010) 59

²³ A. Hooper & J. Potter, *Intelligent Leadership - Creating a Passion for Change* (London: Random House, 2001) 38

²⁴ N. Hudson, *Imagine Church - Releasing Whole-Life Disciples* (Nottingham: IVP, 2012) 69

²⁵ A. Hirsch, *The Forgotten Ways - Reactivating the Missional Church* (Grand Rapids: Brazos, 2006) 53

²⁶ *Ibid.*, 74

Core values explain who you are - your identity. They are the very building blocks (DNA) of your ministry and explain why you do what you do. They form the foundation on which mission and vision build, and along with them the church's core ideology.²⁷

The importance of values is acknowledged in many contexts, but there remains, perhaps because of this wide appreciation of their importance, the problem of there being no consensus on definition of the term.

A way to overcome this ambiguity about what is meant by the term 'organisational values' is by using the term as it is understood within the theoretical field of 'organisational culture'. In organisational culture theory the term is used for the 'taken-for-granted assumptions at the core of an organisation's culture'.²⁸ So for the purpose of this research 'organisational values' can be defined as the 'basic assumptions and beliefs that are shared by members of an organisation, that operate unconsciously and define in a basic taken-for-granted way an organisation's view of itself and its environment'.²⁹ To unpack this definition an understanding of organisational culture theory is required.

Organisational Culture Theory

In this theoretical framework organisational values are seen as part of an organisation's culture. In fact organisational values are such a key part of an organisation's culture it has been stated that 'in an organization the elements that constitute its culture are values, beliefs, opinions and norms, of these values are held to be most important'.³⁰ Therefore it is recognised that 'organizational culture is significant as a way of understanding organizational life in all its richness and variations'.³¹ In this study in order to explore the nature of organisational values the theoretical field of organisational culture is going to be used, and in particular the

²⁷ A. Malphurs, *Advanced Strategic Planning - A New Model for Church and Ministry Leaders* (Grand Rapids: Baker, 2006) 96

²⁸ G. Johnson & K. Scholes, *Exploring Corporate Strategy* (Harlow: Pearson, 2002) 229

²⁹ *Ibid.*, 45

³⁰ D. Buchanan & A. Huczynski, *Organizational Behaviour - An Introductory Text* (London: Prentice Hall, 1991) 518

³¹ M. Alvesson, *Understanding Organizational Culture* 2nd Edition (London: Sage, 2013) 2

organisational culture theory of Edgar Schein, but before turning to Schein's specific ideas it is helpful to have an overview of this theoretical field.

The culture of an organisation is 'a specific way of acting and interacting which sets the members apart from people working for other organizations, even within the same region'.³² Gert Hofstede states that 'organizational culture can be defined as the collective programming of the mind which distinguishes one organization from another'.³³ Kim Cameron and Robert Quinn say organisational culture 'is a socially constructed attribute of organizations that serves as the social glue binding the organization together',³⁴ and it reflects 'the prevailing ideology that people carry inside their heads'.³⁵

Organisational culture is sometimes described by the simple statement 'the way we do things around here'.³⁶ New members of an organisation learn the organisational culture when they arrive. This might happen, for example, when the new staff member participates in a staff meeting or if we are potential new members in a church it might be that 'attending a service in a church will tell us a lot about the culture of a congregation'.³⁷

It is argued that the most important thing a leader does is the creation and management of the organisational culture,³⁸ so Peter Smith and Mark Peterson have defined 'leadership as the management of meaning'.³⁹ Meaning is created in organisations as a result of 'the way in which the leaders act out their own assumptions', and so this 'trains their subordinates and ultimately their entire organization to accept those assumptions'.⁴⁰ Therefore Schein argues that:

The only thing of real importance that leaders do is to create and manage culture; that the unique talent of leaders is their ability to understand and to work with culture: and that it is an

³² Hofstede, *Cultures and Organizations*, 179

³³ *Ibid.*, 180

³⁴ Cameron, *Diagnosing Organizational Culture* 18

³⁵ *Ibid.*, 19

³⁶ C. Solomon, *Culture Audits - Supporting Organizational Success* (London: ASTD, 2004) 1

³⁷ Lawrence, *Growing Leaders*, 178

³⁸ Schein, *Organizational Culture and Leadership* 4th Edition, 3

³⁹ P. Smith & M. Peterson, *Leadership, Organizations and Culture* (London: Sage, 1988) 118

⁴⁰ Schein, *Organizational Culture and Leadership* 4th Edition, 142

ultimate act of leadership to destroy culture when it is viewed as dysfunctional.⁴¹

In any organisation, including in churches, there can be changes to organisational values but ‘research suggests that it takes two to five year to change the values of an organization’.⁴² It is argued that the reason ‘why many attempts to change things in church fail’ is due to a lack of understanding amongst church leaders of the significance of organisational culture,⁴³ and so ‘it is not because we lack resources or the arguments; it’s because ‘the “way we do things round here” has real power’.⁴⁴

National and Ethnic Culture

There is nothing new about the concept of culture which ‘has long been the central concept in anthropology’,⁴⁵ and so within each ethnic and national group we know that there are the ‘values in their culture’.⁴⁶ In ‘the realm of anthropology’ the term culture ‘describes the totality of shared beliefs, thoughts, social patterns, art and technology of a group of people’.⁴⁷ These are the ‘set of meanings and values that informs a way of life’,⁴⁸ and one way to see them is that ‘values are “pre-set” decisions that a culture makes between choices commonly faced’.⁴⁹ When all of these values are put together they are said to be ‘the sum of the distinctive characteristics of a people’s way of life’,⁵⁰ that is its culture. Expressed another way ‘culture is a stabilizer, a conservative force, a way of making things meaningful and predictable’.⁵¹

Research on what Schein calls ‘national/ethnic macrocultures’,⁵² shows that culture can be understood as existing in a number of dimensions. There are numerous models

⁴¹ E. Schein, *Organizational Culture and Leadership* 3rd Edition (San Francisco: Jossey-Bass, 2004) 11

⁴² Lawrence, *Growing Leaders*, 188

⁴³ Hudson, *Imagine Church*, 69

⁴⁴ *Ibid.*, 69

⁴⁵ Mintzberg, *Strategy Safari*, 276

⁴⁶ S. Bevans, *Models of Contextual Theology* (Orbis: New York, 2006) 11

⁴⁷ G. Saffold, *Strategic Planning - Leadership Through Vision* (Nairobi: Evangel, 2005) 70

⁴⁸ *Ibid.*, 11

⁴⁹ Kwast, L. ‘Understanding Culture’, in R. Winter & S. Hawthorne, eds., *Perspectives on the World Christian Movement - A Reader* 4th Edition (Pasadena: William Carey Library, 2009) 398

⁵⁰ S. Lingenfelter & M. Mayers, *Ministering Cross-Culturally* (Grand Rapids: Baker Academic, 2003) 17

⁵¹ *Ibid.*, 365

⁵² Schein, *Organizational Culture and Leadership* 4th Edition, 4. Schein uses the term ‘macrocultures’ for national and ethnic cultures, as opposed to the term ‘organizational cultures’, and the term

based on identifying various dimensions which are then used for ‘categorizing cultures’.⁵³ Most models are based on identifying ‘deeper assumptions’ which are about: the nature of reality and truth; time; space; and human nature, human activity and human relationships.⁵⁴ For example one model identifies five pairs of contrasting dimensions as:

universalism v particularism,
individualism v communitarianism,
neutral v emotional,
specific v diffuse,
achievement v ascription.⁵⁵

In another model, developed by Sherwood Lingenfelter and Marvin Mayers, twelve key elements of national culture are proposed. These are presented in the form of six pairs of contrasting dimensions, being:

time v event orientation,
task v person orientation,
dichotomistic thinking v holistic thinking,
status focus v achievement focus,
crisis v non-crisis orientation,
concealment of vulnerability v willingness to expose vulnerability.⁵⁶

As will be seen there are similarities here with how models of organisational culture have been developed, but although ‘the ideas of organizational culture draw quite heavily from the field of anthropology’,⁵⁷ there are a number of key differences.

The first, and quite obvious, distinctive aspect of organisational culture theory is how it applies the concept of culture to an organisation, instead of to a national or ethnic group. When the concept of organisational culture was first emerging, because a great deal of research already existed on national or ethnic cultures, it is not surprising that the initial research linked organisational culture to ideas of culture arising from

‘microcultures’ which is what ‘evolves in small group that share common tasks and histories’ (67) including what Schein calls ‘temporary cultural islands’ where a small group of participants meet together and agree to relax temporarily their own cultural assumptions so as to develop mutual understanding (389).

⁵³ R. Lewis, *When Cultures Collide - Leading Across Cultures* (London: Nicholas Brealey, 2006) 27

⁵⁴ Schein, *Organizational Culture and Leadership* 4th Edition, 116

⁵⁵ F. Trompenaars & C. Hampden-Turner, *Riding the Waves of Culture - Understanding Cultural Diversity in Business* (New York: McGraw-Hill, 1998) 8

⁵⁶ Lingenfelter & Mayers, *Ministering Cross-Culturally*, 33

⁵⁷ S. Deetz, S. Tracy & J. Simpson, *Leading Organizations Through Transition* (London, Sage, 2000) 7

anthropology.⁵⁸ Like national or ethnic cultures, organisational cultures were seen to be about human nature, activity and relationships and have at their core ‘assumptions about the proper way for individuals to relate to each other in order to make the group safe, comfortable and productive’.⁵⁹

Despite these many similarities, organisational culture was soon seen to be very different to a national or ethnic culture, and so Hofstede points out that organisational cultures are ‘a phenomenon per se, different in many respects from national cultures’.⁶⁰ The differences lie in the temporary nature of a person’s membership of an organisational culture.⁶¹ As Hofstede explains:

An organization is a social system of a different nature than a nation; it only exists because the organization’s members usually had a certain influence in their decision to join it, are involved in it during working hours, and may leave it again.⁶²

Therefore, in the early days of the development of organisational culture theory ‘research results about national cultures and their dimensions proved to be only partly useful for the understanding of organizational cultures’.⁶³

It is true to say that national cultures influence organisational cultures as ‘these broader macrocultures influence how groups and organizations within them will evolve’,⁶⁴ but they are essentially different phenomena. When the situation occurs where people from different national cultures try to work together in one organisation, as Schein explains, ‘its members will bring with them cultural assumptions at this deeper level’ of national and ethnic culture,⁶⁵ and as these ‘members of the group come from different ethnic cultures, they are likely to have different assumptions on this level’.⁶⁶ The result can be that in this organisation ‘these (national and ethnic

⁵⁸ S. Cummings, *Recreating Strategy* (London: Sage, 2002) 48. Cummings cites authors such as William Ouchi, who wrote *Theory Z - How American Business Can Meet the Japanese Challenge* (London: Avon, 1993), and sought to establish why Japan was gaining economic supremacy over America and ‘attributed this to Japanese culture’.

⁵⁹ Schein, *Organizational Culture and Leadership* 4th Edition, 149

⁶⁰ Hofstede, *Cultures and Organizations*, 18

⁶¹ *Ibid.*, 18

⁶² *Ibid.*, 18

⁶³ *Ibid.*, 18

⁶⁴ Schein, *Organizational Culture and Leadership* 4th Edition, 115

⁶⁵ *Ibid.*, 139

⁶⁶ *Ibid.*, 139

culture) differences will cause an initial difficulty to work and to make life safe for itself'.⁶⁷

But 'as members get to know each other, they will gradually develop some common assumptions' at the level of organisational culture, and 'such new assumptions may, in the end, differ somewhat from any member's original assumptions' at the national and ethnic culture level.⁶⁸ This emergence of a common organisational culture, as Hofstede points out, explains what would otherwise be a riddle of 'how multinationals can function productively, if the national cultures of their personnel in different countries are as different as they are. Effective multinationals have created practices that bridge the national value differences'.⁶⁹ So the reason why multi-nationals, or mission agencies, who likewise may have members from multiple nations and ethnicities, can operate effectively in such a situation is that a common organisational culture begins to emerge.

This organisational culture may be skewed towards one of the national cultures represented in the organisation, so that, as Schein points out, 'some data on joint ventures between parent companies from different countries shows that sometimes when the new group forms one culture comes to dominate the other'.⁷⁰ This shows the complexities of the overlay that can exist between organisational culture and national cultures. Some researchers on organisational culture have sought to make precise delineations of how this overlay works. Hofstede, for example, says that:

At the national level cultural differences reside mostly in values, less in practices. At the organisational level, cultural differences reside mostly in practices, less in values. By the time a child is 10 years old, most of its basic values have been programmed into its mind. Organisational practices, on the other hand, are learned through socialization at the workplace, which most people enter as adults, that is, with the bulk of their values firmly in place.⁷¹

There may not be universal acceptance of these precise delineations, but what is agreed is that each individual has a national or ethnic culture, and then each

⁶⁷ Ibid., 139

⁶⁸ Ibid., 139

⁶⁹ Hofstede, *Cultures and Organizations* xiii

⁷⁰ Schein, *Organizational Culture and Leadership* 3rd Edition 139

⁷¹ Hofstede, *Cultures and Organizations*, 182

organisation has an organisational culture, so each member of an organisation will have two cultures.

This overlay of the two cultures means for the researcher ‘one of the special difficulties is determining whether the differences that are perceived are attributable to national or organizational cultures’.⁷² This is also significant to the leader who wishes to change an organisational culture, because he or she will find ‘it important to make this determination because one must assume that the likelihood of changing national or other macrocultural characteristics is very low’.⁷³

This section has established how an organisational culture can be defined, and how it can be distinguished from a national or ethnic culture. This then presents the challenge of how to identify, or one might say diagnose, what the values are within any particular organisational culture. This is the subject of the next section.

⁷² Schein, *Organizational Culture and Leadership* 4th Edition, 379

⁷³ *Ibid.*, 379

2.2 Diagnosing Organisational Culture

As has been noted organisational values are ‘underlying priorities’⁷⁴ and ‘taken-for-granted assumptions’.⁷⁵ One consequence of this is that a member of an organisation ‘may be unable to describe the basic assumptions which make up the local culture’.⁷⁶ This has been noticed in a church context where one author writes: ‘My experience is that most church members are not aware of their values - they exist at the unconscious level’.⁷⁷ This means, just as is the case in the national culture or macrocultural context, it often takes an outsider to diagnose what are the values in an organisation, because:

The nonparticipant in a context can provide a kind of counterpoint by his or her critique of a particular culture or situation. The outsider can be more aware than those who share in a context what its weak, negative, or inconsistent aspects might be.⁷⁸

Another consequence of being ‘underlying’ is that organisational values ‘can be extremely difficult to change, in part because group members are often unaware of many of the values that bind them together’.⁷⁹ Also they may be hard to change because even if the values are known to the members, they can be ‘non-negotiable’,⁸⁰ because ‘if we are willing to argue about something then it has not become taken for granted’.⁸¹

This should not to be confused with changes in the behaviour of the organisation which may be constantly adapting to a changing environment, and so in this sense ‘no culture is static’ but ‘is continually reinforced by how we live with one another day to day’.⁸² The behaviour may change but these underlying values, or what have for this reason been called ‘the enduring tenets’,⁸³ remain the same. However ‘despite its

⁷⁴ Smith, *Leadership, Organizations and Culture*, 28

⁷⁵ Cameron, *Diagnosing Organizational Culture*, 18

⁷⁶ Smith, *Leadership, Organizations and Culture*, 102

⁷⁷ Malphurs, *Advanced Strategic Planning*, 104

⁷⁸ Bevans, *Models of Contextual Theology*, 20

⁷⁹ J. Kotter & J. Heskett, *Corporate Culture and Performance* (New York: Free Press, 1992) 4

⁸⁰ Schein, *Organizational Culture and Leadership* 3rd Edition, 16

⁸¹ *Ibid.*, 16

⁸² P. Senge, *The Fifth Discipline - the Art and Practice of the Learning Organization* (London: Doubleday/Currency, 2006) 285

⁸³ Collins, *Built to Last*, 73

ingrained nature',⁸⁴ and the fact that 'major cultural changes appear to be rare',⁸⁵ it remains a possibility that a corporate culture can be changed so for this purpose tools such as the *Organization Culture Change Model* have been developed.⁸⁶

Researchers advocate that any 'cultural analysis'⁸⁷ or diagnosis of organisational values within an organisation culture must focus on two levels, the surface level then the underlying level. These levels will now be considered.

Levels of Organisational Culture

An organisational value 'will manifest itself at the level of observable artifacts and shared, espoused values',⁸⁸ which are the organisation's identifiable physical things and statements.

(a) Statements about Itself

These statements are sometimes termed 'espoused values',⁸⁹ meaning 'what an organization says about itself'.⁹⁰ This may not be the same as an actual value but may just be 'aspirational', and one view is that:

Aspirational values are beliefs that leaders and their people neither own nor practice. For example a church may list evangelism as one of its values because it knows it's supposed to be evangelistic. However, its people may have won no one to faith in years.⁹¹

By espousing that 'a belief is actual when it is aspirational there is an integrity issue' and this may result in 'a loss of credibility'.⁹² This gives rise to the situation where a leader of an organisation might recognise that 'my stated values don't match my

⁸⁴ J. Sherriton & J. Stern, *Corporate Culture/Team Culture* (New York: Amacom, 1997) 31

⁸⁵ Kotter, *Corporate Culture and Performance*, 84

⁸⁶ Sherriton, *Corporate Culture/Team Culture*, 68

⁸⁷ This term is used by Driskill and Laird Brenton to mean the 'process of capturing the unique qualities of an organization as revealed in values, history, stories and other elements'. G. Driskill & A. Laird Brenton, *Organizational Culture in Action - A Cultural Analysis Workbook 2nd Edition* (London: Sage, 2011) 5

⁸⁸ Schein, *Organizational Culture and Leadership* 4th Edition, 32

⁸⁹ *Ibid.*, 32

⁹⁰ A. Thomas, J. Chataway & M. Wuyts, *Finding Out Fast - Investigative Skills for Policy and Development* (London: Sage, 1998) 180

⁹¹ Malphurs, *Advanced Strategic Planning*, 106

⁹² *Ibid.*, 106

actions⁹³ or a member of the group might remark of the leader ‘when you show you mean what you are saying, we’ll start to believe you’.⁹⁴ This kind of integrity issue is graphically illustrated by Schein’s ‘suicide note’ example, as mentioned above in the Introduction.⁹⁵

A comparison can be made here with the concept of espoused and operant theology where ‘the espoused theology of practitioners - what they say they are about theologically - is generally in tension with their operant theology - the theology suggested by and embodied in the practices themselves’.⁹⁶ What can happen is that the Christian leader’s ‘espoused theology, that is the theological principles and values they say they are following, is inconsistent with the operant theology, that is, the theological principles and values demonstrated in the way they are behaving’.⁹⁷ In such a situation there is a benefit in investigating what is actually done because ‘practices are the bearers of theology’,⁹⁸ and so, according to this approach, to know the real or operant theological values of the leader there has to be some digging below the surface to see what underlies these practices.

(b) Artifacts

A key element of the artifact concept is that these are physical and real elements of an organisational culture and ‘as such, they are visible to an outside observer’.⁹⁹ The effect of having an organisational culture is that ‘strong, pervasive cultures turn organizations into cohesive tribes with distinctly clannish feelings’.¹⁰⁰ If an organisation is to be compared to a tribe, ‘the values and traditions of the tribe are re-enforced by private languages, its catch-phrases and its tales of past heroes and dramas. The way of life is enshrined in rituals’.¹⁰¹ In addition there are ‘myths of

⁹³ Lawrence, *Growing Leaders*, 178

⁹⁴ *Ibid.*, 178

⁹⁵ Schein, *Organizational Culture and Leadership* 4th Edition, 232. ‘A company that prided itself on a career system that gave managers real choices in overseas assignments had to face the reality that one of their key overseas executives committed suicide and stated in his suicide note that he had been pressured into this assignment in spite of his personal and family objections’.

⁹⁶ C. Watkins, ‘Practical Ecclesiology: What Counts as Theology in Studying the Church’, in P. Ward, ed., *Perspectives on Ecclesiology and Ethnography* (Cambridge: Eerdmans, 2012) 177

⁹⁷ D. Dadswell, *Consultancy Skills for Mission and Ministry - a Handbook* (London: SCM, 2011) 19

⁹⁸ Ward, *Perspectives on Ecclesiology and Ethnography*, 177

⁹⁹ Hofstede, *Cultures and Organizations*, 7

¹⁰⁰ C. Handy, *Understanding Voluntary Organizations* (London: Penguin, 1990) 188

¹⁰¹ C. Handy, *Understanding Organizations* (Oxford: Oxford University Press, 1993) 183

origin and stories of heroic behavior',¹⁰² (or made-up 'fairy stories'),¹⁰³ which articulate and illustrate some of the underlying values of an organisation. This 'more visible level'¹⁰⁴ is what is meant by the term 'observable artifacts'.¹⁰⁵

Artifacts may be 'symbols, heroes, rituals',¹⁰⁶ and to give more detail:

Symbols are words, gestures, pictures or objects that carry a particular meaning only recognized by those who share the culture;

Heroes are persons, alive or dead, real or imaginary, who possess characteristics which are highly prized in the culture, and who thus serve as models for behaviour;

Rituals are collective activities, technically superfluous in reaching desired ends, but which within a culture, are considered socially essential: they are therefore carried out for their own sake. Ways of greeting and paying respect to others, social and religious ceremonies are examples.¹⁰⁷

To identify artifacts, or the physical manifestations of culture, the IRIC Research Project¹⁰⁸ has developed the following questions:

About organizational symbols -

What are special terms here which only insiders understand?

About organizational heroes -

What kind of people are most likely to advance quickly in their career here?

Whom do you consider as particularly meaningful persons for this organization?

About organizational rituals -

In what periodic meetings do you participate?

How do people behave during these meetings?

Which events are celebrated in this organization?¹⁰⁹

These 'symbols, heroes, and rituals' can be called artifacts or for Hofstede they are 'subsumed under the term "practices"'.¹¹⁰ In a church context the artifacts have been

¹⁰² Schein, *Organizational Culture and Leadership* 3rd Edition, 130

¹⁰³ L. Bolman & T. Deal, *Reframing Organizations - Artistry, Choice and Leadership* (San Francisco; Jossey-Bass, 1997) 221

¹⁰⁴ Kotter, *Corporate Culture and Performance*, 4

¹⁰⁵ Schein, *Organizational Culture and Leadership* 4th Edition, 32

¹⁰⁶ *Ibid.*, 7

¹⁰⁷ *Ibid.*, 7

¹⁰⁸ IRIC is the *Institute for Research on Intercultural Cooperation* - founded by Gert Hofstede and originally affiliated with the University of Limburg, Netherlands.

¹⁰⁹ Hofstede, *Cultures and Organizations*, 185

¹¹⁰ *Ibid.*, 7

identified as being: ‘theology and myths, symbols, power structures, organization structures, control systems, and rituals and routines’.¹¹¹

Whatever the terminology, the common idea is that these are the physical and articulated elements of an organisational culture which are aspects of ‘tangible behaviour, things everyone can see, do and measure’.¹¹² But despite the visibility of the artifacts themselves ‘their cultural meaning, however, is invisible and lies precisely and only in the way these practices are interpreted by insiders’.¹¹³ As has been explained in the Introduction, using Schein’s summary of this first level:

Culture will manifest itself at the level of observable artifacts and shared espoused values, norms and rules of behavior. In analyzing cultures, it is important to recognize that artifacts are easy to observe but difficult to decipher and that espoused beliefs and values may only reflect rationalizations and aspirations.¹¹⁴

In order to know an organisation’s actual values it is necessary to reach the second underlying level of ‘shared basic assumptions’,¹¹⁵ which are referred to throughout this research as ‘organisational values’.¹¹⁶

(c) Actual Values

It is noted by Cameron and Quinn that:

A review of the literature on culture in organization studies reveals that a majority of writers agree that the concept of culture refers to the taken-for-granted values, underlying assumptions, expectations and definitions that characterize organizations and their members.¹¹⁷

These are the ‘shared values’ of the group,¹¹⁸ or what have been described elsewhere as ‘underlying priorities’ and ‘basic values’,¹¹⁹ which enable the members of the organisation to give meaning to events.

¹¹¹ Hirsch, *The Forgotten Ways*, 53

¹¹² Drucker, *The Practice of Management*, 144

¹¹³ Hofstede, *Cultures and Organizations*, 7

¹¹⁴ Schein, *Organizational Culture and Leadership* 4th Edition, 32

¹¹⁵ *Ibid.*, 32

¹¹⁶ Morgan, *Images of Organization*, 150

¹¹⁷ Cameron, *Diagnosing Organizational Culture*, 18

¹¹⁸ S. Covey, *Principle-Centered Leadership* (London: Simon & Schuster, 1992) 209

¹¹⁹ Lingenfelter, *Ministering Cross-Culturally*, 28

In particular these values help give ‘meanings’ that ‘may be subdivided between what the organization is seen as being for and how the organization believes those purposes are to be accomplished’.¹²⁰ As a result, according to Cameron and Quinn, what organisational cultures do is firstly to ‘reduce collective uncertainties (that is, facilitate a common interpretation system for members)’, secondly ‘create social order (make clear to members what is expected)’, thirdly ‘create continuity (perpetuate key values and norms across generations of members)’, fourthly ‘create a collective identity and commitment (bind members together)’, and finally ‘elucidate a vision of the future (energize forward movement)’.¹²¹ This list of functions clearly demonstrates the importance of these organisational values.

To diagnose these actual values a process of ‘deciphering’ is required which involves trying to find an underlying value that is consistent with significant artifacts, and which may be quite different to the value that is espoused. To help identify such an underlying organisational value these questions have been developed:

What things do people very much like to see happening here?
What is the biggest mistake one can make?
Which work problems can keep you awake at night?¹²²

These questions help to draw out the actual values that are at the heart of an organisation’s culture. But there is some debate as to where the essence of organisational culture resides, and as to whether the organisational values are in fact the deepest level of culture.

Deeper Values

It has been suggested that there may be a level of an organisational culture below its basic assumptions, which are its ‘deeper dimensions’ around which these shared values form.¹²³ This is at variance with the popular literature on corporate cultures which insists, following Peters and Waterman, that ‘shared values represent the core

¹²⁰ Smith, *Leadership, Organizations and Culture*, 118

¹²¹ Cameron, *Diagnosing Organizational Culture*, 6

¹²² Hofstede, *Cultures and Organizations*, 185

¹²³ Schein, *Organizational Culture and Leadership* 3rd Edition, 138

of a corporate culture'.¹²⁴ Clearly for a Christian organisation their organisational values are 'affected by our Christian commitment',¹²⁵ and so in this respect there is undoubtedly a deeper dimension.

These 'deeper dimensions' may even go beyond the 'Christian commitment' which is influencing the formation of organisational values in a church or Christian organisation, to the influence of a spiritual Power on the organisational culture of such a group. A proponent of this thinking is Neil Evans who, when considering the 'DNA of churches' and 'the positive and negative factors at work in the culture',¹²⁶ believes that he has 'discovered a language and vocabulary to describe their respective cultures'¹²⁷ in the work of Walter Wink when he speaks of the 'angel of the churches'.¹²⁸ The linkage being made here by Evans is between organisational values and culture and this 'angel of a church',¹²⁹ that is a manifestation of what Wink terms 'Powers in their heavenly form'.¹³⁰ This way of thinking about organisational culture may be exceptional, even amongst Christians, but it does illustrate well the 'deeper dimensions' that arise from a theological consideration of the theory of organisational culture. A theological reflection on this will be the subject of a subsequent chapter in this study.

¹²⁴ Hofstede, *Cultures and Organizations*, 182

¹²⁵ Jones, *Naturally Gifted*, 52

¹²⁶ N. Evans, *Developing in Ministry - Handbook for Effective Christian Learning and Training* (London: SPCK, 2012) 37

¹²⁷ *Ibid.*, 27

¹²⁸ W. Wink, *Naming the Powers* (Philadelphia: Augsburg Fortress 1984) 96. The 'angel of the church' is a reference to Revelation Chapters 1-3.

¹²⁹ Evans, *Developing in Ministry*, 27

¹³⁰ *Ibid.*, 22

2.3 Models of Organisational Culture

As the economist George Box famously observed ‘essentially, all models are wrong, but some are useful’,¹³¹ or as Lingenfelter and Mayers comment on their own work:

The model of basic values will, like language, produce an oversimplification of the reality of our experience. But at the same time it should help us understand something about this reality, just as when we talk about ‘a chair’ we distinguish that object from couches, airplanes, and other dissimilar objects.¹³²

Before some of the major contemporary models of organisational culture are reviewed it is helpful to first give a brief summary of the earliest models.

Brief History of Organisation Culture Theory

Attribution of a culture to an organisation is relatively recent with the concept first emerging in the 1950s and 1960s,¹³³ and the term ‘organisational culture’ itself not appearing until the 1970s.¹³⁴ Even then:

This idea received limited attention outside academia until the late 1970s when an interrelated group of people¹³⁵ most of them associated with a small set of universities and consulting firms began asserting the importance of what they called ‘corporate’ or ‘organizational’ culture.¹³⁶

The provenance of the idea is seen as being from the fact that by the late 1970s, with Japanese companies having business success over US companies, cultural features were identified as the main reasons why Japanese workers were more productive and their products of higher quality. This was seen as a time when the strong, clan-like corporate culture of Japanese organisations provided production innovation and

¹³¹ G. Box & N. Draper, *Empirical Model Building and Response Surfaces* (New York; Wiley & Sons, 1987) 424

¹³² Lingenfelter, *Ministering Cross-Culturally*, 29

¹³³ Kotter, *Corporate Culture and Performance*, 9

¹³⁴ *Ibid.*, 9. The work of Amitai Etzioni in the early 1970s was a significant influence on the concept. Etzioni thought that there were three types of organisation: organisations that were coercive, with individuals captive for economic reasons; utilitarian organisations characterized by ‘a fair days work for a fair days pay’, and abiding by rules; and normative organisations ‘in which the individual contributes his or her commitment because the goals of the organization are basically the same as the individuals goals’. Schein, *Organizational Culture and Leadership* 4th Edition, 163, and Schein, *Organizational Psychology*, 44

¹³⁵ This group included Edgar Schein.

¹³⁶ Kotter, *Corporate Culture and Performance*, 9

worker dedication unmatched by US companies. The result was that American business managers sought to emulate the Japanese way and companies in the US with strong cultures were suddenly highlighted by researchers. Following this phenomena ‘organisational culture’ became popularised as a business concept largely due to the influential book *In Search of Excellence* by Tom Peters and Robert Waterman, first published in 1982.¹³⁷ This book was based on research on 100 successful business organisations and sought to identify their success factors. The conclusion was reached that:

Without exception, the dominance and coherence of culture proved to be an essential quality of the excellent companies. Moreover, the stronger the culture the less need there was for policy manuals, organisational charts or detailed procedures and rules. In these companies, people way down the line know what they are supposed to do in most situations because the handful of guiding values is crystal clear.¹³⁸

One of the main claims of Peters and Waterman’s book was that ‘strong’ cultures were more effective than ‘weak’ ones. In a future book they went on to advocate that there was ‘one best way’ towards excellence and they set out the features of the culture of the ‘excellent company’.¹³⁹

The work of Peters and Waterman was then followed by the publication of further research which had been carried out from 1985 to 1987 by the IRIC project.¹⁴⁰ In the IRIC project:

A ‘strong’ culture was interpreted as a homogeneous culture, i.e. one in which all survey respondents gave about the same answers on the key questions, regardless of their context. A weak culture was a heterogeneous one: this occurred when answers among different people in the same unit varied widely.¹⁴¹

The main finding of the IRIC project was that there is no one ‘right’ organisational culture ‘but what is good or bad depends on where one wants the organisation to go,

¹³⁷ T. Peters & R. Waterman, *In Search of Excellence - Lessons from America's Best-run Companies* (London: HarperBusiness Essentials, 2004)

¹³⁸ *Ibid.*, 75

¹³⁹ T. Peters *Thriving on Chaos - Handbook for a Management Revolution* (London: HarperPerennial, 1987) 3

¹⁴⁰ Hofstede, *Cultures and Organizations*, 199. IRIC is the *Institute for Research on Intercultural Cooperation*.

¹⁴¹ *Ibid.*, 189

so a cultural feature that is an asset for one purpose can be a liability for another'.¹⁴²

After this it came to be accepted as axiomatic in organisational culture theory that:

A strong culture appropriate to the organisation's mission and in tune with current environmental conditions can greatly enhance the organisation's performance and member's well-being. But in other circumstances, a strong culture can hamper performance and be quite reticent to change.¹⁴³

The IRIC Study was then followed by researchers developing many different models of the various forms of organisational culture. An example of a model developed at the time is the 'classic study' by Robert Blake and Jane Mouton, known as the 'Management Grid'.¹⁴⁴ They introduced the idea of a 'differentiation between sound cultures that "stimulates efforts to produce" and unsound cultures where "beliefs and values bear little relationship to productive achievement"'.¹⁴⁵ Blake and Mouton's model identified five types of organisational culture.¹⁴⁶

Hofstede has suggested that six dimensions describe the culture of an organisation, being:

process oriented v results oriented,
employee oriented v job oriented,
parochial v professional,
open system v closed system,
loose control v tight control,
normative v pragmatic.¹⁴⁷

There is a connection here with the six pairs of contrasting dimensions identified by Lingenfelter and Mayers in relation to national and ethnic cultures, although no link to anthropology is specifically acknowledged at this stage in the development of the concept of organisational culture.¹⁴⁸

¹⁴² Ibid., 199. The same point is made by Schein who states that 'there is no right or wrong culture, except in relation to what the organization is trying to do and what the environment in which it operates allows'. Schein, *The Corporate Culture Survival*, 28. This point will be returned to much later in this thesis when the issue of the supposed 'moral neutrality' of organisational values is considered.

¹⁴³ Deetz, *Leading Organizations through Transition*, 20. Schein writes of the organisational culture being 'congruent with the organization's mission and goals'. Schein, *The Corporate Culture Survival Guide*, 6

¹⁴⁴ J.Beck & N. Yaeger, *The Leader's Window - Mastering the Four Styles of Leadership to Build High Performance Teams* (New York: Wiley & Sons, 1994) 69

¹⁴⁵ Cummings, *Recreating Strategy*, 151

¹⁴⁶ Schein, *Organizational Culture and Leadership* 4th Edition, 167

¹⁴⁷ Hofstede, *Cultures and Organizations*, 199

¹⁴⁸ Lingenfelter, *Ministering Cross-Culturally*, 33

Contemporary Models of Organisational Culture

Two contemporary models will now be briefly considered before moving on to the model developed by Schein. The purpose of this brief review is to recognise that Schein's model is only one of a number, and to enable a comparison to be made. This will then give a rationale for choosing to use Schein's model. This rationale is that Schein's model is superior to the others considered here because it does not oversimplify the complex reality of organisational culture and its constituent values.

*(a) Handy's 'Gods of Management'*¹⁴⁹

One way of classifying organisational culture is by 'the degree of formalization and centralization'.¹⁵⁰ This form of categorisation of organisational cultures is used in Charles Handy's model, which itself is linked with the work of Roger Harrison.¹⁵¹ Harrison, uses the parameters of 'formalization' and 'centralization' as horizontal and vertical axes so producing a quadrant, the four parts of which he labels 'Role, Task, Power and Atomistic', with each part representing a type of organisational culture.¹⁵² Similarly Handy describes four organisational culture types, although he recognises that the process of diagnosis is more complex than simply matching the organisation with one type. He states that 'no organization is culturally pure, nor should be', meaning that in any one organisation there may be a mixture of two or more of his organisational culture types.¹⁵³

In his quadrant the four parts of the quadrant represent types, as follows, 'I have used the four gods to symbolize the different ways of managing that can be discerned in organizations, or, to put it another way, the differing cultures that exist in organizations'.¹⁵⁴ Handy's four types of organisational culture are firstly, 'Club' (Zeus), which values empathy, affinity, trust, and 'relies on his control over vital resources and force of his character, or charisma, backed up by his experience and

¹⁴⁹ C. Handy, *Gods of Management - The Changing Work of Organisations* (London: Arrow, 2009)

¹⁵⁰ C. Hampden-Turner *Corporate Culture - From Vicious to Virtuous Circles* (London: Judy Piatkus Publications, 1994) 24

¹⁵¹ *Ibid.*, 24

¹⁵² *Ibid.*, 24

¹⁵³ Handy, *Understanding Voluntary Organizations*, 93

¹⁵⁴ Handy, *Gods of Management*, 9

record of success'.¹⁵⁵ Secondly, 'Role' or bureaucracy (Apollo), which values stability, predictability. Thirdly, 'Task' or team (Athena), which values purposefulness, solutions to problems, is often short-lived, and shows 'creativity and the ability to work with partners'.¹⁵⁶ The fourth type is 'Existential' (Dionysus) where 'the organisation exists to help the individual achieve his purpose'.¹⁵⁷

This fourth type warrants some extra examination because a comparison can be made with some mission agencies. With this type of culture the members 'do not acknowledge the power of the organisation, or even conceive of themselves as working for the organisation'.¹⁵⁸ In fact 'these people do not really want to work in organisations at all',¹⁵⁹ and the members 'value personal freedom above all'.¹⁶⁰ Also with this type of culture the members 'want personally to make a difference to the world'.¹⁶¹ This is characteristic of some mission agencies where the members have significant autonomy, and are motivated by a compelling vision which is often individually, rather than corporately, defined.

*(b) Cameron and Quinn's 'Competing Values Framework'*¹⁶²

An alternative model developed by Cameron and Quinn is their *Competing Values Framework*,¹⁶³ based on Jung and Myers/Briggs.¹⁶⁴ In this model Cameron and Quinn identify two related but different parameters,¹⁶⁵ which they describe in summary as 'flexibility versus stability, internal versus external'.¹⁶⁶

Using these two parameters Cameron and Quinn also produce a four part diagram with each quadrant representing a type of organisational culture. Their types are 'Clan', characterised by collaboration, 'Adhocracy' by creativity, 'Hierarchy' by

¹⁵⁵ Ibid., 70

¹⁵⁶ Ibid., 58

¹⁵⁷ Ibid., 32

¹⁵⁸ Ibid., 66

¹⁵⁹ Ibid., 67

¹⁶⁰ Ibid., 67

¹⁶¹ Ibid., 67

¹⁶² Cameron, *Diagnosing Organizational Culture*, 40

¹⁶³ Ibid., 40

¹⁶⁴ Ibid., 38

¹⁶⁵ These parameters are firstly, from flexibility/discretion/dynamism to stability/order/control, and secondly, internal orientation/integration/unity to external orientation/differentiation/rivalry. Ibid., 38

¹⁶⁶ Ibid., 40

control and 'Market' by competition.¹⁶⁷ Like Handy, for Cameron and Quinn any one organisation is typically a combination, in different proportions, of each of these four cultures. Cameron and Quinn point out that 'what is notable about these four quadrants is that they represent opposite or competing assumptions',¹⁶⁸ this is because this model is based on the recognition that not all values are consistent and so there can be competition for influence within an organisation between two, or more values.

Overview of Models

As has been seen Handy, and Cameron and Quinn, all identify 'cultural typologies'.¹⁶⁹ Also Schein points out that there are many others 'types' of organisational cultures identified by numerous authors, such as 'for example "Clan", "Academy", "Baseball Team", "Club" "Fortress"'.¹⁷⁰ The writers on organisational culture who adopt this 'cultural typologies' approach then 'usually conclude their works on culture with a questionnaire'.¹⁷¹ This questionnaire can be used to ascertain the type of culture that exists in an organisation. This pattern is also commonly followed by Christian authors on organisations, so an example of such a questionnaire developed for a church context is the *Church Ministry Core Values Audit*.¹⁷² Many of these authors, including, Handy, and Cameron and Quinn, identify four 'cultural typologies' by using two parameters to develop a diagram with quadrants (see Table 1), albeit allowing for actual organisational cultures to be combinations of each of the four types.¹⁷³

¹⁶⁷ Ibid., 39

¹⁶⁸ K. Cameron, R. Quinn, J. Degraaf, & A. Thakor. *Competing Values Leadership - Creating Value in Organizations* (Cheltenham: Elgar, 2006) 10

¹⁶⁹ Schein, *Organizational Culture and Leadership* 4th Edition, 157

¹⁷⁰ Ibid., 151

¹⁷¹ An example of such a questionnaire is the one Handy produced to diagnose the culture of an organisation in 1988, see Handy, *Understanding Voluntary Organizations*, 162

¹⁷² Malphurs, *Advanced Strategic Planning*, 111

¹⁷³ The quadrant is very popular in management models, so for another example see Jim Collins' *Good-to-Great Matrix of Creative Discipline* with the four parts of the quadrant occupied by the 'Start Up Organization; Hierarchical Organization; the Bureaucratic Organization; and the Great Organization', in J. Collins, *Good to Great - Why Some Companies Make the Leap ...and Others Don't* (London: Random House, 2001) 122. And for a further example see Robert Goffee and Gareth Jones' quadrant with their four 'Organizational Archetypes of Fragmented, Mercenary, Communal and Networked'. R. Goffee & G. Jones, 'Organizational Culture - A Sociological Perspective' in S. Cartwright, C. Cooper, & P. Earley, eds. *The International Handbook of Organizational Culture and Climate* (Chichester: Wiley, 2001) 5

Handy's and Cameron and Quinn's models have been chosen for this brief review because they are broadly representative of the various models that have been developed. The weakness of such cultural typologies is to 'over simplify complexities and so provide categories that are incorrect in terms of their relevance to what we are trying to understand'.¹⁷⁴ As will be seen when Schein's model is described in the next chapter it varies significantly from the others because it does not take a typologies approach, and by so doing avoids this weakness of over simplifying the complex reality of organisational culture and its constituent values. It is for this reason that Schein's model is used instead of any of the others. What is required for this case study is not a simple labelling of an organisation's culture into being one of four types, but a more sophisticated exercise in 'cultural analysis',¹⁷⁵ so as to identify the unique combination of values that each organisation has at its core.

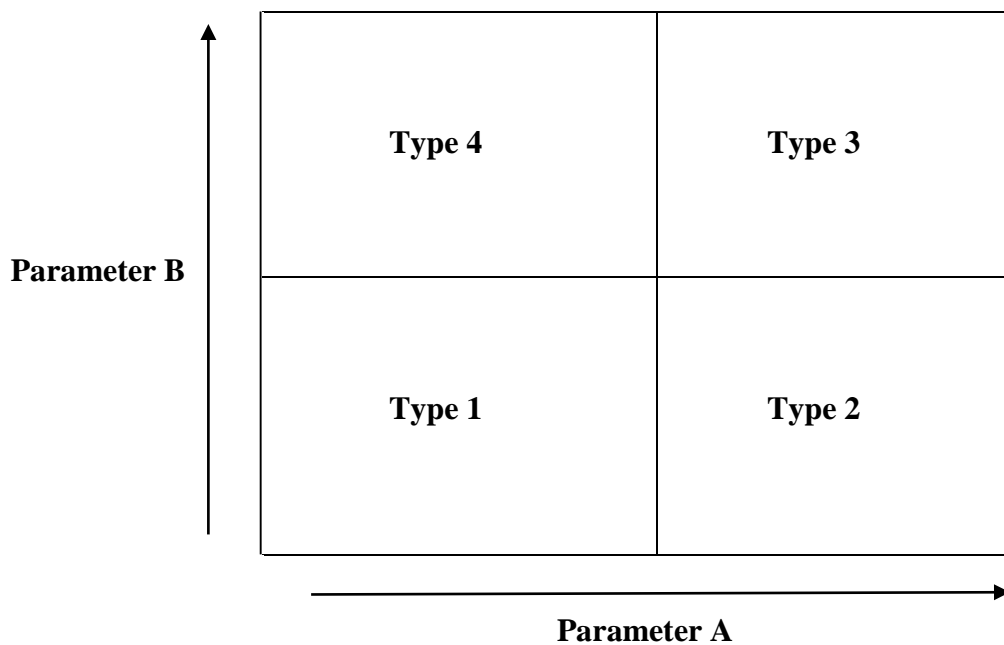


Table 1: Use of a Quadrant to Show Four Typologies

¹⁷⁴ Schein, *Organizational Culture and Leadership* 4th Edition, 175

¹⁷⁵ Driskill, *Organizational Culture in Action*, 5

3. Schein's Theory of Organisational Culture

3.1 Overview of Schein's Theory

Schein identifies two dimensions of organisational culture, that is how the organisation finds ways to deal with the external environment, and how to manage its internal integration.¹ The external environment is about subjects such as: the organisation's mission and strategy; goals; means to be used to attain the goals; measurement of how well the group is doing and correction if goals are not being met.² As regards the dimension of managing its internal integration this is about areas such as: creating a common language and conceptual categories; defining group boundaries and criteria for inclusion and exclusion; distributing power, authority and status; developing norms of intimacy, friendship and love; defining and allocating rewards and punishments; and 'explaining the unexplainable', such as through religious beliefs.³

It is significant that although two parameters have been identified, as with the cultural typologists reviewed earlier, Schein does not use these two parameters to develop a quadrant.⁴ By refraining from doing this Schein allows for the possibility of an unlimited number of types of organisational cultures to be diagnosed, instead of the usual four types, or combinations thereof, as envisaged by for example the theories of Handy and Cameron and Quinn.⁵

Schein's Theory in Relation to Verifying the Actual Organisational Values

In his methodology for diagnosing organisational culture Schein has a similar approach to other organisational culture theorists, who in turn are following the basic approach of anthropology.⁶ This is seen in the way Schein identifies the usual 'levels

¹ Schein, *Organizational Culture and Leadership* 4th Edition, 70

² Ibid., 74

³ Ibid., 94

⁴ Ibid. 113. Schein states that these two parameters 'represent a conceptual grid into which we can sort the cultural data that we observe', but he does not then develop them into the typical quadrant with four typologies.

⁵ Ibid., 175

⁶ Mintzberg, *Strategy Safari*, 276

of culture’, that is the observable and articulated, which are ‘artifacts, espoused beliefs and values’, and the invisible level of ‘basic underlying assumptions’, which are the actual organisational values according to Schein.⁷

Artifacts are the visible organisational structures and processes, and so can be easily identified by asking a person who has recently joined the organisation ‘what it felt like to enter the organisation and what he or she noticed most upon entering’.⁸ Also Schein says that the researcher should ask the longer-standing members of the organisation about such things as:

Dress codes, desired modes of behavior in addressing the boss, the physical layout of the workplace, how time and space are used, what kinds of emotions someone would notice, how people get rewarded and punished, how one gets ahead in the organization, how decisions are made, how conflicts and disagreements are handled, how work and family are balanced, and so forth.⁹

Artifacts are observable, unlike the underlying assumptions or values of an organisation,¹⁰ but even so Schein sounds a note of caution to any researcher as artifacts are ‘both easy to observe and very difficult to decipher’.¹¹

At the intermediate, but still observable, level between artifacts and values Schein has placed the ‘espoused beliefs and values’ of the organisation. To identify these espoused values Schein suggests the answer be sought to the question ‘why are you doing what you are doing?’¹² and the statements members of the organisation use to articulate the reason why they ‘do what they do’ are their espoused values. But these statements may only reflect ‘rationalizations and aspirations’,¹³ and may not be the true ‘underlying assumptions’, that is the ‘unconscious taken for granted beliefs and values’ which ‘determine behavior, perception, thought and feeling’.¹⁴ Schein sees that the task of the researcher, and the organisation’s leader, is to identify the

⁷ Schein, *Organizational Culture and Leadership* 4th Edition, 24

⁸ *Ibid.*, 319

⁹ *Ibid.*, 320

¹⁰ *Ibid.*, 24

¹¹ *Ibid.*, 24

¹² *Ibid.*, 320

¹³ *Ibid.*, 24

¹⁴ *Ibid.*, 246

underlying organisational values.¹⁵ Although these basic values are unobservable they can be worked out if the researcher can ‘see a way of making sense of responses which initially seem contradictory or silly’.¹⁶

The fact that a value is espoused is not sufficient to prove that it is an actual organisational value. Statements that a particular value is one of the organisation’s values are frequently made, but although this is adequate evidence that this value is an ‘espoused value’, this in itself does not establish anything more. But Schein provides a methodology for how to surface the basic assumptions of an organisation’s culture. He sees:

The key to getting at the underlying assumptions is to check whether the espoused values that have been identified really explain all of the artifacts or whether things that have been described as going on have clearly not been explained or are in actual conflict with some of the values articulated.¹⁷

So according to Schein the way to identify an actual organisational value within an organisation is to look for consistency between the espoused values and the ‘surface level’, visible manifestations of values, in the form of artifacts.¹⁸ The question that needs to be asked once it has been established that there is an espoused value is whether the artifacts verify that this is an actual organisational value. The existence of underlying organisational values can only be verified if consistency is found between the espoused value and the ‘observable artifacts’.¹⁹

Schein gives the example of a well-known company whose organisational values are accurately identified using this ‘deciphering’ method.²⁰ Here the actual, underlying organisational values are:

- We are not in business for the business alone but for some higher purpose: to change society and the world, create something lasting, solve important problems, have fun.
- Task accomplishment is more important than the process used or relations formed.

¹⁵ Ibid., 315

¹⁶ Smith, *Leadership, Organizations and Culture*, 102

¹⁷ Schein, *Organizational Culture and Leadership* 4th Edition, 321

¹⁸ Ibid., 32

¹⁹ Ibid., 32

²⁰ Apple Computers

- The individual has the right and obligation to be a total person.
- Only the present counts.²¹

To summarise, the existence of a significant artifact which is consistent with an espoused value means that there is sufficient evidence to conclude that that value is an actual value existing in the organisation. As will be seen later this is the key methodological approach used to identify organisational values in the case study of Across.

Schein's Theory in Relation to the Emergence of Organisational Values

Organisational values are the basic assumptions within an organisational culture, but the question can be asked: 'Where do they come from?' Schein points to two sources of organisational values, firstly, the role of the founder of the organisation,²² and then secondly, all the processes related to the management action, or inaction, of the subsequent leaders of the organisation.²³ Also Schein describes the emergence of organisational values as happening in two ways, that is through the 'natural processes by which culture evolves and changes as organizations grow and age',²⁴ and 'managed change' implemented intentionally by the leader of the organisation.²⁵

These same ideas on the sources of organisational culture are commonly followed elsewhere, so for example Cameron and Quinn state that organisational culture is:

Sometimes created by the initial founder of a firm (such as Walt Disney). Sometimes it emerges over time as an organization encounters and overcomes challenges in its environment (as at Coca-Cola). Sometimes it is developed consciously by management teams that decide to improve the company's performance in systematic ways (such as Google).²⁶

Similar ideas to Schein's on the sources of organisational culture are also written about in a church context, so for example the idea that subsequent leaders can produce

²¹ Schein, *Organizational Culture and Leadership* 4th Edition, 337

²² Ibid., 195

²³ Ibid., 196

²⁴ Ibid., 273

²⁵ Ibid., 297

²⁶ Cameron, *Diagnosing Organizational Culture*, 6

or change organisational values is evidenced in the way that pastors are seen ‘as producers of congregational culture’,²⁷ and so ‘clergy give shape to a congregation’s particular way of being a congregation - that is to the beliefs and practice characteristics of a particular community’s life and ministry’.²⁸

Each of these sources of organisational culture will now be looked at in more detail.

(a) Role of the Founder

Most authors on organisational culture recognise that, although there are various sources of organisational values, in the main ‘the company’s culture is derived from its founder’.²⁹ The founder, whether of a business or a Christian organisation,³⁰ is the key individual from which the ‘organisational values are “rooted”’,³¹ because ‘their values have been converted into the practices, the rules of the game, for all other members of the corporation’.³²

Schein’s theory is no exception to this overall consensus that the founder of the organisation is usually the main source of its organisational values.³³ So Schein writes that ‘organizations begin to create cultures through the actions of founders who operate as strong leaders’,³⁴ and that ‘even in mature companies one can trace many of their assumptions to the beliefs and values of founders and early leaders’.³⁵ Schein explains that the reason this happens is because ‘early group life will tend toward intolerance of ambiguity and dissent’,³⁶ and the founder is in a position ‘to propose the initial answers to the young group’s questions about how to operate internally and

²⁷ J. Carroll, *God's Potters - Pastoral Leadership and Shaping of Congregations* (Grand Rapids: Eerdmans, 2006) 25

²⁸ *Ibid.*, 25

²⁹ Buchanan, *Organizational Behaviour*, 519

³⁰ For examples of the founders of Christian mission organisations see G. Hanks, *Sixty Great Founders* (Fearn; Christian Focus, 1995). For a particular example see J. Bridges, *The Fruitful Life* (NavPress: Colorado Springs, 2006) 123: ‘One of the rich heritages of The Navigators, the organization I work for, is the emphasis on serving others, which our founder Dawson Trotman built into the very fabric of the work from the earliest days. As a result, Navigator discipleship training (today) always includes serving others’.

³¹ Hofstede, *Cultures and Organizations*, xiii

³² *Ibid.*, xiii

³³ Schein, *Organizational Culture and Leadership* 4th Edition, 219

³⁴ *Ibid.*, 231

³⁵ *Ibid.*, 232

³⁶ *Ibid.*, 232

externally' so as to reduce this uncertainty.³⁷ This happens because the founder will 'typically have strong assumptions about the nature of the world, the roles that organizations play in that world, the nature of human nature and relationships, how truth is arrived at, and how to manage time and space'.³⁸ What results is that founders 'usually have a major impact on how the group initially defines - and solves its external adaptation and internal integration problems'.³⁹

Usually the founder will be 'quite comfortable in imposing those views on their partners and employees as the fledgling organization fights for survival'.⁴⁰ Founders 'always have prior experience to start with', so these answers will often be based on the lessons the founder has learnt from this past experience.⁴¹ This problem-solving process is how organisational values emerge in a group, and then the founder will often cling to the organisational values they have imposed on the group 'until such time as they become unworkable or the group fails and breaks up'.⁴²

Schein points out that one consequence of this phenomena is that if there is more than one person involved in founding an organisation then:

In the early life of any new organization, we can see many examples of how partners or cofounders who do not think alike end up in conflicts that result in some people leaving thus creating a more homogenous climate for those who remain.⁴³

Alternatively, 'if the original founders do not have the proposals to solve the problems that make the group anxious, other strong members will step in, and leaders other than the founders will emerge'.⁴⁴

Schein points out that in this early stage 'the important elements of the culture have become embedded in the structure and the major processes of the organization', such

³⁷ Ibid., 232

³⁸ Ibid., 220

³⁹ Ibid., 220

⁴⁰ Ibid., 220

⁴¹ E. Schein, 'The Role of the Founder in the Creation of Organizational Culture', in P. Frost, L. Moore, M. Louis, C. Lundberg & J. Martin, eds. *Reframing Organizational Culture*. London: Sage, 1991) 14

⁴² Schein, *Organizational Culture and Leadership* 4th Edition, 220

⁴³ Ibid., 232

⁴⁴ Ibid., 232

as its artifacts, which are produced as a result of the actual organisational values and underlying assumptions.⁴⁵

These values and assumptions are perpetuated because from then on the organisation has a ‘culture that will define for later generations what kinds of leadership is acceptable’.⁴⁶ This means that from this point onwards ‘the culture now defines leadership’.⁴⁷ So if the organisation has had a strong founding culture, its board or governing body may be composed exclusively of people who share the founder’s vision and this will effect the appointment of subsequent leaders. Consequently real changes in direction may not become possible as the board will search for a person with the same assumptions to lead the organisation.⁴⁸ This also applies to recruitment to other positions in the organisation, which is why ‘personnel departments which preselect the people to be hired play a very important role in maintaining an organization’s values’.⁴⁹

To summarise the comments about this source of organisational culture, in the early stage of the organisation’s life its values are created because the founder has values and brings them into the organisation he or she founds,⁵⁰ and so ‘most of the culture is likely to be playing out of the founder’s personality’.⁵¹ Then, unless there is an attempt to remove the founder, in which case in the effort to displace the founder much of the culture comes under challenge,⁵² the group adopts the founder’s values and the next generation of leaders must fit in with the group’s values.⁵³ What is happening is that founders who ‘create organizational cultures that reflect their own values, thereby achieve a sort of organizational immortality’.⁵⁴

⁴⁵ Ibid., 282

⁴⁶ Schein, *Organizational Culture and Leadership* 4th Edition, 2

⁴⁷ Ibid., 2

⁴⁸ Ibid., 2

⁴⁹ Hofstede, *Cultures and Organizations*, 183

⁵⁰ Schein, *Organizational Culture and Leadership* 4th Edition, 274

⁵¹ E. Schein, *The Corporate Culture Survival Guide* (San Francisco: Jossey-Bass, 2009) 142

⁵² Schein, *Organizational Culture and Leadership* 4th Edition, 282

⁵³ Ibid., 282

⁵⁴ Frost, *Reframing Organizational Culture*, 11

(b) Evolutionary and Managed Change by Subsequent Leaders

Culture change can happen as part of an evolutionary process through ‘the organization’s necessary adaption to external conditions’.⁵⁵ This normally happens by incremental change, so through ‘general and specific evolution the culture evolves in small increments by continuing to assimilate what works best over the years’.⁵⁶ It is common in organisations for this ‘evolutionary process’,⁵⁷ involving this unseen, ‘incremental change’,⁵⁸ to mean that over a long period of time the ‘overall corporate culture will adapt to changes in its external environment’.⁵⁹ But this type of culture change is frequently not sufficient for organisational survival so if ‘there is a change in the environment some of those shared assumptions can become a liability’ as ‘such assumptions now operate as filters that make it difficult for key managers to understand alternative strategies of survival and renewal’.⁶⁰ In this situation where ‘culture becomes a constraint on strategy’⁶¹ there is a need for something more intentional in terms of culture change because inevitably ‘the organization clings to whatever made it a success in the past’.⁶²

‘Managed culture change’⁶³ may happen at the instigation of the leader alone or it may happen corporately when ‘members of the organization collectively achieve insight’ as they ‘examine their culture and redefine some of the cognitive elements’.⁶⁴ In either scenario, the individual instigation of culture change or the corporate, reflective process, Schein sees the leader as playing a key role.⁶⁵

It is the unique function of leadership to be able to perceive the functional and the dysfunctional elements of the existing culture and to manage cultural evolution and change in such a way that the group can survive in a changing environment.⁶⁶

⁵⁵ M. Schultz, *On Studying Organizational Cultures - Diagnosis and Understanding* (Berlin: Walter de Gruyter, 1994) 22

⁵⁶ Schein, *Organizational Culture and Leadership* 4th Edition, 275

⁵⁷ *Ibid.*, 273

⁵⁸ *Ibid.*, 275

⁵⁹ *Ibid.*, 275

⁶⁰ *Ibid.*, 289

⁶¹ Schein, *The Corporate Culture Survival Guide*, 18

⁶² *Ibid.*, 18

⁶³ Schein, *Organizational Culture and Leadership* 4th Edition, 3

⁶⁴ *Ibid.*, 277

⁶⁵ *Ibid.*, 277

⁶⁶ *Ibid.*, 22

Schein sees the overriding importance of managing culture change for the survival and thriving of an organization. As has been noted he equates this managing of culture change with leadership, in fact he sees that ‘leadership and culture are two sides of the same coin’,⁶⁷ and this work as ‘the essence of leadership’.⁶⁸

By its nature managed culture change involves planned action by the leader.⁶⁹ According to Schein, the leaders has available to him or her various tools to implement this process of culture change.

(i) Primary Mechanisms for Culture Change

Schein’s ideas about the mechanisms for bringing about this managed culture change are that the leader consciously utilises the six primary mechanisms for embedding organisation culture in such a way as to achieve the desired outcome.⁷⁰ He sees these mechanisms as ‘the major tools that leaders have available to them to teach their organizations how to perceive, think feel and behave based on their own conscious and unconscious convictions’.⁷¹

The first mechanism is what leaders pay attention to, measure and control, by which Schein means what they notice and comment on, even through casual remarks.⁷² Schein states that ‘some of the most important signals of what leaders care about are sent during meetings and in other activities devoted to planning and budgeting’.⁷³ Also Schein states that this mechanism relates to emotional outbursts by the leader by which he or she lets members know what the leader cares about.⁷⁴ Schein points out that for members of the group inferences about what the leader cares about can be drawn by the members seeing what the leaders does *not* pay attention to.⁷⁵

⁶⁷ Ibid., 3

⁶⁸ Ibid., 3

⁶⁹ Ibid., 299

⁷⁰ Schein, *The Corporate Culture Survival Guide*, 147

⁷¹ Schein, *Organizational Culture and Leadership* 4th Edition, 236

⁷² Ibid., 237

⁷³ Ibid., 238

⁷⁴ Ibid., 239

⁷⁵ Ibid., 239

The second mechanism is the leader's reaction to 'critical incidents and organisational crises'.⁷⁶ According to Schein - 'a crisis is what is perceived to be a crisis',⁷⁷ and he explains that:

When an organization faces a crisis, the manner in which leaders and others deal with it creates new norms, values and working procedures and reveals important underlying assumptions. Crises are especially significant in culture creation and transmission because the heightened emotional involvement during such periods increases the intensity of learning.⁷⁸

Schein also comments that:

Those organizations that have had survival crises have often discovered in their response to such crises what some of their deeper assumptions really were. No one really knows what response it will make to a severe crisis, yet the nature of that response will reflect deep elements of the culture.⁷⁹

Schein's other primary mechanisms for planned culture change can be mentioned more briefly. One is how leaders allocate resources,⁸⁰ and another is the deliberate role modeling, teaching and coaching by the leader.⁸¹ In regard to this modeling Schein notes that how the leader is when observed informally by members is more powerful than formal presentations made by the leader.⁸² A further mechanism is how leaders allocate rewards and status, because 'leaders can quickly get across their own priorities, values and assumptions by consistently linking rewards and punishments to the behavior they are concerned with'.⁸³

The sixth and final primary mechanism Schein identifies for bringing about managed culture change is how leaders 'select, promote and excommunicate'.⁸⁴ This applies in particular regarding recruitment as Schein sees that one of the subtlest yet most potent ways in which leader's assumptions get embedded and perpetuated is the process of

⁷⁶ Ibid., 243

⁷⁷ Ibid., 243

⁷⁸ Ibid., 243

⁷⁹ Ibid., 90

⁸⁰ Ibid., 245

⁸¹ Ibid., 246

⁸² Ibid., 246

⁸³ Ibid., 247

⁸⁴ Ibid., 249

selecting new members.⁸⁵ Therefore there is a danger of using an external party for recruitment, such as a search firm,⁸⁶ or as happens in this case study seconding agencies, because ‘they operate outside the cultural context of the employing organization’.⁸⁷ This means the search firm or seconding agency may lack understanding of ‘some of the implicit criteria that may be operating’ in the receiving organisation.⁸⁸ As regards ‘excommunication’ this may be by ‘being actually fired’ or ‘being given a job that is clearly perceived to be less important, even if at a higher level (being “kicked upstairs”)’.⁸⁹

(ii) Reinforcement Mechanisms for Culture Change

In addition to the above six primary mechanisms to manage culture change Schein states there are a further set of six secondary, ‘reinforcement mechanisms’.⁹⁰ These secondary mechanisms will enhance the impact of the leader’s actions if they are consistent with how the leader uses the primary mechanisms. Two of these ‘reinforcement mechanisms’ are particularly relevant to this case study, that is - how the leaders decide to shape organisational design and structure,⁹¹ and the form of organisational systems and procedures.⁹² Structural changes may mean closing locations, opening other locations, and moving people and groups geographically. Organisational systems and procedures may relate to how members of the group are resourced and supported.

To complete Schein’s inventory, his other ‘reinforcement mechanisms’ which he identifies as being useful to a leader to change organisational culture intentionally are: changing the rites and rituals of the organisation;⁹³ changing the design of physical space and buildings;⁹⁴ creating and promulgating stories about important events and

⁸⁵ Ibid., 249

⁸⁶ The equivalent of a ‘search firm’ in a mission context could be a seconding agency because they recruit, train and orientate new members of the receiving organisation on its behalf.

⁸⁷ Schein, *Organizational Culture and Leadership* 4th Edition, 249

⁸⁸ Ibid., 249

⁸⁹ Ibid., 249

⁹⁰ Ibid., 250

⁹¹ Ibid., 251

⁹² Ibid., 252

⁹³ Ibid., 253

⁹⁴ Ibid., 255

people;⁹⁵ and making formal statements of organisational philosophy, creeds and charters.⁹⁶

To put all this into a brief summary, according to Schein leaders can manage organisational culture through six primary mechanisms: by what they pay attention to, measure and control; by their reactions to crucial incidents and crises; by how they allocate resources; by deliberate role-modelling, coaching and teaching; by their choice of criteria for allocation of rewards and status; and by their choice of criteria for recruitment, selection, promotion, retirement and ‘excommunication’. Plus the leader can use a further set of secondary ‘reinforcement mechanisms’ which will enhance the impact of the leader’s actions if they are consistent with how the leader uses the primary mechanisms.

Issues with Managed Culture Change

Although managed culture change is a priority for leaders and the tools exist to carry it out, many leaders are unable to do it. One reason for this is that a common trigger for such intentional culture change is if there are changes in the external environment within which the organisation operates, with the results that certain ‘elements of culture may become dysfunctional’.⁹⁷ These external changes may have been going on for the whole term of office of a leader with the result that they have become overfamiliar or ‘blind to these issues’.⁹⁸ A new leader is therefore required to take action to change the organisation’s values, but even these subsequent leaders may not be able to do this because as Schein’s observes often any ‘formally designated senior managers of a given organization may not be willing or able to provide such culture change leadership’.⁹⁹ As has been pointed out this is because the culture of the organisation becomes ‘the filter or criteria for the selection of new leaders’, which

⁹⁵ Ibid., 255

⁹⁶ Ibid., 256

⁹⁷ Ibid., 22

⁹⁸ Ibid., 259

⁹⁹ Ibid., 376

means that they are chosen because they fit the culture, so they are not likely to change it when in office.¹⁰⁰

This result is that at the very least a new leader from outside may be required, rather than an insider. This need for externality is particularly the case in mature and declining organisations because in such an organisation if it has developed ‘a strong unifying culture, that culture now defines even what is thought of as leadership, what is heroic or sinful behavior, and how authority and power are to be allocated and managed’.¹⁰¹ So ‘the first problem of the mature and possibly declining organization, then, is to find a process to empower a potential leader who may have enough insight and power to overcome some of the constraining cultural assumptions’.¹⁰²

Even if externality is achieved Schein warns that the arrival of a new leader may be too late as ‘the likelihood of new leaders becoming cultural change agents declines as the organization matures’.¹⁰³ When such a leader is appointed, who has ‘the ability to step outside the culture that created the leader’ and be more adaptive to its external environment,¹⁰⁴ the role will be demanding. This is because the process of managed change will ‘sometimes require what amounts to conscious and deliberate destruction of cultural elements’.¹⁰⁵

Normally the change required is not wholesale as a change process will often only need to focus on one of the organisational values - ‘if changes in the culture are discovered to be necessary, those changes will rarely involve the entire culture; it will almost always be a matter of changing one or two assumptions’.¹⁰⁶ In this situation where culture change may be required in the area of one organisational value, but not the others, the leader will find that other organisational values within the existing culture may be useful in this process whereby the bulk of the culture is used to make significant changes in one portion of the culture.

¹⁰⁰ Ibid., 258

¹⁰¹ Ibid., 376

¹⁰² Ibid., 376

¹⁰³ Ibid., 258

¹⁰⁴ Schein, *Organizational Culture and Leadership* 3rd Edition, 2

¹⁰⁵ Ibid., 314

¹⁰⁶ Schein, *Organizational Culture and Leadership* 4th Edition, 317

But even in this situation where change is required to only one, or perhaps two, organisational values the task will not be easy because ‘basic assumptions tend to be nonconfrontable and nondebtable, and hence extremely difficult to change’.¹⁰⁷ So Schein points out that ‘culture change, in the sense of changing basic assumptions is, therefore, difficult, time-consuming, and highly anxiety-provoking - a point that is especially relevant for the leader who sets out to change the culture of an organization’.¹⁰⁸ The reason why this process is ‘highly anxiety-provoking’ for the group is because it may involve the message that some of the founder’s most cherished assumptions are wrong. Here Schein can be seen to be applying in the contemporary context Kurt Lewin’s work of the 1940s.¹⁰⁹

Lewin wrote about a process of ‘disconfirmation, a process that is inevitably painful for many’.¹¹⁰ An antidote to this anxiety is to induce ‘cognitive redefinition’¹¹¹ which can be done by the leader ‘articulating and selling new visions and new concepts’.¹¹² Schein points out that:

In the end, cognitive redefinition must occur inside the heads of many members of the organization, and that will happen only if they are actively involved in the process. The whole organization must achieve some degree of insight and develop motivation to change before any real change will occur - and the leader must create this involvement.¹¹³

Therefore a key element in successful managed culture change is to build full participation from the group members.

Influence of Organisational Values on Organisational Behaviour

Despite the challenges and difficulties faced by organisations going through culture change, whether it is evolutionary or managed, it is essential for organisational effectiveness because organisational values lead to organisational behaviour.

¹⁰⁷ Ibid., 28

¹⁰⁸ Ibid., 33

¹⁰⁹ Ibid., 299

¹¹⁰ Ibid., 381

¹¹¹ Ibid., 383

¹¹² Ibid., 383

¹¹³ Ibid., 383

Schein is clear that values are ‘the hidden force that drives most of our behaviour’,¹¹⁴ and that they are a ‘powerful, tacit, and often unconscious set of forces that determine both individual and collective behaviour’.¹¹⁵ This relationship is compared to a river, with the organisational culture being the river bed and the organisational behavior being the water in the river, and ‘once a river bed has come into being it determines in its turn the flow of water’.¹¹⁶ Another metaphor is that the organisational culture in a group is like a personality in an individual, so ‘just as our personality and character guide and constrain our behaviour, so does culture guide and constrain the behaviour of members of a group through the shared norms that are held in a group’.¹¹⁷

This phenomenon of the organisation behaving according to its culture means that ‘once the organization develops a substantial history of its own, its culture becomes more of a cause than an effect’.¹¹⁸ Although this cause and effect, which is sometimes termed ‘consistence or congruence’,¹¹⁹ is the norm, it is recognised by Schein and others that ‘the degree to which organizational values align with organizational practices can vary’.¹²⁰ This will be demonstrated in this case study where at certain times this congruence between values and behavior is diluted due to factors such the influence of other competing values or the demands of meeting basic survival needs.

It should be noted that according to Schein the nature of organisational values are such that although they are a major influence on organisational behaviour they do not prescribe a particular kind of behaviour.¹²¹ The organisational values have the effect of setting boundaries because an organisation will not normally behave in a way that is outside its organisational culture, but within these boundaries various behaviours can occur. This means that significant changes may take place in an organisation’s operations without organisational values changing at all.

¹¹⁴ Schein, *The Corporate Culture Survival Guide* 3

¹¹⁵ Ibid., 19

¹¹⁶ M. Schabracq, *Changing Organizational Culture - The Change Agent's Guidebook* (Chichester: Wiley, 2007) 7

¹¹⁷ Schein, *Organizational Culture and Leadership* 4th Edition, 14

¹¹⁸ Ibid., 374

¹¹⁹ Ibid., 160

¹²⁰ M. Cardador & D. Rupp, ‘Organizational Culture - Multiple Needs and the Meaningfulness of Work’, in N. Ashkanasy, C. Wilderom & M. Peterson, eds. *The Handbook of Organizational Culture and Climate* 2nd Edition (London: Sage, 2010) 160

¹²¹ Schein, *Organizational Culture and Leadership* 4th Edition, 21

3.2 Critique of Schein's Theory

As has been stated, for Schein the function of organisational culture is to solve the problems organisations have of external adaptation and internal integration.¹²² This is an example of a 'functionalist perspective',¹²³ meaning the theorist 'views organizational culture in terms of the functions it carries out in the organization'.¹²⁴ So, along with other functionalists, such as Handy and Cameron and Quinn, what Schein is seeking to do is to 'analyze the origin and contents of the organizational culture related to the various functions and diagnose how the organizational culture contributes to organizational survival'.¹²⁵ A commentator on this field has taken the view that amongst functionalists Schein stands out as 'a dominant personality in the culture debate and his book *Organizational Culture and Leadership* presents the most interesting and coherent presentation of a functionalist understanding of culture'.¹²⁶

But a critique levelled against many functionalist theorists of organisational culture is that when they do this diagnosis they 'oversimplify complexities and so provide categories that are incorrect in terms of their relevance to what we are trying to understand'.¹²⁷ Schein is seen as adopting this reductionist approach whereby all organisational cultures are required to fit into a handful of types.¹²⁸ This criticism can reasonably be levelled against the theorists such as Handy and Cameron and Quinn, who only allow for a very limited number of culture 'type' outcomes, but amongst the functionalists Schein is unusual in that he does not go the route of identifying a set number of cultural typologies. Instead Schein uses a method that allows for an unlimited array of organisational cultures to be diagnosed. Schein describes his approach as 'multidimensional',¹²⁹ and he sets out the 'disadvantages' of the 'typologies' approach.¹³⁰ So it would appear that this criticism of Schein for

¹²² Ibid, 70

¹²³ Ibid.,70

¹²⁴ Ibid., 21

¹²⁵ Schultz, *On Studying Organizational Cultures*, 15

¹²⁶ Ibid., 21

¹²⁷ Schein, *Organizational Culture and Leadership* 4th Edition, 175

¹²⁸ Armstrong, *A Handbook of Human Resource Management Practice*, 310

¹²⁹ Schein, *Organizational Culture and Leadership* 4th Edition, 157

¹³⁰ Ibid., 157

oversimplifying is in fact unfounded because his approach allows for an unlimited number of cultures to be diagnosed.¹³¹

Another similar but distinguishable critique of the approach adopted by Schein is that his theories are based on the assumption that ‘by applying science the “real” nature of organizational culture could be “uncovered” and “deciphered”’.¹³² Clearly this criticism also applies to other functionalists like Cameron and Quinn.¹³³ The essence of this criticism is that these theorists ‘all rely on Modernist assumptions’ about ‘the nature of reality and the value of the scientific, rational method’,¹³⁴ and that they assume it is possible to ‘impose order upon chaos’.¹³⁵

The reason why Schein is particularly singled out for criticism here is because he makes such ambitious claims in this area, such as that ‘the concept of culture helps to explain the seemingly incomprehensible and irrational acts of groups and organizations’.¹³⁶ In contrast it is argued by those with Post-Modern assumptions that there should be a greater emphasis on the ‘difference, particularity, heterogeneity and individuality of cultures’ of each organisation.¹³⁷ But again because Schein’s adopts what he calls this ‘multidimensional’ approach,¹³⁸ on balance it would appear that of all the Modernist cultural theorists considered here Schein is the least guilty of the tendency to ‘impose order upon chaos’.¹³⁹

A third critique of Schein is related to his attribution of significance in his theory of organisational culture to values. It is noted that with Schein ‘organizational culture is largely articulated in terms of the organization’s shared norm and value content’,¹⁴⁰ and that he ‘stresses the deeper levels of culture’ which are its ‘ideals and values’.¹⁴¹ For this reason one critic, Mats Alvesson, categorises Schein as a cultural theorist

¹³¹ Ibid., 174

¹³² Cummings, *Recreating Strategy*, 149

¹³³ Ibid., 149

¹³⁴ Ibid., 152

¹³⁵ Ibid., 152

¹³⁶ Ibid., 152

¹³⁷ Ibid., 152

¹³⁸ Schein, *Organizational Culture and Leadership* 4th Edition, 157

¹³⁹ Cummings, *Recreating Strategy*, 152

¹⁴⁰ M. Parker, *Organizational Culture and Identity - Unity and Division at Work* (London: Sage, 2000)

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¹⁴¹ Alvesson, *Understanding Organizational Culture*, 28

who adopts what he describes as ‘the sacred cow metaphor for organisational culture’.¹⁴² By this term Alvesson means that the cultural theorist believes that ‘basic assumptions and values point to a core of the organization’,¹⁴³ and so because of this significance attributed to them Alvesson then labels these values as ‘sacred values’.¹⁴⁴

Alvesson is critical of this approach because although, as he states ‘I take organizational culture to include values and assumptions’, he goes on to say that ‘for me values are less central and less useful than meanings and symbolism in cultural analysis’.¹⁴⁵ For Alvesson a ‘symbol can be defined as an object - a word or statement or kind of action or material phenomenon - that stands ambiguously for something else and/or something more than the object itself’.¹⁴⁶ By ‘meanings’ Alvesson is referring to ‘how an object or an utterance is interpreted’,¹⁴⁷ so for example ‘we can imagine different organizational cultures in which the same rule is given very different meanings and leads to different behaviors’.¹⁴⁸

Another critic of Schein on this same point of emphasising the importance of values over and against other cultural elements is Joanne Martin. Martin when reviewing Schein’s theory remarks that:

Not everyone - including myself - agrees that artifacts and (espoused) values are necessarily superficial. A cultural artifact, such as a story or ritual, is important because of how people interpret its meanings. Those meanings need not be superficial: they may reflect deep assumptions. In this way, I argue that artifacts, (espoused) values and assumptions do not necessarily reflect separable, varying levels of depth. A cultural researcher should seek deep meanings associated with each type of cultural manifestation.¹⁴⁹

¹⁴² Ibid., 28

¹⁴³ M. Alvesson, ‘Organizational Culture - Meaning, Discourse and Identity’, in Ashkanasy *The Handbook of Organizational Culture and Climate* 2nd Edition, 17

¹⁴⁴ Alvesson, *Understanding Organizational Culture*, 28. Another example of cultural theorists who take the same view as Schein would be Gerald Driskill and Angela Laird Brenton who see values as ‘the most central cultural construct on which all other cultural elements rest’. Driskill, *Organizational Culture in Action*, 45

¹⁴⁵ Alvesson, *Understanding Organizational Culture*, 4

¹⁴⁶ Ibid., 5

¹⁴⁷ Ibid., 4

¹⁴⁸ Ibid., 4

¹⁴⁹ J. Martin, *Organizational Culture - Mapping the Terrain* (London: Sage, 2002) 47

There are clearly many resonances here with Schein's theory, but there is a significance difference of view between Schein on the one hand, and Alvesson and Martin on the other. These differences revolve around how exclusive underlying values are in shaping organisational culture, and whether the other cultural elements of artifacts and espoused values should be seen not merely as pointers towards the underlying values, but be attributed with their own independent meanings.

A fourth point of criticism of Schein's theory comes from those who hold differing positions to Schein on 'the three social science perspectives that have come to dominate organizational culture research'.¹⁵⁰ The three perspectives are 'integration', where the culture is seen to be 'characterised by consistency, organization-wide consensus and clarity';¹⁵¹ 'differentiation' where the culture is seen as 'predominantly inconsistent' with consistency only emerging within the 'boundaries of a sub-culture' which are 'islands of clarity';¹⁵² and 'fragmentation' where ambiguity is seen as the norm and where there is no consensus on what is the culture either on an organization-wide or a subcultural level.¹⁵³ It is asserted that Schein's 'cultural studies are primarily congruent with an "integration" perspective'.¹⁵⁴ This means that for those who see the subject from a 'differentiation' perspective Schein's theory is making over-ambitious claims because it states that it is able to diagnose an organisation-wide culture. In a similar vein, for those who see the subject from a 'fragmentation' perspective Schein's whole concept of being able to diagnose a culture at all is felt to be suspect. However Schein himself criticises other cultural theorists for using an 'integration' approach which seems to imply that he sees his work as coming from a 'differentiation' perspective.¹⁵⁵ But if this is the case he would still be open to critique from those who hold the other two perspectives.

To summarise, although a functionalist approach is a very specific way to think of organisational culture it is appropriate to use the theory of a functionalist in this case study. This is because the case study is seeking to answer a function related question,

¹⁵⁰ Martin, J. *Cultures in Organizations - Three Perspectives* (Oxford: Oxford University Press, 1992) 8

¹⁵¹ Frost, *Reframing Organizational Culture*, 8

¹⁵² *Ibid.*, 8

¹⁵³ *Ibid.*, 8

¹⁵⁴ Martin, *Cultures in Organizations*, 188

¹⁵⁵ Schein, *Organizational Culture and Leadership* 4th Edition, 175

which is about how to understand organisations. The criticism of Schein for oversimplifying can be seen to be unfounded because the methodology he uses allows for an unlimited number of cultures to be diagnosed. Also it is recognised that there is probably no right or wrong answer to the debate as to which element of culture to emphasise, if any. Schein can be criticised for placing a greater emphasis on underlying values, than on the visible artifacts or espoused values, but on the other hand this emphasis is helpful here because this is a case study of the organisational values of Across. Likewise it is recognised that taking an integration approach is not the only approach that could be taken, and each approach has as its own protagonists who can make a good case in arguing their view. Schein's view that organisational values 'define the character and identity of the group'¹⁵⁶ is broadly an integration approach, and again, like his emphasis on values, using an integration perspective fits well with the subject of this case study because it is an organisation-wide study of Across.

These are strong grounds for using Schein's theory to seek to understand the organisational values of Across. But so far this critique has not been made from a Christian perspective, so such a critique of Schein's theory in particular, and management theory in general, now follows in the form of a theological reflection on the general field that Schein's theory occupies. Limitations are identified as a result of this theological reflection, but it will be argued that they can be overcome by following a certain process, and so Schein's model will be found to be useful in understanding the values of Across, and of other Christian organisations.

¹⁵⁶ Ibid., 33

4. Theological Reflection

4.1 Introduction

A theological reflection takes place when ‘events and situations are reviewed in the light of theological understanding’,¹ and this process of ‘theological reflection is central to, and perhaps even the defining element of practical theology’.² As an exercise in practical theology this case study would not therefore be complete without such a theological reflection. The subject of this reflection is not only Schein’s theory itself, but the broad genre to which it belongs. However, before embarking on this theological reflection it has to be recognised that ‘the theologian is always beginning in the middle of things’,³ meaning that before any theological reflection begins ‘a practice of common life and language’ is already there, ‘a practice that defines a specific shared way of interpreting human life in relation to God’.⁴ It will be seen that there are differing schools of common practice in relation to management theories, such as Schein’s ideas about organisational culture. There are those who engage with them and see them as a rich resource for Christian organisations, and those who are much more sceptical about such theories and techniques, because of their association with secularism and the corporate business world. This theological reflection on the validity of using management theory in a Christian context, including Schein’s theory of organisational culture, must therefore be embarked upon ‘in the middle’ of this climate of differing views.

Academically Schein’s theory of organisational culture belongs within the areas of leadership studies, management studies and organisational studies, which are all in turn part of the broad field of social science. The significance of this will be seen later when a particular aspect of the relationship between social science and theology is considered. In the specific area of management studies certain approaches to analysing and organising business activities, including an organisational culture theory such as Schein’s, have been characterized as manifestations of an ideology

¹ J. Thompson, *SCM Studyguide - Theological Reflection* (London SCM, 2008) 18

² *Ibid.*, 18

³ R. Williams, *On Christian Theology* (Oxford: Blackwell, 2000) xii

⁴ *Ibid.*, xii

labelled ‘managerialism’.⁵ Therefore it is necessary at this point to move from a narrow focus on Schein’s theory to the wider horizon of the genre to which it belongs, that is managerialism.

Managerialism is the idea that society is equivalent to the sum of the transactions made by organisations and ‘the name given to this ideology is managerialism in recognition of the fact that managers are central to this ideology’.⁶ Managerialism is closely related to the concept of ‘McDonaldization’,⁷ which is seen as an ‘imposed uniformity through managed efficiency, calculability, predictability and control’.⁸ It has been observed that ‘a McDonaldized existence is less than fully human’,⁹ because McDonaldization is about ‘the destructive and dehumanizing effects of social rationalization under the influence of modernist thinking’.¹⁰ So it would have been expected that the church which is ‘recognizing the importance of the spiritual as well as the physical would have been a major opponent of this process, but in reality the church has actively promoted it’, to summarise the view of John Drane.¹¹ This trend can also be seen in the non-profit or charity sector where some are concerned that there has been ‘a change in focus among leaders of social service agencies, moving them from a mission toward a professional managerial orientation’.¹² This is a particular concern in the sphere of Christian organisations.¹³ It is this rise of McDonaldization, managerialism and the use of its associated managerial approaches in the Christian context that will now be reflected upon theologically.

This theological reflection will be divided into two parts. In the opening section there is a consideration of the fact that most managerial theories and methods have their origins in a secular worldview, which may as a result render them incompatible for use in a Christian context. Then in the next section two counter-arguments which

⁵ J. Walker, ‘Strategic Management and the Church’, in *Resourcing Mission Bulletin* (July 2010) 8

⁶ W. Enteman, *Managerialism: the Emergence of a New Ideology* (Madison: University of Wisconsin Press, 1993) 7

⁷ Quoting G. Ritzer, *The McDonaldization of Society* (Thousand Oaks: Pine Forge Press, 1993)

⁸ Walker, ‘Strategic Management and the Church’, 8

⁹ J. Drane, *The McDonaldization of the Church - Spirituality, Creativity and the Future of the Church* (London: Darton, Longman and Todd, 2000) 156

¹⁰ *Ibid.*, 34

¹¹ *Ibid.*, 50

¹² B. & H. Hutson, *Leadership in Non-profit Organizations* (London: Sage, 2005) 47

¹³ C. Mather, ‘Christian Distinctiveness’, Paper for *Contemporary Issues in Mission* (All Nations Christian College, November, 2012) 2

address this possible problem are reviewed. The first counter-argument is that these managerial approaches are only ‘tools and techniques’, and as such they are not influenced in any way that is relevant by worldview. The second counter-argument is that by critiquing these managerial theories and methods, through a process of what John Stott calls ‘critical Christian scrutiny’,¹⁴ it is possible to identify which aspects of the management theory have been heavily influenced by a secular worldview and its assumptions. Once identified any secular bias within the theory and its ‘polluting effect’, can then be neutralised ‘with staunch monotheistic disinfectant’,¹⁵ or to use another analogy, ‘with the poison of sin sucked out of it’.¹⁶

After this process of theological reflection, the conclusion is reached that for managerial theories in general, and importantly for the purposes of this study, for Schein’s theory in particular, it is theologically valid and practically helpful to use such management tools in a Christian context. This explains why in this case study, and in many other situations, these theories and methods, are being used in Christian contexts to good effect.

¹⁴ J. Stott, *Issues Facing Christians Today* 4th Edition (Grand Rapids: Zondervan, 2006) 493

¹⁵ Wright *The Mission of God*, 50

¹⁶ C. Wright, *The Mission of God’s People - a Biblical Theology of the Church’s Mission* (Grand Rapids.: Zondervan, 2010) 229

4.2 Influence of Secular Worldview

Schein's theory is based on a certain worldview, as will be demonstrated presently.

Worldview is defined by Paul Hiebert as:

The foundational cognitive, affective, and evaluative assumptions and frameworks a group of people makes about the nature of reality which they use to order their lives. It encompasses people's images or maps of the reality of all things that they use for living their lives. It is the cosmos thought to be true, desirable, and moral by a community of people.¹⁷

Worldview is a part of culture, that is a macroculture as against an organisational culture, and Charles Kraft describes worldview as 'the deep level of culture'.¹⁸ Kraft explains that 'worldview is not separate from culture. It is included in culture as the structuring of the deepest level of pictures and presuppositions on which people base their lives'.¹⁹ So 'worldview assumptions provide the structuring of perceived reality',²⁰ and as Kraft goes on to point out because this is subjective 'we respond not to God's reality, but to the reality we perceive, our interpretation of reality'.²¹

Biblical Worldview

The books of the Bible are written assuming a certain worldview,²² and this can be seen as 'God's reality'.²³ Chris Wright, when writing about the Bible, which he describes as the 'ultimate and universal story' or 'metanarrative', explains that 'this overarching story is based on a worldview that, like all worldviews and metanarratives, claims to explain the way things are, how they have come to be and what they ultimately will be'.²⁴ This 'biblical worldview'²⁵ gives 'an underlying unity

¹⁷ P. Hiebert, *Transforming Worldview - an Anthropological Understanding of How People Change* (Grand Rapids: Baker Academic, 2008) 25

¹⁸ A. Moreau, *Contextualization in World Missions* (Grand Rapids: Kregel, 2012) 146

¹⁹ C. Kraft, *Worldview for Christian Witness* (Pasadena: William Carey, 2008) 12

²⁰ C. Kraft, *Anthropology for Christian Witness* (Maryknoll, New York: Orbis, 2001) 52

²¹ *Ibid.*, 52

²² D. Tidball, *The Message of Leviticus* (Leicester: IVP, 2005) 19

²³ Kraft, *Anthropology for Christian Witness*, 52

²⁴ Wright *The Mission of God*, 55

²⁵ Hiebert, *Transforming Worldview*, 265

to the biblical story'²⁶ as 'all the biblical events are part of one great story - in other words a central diachronic worldview theme'.²⁷

In traditional Christian theology the Biblical worldview is seen as supreme, that is above all ethnic and national cultures, and as such incompatible with all other worldviews, and it is 'in Christ's own person that the fullest revelation of this truth becomes clear'.²⁸ As Lesslie Newbigin expresses this:

The Christ who is presented in Scriptures for our believing is Lord over all cultures, and his purpose is to unite all of every culture to himself in a unity that transcends, without negating, the diversities of culture.²⁹

And so the Christian is to be always 'learning with increasing clarity to confess the one Lord Jesus Christ as *alone* having absolute authority and therefore to recognize the relativity of all the cultural forms' (emphasis added),³⁰ so in all matters, and especially as regards worldview, Christ must be supreme.

This worldview commonly found in Christian theology is constituted by assumptions, such as that: reality is not simply constructed by humans, but that there is an ultimate reality which is God;³¹ reality includes both what is seen and what is unseen, that is the transcendent, and that these two realms are not divorced so that humans are both physical and spiritual;³² and a further important aspect is that this Christian worldview sees God as creator and assumes human nature, being in the image of God, is good but that because of sin this image is marred.³³ For those who hold this theological position the one who is faithful to God is constantly called to adopt this Biblical or Christian worldview, instead of the worldview prevailing in their current social context.

²⁶ Ibid., 266

²⁷ Ibid., 266. A diachronic world view 'looks at the cosmic story' whereas a synchronic worldview 'looks at the structure of reality' - see 335.

²⁸ D. Atkinson, *The Message of Ruth* (Leicester: IVP, 1983) 53

²⁹ L. Newbigin, *The Open Secret - An Introduction to the Theology of Mission* (London: Eerdmans, 1995) 149

³⁰ Ibid., 159

³¹ W. Grudem, *Systematic Theology - an Introduction to Biblical Doctrine* (Nottingham: IVP, 1994) 141

³² Ibid., 149

³³ Ibid., 490

The perception that there is a choice between which worldview to adopt, that is the Christian worldview or another worldview, is often graphically described by those who hold this view of Christian theology. An example is how Vinoth Ramachandra and Howard Peskett interpret the New Testament:

In Revelation chapter 17 John portrays Roman civilization as a gaudily dressed, expensive whore. She has 'Babylon' inscribed on her forehead and is seated on a beast covered with blasphemous names. She is drunk with the blood of the martyrs, and seduces the nations of the earth with her clever sorceries and cunning charms. In the next chapter John calls all Christians living in the churches of the Roman province of Asia to 'come out' of Babylon: that is, Rome. Clearly it cannot mean to separate themselves physically (for Rome's power was everywhere), but to separate themselves from the idolatrous practices of Roman civilization: to refuse to worship the emperor as divine, to refuse to participate in Rome's exploitative commercial and trading practices, and to refuse to conform to consumerism and other pagan values of Roman society.³⁴

In this interpretation they are presenting a clear challenge to choose the Christian not the Roman worldview.

This contrasting of worldviews, such as is exemplified here regarding the Christian worldview on the one hand and the Roman worldview on the other, is often summarised by those who hold this position as being like the difference between light and darkness, because each is occupying different theological ages or 'aeons'.³⁵ This means that 'unbelievers belong to the old age and are still in darkness, but those who belong to Jesus Christ have been transferred into the new age, into the light'.³⁶ According to this interpretation of Christian teaching there should be a complete separation, however it is lamented that church history records that this separation often becomes compromised, with the church allowing itself 'to be at home in a world, shaped by ideologies inconsistent with the Gospel'.³⁷

Interestingly in Islam a similar theological position can be identified. A commentator on modern Islam observes that 'in many Muslim-majority nations today it is the

³⁴ V. Ramachandra & H. Peskett, *The Message of Mission* (Leicester: IVP, 2003) 262

³⁵ J. Stott, *The Message of Thessalonians* (Leicester: IVP, 1991) 111

³⁶ *Ibid.*, 111

³⁷ D. Smith. *Mission after Christendom* (London: Darton, Longman & Todd, 2003) 30

Islamists who have created much of the organizational and ideological framework'.³⁸ These Islamists 'reject the secularist, individualistic values which have accompanied the modernization process in the West',³⁹ and in doing so have entered an 'ideological battle' which is essentially 'a clash of two cultures',⁴⁰ each based on a different worldview. There are similarities here with the position taken by many Christian theologians who hold a Biblical worldview, and so are ideologically opposed to the secular worldview which is prevalent in the West, although of course the methods adopted by the Islamists for waging this ideological battle are completely different. As will be seen next it is principally this ideological concern that creates the reluctance amongst some Christians to adopt the use of managerial theories in a Christian context.

Secular Worldview

The main argument considered here against using a managerial approach such as Schein's in a Christian context is the one held by those who see these approaches as being based on a secular worldview, and so from this it follows according to this argument, that using such theories and methods is incompatible with a Christian worldview. The concern is that 'there may be assumptions in some approaches in the social sciences that are antithetical to some theological assumptions'.⁴¹ This incompatibility is seen by some of those who hold this view in much starker terms as an aggressive conflict, with one force seeking to dominate and destroy the other. In fact it is believed by some that this secular worldview will 'secularize the world, and religion would become marginal to twenty-first century life',⁴² although it is accepted that in reality 'the modern world has not turned into a secular city and modernization has not led to the predicted collapse of religious faith'.⁴³ But even if this modernistic worldview has not succeeded in eradicating religion, to some its purpose is clear,

³⁸ V. Ramachandra, *Subverting Global Myths - Theology and Public Issues Shaping our World* (Downers Grove: IVP Academic, 2009) 15

³⁹ *Ibid.*, 15

⁴⁰ *Ibid.*, 15

⁴¹ D. Dadswell, *Consultancy Skills for Mission and Ministry - A Handbook* (London: SCM, 2011) 11

⁴² T. Tennent, *Theology in the Context World Christianity* (Grand Rapids: Zondervan, 2007) 7

⁴³ *Ibid.*, 7

‘indeed, it is no exaggeration, to speak of the *mission* of modernity: to gain a measure of control, through reason, of the world, of others, even of God’ (emphasis added).⁴⁴

It is acknowledged by most theologians that the differences between this secular worldview and the Christian worldview are significant. Some of the key assumptions that underlie the secular humanist worldview are that: reality is defined by each person; that human nature is inherently good; and the human potential for growth and development is virtually unlimited.⁴⁵ For many this appears to be so antithetical to the assumptions of the Christian worldview that it seems to rule out the use of such theories and methods in a Christian context.⁴⁶ Indeed most management theorists adopt this secular worldview, and it is demonstrable that Schein’s approach is no exception, as can be shown for instance by the way Schein follows the humanist assumption that reality is defined by each person and so states that his theory will enable the readers to ‘understand ourselves better and recognize some of the forces acting within us that define who we are’.⁴⁷

Following this line of argument major potential problems arise regarding the use of Schein’s theory and other managerial approaches, based as they are on a secular worldview, within Christian organisations based as they are on a Christian worldview. Writing in the 1960’s Max Warren sees the ‘spread of secularist modes of thought as a bracing challenge’ for the church,⁴⁸ which he believes must constantly strive to ‘bring God into the very centre of life in all its aspects’.⁴⁹ Warren’s complaint is that the church has limited God to be ‘God of the gaps’,⁵⁰ and that ‘the church for too long has denied God’s relevance to all things that men are most interested in’.⁵¹ This debate clearly encompasses asking questions about the appropriateness in a Christian setting of using management tools based on secular humanist worldview, such as

⁴⁴ K. Vanhoozer, ‘“One Rule to Rule Them All?” Theological Method in an Era of World Christianity’. In C. Ott, & H. Netland, eds. *Globalizing Theology: Belief and Practice in an Era of World Christianity* (Nottingham: Apollos, 2007) 86

⁴⁵ Taylor, *The Handbook of Transformative Learning*, 6

⁴⁶ By way of qualifying this ‘antithetical’ position it will be pointed out in the following section covering counter-arguments that the theological doctrines about Creation and the nature of humanity before the Fall are positive about the goodness of human nature. Wright, *The Mission of God*, 445

⁴⁷ Schein, *Organizational Culture and Leadership* 4th Edition, 9

⁴⁸ M. Warren, *Perspective in Mission* (London: Hodder & Stoughton, 1964) 56

⁴⁹ *Ibid.*, 56

⁵⁰ *Ibid.*, 56

⁵¹ *Ibid.*, 56

Schein's theory of organisational culture. Arguably, following Warren, should we not recognise this fundamental incompatibility, and so seek to understand Christian organisations with approaches based on Christian, not secular, modes of thought?

There are strong counter-arguments to ameliorate this concern about secular worldview, but before reviewing these counter-arguments it is necessary to consider an alternative reading of the worldview that lies behind managerialism.

Contemporary Idolatry

Another variation on this understanding of management theory, which could be applied to Schein's theory, is that it is based not on a secular worldview, but a polytheistic worldview, that is a worldview that has idolatry at its heart.⁵² Clearly this worldview that is also in conflict with a Christian worldview. An understanding of the nature of idolatry is a helpful starting point in exploring this perspective.

Wright has divided idols into the three categories of firstly 'objects within creation', such as the heavenly bodies, secondly 'satanic demons', and thirdly 'the works of human hands'.⁵³ The kind of idols which are the product of humans are described as 'human constructs',⁵⁴ that is these 'gods and idols are fundamentally what we have made'.⁵⁵ In making these idols their human makers have 'embodied their own pride, greed and aggression' in them,⁵⁶ and so Wright points out regarding the national gods mentioned in the Old Testament, that they can be seen as 'the collective human construct of that nation's pride'.⁵⁷

A great deal of work has been done on identifying idolatry within contemporary Western cultural trends, especially secularism.⁵⁸ A tendency is observed that amongst those who hold to a particular ideology they can allow their way of thinking to take on

⁵² Idolatry is based on a 'polytheistic worldview' for which we find 'unambiguous repudiation' in the Bible. Wright, *The Mission of God*, 185

⁵³ Ibid., 142

⁵⁴ Ibid., 163

⁵⁵ Ibid., 163. See Hosea 14:3 where in words of turning away from idolatry the description is given 'We will never again say "Our gods, to what our own hands have made" '.

⁵⁶ Ibid., 153

⁵⁷ Ibid., 156

⁵⁸ Wright, *The Mission of God*, 165

a ‘quasi-religious character’, which commonly results in a situation where they ‘make an idol of a specific person, a specific land, a specific race, or a specific class’ or activity.⁵⁹ Amongst the various ‘idols’ which are identified by scholars of particular relevance to the present discussion are those of ‘technique’,⁶⁰ ‘work’,⁶¹ and ‘consumerism’.⁶² It is argued by some that in Western contemporary culture an idol is made of what we have been calling here ‘managerialism’, that is management theories and methods.

Following this line of thinking it is asserted by Stephen Pattison,⁶³ that there may be more than just a secular worldview present in these management theories, such as Schein’s, and even that the theories themselves amount to a religion.⁶⁴ This argument is used to explain why ‘the language of management’ and its various ‘managerial concepts have an overtly religious resonance, such as “vision”, “mission”, “crusade” and “outreach”’.⁶⁵ Pattison argues, perhaps provocatively, that ‘much so-called secular thinking and writing about management displays a form of utopian religious faith’.⁶⁶ Pattison asserts that ‘beneath the everyday practice of management lie hidden religio-ethical assumptions’.⁶⁷

So Pattison sees managerialism as a ‘religious movement’,⁶⁸ and in this vein he describes management as a ‘set of values, rituals, practices and words not necessarily internally consistent, empirically verifiable and rationally based’,⁶⁹ which leads to ‘a

⁵⁹ J. Verkuyl, *Contemporary Missiology* (Grand Rapids: Eerdmans, 1988) 375

⁶⁰ *Ibid.*, 165. Wright refers to Jacques Ellul’s work in this area, identifying contemporary idols as ‘technique, sex, the nation-state, revolution and the mythology of history and science’, in J. Ellul, *The New Demons* (London: Mowbrays, 1976).

⁶¹ *Ibid.*, 166. ‘Work’ is placed alongside the other contemporary idols of ‘the family, suburbia, individualism, ecology, race and the media’, in J. Walter, *A Long Way from Home - A Sociological Exploration of Contemporary Idolatry* (Carlisle; Paternoster, 1979)

⁶² *Ibid.*, 166. In C. Bartholomew & T. Moritz, eds., *Christ and Consumerism - A Critical Analysis of the Spirit of the Age* (Carlisle: Paternoster, 2000)

⁶³ S. Pattison, ‘Recognizing Leaders’ Hidden Beliefs’, in *Faith and Leadership: How Leaders Live Out Their Faith in Their Work and Why it Matters*, ed., R. Banks and K. Powell (San Francisco: Jossey-Bass, 2000) 58. Pattison is a Practical Theologian, described by Banks as a ‘management specialist and ethicist’.

⁶⁴ *Ibid.*, 58.

⁶⁵ Walker, ‘Strategic Management and the Church’, 9

⁶⁶ R. Banks & B. Ledbetter, *Reviewing Leadership: A Christian Evaluation of Current Approaches* (Grand Rapids: Baker Academic, 2004) 58

⁶⁷ S. Pattison, *The Faith of the Managers - When Management Becomes Religion* (London: Cassell, 1997) 2

⁶⁸ *Ibid.*, 2

⁶⁹ *Ibid.*, 2

way of life that binds existence and organizations together and shapes people, purpose and actions in a fundamental way'.⁷⁰ It is argued that this 'religion' has its own spiritual leaders, which are the 'so called gurus such as Tom Peters and Charles Handy'⁷¹, and it is noteworthy that Edgar Schein is also seen as a 'management guru'.⁷² These gurus, through their writings and teaching at conferences and other high-profile gatherings, act as 'spiritual guides and meaning disseminators'.⁷³

To add a further dimension of complexity it is observed that these management theories and methods, which are so popular in the Western business world, have also proved attractive to certain Christian segments of Western society. This, according to John Walker, is probably because 'the values inherent in the language, theories and techniques of modern management' resonate with, what he describes as, 'charismatic, fundamentalist, aggressive, conversionist, evangelical North American sectarianism'.⁷⁴ But if managerialism is 'a faith or religious system in itself'⁷⁵ clearly this is inherently inconsistent with using it in a Christian context, with the problem being compounded by the fact that on the surface the difference is not immediately obvious. One way of understanding what is perhaps going on here is to use the parable of the wise and foolish builder of Matthew chapter 7 which deals with this kind of difference.⁷⁶ Here looking at the buildings 'a casual observer would not have noticed any difference between them'⁷⁷ but in terms of this worldview dimension a very real, though unseen, difference does exist, because like in the parable 'the difference was in the foundations, and foundations are not seen'.⁷⁸

So to summarise, because those who hold this position see that 'part of the challenge of Christianity/religion to society is to promote a vision of human possibility, transcendence and mystery that stands over and against the closure and control

⁷⁰ Ibid., 2

⁷¹ Walker, 'Strategic Management and the Church', 8. Although quoted here as a guru of this management religion, interestingly Handy has close associations with the Anglican Church.

⁷² C. Lauer, *The Management Gurus - Lessons from the Best Management Books of All Time* (London: Penguin, 2008) 76

⁷³ Pattison, *The Faith of the Managers*, 9

⁷⁴ Walker, 'Strategic Management and the Church', 8

⁷⁵ Ibid., 8

⁷⁶ Matthew 7:24-27

⁷⁷ Stott, *The Message of the Sermon on the Mount* (Leicester; IVP, 1978) 208

⁷⁸ Ibid., 208

represented by such management theory and practice’,⁷⁹ there are clearly difficulties in establishing compatibility between managerialism and the Christian faith. This is why, although claiming not to be ‘negative or alarmist’ about the ‘introduction of such managerial methods into religious communities’,⁸⁰ the logical outcome of the analysis of the likes of Pattison and Walker is that the use of these theories and methods in a Christian context should be avoided because at the roots of such approaches is a conflicting worldview.⁸¹

Christian Organisations

The argument considered so far is that managerialism and management theory can be seen as being based on a set of ‘assumptions, values and commitments - in short, our worldviews’,⁸² and that, in the view of those who subscribe to this argument, the worldviews on which managerialism might be based, that is the secular or polytheistic, are incompatible with a Christian worldview. It is helpful to examine how holding this position influences thinking in one particular area, which is how holding different worldviews influences how differently the nature of organisations can be understood.

In Schein’s theory there is an assumption that all organisations are human, without any recognition of a spiritual dimension, although Schein can be seen as part of ‘a movement towards increasing spirituality, or seeking meaningfulness in the workplace, which has emerged in some parts of the world, particularly in the US’.⁸³ In this school of thought ‘organizations are not secular entities’,⁸⁴ but have a ‘spiritual grounding that is located in the search for meaning’,⁸⁵ so for example:

At the economic level, spiritual awareness may be concerned with the meaning of waste, loss, ill-gotten gains and windfalls.
At the technical level, spirituality may involve notions of

⁷⁹ Walker, ‘Strategic Management and the Church’, 166

⁸⁰ *Ibid.*, 166

⁸¹ Wright, *The Mission of God*, 185

⁸² DeCarvalho, ‘What’s Wrong with the Label “Managerial Mission”’, 144

⁸³ G. Avery, *Understanding Leadership* (London: Sage, 2004) 104

⁸⁴ Banks, *Reviewing Leadership*, 64

⁸⁵ *Ibid.*, 65

respect for materials, craft and quality. At the communal level it may revolve around a sense of genuine fellowship.⁸⁶

Although Schein, like others, makes reference to ‘humanistic, social environmental, *spiritual*, and other non-economic values’ in organisations (emphasis added).⁸⁷ This is not to be understood to be a recognition of the existence of the divine as this school of thinking only means that ‘spirituality emphasizes the human and emotional side of organizations’.⁸⁸ Schein and the others mentioned here do not go any way near as far as recognising the existence of a divine being with an interest in human life and behaviour.

The very limited understanding of spirituality found amongst those who advocate this approach is demonstrated by the finding that ‘when asked what “spirituality” means to them, people from various organizations reported that if a single word could capture the meaning of spirituality and the role it plays in people’s lives, that word was “interconnectedness”’.⁸⁹ Interconnectedness is long way from the Christian view of spirituality, which is about ‘relationship and intimacy with God’.⁹⁰ Also, even if this trend about the importance of spirituality in organisations does represent a move toward establishing something beyond a totally humanist view of organisations, the influence of this movement is still very restricted. It has been stated - ‘spirituality is an emerging movement, particularly in the US, but is not widely recognized as an organizational or leadership theory or model’,⁹¹ and so those considered here are the exceptional thinkers, with the vast majority of others perceiving organisations not to be spiritual entities at all.

This is all in contrast to those who hold a Christian worldview which sees that ‘Christian organisations are an expression of the church of Jesus Christ’,⁹² because ‘God wishes to incarnate His Son in Christian organisations’,⁹³ and that like the

⁸⁶ Ibid., 64

⁸⁷ Schein, *The Corporate Culture Survival Guide*, 148

⁸⁸ Avery, *Understanding Leadership*, 104

⁸⁹ Ibid., 105

⁹⁰ R., *Celebration of Discipline* (London: Hodder & Stoughton, 1989) 4

⁹¹ Avery, *Understanding Leadership*, 106

⁹² G. Cray, *Conference Proceedings - CEOs Forum* (High Leigh, Hertfordshire: Global Connections, 2013)

⁹³ Ibid.

church, Christian organisations are ‘shaped by the Spirit’.⁹⁴ So coming from this viewpoint the questions can be asked: When we are analysing Christian organisations, should we treat them as just another organisation, like a business corporation or a sports club? Or should Christian organisations be seen as different because they are part of, or at least related to, the church?

It can be argued by those, such as Schein, who hold the secular worldview that using a reductionist approach to understanding Christian organisations is perfectly legitimate, because even if such organisations are part of, or closely related to, the church, the church itself is only itself a form of organisation, such as a ‘voluntary association’.⁹⁵ This kind of ecclesiology (or absence of ecclesiology!) is based on a worldview that sees the church as ‘a social club or a casual gathering of people’ which ‘merely exists to bring people together so they can have religious services’.⁹⁶ If this view is adopted it is quite rational then to use the various secular models of organisation to understand the church, and by extension these same models can be applied to Christian organisations.

In sharp contrast to this reductionist view is the position of those who point to the Christian doctrine that the church is the body of Christ.⁹⁷ For example the church is described by such a commentator on 1 Peter as:

Christ’s body. We are united to Christ; the living stones are joined to the cornerstone. In that way the church becomes the true house of God... the spiritual temple,...the company of those who are joined to Christ.⁹⁸

Other authors holding a similar view and writing specifically on leadership, emphasise that the church is ‘a worshipping community of people who are devoted to serving God and bringing glory to him’.⁹⁹ This view means that, as David Bosch has put it, ‘the church is not the world, because God’s reign is already present in it’.¹⁰⁰

⁹⁴ Ibid.

⁹⁵ H. Cameron, *Resourcing Mission: Practical Theology for Changing Churches* (London: SCM, 2010) 25

⁹⁶ Ibid., 143

⁹⁷ Ephesians 1:23

⁹⁸ E. Clowney, *The Message of 1 Peter* (Leicester: IVP, 1988) 88

⁹⁹ D. Clarkson & S. McQuoid, *Learning to Lead - Next Generation* (Lockerbie: OPAL, 2013) 143

¹⁰⁰ Bosch, *Transforming Mission*, 529

So for those who have this understanding of ecclesiology, ‘to compare the churches with secular institutions may seem irreverent or to misunderstand the nature of church as holy and different’.¹⁰¹ From this standpoint ‘the wealth of material from the public sector and business world on the nature of organizations and what happens inside and around them tempts the organizational thinker to apply secular insights directly onto churches and faith-based organizations’,¹⁰² and this temptation is to be resisted. For those who adopt this view instead of using the secular organisational model the Christian practitioner or researcher feels compelled to seek ‘more theological models from the Bible or elsewhere,’ in order to understand the nature of Christian organisations.¹⁰³

This section illustrates how a differing understanding of the nature of the church, based on a different worldview, has influenced the debate about the appropriateness of using managerial approaches to aid understanding of the church. The same arguments in relation to the nature of the church can be applied to mission agencies if they are seen as an expression of the church in its task of mission.

‘Managerial Missiology’

A focal point of this debate about the appropriateness of using managerial approaches in a Christian mission context came at the turn of the millennium, and surfaced in regard to the practice of using strategic planning, and other tools coming from the corporate business world, to develop mission strategy. Samuel Escobar when opposing the use of such methods, famously labelled this practice as ‘managerial missiology’,¹⁰⁴ and saw behind it ‘an effort to reduce Christian mission to a manageable enterprise’.¹⁰⁵ By using such tools as ‘management by objectives’ and ‘marketing principles’ borrowed from the world of corporate business, Escobar argued that:

Missionary action is reduced to a linear task that is translated into logical steps to be followed in a process of management

¹⁰¹ Cameron, *Resourcing Mission*, 37

¹⁰² Dadswell, *Consultancy Skills for Mission and Ministry*, 22

¹⁰³ *Ibid.*, 20

¹⁰⁴ S. Escobar, ‘Evangelical Missiology: Peering into the Future at the Turn of the Century’, in *Global Missiology for the 21st Century*, edited by W. Taylor (Grand Rapids: Baker Academic, 2000) 109

¹⁰⁵ *Ibid.*, 109

by objectives, in the same way in which the evangelistic task is reduced to a process that can be carried on following marketing principles.¹⁰⁶

Escobar's view was that taking such a 'managerial approach to the missionary task'¹⁰⁷ amounted to having 'yielded to the spirit of the age',¹⁰⁸ in the sense that the predominating worldview behind these ideas was non-Christian. Escobar saw management tools and theories, which he called 'systems', such as those used for strategic planning or marketing, as 'anti-theological'.¹⁰⁹ He stated that this was because such 'systems' had 'no theological or pastoral resources', and so in particular these management systems 'cannot live with paradox or mystery'.¹¹⁰

The reason there is perceived to be a major inconsistency between the managerial approach and theology in this realm of paradox and mystery is that 'the typical ability of theology to hold contradictions in tension, for example as mysteries, is often the opposite of the tendency in management thinking to provide clear analytical frameworks without contradictions'.¹¹¹ This lack of space for mystery is seen to be especially evident amongst functionalists. So Escobar's critique of managerialism was directed in particular against 'the strong influence of the American functionalist social sciences on managerial missiology (which) accounts for an important deficiency when we come to the transformative dynamism of the gospel'.¹¹²

Even a mission theologian such as Wright, who later will be seen to be giving a theological justification for using management theory in a Christian context, takes a sceptical view of the use of management methods in mission strategy. He writes of the 'blasphemous nonsense',¹¹³ that 'God is waiting anxiously for the day when we win the battle for him',¹¹⁴ instead of recognising that the emphasis should be on 'the mission of God, not on human mission'.¹¹⁵ Wright then goes on to associate with this

¹⁰⁶ Ibid., 109

¹⁰⁷ Ibid., 110

¹⁰⁸ Ibid., 110

¹⁰⁹ Ibid., 110

¹¹⁰ Ibid., 110

¹¹¹ Dadswell, *Consultancy Skills for Mission and Ministry*, 32

¹¹² Escobar, 'Evangelical Missiology', 111. Edgar Schein declares himself to be a 'functionalist', see Schein, *Organizational Culture and Leadership* 4th Edition, 70

¹¹³ Wright, *The Mission of God*, 178

¹¹⁴ Ibid., 178

¹¹⁵ Ibid., 178

‘the rhetoric and practice of some forms of alleged mission that place great store on all kinds of methods and techniques’.¹¹⁶ Although Wright is writing here specifically about ‘methods and techniques’ of ‘warfare to defeat our spiritual enemies’ in the field of mission strategy,¹¹⁷ by extension his theological argument can be used to support the view that an undue emphasis on secular management tools in any Christian context is based on misguided thinking.

An example of a fairly extreme representation of this position can be found in a sermon entitled *Going Back to Egypt* which condemns the ‘multitudes of Christians who criss-cross the country attending seminars and conventions with a “go to Egypt” mentality’.¹¹⁸ A similar concern is expressed in a much less emotive way by John Piper in his book addressed to pastors and church leaders, pointedly entitled *Brothers, We Are Not Professionals*, in which he asserts that ‘the more professional we long to be, the more spiritual death we will leave in our wake’.¹¹⁹ Piper sees an unspiritual emphasis on ‘managing’ as part of the influence of ‘the professionalizers’, from whom he says pastors need to be delivered.¹²⁰ However it can be argued that in some respects Piper’s position is not wholly clear on the issue of ‘managerialism’ in mission, as elsewhere, when endorsing Ralph Winter’s ‘People Group’ approach as ‘a legitimate method for advancing evangelistic strategy’,¹²¹ he appears to be accepting what some commentators, such as Samuel Escobar, would see as a ‘managerial’

¹¹⁶ Ibid., 178

¹¹⁷ Ibid., 178

¹¹⁸ D. Wilkerson, ‘Going Back to Egypt’, in *World Challenge Pulpit Series* <http://sermons.worldchallenge.org/en/node/23552?src=devo-email>, 1 (accessed 13th November, 2013). In denouncing what he feels is wrong with the contemporary church Wilkerson states: ‘I am convinced that one particular sin, more than any other, causes such blatant distortion of the truth. It is the sin of unbelief, which is rampant in many ministries today. God calls the sin of unbelief “going back to Egypt”. (Wilkerson takes this phrase from Isaiah 31:1, which he quotes as reading ‘Woe to them that go down to Egypt for help...but they look not to the Holy One of Israel, neither seek the Lord!’), and supports it with Isaiah 30:1-2, ‘Woe to the rebellious children... that take their counsel, not of me...that walk to go down into Egypt’). Directing his criticism at his fellow North American Christians Wilkerson concludes his message as follows: ‘Isaiah was dumbfounded when he saw many of Israel’s leaders mount their horses and gallop to Egypt to try to get counsel on national policy and security. Today nothing has changed. Multitudes of Christians criss-cross the country attending seminars and conventions with a “go to Egypt” mentality. They are networking, strategizing, borrowing worldly methods, getting flesh-inspired counsel. But the praying servant who trusts God wholly knows he has not time for Egyptian concepts’.

¹¹⁹ J. Piper, *Brothers, We Are Not Professionals - a Plea to Pastors for Radical Ministry* (Nashville: Broadman & Holman, 2002) 1

¹²⁰ Ibid., 4

¹²¹ J. Piper, *Let the Nations Be Glad - the Supremacy of God in Missions* 2nd Edition (Nottingham: IVP, 2003) 159

approach to mission. But there is no doubt about the overall thrust of Piper's view, which is that 'the professionalization of ministry is a constant threat to the offense of the gospel'.¹²²

Alongside Piper there are other similar voices, coming not just from Western but also Asian contexts, such as Lee See Ann who in warning 'that the world has penetrated Christian organizations' states that Christian organisations have been infiltrated by forces that make pastors and Christian CEOs behave as if they were managers of a business firm. These forces 'try to reduce a Christian organization into something similar or worse than what is out there (in the business world)'.¹²³ Some have taken this criticism further in asserting that 'spiritual leaders who settle for a secularized role definition have forsaken their true calling and prostituted their mission in the church and the world'.¹²⁴

From this school of thought comes criticism of a specific practice by Christians in relation to the use of management theories, which is to 'Christianize' them. Arguably, by simply taking a secular theory and dressing it up in Christian language, the danger is seen to be that what we are doing is just 'to "baptize" practices, theories and conclusions that have been arrived at on completely untheological grounds so that they look religious'.¹²⁵ So the essence of the criticism is that when we Christianize a concept 'it does not change the worldview assumption on which the theory is based'.¹²⁶ It is worth noting here that, as will be seen later, there is a contrary view held for instance by the practical theologian Helen Cameron who sees the relationship between 'theology and other secular disciplines' as such that 'theology has the normative power to "baptize" the other disciplines so that the theological agenda dominates'.¹²⁷

¹²² Piper, *Brothers, We Are Not Professionals*, 3

¹²³ L. Soo Ann, 'Professional Identify and Christian Ministry', Paper for *Contemporary Issues in Mission Conference* (All Nations Christian College, March, 2014). Lee Soo Ann was a Professor of Economics at the University of Singapore, and then Chief Executive of a Christian organisation in Singapore.

¹²⁴ Means, *Leadership in Christian Ministry*, 55

¹²⁵ Thompson, *Theological Reflection*, 26

¹²⁶ Bosch, *Transforming Mission*, 454

¹²⁷ Cameron, *Resourcing Mission*, 10

Amongst those who warn against ‘Christianizing’ is Stacey Rinehart who critically reviews what he sees as this ‘wholesale acceptance of secular business models’,¹²⁸ albeit ‘with enough spiritual veneer to camouflage their source’.¹²⁹ Rinehart gives the example of such a practice in the form of when someone is teaching ‘a secular management principle’ and they ‘Christianize’ it by ‘attaching a Scripture reference’.¹³⁰ He argues that by doing so the proponent is in fact, perhaps unwittingly, buying into the view that the assumptions they are based on are universally valid.¹³¹ Rinehart sees this as part of a ‘tendency to take on the world’s basic management philosophies to accomplish kingdom work’.¹³² He points out that this is not just a modern phenomenon and that, in his interpretation of the Pauline literature:

The apostle Paul warned against this tendency: ‘See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ’ (Colossians 2:8).¹³³

To summarise this theological reflection so far, the argument considered above is that because the field of management theory in general, and Schein’s theory in particular, is based on a secular worldview, or even an idolatrous polytheistic worldview, this renders it incompatible for use in a Christian context. As has been seen this position is strongly held by some Christian theologians, but as will be set out this position can be compared and contrasted to the views of others who are much more positive about such practices.¹³⁴ In presenting this alternative position it will be explained that two common reasons why some Christian theologians, practitioners and researchers are more positive about using these management theories and methods are, firstly, that they can be seen as simply ‘tools and techniques’, and secondly, that the influence of

¹²⁸ Rinehart, *The Paradox of Servant Leadership*, 28

¹²⁹ *Ibid.*, 27

¹³⁰ *Ibid.*, 27

¹³¹ David Bosch writing on the topic of inculturation points out that: ‘It is now, however, recognized that it is impossible to isolate elements and customs and “Christianize” these’. Bosch, *Transforming Mission*, 454

¹³² *Ibid.*, 28. Interestingly although management and strategy are often singled out by Christian authors as being dubious due to their secular roots, others aspects of social science, such as the Myer-Briggs personality typing which is based on the secular research of Carl Jung’s *Psychological Types*, are widely accepted by Christian organisations (Personal Conversation with David Dadswell, February 2014, Windsor).

¹³³ Rinehart, *The Paradox of Servant Leadership*, 28

¹³⁴ Dadswell, *Consultancy Skills for Mission and Ministry*, 46.

any incompatible worldview can be neutralised by a process of scrutiny. These two 'counter-arguments' will now be examined in the following section.

4.3 Counter-arguments

The presence of a secular worldview at the heart of most management theories would appear to be a fundamental flaw in using these approaches to understand Christian organisations. But, for example, it is possible to find instances of organisational culture theory being applied by Christians to the church.¹³⁵ Such an instance can be found in the writing of Aubrey Malphurs, who recognises that ‘every ministry, church or parachurch has a culture, though it may not be aware of it’,¹³⁶ and likewise by Neil Hudson in his book on developing churches, albeit with a recognition that ‘people in church have an inherent mistrust of anything that sounds like business jargon’.¹³⁷ So how can this acceptance of management theory like Schein’s be justified? This is justified by those who hold this alternative position by using two main counter-arguments, which are now set out, and if either is accepted it would mean that using a management theory in a Christian context could be theologically valid.

Only a Tool or Technique

The first counter-argument is to see worldview as irrelevant because the management method that Schein is advocating is simply a technique, rather than an expression of an ideology. The assumption here is that being a technique it is devoid of the influence of a worldview, so that although a Christian might be ‘sceptical or hostile to the idea of “management” and “strategic planning”, assuming that business management is alien to the Church’,¹³⁸ this hostility can be allayed if ‘management theories can be treated as a technique rather than ideology’.¹³⁹ This is because ‘insofar as we are (only) borrowing business techniques, we are not also borrowing a business ideology’.¹⁴⁰ So just as ‘Christians do not concern themselves with the question of

¹³⁵ Also some see these management ideas as having been applied in the Bible long before they were ever articulated by modern management authors, so one Sudanese church leader and commentator on the book of Nehemiah writes: ‘I came to see how Nehemiah used many concepts outlined in modern management books, including teamwork and planning’. A. Poggo, *Come Let Us Rebuild - Lessons from Nehemiah*, (Hertford: Millipede Books, 2013) 7

¹³⁶ A. Malphurs, *Values-Driven Leadership - Discovering and Developing Your Core Values for Ministry* 2nd Edition (Grand Rapids: Baker, 2004) 10

¹³⁷ Hudson, *Imagine Church*, 69

¹³⁸ Walker, ‘Strategic Management and the Church’, 6

¹³⁹ *Ibid.*, 6

¹⁴⁰ *Ibid.*, 7

whether the technology used in their mobile phone is based on any particular worldview, so why should we ask this question about management tools and techniques?’¹⁴¹ If this counter-argument is accepted it validates the use of such a theory as Schein’s and other managerial methods in a Christian context, although it is still necessary for the church or Christian organisation using any particular management tool or technique to recognise its limits, as will be considered later in the case of applying Schein’s theory to Across.¹⁴²

However, as a subsidiary point, there appears to some to be a weakness in applying this counter-argument in relation to problem-solving. This is because it is seen that there are many instances in the Bible where the solving of problems or puzzles does not happen at the level of using problem-solving tools and techniques alone, but in combination with spiritual discernment. If accepted this would appear to undermine this counter-argument, namely that when using tools and techniques the process is devoid of the influence of worldview. The point being made is that, following this line of thinking about Biblical problem-solving, where the transcendental is seen as a key component, if a managerial tool or technique alone is used for problem-solving, such as Schein’s approach to solving the ‘puzzlements’¹⁴³ of organisational culture, the process will be deficient because it lacks a component of spiritual discernment.

In an apparent undermining of this challenge to the counter-argument there are many theologians who highlight Biblical examples where problem-solving is carried out using the human intellect, and where the solution to a problem appears to arise simply from the workings of a human mind alone. So, for example one passage that is cited, is Joseph’s interpretation of Pharaoh’s dream which although clearly seen as arising from a divine revelation,¹⁴⁴ when Joseph then goes on to advise Pharaoh to adopt ‘a simple but effective plan’ for storing grain surpluses and their subsequent

¹⁴¹ As explained to the author in a personal conversation with David Dadswell (13th February 2014, Windsor).

¹⁴² Dadswell, *Consultancy Skills for Mission and Ministry*, 46. So for example *The McKinsey 7 S Framework* (Strategy, Structure, Style, Systems, Staff, Skills & Shared Values) is a useful tool to understand why things might not be going well in a church, but would not be useful in identifying which organisational or ‘shared’ values the church should adopt, such as mission. (As explained by the author in a personal conversation, 13th February 2014, Windsor).

¹⁴³ Schein, *Organizational Culture and Leadership* 4th Edition, 191

¹⁴⁴ Genesis 41:25 (NIV) ‘Then Joseph said to Pharaoh, “The dreams of Pharaoh are one and the same. God has revealed to Pharaoh what he is about to do” ’.

distribution,¹⁴⁵ this is seen to have arisen from Joseph's sharp thinking. Again in the Wisdom literature, and in particular in the book of Job, there are seen many situations that are cited where the human intellect alone is used to solve problems. An example of this kind of citation can be found in a commentary on Job where his three friends, who following Hebrew culture where 'material prosperity was often understood as a sign of God's blessing and its antithesis, cursings, the consequence of disobedience,¹⁴⁶ then 'tried to push their understanding of God into a logical corner in which to trap Job', but Job uses reason to refute this.¹⁴⁷

In general support of this position the theology of C.S. Lewis is capable of being used, in particular where he has written about the application of the intellect in terms of God wanting:

Every bit of intelligence we have to be alert at its job, and in first-class fighting trim. He wants everyone to use what sense they have. God is no fonder of intellectual slackers than of any other slackers. If you are thinking of becoming a Christian, I warn you that you are embarking on something which is going to take the whole of you, brains and all.¹⁴⁸

From a very different theological tradition, Pope Francis' teaching in *evangelii gaudium* can also be used to give support to the importance of using the human intellect in problem-solving when he affirms that the Catholic Church 'rejoices and even delights in acknowledging the enormous potential that God has given to the human mind'.¹⁴⁹

For those who take this view of the Biblical material, and subsequent and theological studies and Christian teaching based on this material, it provides support to the practice of applying intellectual rigour alone for problem-solving. But as will be shown, there are other theologians who cite Biblical examples where problem-solving is not only a human intellectual exercise alone but is combined with a divinely granted 'wisdom'. For these theologians this 'wisdom, as the wisdom literature makes

¹⁴⁵ J. Baldwin, *The Message of Genesis 12-50*, 175

¹⁴⁶ D. Atkinson, *The Message of Job* (Leicester: IVP, 1991) 19

¹⁴⁷ *Ibid.*, 161

¹⁴⁸ C.S. Lewis, *Christian Behaviour* (London: Centenary Press, 1943) 12

¹⁴⁹ *Apostolic Exhortation Evangelii Gaudium of the Holy Father, Francis* (2013) paragraph 243. http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html (accessed 12/6/14)

clear, includes that understanding which belongs only to God' and which God reveals, and the human actor perceives through a process of spiritual discernment.¹⁵⁰

This can be seen clearly in a scholar's interpretation of the New Testament's teaching on wisdom. Here Paul is seen as a model of an intellectual, being 'a graduate of the universities of Tarsus and Jerusalem, and God had endowed him with a massive intellect'.¹⁵¹ Although having a positive approach to the application of the intellect, when Paul is teaching on human wisdom 'and the wisdom and power of God',¹⁵² it is pointed out that he emphasises that the intellect must be applied in an attitude of humility and dependence on God. It is argued that this is no more evident than when Paul speaks of the cross

What the religious and intellectual leaders of Paul's day wrote off as an unconvincing absurdity, much like many of the intelligentsia in our own day, was, in reality God's brilliant strategy for providing salvation. Human wisdom would never reach such a conclusion.¹⁵³

Again it is seen as significant that in Paul's preaching in Athens, which was a city with 'an unrivalled reputation as the empire's intellectual metropolis', instead of being 'spellbound by the sheer splendour of the city's architecture, history and wisdom',¹⁵⁴ Paul made clear that such human wisdom without a knowledge of God is in fact 'ignorance'.¹⁵⁵ Another Pauline passage which is capable of being cited in support of this view is in 1 Corinthians,¹⁵⁶ where Paul ends this section on human and divine wisdom with the instruction that 'let him who boasts boast in the Lord'.¹⁵⁷ This is referring back to the passage in Jeremiah where 'the wisdom' of 'the wise man'¹⁵⁸ is clearly rooted in knowing God.¹⁵⁹ This view can also be supported by referring to statements in Proverbs, such as that 'the fear of the Lord is the beginning of knowledge',¹⁶⁰ and so it is concluded that 'wisdom begins with knowing God'.¹⁶¹

¹⁵⁰ D. Atkinson, *The Message of Genesis 1-11* (Leicester: IVP, 1990) 63

¹⁵¹ *Ibid.*, 277

¹⁵² J. Stott, *The Cross of Christ* (Leicester: IVP, 1986) 224

¹⁵³ D. Tidball, *The Message of the Cross* (Leicester: IVP, 2001) 205

¹⁵⁴ *Ibid.*, 277

¹⁵⁵ Acts 18:30 (NIV)

¹⁵⁶ 1 Corinthians 1:18-2:16

¹⁵⁷ 1 Corinthians 1:31 (NIV)

¹⁵⁸ Jeremiah 9:23-24 (NIV)

¹⁵⁹ D. Kidner, *The Message of Jeremiah* (Leicester: IVP, 1987) 55

¹⁶⁰ Proverbs 1:7

¹⁶¹ A. Moyter, *The Message of James* (Leicester: IVP, 1985) 129

This means that, following this view, in the Biblical economy problem-solving of the nature of diagnosing organisational values, as Schein seeks to do, often happens through a combination of human intellectual effort and spiritual discernment. It is pointed out by a commentator who holds this view that even amongst those outside Israel it is thought that spiritual discernment is required in problem-solving. This is why it is noted that when in the book of Daniel Belshazzar is needing an interpretation of the writing on the wall the queen refers the puzzle to Daniel, not only because he ‘was found to have a keen mind and knowledge and understanding and also the ability to interpret dreams, explain riddles and solve difficult problems’,¹⁶² but also because he has ‘the spirit of the holy gods in him’.¹⁶³ It stated that this capacity for spiritual discernment means that Daniel is able to go beyond the rationally knowable to find a ‘further mysterious meaning’ of the writing.¹⁶⁴

For those who hold this view about explaining mysteries and relieving the plight of the ‘baffled believer’,¹⁶⁵ using this combination of an intellectual method and spiritual discernment is an important part of the tradition of ancient Israel.¹⁶⁶ Also they see this approach as being expressly taught by Paul in the New Testament. Schein’s theory, which to use his own words is about solving the ‘puzzlements’ of organisational culture,¹⁶⁷ aims to provide a method or tool ‘to decipher the cultural forces that operate in groups, organisations and occupations’,¹⁶⁸ so as to ‘make sense’ of all kinds of things that initially were mysterious, frustrating or seemingly stupid’.¹⁶⁹ Therefore, because of this objective of explaining the mysterious, the theory of Schein can be seen as functioning in the area of problem-solving. But, as has been demonstrated there is a major difference according to the various interpretations of Biblical practice explained above.

¹⁶² Daniel 5:12 (NIV)

¹⁶³ Daniel 5:11 (NIV)

¹⁶⁴ R. Wallace, *The Message of Daniel* (Leicester: IVP, 1979) 95

¹⁶⁵ R. Fyall, *Now My Eyes Have Seen You - Images of Creation and Evil in the Book of Job* (Leicester: Apollos, 2002) 22

¹⁶⁶ *Ibid.*, 184

¹⁶⁷ Schein, *Organizational Culture and Leadership* 4th Edition, 191

¹⁶⁸ *Ibid.*, 13

¹⁶⁹ *Ibid.*, 13

This difference relates to worldview. The view of some Christian theologians is that when deciphering the ‘mysterious’ a tool or technique alone is not always sufficient, but that the tool or technique must be applied in conjunction with spiritual discernment. In contrast other Christian theologians see problem-solving as only an intellectual exercise that can be done using a tool or technique alone. So for the former the transcendental is a key component in problem-solving and a managerial tool or technique will be deficient when applied in a Christian context, unless a component of spiritual discernment is added. For the latter, whose view is that the management approach is only a tool or technique, even if the management theory or method is being used to explain the ‘mysterious’, then the worldview is of the originator of the theory is irrelevant. This difference of opinion amongst Christian theologians, practitioners and researchers is one reason why a further counter-argument is required before a convincing case can be made for establishing the theological validity of using a ‘problem-solving’ method such as Schein’s theory, or management theories in general, in a Christian context. This next counter-argument relates to neutralising any effect of a secular worldview within the management theory.

Neutralising the Secular Worldview

Although it can be argued that using a managerial theory in a Christian context is inappropriate, because it is based on a secular humanist worldview, there is another argument which counters this. The argument is that, whilst recognising that the secular worldview assumptions of such theories are a problem, by applying a process of critique it is possible to render the theory useful. Those advocating this approach believe that in most cases, such as in diagnosing organisational values using Schein’s approach, it should be possible for the researcher or practitioner using a management theory to revise, or somehow render neutral, those elements in the theory which have a secular bias. Supportive evidence that this counter-argument holds is that other theories and methods from the broader field of the social sciences, of which these managerial studies are simply a sub-set, having been scrutinised in this way, have then been used to good effect by Christians in the areas of contextual theology and anthropology.

This counter-argument is based on theological standpoint which adopts a positive view of the world. A key proponent of this approach is John Stott. Stott points out that Paul, when writing to the Romans (see Romans 1:18-3:20), makes clear that ‘everybody has some knowledge of God and of his goodness, whether through the created world, or through conscience, or through the moral law written on human hearts, or through the law of Moses committed to the Jews’,¹⁷⁰ and so it is possible to learn from those who are not Christians. But inherent within this position is the recognition that, despite a positive view of the world being adopted, there must be an acknowledgement of the fallenness of humanity and its implications. So when Stott is writing on leadership he warns that ‘we must not assume that Christian and non-Christian understandings of it are identical’, and that ‘nor should we adopt models of secular management without first subjecting them to *critical Christian scrutiny*’ (emphasis added).¹⁷¹

This view of Stott, and others, is that ‘the Judeo-Christian tradition acts as a critique to the worldview’ held by those in contemporary society with a secular worldview, and by extension therefore can be used to critique the likes of Schein’s theory or any other management theories which are built on this secular worldview.¹⁷² As Wright, whose theological position is close to Stott’s, has put it when commenting on how the Biblical wisdom literature of Israel ‘welcomes into its own storehouse the wealth of wisdom of the nations’,¹⁷³ it is essential that when handling such ‘wisdom of other nations’ that a strong dose of the ‘religious and moral disinfectant provided by Yahwistic monotheism’ is applied.¹⁷⁴

Wright’s example of the Wisdom literature in the Old Testament can be used to explain this counter-argument as this provides a very relevant precedent for this process of critique in describing the process through which this genre of Biblical literature is thought to have come into being. Scholars, such as Wright, point out that this literature, ‘undoubtedly the most overtly international of all the material in the

¹⁷⁰ J. Stott, *The Message of Romans* (Leicester: IVP, 1994) 37

¹⁷¹ Stott, *Issues Facing Christians Today*, 493

¹⁷² Walker, ‘Strategic Management and the Church’, 8

¹⁷³ Wright, *The Mission of God*, 446

¹⁷⁴ *Ibid.*, 446

Bible',¹⁷⁵ is believed to have been created as a result of 'a lot of contact between Israel's wisdom thinkers and writers and those of surrounding nations'.¹⁷⁶ The point that Wright gets from this is that the Wisdom writers of Israel, when encountering 'wisdom material from other nations calmly incorporate them into the sacred Scriptures',¹⁷⁷ but only after they have been sure 'to evaluate and where necessary edit and purge them in the light of Israel's own faith'.¹⁷⁸ The key to this process is that:

The Israelite sages did not simply plagiarize the tradition of other nations. The distinctive faith of Israel came into conflict with many of the underlying worldview assumptions to be found in the wisdom texts of other nations. So many things that are common in the latter are entirely absent from the Old Testament Wisdom literature. Most obviously absent are the many gods and goddesses of the polytheistic worldview of other nations.¹⁷⁹

In his view the essential aspect of this process is that the Israelites are 'critiquing the wisdom of the nations',¹⁸⁰ and adjusting it to fit 'into the theological and moral framework of their own faith'.¹⁸¹ Stating that a process like this can happen today Wright points out that contemporary Christians, having more than 'the revelation contained in the Torah', are in a better position than the Old Testament authors as they can now 'make use of the whole Bible' when critiquing wisdom from other sources.¹⁸²

As Wright highlights, the assumptions behind this critiquing process come from theological doctrines about Creation and the nature of humanity, which are that 'the wisdom of the Creator is to be found in all the earth, and all human beings are made in his image'.¹⁸³ He then points out this theology means that the Israelites recognise that they 'had no monopoly on all things wise and good', and by extension 'neither, of

¹⁷⁵ Ibid., 443

¹⁷⁶ Ibid., 443

¹⁷⁷ Ibid., 443. Wright gives as an example the inclusion in the book of Proverbs of the sayings of Agur and of King Lemuel, who were not Israelites, and another example given is Proverbs 22:17-22 which draws extensively on the Egyptian text, *The Wisdom of Amenemope*.

¹⁷⁸ Ibid., 443

¹⁷⁹ Ibid., 444

¹⁸⁰ Ibid., 446

¹⁸¹ Ibid., 446

¹⁸² Ibid., 447

¹⁸³ Ibid., 445

course, have Christians'.¹⁸⁴ Holders of this theological position see that because 'we live among people made in the image of God' and because 'we inhabit the earth of God's creation',¹⁸⁵ we can find 'what is good and true in the wisdom of other nations' despite their polytheistic or secular worldview.¹⁸⁶ There is also an eschatological dimension to this truth as not only can 'the wisdom of the nations'¹⁸⁷ be welcomed in the society of the day as a source of help in understanding circumstances, making difficult decisions and guiding behaviour, but it will also be welcomed at the end of time when the 'wealth of the nations will ultimately be brought to the temple and offered to God in worship'.¹⁸⁸ Theological statements of this kind can be found across most of the breadth of evangelical theologians, so for example John Taylor, in giving what he calls 'an evangelical response',¹⁸⁹ writes about how 'the Holy Spirit is universally present through the whole fabric of the world',¹⁹⁰ and so in his view it needs to be recognised that 'in any dialogue between the church and the world, or between Christians and men of other faiths, the Holy Spirit is speaking in both participants'.¹⁹¹

A similar application of Christian doctrine can be found in the work of the Catholic theologian Stephen Bevens, who emphasises 'God's presence in the world from the first moment of creation'.¹⁹² Referring to the work of Vatican Council II,¹⁹³ Bevens highlights how the doctrines of creation and of the presence of the Holy Spirit in the whole of human society means that the Christian enquirer can discover 'by sincere and patient dialogue what treasures a bountiful God has distributed among the nations of the earth'.¹⁹⁴ In the beginning 'God created the universe, and called humanity, created in God's image, to share in the fullness of God's life',¹⁹⁵ and despite the Fall

¹⁸⁴ Ibid., 446

¹⁸⁵ Ibid., 450

¹⁸⁶ Ibid., 453

¹⁸⁷ Ibid., 453

¹⁸⁸ Ibid., 446. The picture is from Isaiah 60-66 taken up in Revelation 21:24-27.

¹⁸⁹ J. Taylor. *The GoBetween God - The Holy Spirit and Christian Mission* (London: SCM Press, 1972) 136

¹⁹⁰ Ibid., 180

¹⁹¹ Ibid., 181

¹⁹² S. Bevens & R. Schroeder. *Prophetic Dialogue - Reflections on Christian Mission Today* (Maryknoll: Orbis, 2011) 18

¹⁹³ *Gaudium et Spes*, Pastoral Constitution on the Church in the Modern World, Vatican Council II, 1965

¹⁹⁴ Bevens, *Prophetic Dialogue*, 23

¹⁹⁵ Ibid., 101

still ‘God the Spirit is active throughout human history’.¹⁹⁶ This leads to the conclusion that ‘the *missio dei*, like an overflowing fountain, cannot be totally “contained” in in the church’,¹⁹⁷ and so much of God’s wisdom can be found outside the church, such as in a secular management theory like Schein’s.

As another Catholic theologian, Gerald Arbuckle, points out when defining ‘secularism’ as ‘the practical exclusion of God from human living and thinking’,¹⁹⁸ this attempt to exclude God by humans does not necessarily result in an omniscient, omnipotent and omni-present God from not actually influencing human thinking. So according to Arbuckle what is required is an engagement with the world which involves Christians ‘interacting with the critical issues of the day’,¹⁹⁹ and he sees that this happens ‘whenever the Church through its prophetic members is at the cutting edge of contemporary cultures and the Gospel.’²⁰⁰

This emphasis within the Catholic theological tradition on the work of the Holy Spirit outside the confines of the church has in the recent past led to the idea being developed, principally by Jacques Dupuis,²⁰¹ a Jesuit priest who spent 36 years in India, that ‘the Father has “two hands” – Word and Spirit’.²⁰² Dupuis, along with various Indian theologians, including Raimundo Panikkar’s from whose ‘Hindu-Christian approach’ Dupuis drew inspiration,²⁰³ came to conclude that ‘the presence of the Spirit before and after the incarnation means that God’s revelation in Jesus Christ does not exhaust the mystery of God and that the doctrine of the Trinity allows for salvation outside the church through the Spirit’.²⁰⁴ Senior figures in the Catholic Church²⁰⁵ have criticised this approach as going too far because it is tantamount to stating that ‘Jesus Christ is revealed in other ways through other religions’.²⁰⁶ This

¹⁹⁶ Ibid., 101

¹⁹⁷ Ibid., 103

¹⁹⁸ G. Arbuckle, *Earthing the Gospel - An Inculturation Handbook for Pastoral Workers* (London: Geoffrey Chapman, 1990) 115

¹⁹⁹ G. Arbuckle, *G. Refounding the Church - Dissent for Leadership* (Maryknoll: Orbis, 1993) 26

²⁰⁰ Ibid., 26

²⁰¹ (1923-2004)

²⁰² K. Kim, *Joining in with the Spirit - Connecting World Church and Local Mission* (London: Epworth Press, 2009) 150

²⁰³ Ibid., 145

²⁰⁴ Ibid., 151

²⁰⁵ Such as Cardinal Jozef Tomko, Prefect of the Catholic Church’s Congregation for Evangelization of Peoples. Ibid., 151

²⁰⁶ Ibid., 151

episode highlights the need to accept that, based on these doctrines of creation and the work of the Holy Spirit, that there is a strong argument for Christians seeking to find truth outside the church, but that when this apparent truth is uncovered it must be tested to see if it might be in contradiction of other doctrines of the Christian faith, such as in this case in relation to the uniqueness of Christ and the nature of salvation.

Before considering this critiquing process, it is worthwhile recognising that, as well as within the evangelical and Catholic positions, also within ecumenicalism an emphasis on this theme of a positive view of the world outside the church can be found.

Ecumenical theologians recognise the potential of this huge realm for holding truths which when uncovered can then be fed back into the church to enrich its life and service. A recent paper from the World Council of Churches (WCC) is especially relevant here because it is based on ‘the affirmation of God’s mission (*missio dei*)’, that is ‘the belief in God as One who acts in history and in creation’,²⁰⁷ and alongside this it is affirmed that ‘the Holy Spirit is the Spirit of wisdom (Isaiah 11:3, Ephesians 1:17) and guides us into all truth (John 16:13)’.²⁰⁸ From these affirmations of the doctrines of creation and of the work of the Holy Spirit in the world in the WCC document the argument is made that the ‘the Spirit inspires human cultures’ so there are ‘life-giving wisdoms in every culture and context’.²⁰⁹ The question is posed: ‘How and where do we discern God’s life giving work?’²¹⁰ and recognition is given to the need to clearly identify ‘the criterion for discernment’.²¹¹

It can be noted that in the past there was a point where part of the ecumenical movement²¹² sought to ‘radicalize the view that the *missio dei* was larger than the mission of the church , even to point of suggesting that it excluded the church’s involvement’.²¹³ This is seen by Bosch as going too far because, although he supports

²⁰⁷ *Together Towards Life: Mission and Evangelism in Changing Landscapes*, 17. Paper prepared by WCC’s Commission on World Mission and Evangelism (CWME) and presented to the WCC’s 10th Assembly at Busan, Korea, in 2013. <http://www.oikoumene.org/en/resources/documents/wcc-commissions/mission-and-evangelism/together-towards-life-mission-and-evangelism-in-changing-landscapes> <cid:part1.09030205.03090403@allnations.ac.uk> (accessed 11th June 2014).

²⁰⁸ *Ibid.*, 12

²⁰⁹ *Ibid.*, 12

²¹⁰ *Ibid.*, 4

²¹¹ *Ibid.*, 37

²¹² See WCC Study Committee on *The Missionary Structure of the Congregation* (1966), quoted in Bosch, *Transforming Mission*, 392

²¹³ Bosch, *Transforming Mission*, 392

the concept of *missio dei* with its turning away from what he calls ‘the narrow, ecclesiocentric view of mission’,²¹⁴ he cannot accept the denial that lies within this alternative view, that is of there not being ‘any need of the missionary contribution of Christians’ as a participation in God’s mission. The position that Bosch has taken is broadly consistent with the current statements of those with an ecumenical standpoint, as represented by the recent WCC paper,²¹⁵ and also consistent with many of those holding an evangelical and Catholic theological position. This position can be summed up as being that in terms of knowledge there are ‘treasures a bountiful God has distributed among the nations of the earth’,²¹⁶ but with the caveat that there is a need to put these various bodies of knowledge, such as management theory, through a process of critique in order to discern where within them God’s life-giving truth may be found.²¹⁷

For those who hold this theological position, coming as they do from evangelical, Catholic and ecumenical perspectives, the carrying out of this critiquing process is simply taking account of the doctrine of the Fall and how ‘distorted these truths have become in fallen human cultures’.²¹⁸ This means that for those with this view, when using secular management theories and methods such as Schein’s, in a Christian context ‘great care is needed in this transfer to ensure that informed assumptions are made about the nature of churches as organizations and the relationships, aspirations and meanings carried with them’.²¹⁹ For this reason, quoting evangelical voices, it is not thought appropriate ‘simply to transfer secular organizational development and management techniques to church and community organizations’.²²⁰ Instead it is felt that these managerial theories and methods can only be beneficially applied to churches and other Christian groups if they are ‘purged’²²¹ or ‘disinfected’²²² through this process of critical Christian scrutiny.²²³

²¹⁴ Ibid., 393

²¹⁵ *Together Towards Life: Mission and Evangelism in Changing Landscapes* (2013)

²¹⁶ Bevans, *Prophetic Dialogue*, 23

²¹⁷ WCC, *Together Towards Life*, 40

²¹⁸ Wright, *The Mission of God*, 450

²¹⁹ Dadswell, *Consultancy Skills for Mission and Ministry*, 151

²²⁰ Ibid., 151

²²¹ Wright, *The Mission of God*, 443

²²² Ibid., 446

²²³ Stott, *Issues Facing Christians Today*, 493

This scrutiny is all about asking questions, and an example of the questions that may be asked as part of this critical process are:

How many of our leadership practices and leadership training methods have come from Western corporate culture? What are the assumptions and values that these approaches express? Which of them are most consistent with the character, purpose and strategy of Jesus? Are there any areas where there may be a collision with biblical values or a need to apply the principles more appropriately in our own setting?²²⁴

We find someone like Levi DeCarvalho, a Latin American missiologist, following this approach. DeCarvalho was Escobar's dialoguing partner in the millennial debate about 'managerial missiology'. He argued in a paper responding to Escobar's concerns that there is nothing inherently 'anti-theological' about management, and therefore management tools and theories could be developed from a Christian worldview, which DeCarvalho termed 'Christian management'.²²⁵ DeCarvalho provided theological support for 'Christian management' by pointing out that 'management is one of the gifts of the Spirit'²²⁶ and noted that 'time and again Scripture instructs the believers about the use of managerial skills'.²²⁷

DeCarvalho also asserted that even if a management theory has not been developed from a Christian worldview position, in line with this approach of using critical Christian scrutiny, that management tool or theory, such as Schein's, could still be useful in a Christian context if it is approached from a Christian perspective. Although DeCarvalho chose to give the example that it is possible to have a 'Christian perspective in relation to McGregor's Theory X/Theory Y',²²⁸ it is conceivable that he could just as readily have used Schein as another example. His view was that, after critiquing the theory and 'condemning any interference of sinful thought and behaviour',²²⁹ that it was possible to 'use management theory and practice to the glory of God in both church and mission'.²³⁰

²²⁴ D. Bennett, *Future Leadership: A Call to Develop Christ-Like Leaders* (Pattaya: LCWE, 2005) 22

²²⁵ DeCarvalho, 'What's Wrong with the Label "Managerial Mission"', 143

²²⁶ *Ibid.*, 142

²²⁷ *Ibid.*, 142

²²⁸ *Ibid.*, 143. The example is of Douglas McGregor's theory, who was not writing with a Christian worldview, and in the 1960s came up with a theory about some managers who see their staff as resistant to change, 'preferring to be led rather than to lead' (Theory X), and other managers who see their staff as 'willing to work and take responsibility on themselves' (Theory Y).

²²⁹ *Ibid.*, 144

²³⁰ *Ibid.*, 143

In support of this position, interesting parallels to the use of critical Christian scrutiny of management theories and methods so as to render them useful in a Christian context can be seen in other areas. These parallels give credence to this critical Christian scrutiny in terms of it being a valid theological approach. One parallel is in the area of contextual theology and another in anthropology, where in both cases the theories and methods from the broad field of the social sciences have been scrutinised in this way and then have been used to good effect by Christians.

A brief survey can be made of places where social science approaches had already been used effectively in contextual theology.²³¹ Initially despite the growth in social science as an academic discipline theologians had 'largely remained content to use their own well-worn tools and methods'.²³² Eventually there was a recognition of the overlap between the two disciplines, although a 'significant relationship did not begin to blossom until the 1970s'.²³³ Despite this overlap there continued to be tensions because 'sociology and theology appear to be in conflict'.²³⁴ This conflict arose out of differences in worldview with the social sciences seeing religion as 'an illusion' and so leaving 'no room for a personal and transcendent God'.²³⁵

Social scientists state that 'the dominant ideology in a society includes beliefs, assumptions, and perspectives that people use to make sense of their experiences'²³⁶ and that typically 'we uncritically assimilate our values, beliefs, assumptions and perspectives from our family, community and culture'.²³⁷ However it is not the concern of the social scientist 'to judge whether any particular belief or behaviour is right or wrong; valid or invalid; truth or falsehood',²³⁸ as for the social scientist 'such value judgments are not within the scope of this discipline'.²³⁹ Therefore social

²³¹ For a survey of the different approaches to the relations between Theology and Social Science see P. Hiebert & E. Meneses, *Incarnational Ministry - Planting Churches in Band, Tribal, Peasant and Urban Societies* (Grand Rapids: Baker, 1995) 9-14

²³² D. Tidball, *An Introduction to the Sociology of the New Testament* (Exeter: Paternoster, 1983) 11

²³³ *Ibid.*, 22

²³⁴ *Ibid.*, 18

²³⁵ *Ibid.*, 15

²³⁶ E. Taylor & P. Cranton, *The Handbook of Transformative Learning* (San Francisco: Jossey-Bass, 2012) 7

²³⁷ *Ibid.*, 7

²³⁸ Tidball, *An Introduction to the Sociology of the New Testament* 16

²³⁹ *Ibid.*, 16

scientists although they see themselves as simply using a scientific method or technique, which is not based on any particular religion or worldview, are actually demonstrating that their methods are influenced by a secular worldview which allows no space for the divine.

This incompatibility relating to differing worldviews would seem to mean that using a social science method to analyse an object in a Christian religious context is inappropriate, but it has been overcome in the area of contextual theology by this process of scrutiny. As a result of this critiquing process theologians have come to conclude that the social sciences can offer valuable tools for understanding the Bible and the church. A consensus has emerged amongst theologians that social science, amongst other things, ‘helps us to understand the growth and development of Christianity as a social movement’,²⁴⁰ to understand the church as ‘a social institution which grew and exists in an actual concrete world’,²⁴¹ and to enable the researcher to ‘understand fully the behaviour of church members’.²⁴²

Many of these social science methodologies are being applied in the area of contextual theology. So, for example, in the foreword to Stephens Bevans’ influential book *Models of Contextual Theology* it is affirmed that ‘using a “model” approach (something now familiar in theology as well as the social sciences)’²⁴³ is beneficial. Bevans acknowledges that this ‘theoretical model’²⁴⁴ is used both in ‘science and theology’,²⁴⁵ and that it is beneficial because ‘the good use of a models approach helps clarify the internal structure of a theology’.²⁴⁶ Recognising that ‘realities are complex and differentiated’,²⁴⁷ the ‘theoretical model’ is ‘useful in simplifying a complex reality’.²⁴⁸ This social scientific method of using a model as ‘a pattern or

²⁴⁰ Ibid., 15

²⁴¹ Ibid., 15

²⁴² Ibid., 15

²⁴³ Bevans, *Models of Contextual Theology*, x

²⁴⁴ Ibid., x

²⁴⁵ Ibid., 29

²⁴⁶ Ibid., x

²⁴⁷ Ibid., 29

²⁴⁸ Ibid., 31

template',²⁴⁹ has worked well, according to Bevens, as it helps to 'provide us with a map through the sometimes bewildering array of contextual theologies today'.²⁵⁰

Another area where such social science methods, after having been appropriately scrutinised, are applied by Christians to seemingly good effect is in the discipline of anthropology. As Craig Ott recognises 'mission concerns God's work in human lives, families, communities and societies; thus we must understand the nature of those lives' and 'the social sciences can provide us with disciplined methods of inquiry to grow in such understanding'.²⁵¹ It is true to say that missiologists have been ahead of theologians in applying these methods as for many years anthropologists, such as Paul Hiebert, have 'worked patiently in a clarification of methodologies from the social sciences as they are applied to missiological work'.²⁵² For anthropologists it has always been accepted that the religious dimension is part of culture, but Christian anthropologists, such as Hiebert, have gone further in using their religious beliefs as lenses through which to evaluate anthropological methods.²⁵³ There is always the danger of 'a social-scientific tail wagging the theological dog',²⁵⁴ but in these examples the danger has been overcome.

This brief survey of similar approaches in related fields has shown that critical Christian scrutiny can prove effective in applying social science methods in the fields of contextual theology and anthropology. Therefore it could be argued that, by extension, Schein's theory and similar management theories and methods, which are all a subset of social science, can also be used to good effect in a Christian context, if there are 'purged' of conflicting worldview assumptions through this process of critical Christian scrutiny. This concludes the review of this second counter-argument.

²⁴⁹ S. Bevens, *An Introduction to Theology in Global Perspective* (Maryknoll: Orbis, 2009) 168

²⁵⁰ *Ibid.*, x

²⁵¹ C. Ott, S. Strauss & T. Tennent. *Encountering Theology of Mission: Biblical Foundations, Historical Developments and Contemporary Issues* (Grand Rapids: Baker Academic, 2010) xxii

²⁵² Escobar, *Evangelical Missiology*, 111

²⁵³ Hiebert, *Transforming Worldview*, 332

²⁵⁴ Ott, *Encountering Theology of Mission*, xxii

4.4 Conclusion

In this theological reflection on the arguments for and against using a ‘managerial’ approach, such as Schein’s theory, to understand the values of Christian organisations, one major problem and two counter-arguments have been considered. The major problem which is discussed is that managerial theories and methods have their origins in a secular worldview. Then the first counter-argument considered is that if these managerial approaches are only ‘tools and techniques’, and as such they are not influenced in any way that is relevant by worldview, whether secular or otherwise, then no worldview bias is present. But then the subsidiary argument is explored in relation to problem-solving in the Bible, which asserts that far from this process being devoid of the influence of worldview, problem-solving is steeped in assumptions about the nature of reality. In this line of thinking the transcendental is seen as a key component in problem-solving, and so for those holding this view any solving of the ‘puzzlements’ of organisational culture would be deficient unless there is a component of spiritual discernment.

The second counter-argument that is discussed is the view that by putting these managerial approaches through a process of critical Christian scrutiny they can be made useful in the Christian context. The basis of this counter-argument is that the secular origin of these practices can be neutralised if a proper process of scrutiny is applied. To use the terminology of those who hold this view, when a church or mission agency makes use of such theories, it is simply ‘plundering the Egyptians’!²⁵⁵

As a result of this process of theological reflection the conclusion can be reached that, although there is seemingly a problem related to the underlying worldview, there are robust counter-arguments that, if accepted, would in general render the use of Schein’s theory of organisational culture in a Christian context, and similar management tools, to be theologically valid. This means that a whole array of tools, techniques, methods and theories taken from the field of leadership, organisational,

²⁵⁵ I. Prescott, ‘Mission Strategy’, Paper for *Leadership with Mission* (All Nations Christian College, May 2012) A reference to Exodus 12:36 when the Israelites left Egypt with articles of gold, silver and clothing so that they ‘plundered the Egyptians’.

and management studies can be added to the repertoire of practitioners, especially leaders and researchers, working with Christian organisations.

It has been established that it is theologically valid to proceed to use Schein's theory to understand the organisational values of Across, but before doing so the next step is to review the particular methodology which will be used for the case study.

5. Methodology

This is a piece of qualitative research in the form of a case study using the ‘Clinical Research method’.¹ Qualitative research ‘is done chiefly with words, not with numbers’,² and the ‘one real strength of qualitative research is that it can use naturally occurring data’.³ This means that with such research the importance of context and the role of the researcher are key factors.⁴

5.1 Case Study Approach

With qualitative research in the form of a case study, ‘the “case” can be virtually anything’,⁵ and so there are examples of where ‘case-studies are analyses of persons, events, decisions, periods, projects, policies, institutions or other systems which are studied holistically’.⁶ This case study method is chosen because it can be used effectively to study organisations, because it allows this study to be holistic, and because ‘one of the great strengths of case study is flexibility’.⁷ In particular this flexibility allows for ‘studies of organizations and institutions with many possible foci, e.g. best practice; management and organizational issues; organizational cultures; processes of change and adaption; etc.’⁸ Although the options of what to focus on in a case study are many and varied, after having considered the options, it is then important to focus on a particular aspect. This is because a case study is ultimately about focus, and the focus is on ‘one thing looked at in depth and from many angles’.⁹ In this case the ‘one thing’ is Across, and in particular its organisational values.¹⁰

¹ Schein, *Organizational Culture and Leadership* 3rd Edition, 207

² A. Huberman & M. Miles, *The Qualitative Researcher's Companion* (London, Sage, 2002) 56

³ Silverman, *Interpreting Qualitative Data*, 44

⁴ Stephens, *Qualitative Research in International Settings*, 12

⁵ *Ibid.*, 146

⁶ G. Thomas, *How to do Your Case Study - a Guide for Students and Researchers* (London: Sage, 2011) 23

⁷ C. Robinson, *Real World Research - a Resource for Social Scientist and Practitioner-Researchers* (Oxford Blackwell, 1993) 148

⁸ *Ibid.*, 147

⁹ Thomas, *How To Do Your Case Study*, 3

¹⁰ This ‘one thing’ can be defined even more tightly as the organisational values of Across between 1972 and 2005.

What follows on from the fact that case study research ‘concentrates on one thing, looking at it in detail’,¹¹ is that the researcher is ‘not seeking to generalise from it’.¹² This is because, as one research methods expert has made clear, ‘you can’t generalise from one thing, so there is no point trying to do so - no point, in other words, in trying to say, “This is the case here, so it is also the case there, there and there”’.¹³ This study will not seek to generalise, but simply to evaluate if Schein’s theory has been useful in understanding the organisational values of Across, and if so, to assess whether Schein’s theory could then be useful in understanding other Christian organisations. Although generalising will be avoided it will be found that in addressing this type of question regarding the usefulness of a theory that ‘a single case can be sufficient for learning a lot’.¹⁴

All qualitative research ‘studies what people are doing in their natural context’,¹⁵ so this means that a thorough consideration of the context is essential. A significant amount of space in this study is therefore devoted to describing and explaining the context. This is consistent with the view that in producing a case study ‘setting or context is not something to be pushed to the background but is integral to the holistic character of qualitative research, providing the research process with a fabric from which meaning and interpretation can occur’.¹⁶ The nature of case study writing is that it unashamedly deals with the ‘concrete’ as, according to Gary Thomas, ‘we escape from a tendency too often found in academic writing to obfuscate with abstraction rather than clarify with specificity’.¹⁷

This means that much of the material in a case study is not abstract and conceptual, but factual and particular, with the result that ‘you should, in a case study, be able to smell human breath and hear the sound of voices’.¹⁸ The phenomenon being researched is to be located ‘in the personal biographies and social environments of the

¹¹ Thomas, *How To Do Your Case Study*, 23

¹² *Ibid.*, 23

¹³ *Ibid.*, 3

¹⁴ M. Alvesson & S. Sveningsson, *Changing Organizational Culture - Cultural Change Work in Progress* (Abingdon: Routledge, 2008) 8

¹⁵ R. Barbour, *Introducing Qualitative Research* (London: Sage, 2008) 445

¹⁶ Stephens, *Qualitative Research in International Settings*, 12

¹⁷ Thomas, *How To Do Your Case Study*, 7

¹⁸ *Ibid.*, 7

person being studied',¹⁹ so the research 'presents the phenomenon in their terms, in their language and in their emotions'.²⁰ This is achieved here by using documentary sources written by participants in the case throughout.

Alongside description there has to be explanation. There can be various reasons for a case study being undertaken, but 'explaining is probably the most common purpose of a case study'.²¹ The distinction between these two levels can be understood as being:

Two different levels of understanding. To describe is to somehow draw a picture of what happened, or how things are proceeding, or what something or someone is like. To explain, on the other hand, is to account for what happened, or for how things are proceeding, or for what something or someone is like. It involves finding reasons for things, events and situations, showing why and how they have come to be what they are.²²

Due to the nature of this research as a case study, and in particular when undertaking cultural analysis where 'we can't explain without describing',²³ there will need to be a substantial amount of space given to description. Where there is description it is 'not (only) about finding facts but gathering evidence',²⁴ which can be used when explained, to understand the values within an organisation and their effect on organisational behaviour. Although any explanations found 'may be tentative and context-specific',²⁵ the great advantage of a case study is that its 'multifaceted nature'²⁶ will give the opportunity to offer explanations based on 'interrelationships'.²⁷ By 'being able to unselfconsciously look at the interrelationships, a case study is, thus, the most powerful engine of potential explanations'.²⁸

¹⁹ Miles, *Qualitative Data Analysis*, 358

²⁰ *Ibid.*, 358

²¹ Thomas, *How To Do Your Case Study*, 101

²² K. Punch, *Introduction to Social Research - Quantitative and Qualitative Approaches* (London: Sage, 2005) 15

²³ Punch, *Introduction to Social Research*, 15

²⁴ *Ibid.*, 197

²⁵ *Ibid.*, 101

²⁶ *Ibid.*, 101

²⁷ *Ibid.*, 101

²⁸ *Ibid.*, 101

5.2 Clinical Research Method

The method that has been chosen to apply to this qualitative research is Schein's 'Clinical Research' method, combined with an ethnographic document based method.

It is recognised that in qualitative research the researcher makes 'an interpretation of the data'.²⁹ As a result it is inevitable that 'the researcher filters the data through a personal lens that is situated in a specific sociopolitical and historic moment'.³⁰ The situation is that 'one cannot escape the personal interpretation brought to qualitative data analysis',³¹ and so the researcher's 'personal biography' to a lesser or greater degree 'shapes the study'.³² This influence of the researcher is a major factor in this research method employed for gathering empirical data for this case study, which is what Schein calls 'Clinical Research'.³³

The essence of the Clinical Research method is that the information comes, not by a survey or by interviews or questionnaires, but 'voluntarily'.³⁴ This is because the researcher using the Clinical Research method, is in the organisation 'doing a job that needed to be done',³⁵ and in process of working in this job the person 'will discover culturally relevant information'.³⁶ For a significant part of the period of this case study³⁷ this Clinical Research method is used because the researcher was 'doing a job that needed to be done' in relation to Across.³⁸

As mentioned in the Introduction the researcher worked with Across, on secondment from Tearfund, from November 1986 to November 1987 as a fieldworker in Southern Sudan. Then from September 1988 to August 1997 he worked for Tearfund in the UK and for most of that time was responsible for Tearfund's partnership with Across,

²⁹ J. Creswell, *Research Design - Qualitative, Quantitative and Mixed Methods Approaches* (London: Sage, 2003) 182

³⁰ *Ibid.*, 182

³¹ *Ibid.*, 182

³² *Ibid.*, 182

³³ Schein, *Organizational Culture and Leadership* 3rd Edition, 207

³⁴ *Ibid.*, 183

³⁵ *Ibid.*, 184

³⁶ *Ibid.*, 184

³⁷ 1986-2005

³⁸ Schein, *Organizational Culture and Leadership* 3rd Edition, 210

which involved regular contact with the organisation including field visits. From August 1997 until August 2004 he was the Executive Director of Across based in Nairobi, and then after handing over that role he mentored his replacement before moving back to the UK in April 2006. These roles provided the researcher with the opportunities needed to gather data about the organisational culture of Across using the Clinical Research method.

In such a situation the person wins the co-operation of the members of the organisation as he or she is seen to be there to accomplish specific tasks, which are viewed by the members to be of benefit in attaining the organisational aims that they share. Once the person has achieved this status they are in a strong position to set about 'gathering cultural data',³⁹ although as regards gathering this data Schein points out that:

There is no simple formula for gathering cultural data. Artifacts can be directly observed; espoused values are revealed through the questions the researcher/consultant asks of whoever is available; and the shared tacit assumptions have to be inferred from a variety of observations and further enquiry around inconsistencies and puzzlements.⁴⁰

One great advantage of using the Clinical Research method is that the researcher has access to a vast amount of information about the organisation. But a related disadvantage with this particular research project is the challenge for the researcher to extract from this mass of cultural data that which is relevant to study the organisation's values.

It is recognised that the Clinical Research method also has other disadvantages. One disadvantage is methodological in that there is a potential lack of critical distance between the researcher and the subject of the research. In this study this potential problem is addressed by using a robust theoretical framework. When this theoretical framework is applied to the facts it ensures that they are identified and assessed using an objective methodology and so reduces the influence of any subjectivity in the researcher. Also as part of this process the researcher has learned to position himself in the role of an external academic assessor, instead of a practitioner who is internal to

³⁹ Ibid., 208

⁴⁰ Ibid., 220

the subject. A further way in with this potential problem of critical distance is addressed is through the creation of temporal distance. The researcher had left his employment with Across and moved away from the region in 2006. This case study is being written in 2014 so by then the researcher had established a significant temporal distance before writing up this research.

Another disadvantage of the Clinical Research method can be ethical, in the sense that participants in such a study may have a tendency to tell the researcher what they think he or she wants to hear, because the researcher may be in a position of authority and influence over them by virtue, for example, of being a manager in the organisation. In the particular case of this research this potential problem is not so relevant as the data being analysed is largely documentary, instead of for example being interviews, and so was not produced in the context of a participant-researcher relationship. There are a small number of interviews between the researcher and participants, but even in this situation the likelihood of this potential problem affecting the validity of the data is minimalised by the fact that the researcher had already left his management position within Across before these interviews were carried out.⁴¹

In this study the use of the Clinical Research method is closely linked with an ethnographic document based method. Although ‘the origins of ethnography are in the work of nineteenth century anthropologists who traveled to observe different pre-industrial cultures’,⁴² it is relevant to note that ethnographic methods have been applied to studies of organisations, which, as David Silverman remarks, ‘prove to be a fertile field for the ethnographer’.⁴³ Both methods can be used to good effect when studying organisations, but it should be noted that there are significant differences between them. A major difference is that with the ethnographic method ‘organizations are observed passively and are left intact’,⁴⁴ whereas in contrast ‘organizational understanding in the clinical method is achieved via attempts to change the organization’.⁴⁵ This is not primarily an ethnography, but the two research methods of

⁴¹ Ethical considerations were fully taken into account, with interviewees giving consent to the use of the interview material for research purposes and with their identities being anonymised in this thesis (see following section 4.3 on Ethical Issues).

⁴² Schein, *Organizational Culture and Leadership* 3rd Edition, 68

⁴³ Silverman, *Interpreting Qualitative Data*, 77

⁴⁴ Schultz, *On Studying Organizational Cultures*, 42

⁴⁵ Schultz, *On Studying Organizational Cultures*, 42

Clinical Research and ethnography are combined to a limited extent in this case study.⁴⁶

In particular the ethnographic method informs aspects of this study in relation to the use of written data. An expert on research methods observes that often ethnographers today work with cultural materials in the form of ‘written texts or study recordings of interactions they did not observe firsthand’.⁴⁷ These documents ‘typically occur in particular formats: as notes, case reports, contracts, drafts, remarks, diaries, statistics, annual reports, certificates, letters or expert opinions’.⁴⁸ More types of documents to be considered in such a study are ‘letters, memoranda, correspondence and other personal documents; agendas, minutes of meetings and other written reports of events; administrative documents - proposals, progress reports, and other internal records’.⁴⁹ These texts or documents, being ‘words which have been recorded without intervention of a researcher’,⁵⁰ can be described as part of the category of ethnographic data called ‘naturally occurring empirical materials’.⁵¹ In ethnographic studies of organisations it is found that there is real benefit in using this type of documentary data as it ‘can contribute a great deal to understanding how organizations function’.⁵² Documents of this type are used extensively in this case study.

When documents of these various types are considered as part of this study the ‘propositional content’ of these texts is sought so that the researcher can ‘pin down assumptions and presuppositions that the text incorporated’,⁵³ and so, acting as an ethnographer, the researcher when analysing these texts can achieve ‘the task of ethnography (which) has been described as that of providing “thick description”’.⁵⁴ By ‘thick description’ what is meant is to understand the true meaning of an action.

⁴⁶ This is particularly relevant in the period from 1972 to 1985 when the researcher has no direct relationship with Across.

⁴⁷ Schultz, *On Studying Organizational Cultures*, 68

⁴⁸ U. Flick, *An Introduction to Qualitative Research* (London: Sage, 2006) 246

⁴⁹ R. Yin, *Case Study Research: Design and Methods* (London, Sage, 2009) 103

⁵⁰ *Ibid.* 153

⁵¹ N. Dentin & Y. Lincoln, *Collecting and Interpreting Qualitative Materials* (London: Sage, 2008) 351

⁵² *Ibid.*, 78

⁵³ Dentin, *Collecting and Interpreting Qualitative Materials*, 355

⁵⁴ Barbour, *Introducing Qualitative Research*, 92

An illustration can be given of two boys who both momentarily close one of their eyes, for one it is an involuntary twitch, but the other boy is making a mischievous wink. It is 'thick description' when the researcher spots this difference in these two actions, which appear the same but in reality have quite different meanings.⁵⁵ The data analysis, which is reviewed in the next section, seeks always to provide such an explanation for actions, which is 'thick description', and this explanation is particularly given in terms of the connection of actions to organisational values.

⁵⁵ C. Geertz 'Thick Description - Toward an Interpretative Theory of Culture', 217, in M. Martin & L. McIntyre, eds. *Readings in the Philosophy of Social Science* (Cambridge, USA: MIT, 1994)

5.3 Data Collection and Analysis, and Ethical Issues

As has been stated above, this research method involved the study of ‘naturally occurring data’⁵⁶ in the form of documentary sources from the *Across Archive* located in the Across offices in Nairobi, Kenya. This archive consists of approximately 20,000 original documents related to Across, and forms the ‘corpus of documents’ for this research project.⁵⁷ The Across Archive was established from 2004 onwards, by this researcher at the request of the Across Board, for the purpose of briefing organisations working or planning to start work in Southern Sudan and aiding research.⁵⁸ The corpus was constructed by sorting through tens of thousands of documents, such as letters, emails, reports, papers, invoices, and selecting relevant documents. Only the most significant documents in terms of their relevance to the understanding of Across were retained.

The criteria used to decide whether to retain any particular document are consistent with Flick’s four criteria of:

- Authenticity. Is the evidence genuine and of unquestionable origin?
- Credibility. Is the evidence free from error or distortion?
- Representativeness. Is the evidence typical of its kind?
- Meaning. Is the evidence clear and comprehensible?⁵⁹

Some examples of how these criteria were applied will now be given. Amongst the store of original documents a number were duplicates and photocopies of documents, so a sorting process was followed. This was done to identify, where possible, the original or at least the oldest version of the document, so as to best ensure that the evidence was authentic. In addition there were documents with hand-written annotations, being revisions or corrections to a text which was later finalised, an example would be the various drafts of Board minutes. Although each draft was of value in understanding the context in which the final document arose efforts were made to ensure that the final version was identified, and where reference is made in

⁵⁶ Silverman, *Interpreting Qualitative Data*, 44

⁵⁷ Flick, *An Introduction to Qualitative Research*, 249

⁵⁸ The Across Archive is open to the public from 2004, and all enquirers have free access to all documents placed in the archive during office hours.

⁵⁹ Flick, *An Introduction to Qualitative Research*, 248

this study it is to this final version, not its earlier drafts. This process ensured that as far possible documents referred to are free from error and credible.

Various documents relating to other organisations apart from Across were included in the document store, but many of these were not transferred to the archive because they were not representative of any matter that was seen to be relevant to the story of Across. Also many pro forma blank documents, such as forms, receipts and stationery, were included in the store of documents. These were removed as they have very little meaning in providing evidence about Across.

All significant documents were then placed in the Across Archive, having first been put in date order. The researcher read, and then photocopied or scanned, approximately 10,000 of these documents. These copies were sorted according to a 'descriptive code' system,⁶⁰ with a brief description of the contents of many (but not all) of the documents being written. Each document was given a unique reference number with the document's date, author's name and the location where each document originated being identified.⁶¹ All this information was entered onto a 'Case Study Database',⁶² with entries being made under that document's unique reference number. There was then a further process of coding.

Coding of qualitative data 'is a way of opening up avenues of inquiry', and is how 'the researcher identifies and develops concepts and analytic insights'.⁶³ This process of coding:

Is not fundamentally directed at putting labels on bits and pieces of data so that what 'goes together' can be collected in a single category; the ethnographer is indeed interested in

⁶⁰ Miles, *The Qualitative Researcher's Companion*, 57

⁶¹ The unique reference numbers are made up of three sets of two digits e.g. 97 - 11 - 38, with the first set of two digits being the year the document is produced, so for this example 1997, the second set of two digits being the month of that year, so November, (or 00 if no month can be identified), and the third set of two digits being the sequential order of that document in date order. In this example in November 1997 there are 56 documents in the archive, with number 1 being the earliest dated document in that month and number 56 being the last in the month, and this document is the 38th in that sequence. All documents are then referenced as *Across Archive* because the archive is the source of all the referenced documents. The Across Archive is accessed for the purpose of writing this thesis in 2006. The archive is located in Nairobi, Kenya.

⁶² Yin, *Case Study Research*, 118

⁶³ R. Emerson, R. Fretz & L. Shaw, *Writing Ethnographic Fieldnotes* (Chicago: Chicago University Press, 1995) 151

categories, but less as a way to sort data than as a way to distinguish and identify the conceptual import and significance of particular observations.⁶⁴

This process of coding was used to identify the major themes from the data and to sort the data into categories related to the organisational values espoused by Across in 1997.⁶⁵

Throughout this process ethical considerations were paramount and the researcher was mindful of his responsibilities to Across and all individuals associated with Across in whatever way. The impact of the research on participants was considered, and in particular as to whether any aspect of this research could damage the reputation of Across as an organisation or any individual associated with Across. For this reason only information that was already placed in the public domain by the Across management is referred to in this thesis.⁶⁶ At the time this research was carried out the Across Archive was open to the public, and all readers were given free access to all documents placed in the archive. It was verified by the researcher that the Across management had taken steps to remove from the archive any items that were of a personal or confidential nature before placing the information in the public domain.⁶⁷

To ensure a good standard of ethical practice is maintained well recognised ethical guidelines, which have been set for this type of research project, are adhered to throughout this research project.⁶⁸ Also another former Across employee has acted as a ‘critical friend’ throughout the process by being available to review all aspects of this research which may have an ethical dimension.⁶⁹

⁶⁴ Ibid., 151

⁶⁵ Across Archive:971138

⁶⁶ Reviewing the ethical issues arising when using the Clinical Research method Schein states then when writing up a case study ‘if the organization fully understands what it is revealing and if information is accurate, no harm is done’. Schein, *Organizational Culture and Leadership* 4th Edition, 187. This is the situation with this research with the Board and management of Across giving their full consent.

⁶⁷ This is in line with Schein’s practice which he states as being that ‘where I have named organizations, I have either been given permission or have decided that the material can no longer harm organizations or individuals’. Ibid., 187

⁶⁸ Such as the British Educational Research Association’s *Ethical Guidelines for Educational Research* (London: BERA, 2011)

⁶⁹ The former Education Advisor of Across

5.4 Research Question and Diagnostic Process

To answer the research question - *Is Schein's theory useful for understanding Christian organisations?* - two stages are followed. Firstly, analysing the organisational values of the mission agency from 1972 to 2005 using Schein's theory. Then secondly, assessing how useful Schein's theory has been in understanding Across, and whether Schein's theory would therefore be useful in understanding other Christian organisations.

As has been explained, when Schein is writing on organisational culture he states that 'the essence of a group's culture is its pattern of shared, basic taken-for-granted assumptions'.⁷⁰ These 'assumptions', which in this text are being called 'organisational values',⁷¹ will then manifest themselves at the level of 'observable artifacts' and 'shared espoused values'.⁷² As has been noted Schein explains that artifacts are visible organisational structures and processes, and that espoused beliefs and values can be seen in the organisation's articulated strategies, goals and other statements. Schein says that 'the task of the researcher is to decipher these two elements so as to identify actual organisational values'.⁷³

This 'deciphering the cultural paradigm implies an analytical break with artifacts and (espoused) values because the analyst must go behind the overtly visible or audible cultural features and attempt to dig into the deepest analytical strata'.⁷⁴ This is done by firstly identifying the espoused values, that is the written or verbal statements of the organisation, and the visible manifestations of values in the form of any significant artifacts, and then looking for consistency between them.⁷⁵ If there is any inconsistency then this 'puzzlement',⁷⁶ to use Schein's phrase, can lead to the identification of an actual value which is consistent with the artifact, but perhaps not in line with the value espoused. These significant artifacts are an important part of the

⁷⁰ Schein, *Organizational Culture and Leadership* 4th Edition, 32

⁷¹ Morgan, *Images of Organization*, 150

⁷² Schein, *Organizational Culture and Leadership* 4th Edition, 32

⁷³ *Ibid.*, 32

⁷⁴ Schultz, *On Studying Organizational Cultures*, 30

⁷⁵ Schein, *Organizational Culture and Leadership* 4th Edition, 32

⁷⁶ Schein, *Organizational Culture and Leadership* 3rd Edition, 210

research process because, as they are physical and real elements of an organisational culture, albeit that they may be ‘symbols, heroes, rituals’,⁷⁷ they are ‘visible to an outside observer’.⁷⁸

The artifacts identified to verify that the espoused value is an actual organisational value need to be significant in some way. Their significance might reside in their prominence in the organisation, for example the artifact might be placed in a prominent position,⁷⁹ or treated as important by a prominent group within the Across organisation, such as the Board or senior management.⁸⁰ Other examples of significance might be the physical scale of an object, the value attributed to the object - financial or otherwise,⁸¹ or in the case of a story as an artifact, it might be the frequency the story is re-told or the sense of awe in the re-telling.⁸²

Schein’s approach is that organisational values can only be identified if consistency is found between the espoused value and the observable artifacts.⁸³ To give an example, as will be explained in detail later, the espoused value of ‘integrating’ evangelism and social action is verified by the existence of a significant, consistent artifact, that is the religious services held at health clinics. This verification means that it can be concluded that integrating is an actual organisational value within Across.

Once the actual value is identified the next step in the case study is to look at the factors that cause each organisational value to emerge in Across. As the survey of organisational culture theory has shown this is normally due to the founder embedding his or her values in the fledgling organisation, but these values can then change through an evolutionary process of adaptation to the external environment or through intentional management action by a subsequent leader of the organisation.

⁷⁷ Hofstede, *Cultures and Organizations*, 7

⁷⁸ *Ibid.*, 7

⁷⁹ Such as the large version of the Jericho Plan chart which was located in a prominent position in the Across Head Office.

⁸⁰ The Partnership Agreements signed between Across and various Sudanese churches were given this kind of prominence.

⁸¹ The high cost of the Across airplane, purchased for use in the flying programme to service international staff in Southern Sudan, would be an example.

⁸² An example would be the story of the escape of the Haspels family from being held hostage in Boma, Southern Sudan.

⁸³ Schein, *Organizational Culture and Leadership* 4th Edition, 32

Then the final stage in the case study is to track whether the organisational value in question has a significant influence on the organisational behaviour of Across. In this area of tracking the influence of an organisational value one technique which is used for finding out if an organisational value influenced the behaviour of Across is to measure how the members of Across, in particular the leadership, responded if organisational behaviour occurred which was inconsistent with an organisational value. If this behaviour was greeted with disdain and criticism, and as soon as possible action was taken to stop this behaviour occurring, this is further evidence that organisational values were influencing organisational behaviour. So for example the organisational value of 'integrating', that is integral mission, is proved to be an actual value and is seen to have been influencing the organisational behaviour of Across. But then some behaviour occurred which was divergent from the behaviour this value was generating. This divergent behaviour was to stop implementing integral mission work - which has been defined as having 'being, doing and saying as inseparable dimensions in the witness to Jesus Christ as Lord and Saviour'⁸⁴ - and instead focus on social action ('doing') alone, and by doing so ignoring the need for evangelism ('saying'). Immediate action was taken to stop this behaviour and the status quo of integral mission organisational behaviour was restored. So this technique is about observing what happens when the organisational behaviour that would be expected to arise from the organisational value was challenged by divergent behaviour, and seeing if in this situation management action occurred to counter the 'challenge'.⁸⁵

To summarise, the approach adopted is to use Schein's model with its 'layers' of organizational culture', where 'each layer is further removed from awareness than the previous one'.⁸⁶ There is the 'surface layer' of artifacts and espoused values, then the 'underlying layer' of values and assumptions. Once it has been established that there is an espoused value an investigation is made as to whether there any artifacts to verify that this is an actual organisational value. The fact that a value is espoused or declared is not sufficient to prove that it is a genuine organisational value. To find the

⁸⁴ R. Padilla, *Mission Between the Times - Essays on the Kingdom* Revised Edition (Carlisle: Langham, 2010) 17

⁸⁵ The word 'challenge' is used deliberately throughout this thesis as a technical term for this situation where a value is 'challenged' by divergent behaviour.

⁸⁶ Schabracq, *Changing Organizational Culture*, 8

actual values Schein's approach is to analyse the artifacts and espoused values of the organisation, and look for congruence and inconsistencies. This will determine what cultural values and assumptions lay below the artifacts and espoused values, and make sense of them. Once the actual value has been identified the remaining steps in this stage of the research are then to look at the factors that caused this value to emerge in Across, and then to track whether this organisational value had a significant influence on the organisational behaviour of Across.

These steps will now be followed in the case study of Across, but before this is done there is the need for a brief overview of the context for the case study in terms of the history of Sudan, followed by a summary of the main events in the history of Across.

SECTION 2

Case Study

*From beyond the rivers of Cush
my worshippers, my scattered people,
will bring me offerings*

Zephaniah 3:10

6. Brief History of Sudan and Summary of Across (1972-2005)

6.1 Introduction

In this chapter, before beginning the case study and examining the organisational culture of Across, a certain amount of historical material is now presented. This is because, as is observed:

Corporate cultures are historical. They pass through crises, suffer defeats and achieve victories and their current values are very much a consequence of these past experiences. The values are only going to make sense if placed in the context of the company's history.¹

For this reason it is necessary to conduct a brief survey of the history of Sudan and then the history of Across itself.

The historical survey begins with ancient Sudan and its Christian kingdoms, and then the rise of Islam and the disappearance of Christianity in the North is recounted. The history of Southern Sudan has to be understood in the context of its unique geography and ethnicity. The Nile, which flows into an extensive area of marshland known as the Sudd, is the dominating physical feature. The Sudd effectively isolated the South, and when eventually penetrated from the North it then became the victim of extensive slave-raiding up to and including the start of the colonial period. During the colonial period the South was administered separately, and it was at this time that it received missionaries. As a result of this the church was planted in the South and subsequently grew exponentially. These factors all contributed to the division between the North and the South, which led to the first civil war. This came to an end in 1972 with Addis Ababa Agreement, and at this time Across was founded.

The history of Across from 1972 to 2005 can be divided into three periods. These can be characterised as Across I, II and III. In Across I, which relates to the period from 1972 to 1979, there was rapid organisational growth and the expansion of Across' project activities. But this very success made the organisation vulnerable, and these vulnerabilities were to prove very significant as Across faced a changing political

¹ Hampden-Turner *Corporate Culture*, 227

context in the next decade, and beyond. This decade saw the period of Across II, from 1980 to 1993, when after the enormous setback of expulsion from Sudan, Across was able to re-invent itself as an agency operating in the Sudan People's Liberation Army (SPLA)² controlled 'liberated areas' of Southern Sudan. As a result of being an early adopter of this new approach, and so the recipient of significant funding for humanitarian relief in Southern Sudan, Across was able to grow substantially again. But as before, this expansion of Across proved to have within it the seeds of Across' undoing when the funds dried up. The final period, that is Across III from 1994 to 2005, began with a financial crash within the organisation. This was then followed by a new strategy, known as the Jericho Plan, which further transformed the outward form of the organisation. At the end of this period the Comprehensive Peace Agreement between the North and South was signed on 9th January 2005, then after a referendum on secession the nation of South Sudan came into existence on 9th July 2011.

The organisational values are considered in respect of these specific historical periods of Across I, II and III. Although each value persisted throughout the history of Across the reason for studying each organisational value in relation to a specific period is that in that particular period the value selected was especially important.

² The Sudan People's Liberation Army (SPLA) and its political wing the Sudan People's Liberation Movement (SPLM), referred to jointly as the SPLA/M, was the main military and political force in the South during the second civil war.

6.2 Brief History of Sudan

‘Sudan’ and ‘South Sudan’ divided into separate nations on 9th July 2011.³ (Prior to that date the whole country was known as Sudan). This separation was the result of a protracted period of civil war, which began in 1955, before Sudan even gained independence from the British and Egyptians, and did not end, except for a decade of uneasy peace between 1972 and 1983, until the Comprehensive Peace Agreement (CPA) was signed on 9th January 2005.⁴ In order to understand why these events took place it is necessary to briefly review the long history of this region. This review will show the historical root causes of the problems faced by the modern Southern Sudan.

Ancient Sudan

This part of Africa has a rich history which can be traced back to the eighth millennium BC when there was contact between Sudan and Ancient Egypt.⁵ At this time the name given to the country along the banks of the upper Nile was *Cush*.⁶ This kingdom of Cush eventually developed an empire referred to as the Meroitic Empire, after its capital at Meroe.⁷ There was extensive contact between this empire and neighbouring Egypt, and its various overlords. This contact was not always peaceful, for example in 23BC, at a time when the Romans controlled Egypt, in response to Meroe’s incursion into Upper Egypt, a Roman army invaded Meroe.⁸

Around 300 AD the Meroitic Empire collapsed and was supplanted as the dominant authority in the region by Nubian tribes, who had moved into the Nile valley from their original homeland further west in modern Kordofan and Darfur.⁹ Three distinct Nubian states were established - Nobatia, Makuria and Alodia.¹⁰ The Nubian kings were converted to Christianity in the sixth century,¹¹ traditionally believed to be as a

³ I. Reneau, *God Travels - In the 'Land of Buzzing Wings'* (Nairobi: English Press, 2011) 3

⁴ J. Shimanyula, *John Garang and the SPLA* (Nairobi: Africawide Network, 2005) 98

⁵ R. Werner, W. Anderson & A. Wheeler, *Day of Devastation, Day of Contentment - The History of the Sudanese Church Across 2000 Years* (Nairobi: Paulines, 2000) 23

⁶ *Ibid.*, 22

⁷ *Ibid.*, 23. The remains of Meroe are located at present day Karima, Sudan.

⁸ T. Carney & V. Butler, *Sudan - the Land and the People* (Seattle: Marquand, 2006) 17

⁹ Werner, *Day of Devastation, Day of Contentment*, 26

¹⁰ *Ibid.*, 27

¹¹ D. Welsby & J. Anderson, *Sudan - Ancient Treasures* (London: British Museum Press, 2004) 16

result of missionaries sent to the region by the Byzantine empress Theodora,¹² who had strong monophysite sympathies.¹³ These Nubian Christian kingdoms achieved their peak of prosperity and military power in the ninth and tenth centuries.¹⁴

Despite the rise of Islam and Arab domination of Egypt, the Nubian kingdoms maintained their political independence and their commitment to Christianity until the thirteenth century.¹⁵ However there was then a gradual extension of Arab influence in the area and an expansion of Islam coinciding with the arrival of Arab soldiers and immigrants who settled and intermarried.¹⁶ At this time there was a decline of the Nubian church, leading to a 'dark age' in the fifteenth century in which unified political authority collapsed and amidst the chaos slave trading intensified.¹⁷

Ethnicity and Geography of Sudan

In the original nation of Sudan, now separated into Sudan and South Sudan, there was ethnically an 'almost unparalleled diversity - a multitude of different groups and languages' with '572 tribes, and these tribes speak 110 languages',¹⁸ but 'there are two racial groups, roughly classified as Arabs in the North and Africans in the South'.¹⁹ Of the major tribal groups in the South, according to their traditions the pastoralist Nilotic people, such as the Dinka, Nuer and Shilluk, first entered Southern Sudan in the tenth century from regions further south. Other non-Nilotic ethnic groups, who were agriculturalists, such as the Zande, entered Southern Sudan in the sixteenth century, having migrated from other parts of sub-Saharan Africa.²⁰

¹² Julian reached Nubia in 540 AD and Longinus 558 AD. M. Mahdi, *A Short History of the Sudan* (Oxford: Oxford University Press, 1978) 23

¹³ J. Norwich, *Byzantium - The Early Centuries* (London: Penguin, 1990) 246. Monophysite doctrine is that 'the Incarnate Christ possessed but a single nature and that nature was divine'. This doctrine still survives amongst the ancient churches in the region today (153).

¹⁴ Werner, *Day of Devastation, Day of Contentment*, 50. The existence of a church from the ninth century is evidenced by the fact that 'fragments have been discovered of many books of the Bible, dating from the ninth century' in Old Nubian (50). 'It appears that the Nubians of that time had the whole the New Testament, if not the whole Bible in their language'. J. Persson, *In Our Languages - The Story of Bible Translation in Sudan* (Nairobi: Paulines, 1997) 7

¹⁵ Werner, *Day of Devastation, Day of Contentment*, 56

¹⁶ *Ibid.*, 92

¹⁷ *Ibid.*, 115

¹⁸ LeRiche, *South Sudan*, 4

¹⁹ S. Brown, *Seeking an Open Society - Inter-faith Relations and Dialogue in Sudan Today* (Nairobi: Paulines, 1997) 62. 'Others classify groups differently; one, the Joshua Project, suggest 163 distinct "people groups" or peoples in South Sudan'. LeRiche, *South Sudan*, 4

²⁰ L. Akol, *Southern Sudan - Colonialism, Resistance and Autonomy* (Asmara: Red Sea Press, 2007) 7

The geography of Sudan separates the Northern part from the Southern by the spreading out of the Nile into a 32,000sq km swamp known as the Sudd,²¹ which rendered river navigation almost impossible.²² Beyond the Sudd to the south lay the savannah of tropical Africa and which ‘offered rich pickings for slave, ivory and gold traders’.²³ The Sudd was a protection against exploitation by traders but it could be penetrated by the most determined or by-passed through overland routes. In the modern era this penetration occurred more frequently, and so slave trading became a major factor in the relationship between the more economically developed north of Sudan and the poorer less developed south.²⁴

The Colonial Period

With the advance of Islam the northern part of Sudan came to be ruled by the Egyptians and then, when in 1517 the Turks conquered Egypt, they in turn became the colonial power in what was known as the Ottoman Empire.²⁵ During this period slave trading increased and became the most profitable trading undertaking in both Sudan, and the whole East Africa region,²⁶ until its suppression in the nineteenth century.²⁷ This suppression took longer in Southern Sudan than other parts of East Africa with the ‘anti-slavery cause’ being constantly challenged by the inaccessible nature of the physical environment and opposition from hostile tribes.²⁸ The cause was led by expatriate colonial administrators, such as Charles Gordon who arrived in Sudan in 1874.²⁹ During this period, with the international focus on suppression of slave-raiding in the South, information about this previously isolated region begins to emerge in the wider world.³⁰

²¹ 32,000km = 12,355 square miles. M. Holmes, G. Maxwell & T. Scoones, *Nile* (London: BC Books, 2004) 76

²² B. Davidson, *Africa in History* (London: Paladin, 1985) 59.

²³ The word Sudd derives from the Arabic *sadd* meaning ‘barrier’. P. Holt & M. Daly, *A History of the Sudan from the Coming of Islam to the Present Day* (Harlow: Longman, 2011) 2

²⁴ Akol, *Southern Sudan - Colonialism, Resistance and Autonomy*, 3

²⁵ E. Malok, *The Southern Sudan - Struggle for Liberty* (Nairobi: Kenway, 2009) 5

²⁶ R. Coupland, *Livingstone's Last Journey* (London: Collins, 1947) 33

²⁷ N. Ferguson, *Empire - How Britain Made the Modern World* (London: Penguin, 2003) 118

²⁸ C. Miller, *The Lunatic Express - An Entertainment in Imperialism* (London: Penguin, 2001) 205

²⁹ M. Cisternino, *Passion for Africa - Missionary and Imperial Papers on the Evangelisation of Uganda and Sudan, 1848-1923* (Kampala: Fountain, 2004) 88

³⁰ Akol, *Southern Sudan – Colonialism, Resistance and Autonomy*, 3

In the modern era a defining event for the region was the opening of the Suez Canal in 1869.³¹ The canal quickly became Britain's economic lifeline to trade with its empire in India and the Far East, and so 'the importance of the Canal to British interests cannot be overemphasised'.³² To defend the canal Britain sought a greater influence over Egypt,³³ which in turn gave Britain responsibility for the Egyptian empire in Sudan.³⁴ These developments then led to the model of a 'stateless' political structure in Southern Sudan being undermined.³⁵

The political structure of the Nuer tribe in Southern Sudan was described by the pioneering anthropologist Edward Evans-Pritchard³⁶ as 'ordered anarchy' since even villages had no authority figure, and Evans-Pritchard who lived amongst the Nuer in the 1930s, before the colonial powers had really penetrated this area, goes on to state that 'it is impossible to live among Nuer and conceive of rulers ruling over them'.³⁷ Although other Southern Sudanese tribes were more politically structured than the Nuer, overall pre-colonial Sudan can be seen as a 'stateless society'³⁸ composed of 'a profoundly egalitarian people',³⁹ which partly explains why the imposition of a governmental administration was to cause such upheaval in the South for so long.

From 1884-98 the British and Egyptians lost control of Sudan as result of an Islamic rebellion, led by Muhammad Ahmad, a messianic holy man who called himself 'the Mahdi'.⁴⁰ A Mahdist State was established supported by religious enthusiasts 'who wanted a government unwaveringly established on the principles of Islamic law', and by those 'tied into the slave trade and the nomadic tribes of Sudan's outer fringe who,

³¹ A. Moorehead, *The Blue Nile* (New York: Harper, 1983) 207

³² Malok, *The Southern Sudan - Struggle for Liberty*, 7

³³ Ferguson, *Empire - How Britain Made the Modern World*, 233

³⁴ J. Lawrence, *The Rise and Fall of the British Empire* (London: Abacus, 1998) 274

³⁵ J. Gledhill, *Power and Its Disguises - Anthropological Perspectives on Politics* 2nd Edition (London: Photo Press, 2000) 42

³⁶ Evans-Pritchard's study of the Nuer is no ordinary piece of research - his work among the Nuer has been 'widely acclaimed by generations of anthropologists both as extraordinarily rich, well-crafted ethnographies in their own right and as exemplary models of inquiry and analysis for the entire field'. S. Hutchinson, *Nuer Dilemmas: Coping with Money, War and the State* (Berkeley: University of California Press, 1996) 21

³⁷ E. Evans-Pritchard, *The Nuer - A Description of the Modes of Livelihood and Political Institutions of a Nilotic People* (Oxford: Clarendon Press, 1940) 181

³⁸ Gledhill, *Power and Its Disguises*, 2

³⁹ Hutchinson, *Nuer Dilemmas*, 22

⁴⁰ Lawrence, *The Rise and Fall of the British Empire*, 274

respectively, wanted a reversal of General Gordon's aggressive anti-slavery stance, and a relaxation of central government'.⁴¹ Gordon was killed by the forces of the Mahdi in Khartoum in 1885.⁴²

Missionaries Arrive in Sudan

This rebellion against Anglo-Egyptian rule was suppressed by a British military campaign led by Lord Kitchener and culminated in the battle of Omdurman on 2nd September 1898.⁴³ The CMS (Church Missionary Society) pioneer missionary, Llewellyn Gwynne, arrived in Khartoum a short time later.⁴⁴ On 8th December 1905 the converted Nile river barge, re-named Endeavour, set sail from Khartoum to the South.⁴⁵ This was the beginning of a major initiative for the evangelisation of Southern Sudan. Bishop Oliver Allison, one of Gwynne's successor CMS missionaries, described this time as being 'like attacking a strong fortress defended by bad climate, disease, prejudice, ignorance, and malignant forces of evil - like gates of brass resisting the liberating forces of the Cross'.⁴⁶

Up until the Mahdist revolt Christian missionaries, principally Catholic, had worked mostly in Northern Sudan, notably Daniel Comboni.⁴⁷ But after 1898 the British colonial powers were keen to avoid inflaming Muslim feeling by allowing Christian missionary activity in Northern Sudan.⁴⁸ Under the Missionary Regulations of 1905 proselytization was forbidden north of the 10th parallel.⁴⁹ (An exception was made in

⁴¹ R. Wall, *British Colonial Rule in Sudan and the Development of the Islamic Law System* (Manchester: Unpublished, 2012) 27

⁴² J. Pollock, *Gordon - The Man Behind the Legend* (Oxford: Lion, 1993) 316

⁴³ M. Asher, *Khartoum - The Ultimate Imperial Adventure* (London: Penguin, 2006) 403. Khartoum was taken by the British and the Mahdi overthrown as the result of a major military operation involving the construction of a railway to facilitate the movement of large number of troops and supplies, which was something of a repeat of the the British campaign to remove Tewodros II from his stronghold at Meqdela in neighbouring Ethiopia in 1868. P.Marsden, *The Barefoot Emperor - An Ethiopian Tragedy* (London: Harper Collins, 2008) 333

⁴⁴ O. Allison, *A Pilgrim Church's Journey* (London: Highway Press, 1966) 3

⁴⁵ Allison, *A Pilgrim Church's Journey*, 9

⁴⁶ *Ibid.*, 13

⁴⁷ Previously in Southern Sudan, near Juba 'the Catholic mission at Gondokoro had a short and unsuccessful life. Permanently established in 1853 it was abandoned after about a year', then revived in 1855-1860 when very heavy mortality amongst the missionaries led to it closing again. The Holy Cross Catholic mission station in the Dinka area had a similar history. Holt, *A History of the Sudan*, 51

⁴⁸ Allison, *A Pilgrim Church's Journey*, 4

⁴⁹ F. Pierli, M T Ratti & A C Wheeler, *Gateway to the Heart of Africa - Missionary Pioneers in Sudan* (Nairobi: Paulines, 1998) 13

1920 for the Nuba Mountains which lie just north of this line).⁵⁰ South of this latitude missionary work was allowed, but so as to avoid the kind of rivalry between Protestant and Catholic mission that had led to civil war in Uganda ten years earlier,⁵¹ each missionary agency was allocated a geographical ‘sphere’ for their work.⁵²

This policy of separating the South from the North, known as ‘the Southern Policy’,⁵³ was to prove very significant. The effect was to open the South to foreign missionaries, but close it in terms of Islamic interference from the North.⁵⁴ An explanation of its rationale by a writer sympathetic to the South is that:

In developing the Sudan, the British made a distinction between the Arab north and the tribal south. In the past there has been long years of exploitation of the southerners by the more sophisticated Egyptians and Arabs. This exploitation was ended when the British declared the South a closed area.⁵⁵

However, a negative aspect of this policy for the South in relation to the North, was that it ‘artificially insulated the Southern peoples from forces with which, in a unified Sudanese state, they would eventually have to contend’.⁵⁶

All the Protestant missions that entered Sudan at this time were strongly evangelical. These missions included the Gordon Memorial Mission which was a branch of CMS, the Presbyterian American Mission, the Sudan United Mission (SUM), the Sudan Interior Mission (SIM) and the Africa Inland Mission (AIM).⁵⁷ Their mission work was holistic, including the proclamation of the gospel alongside practical assistance, described by Bishop Oliver Allison in terms of it being visits to remote locations by ‘a group of foreigners who spoke of an invisible God and who gave medicines to sick folk’.⁵⁸ Education was a key strategy amongst the missions,⁵⁹ alongside health work.⁶⁰

⁵⁰ K. Black, *Saints and Patriarchs* (Mitchelton: Bethel Ministries, 2011) 4

⁵¹ T. Jeal, *Explorers of the Nile* (London: Faber & Faber, 2011) 406

⁵² Werner, *Day of Devastation, Day of Contentment*, 219

⁵³ Akol, *Southern Sudan - Colonialism, Resistance and Autonomy*, 21

⁵⁴ *Ibid.*, 22

⁵⁵ M. Forsberg, *Land Beyond the Nile* (Chicago: Moody Press, 1967) 111

⁵⁶ Holt, *A History of the Sudan*, 104

⁵⁷ R. Sharland, *The Church in Context in Southern Sudan* (Nairobi: REAP, 2004) 3

⁵⁸ Allison, *A Pilgrim Church's Journey*, 15

⁵⁹ B. de Sarum, *Nile Harvest* (Bournemouth: Bourne Press, 1992) 122

⁶⁰ Werner, *Day of Devastation, Day of Contentment*, 270

An Indigenous Sudanese Church

As a result of this missionary work the indigenous church ‘began to grow and produce its own leaders’,⁶¹ and ‘a large force of lay evangelists’.⁶² The work of these lay evangelists led to ‘the creation of a mass people’s Church in Sudan, working in countless rural communities, often with little direction, and even less recognition’.⁶³ The indigenous evangelist role was crucial ‘given the vastness of the country and the shortage of personnel’, and in reality the foreign ‘missionaries were stretched very thinly across Southern Sudan’.⁶⁴

The sacrificial service of these lay evangelists, national leaders, and expatriate missionaries led to the formation of the Protestant churches, being the Episcopal Church of Sudan (from the work of CMS), the Presbyterian Church of Sudan (from the Presbyterian American Mission), the Sudanese Church of Christ (from SUM), the Sudan Interior Church (from SIM) and the Africa Inland Church (from AIM). Latterly the Sudan Pentecostal Churches were established. The Roman Catholic mission work, by groups such as the Comboni Fathers, also led to the growth of a significant Roman Catholic Church in Southern Sudan.⁶⁵

Sudan’s Independence and the First Civil War (1955-1972)

After the Second World War the movement for Sudanese independence gathered pace. The British, as the colonial power had continued implementing ‘the Southern Policy’,⁶⁶ and so the southern part of Sudan was being administered separately to the more developed North.⁶⁷ As already explained, this policy to an extent protected the South from cultural, religious and political domination by the more developed North,⁶⁸ but it could be argued that it also held back the South from gaining greater

⁶¹ de Sarum, *Nile Harvest*, 147

⁶² A. Wheeler, *Announcing the Light - Sudanese Witnesses to the Gospel* (Nairobi: Paulines, 1998) 62

⁶³ *Ibid.*, 62

⁶⁴ *Ibid.*, 61

⁶⁵ Werner, *Day of Devastation, Day of Contentment*, 666

⁶⁶ Akol, *Southern Sudan – Colonialism, Resistance and Autonomy*, 32

⁶⁷ D. Lowe, *Don't Bother to Unpack - Sudan 1959-1964* (Cambridge: Tavistock Press, 2002) 111

⁶⁸ Werner, *Day of Devastation, Day of Contentment* 364

access to higher education, development and power in government.⁶⁹ In any event in 1946 the leader of the colonial government, James Robertson, despite opposition, cancelled the Southern Policy,⁷⁰ because of his belief that ‘the Sudan should remain united’.⁷¹

In the subsequent decade what has been termed a ‘rush to independence’ took place.⁷² There was at the beginning a move to have Sudan ‘linked to Egypt’, although this call for ‘Union-with-Egypt’ in the end ‘subsided to a whisper while the one for independence swelled to a roar’.⁷³ But before the process of Sudan gaining independence and taking over the roles previously occupied by British colonial officers, termed ‘Sudanisation’,⁷⁴ could be completed in August 1955, there was a mutiny in the South at Torit by the Equatoria Corps of the national army.⁷⁵ This was caused by ‘widespread disillusionment in the South about Sudanisation and the movement to independence’, because ‘both seemed to lead to Northern domination over the South’.⁷⁶

On 1st January 1956 Sudan became independent,⁷⁷ but for the reasons mentioned above, when writing at the time an Africa historian laments that ‘the early years of independence were not happy’.⁷⁸ In effect what happened to Southern Sudan was that ‘in 1956, when the Sudan parliament voted against continued British rule, the imperial power left within months’, only to be replaced by ‘their imperial successors, the Khartoum elite’.⁷⁹ In this way of thinking Southern Sudan, now governed from

⁶⁹ Jeal, *Explorers of the Nile* 401

⁷⁰ I. Dau, *Suffering and God - A Theological Reflection on War in Sudan* (Nairobi: Paulines, 2002) 33. This decision was made at the Sudan Administration Conference in 1946, at which attendance was ‘exclusively Northern Sudanese and British’ and the decision was then ‘literally rammed down the throats of Southern representative in the Juba Conference in 1947’. A. Alier, *Southern Sudan - Too Many Agreements Dishonoured* (Reading: Ithaca, 2003) 33. The Juba Conference came to be known amongst Southerners as ‘the Abominable Conference’ (34). Fuli & B Ga’le, *Shaping a Free Southern Sudan - Memoirs of our Struggle 1934-1985* (Nairobi: Paulines, 2002) 144

⁷¹ Werner, *Day of Devastation, Day of Contentment* 364

⁷² *Ibid.*, 364

⁷³ Forsberg, *Land Beyond the Nile* 227

⁷⁴ LeRiche, *South Sudan*, 11

⁷⁵ R. Zuor and H. Chan, *South Sudan - A Legitimate Struggle* (Baltimore: PublishAmerica, 2006) 11

⁷⁶ Werner, *Day of Devastation, Day of Contentment*, 367

⁷⁷ *Ibid.*, 364

⁷⁸ R. Oliver & J. Fage, *A Short History of Africa* (London: Penguin, 1962) 235

⁷⁹ R. Dowden, *Africa - Altered States, Ordinary Miracles* (London: Portobello, 2008) 198

Khartoum as part of this newly independent Sudanese state, was simply transferred from one empire to another.

At this time Southern Sudan was only partially evangelised. One missionary leader wrote that the combined African and Western missionary force ‘seemed woefully inadequate for the many still unreached tribes’, so there was a ‘need for reinforcements so that they could break out of the “beachhead” which they had established’.⁸⁰ But hope for missionary ‘reinforcements’ was not to be realised, in fact the opposite happened, because seeking to build national unity the ‘first independent Sudanese government became fixated on Islam as the best hope of a unifying force’.⁸¹ This led to unpopular government interventions in the South, such as the government taking away control of many elementary schools from the mission agencies which had established them,⁸² and even moving the schools to new locations away from the mission stations and associated local churches.⁸³

The result of these interventions was growing tensions between the North and the South, and ‘the danger of a definite outbreak of violence aggravated by the Government’s religious policy - that Islam is the one force which can unite the whole country’.⁸⁴ A missionary view was that the root cause of the tension was ‘the refusal of the authorities to recognise that in the South there is an indigenous church independent of foreign direction or control’.⁸⁵ At this time there were an estimated 400,000 Christians in the South.⁸⁶ The view of a Southern Sudanese, speaking much later, about this policy being imposed by the North was that ‘they want to force us to believe in their gods’, and that ‘Arabs are not people we want to share anything with

⁸⁰ D. Anderson, *We Felt Like Grasshoppers* (Nottingham: Crossway, 1994) 176

⁸¹ Wall, *British Colonial Rule in Sudan*, 36

⁸² G. Barsella & M. Guixot, *Struggling to be Heard - The Christian Voice in Independent Sudan 1956-1996* (Nairobi: Paulines, 1998) 23

⁸³ Wall, *British Colonial Rule in Sudan*, 37

⁸⁴ R. Wall, *British Colonial Rule in Sudan*, 37. This is a warning given by Kenneth Grubb, a member of CMS in Sudan, when writing to the head of CMS’s Africa Department, E.B Boothby, on 13th January 1960. Boothby’s response was confirmatory as he wrote back on 17th January 1961 that: ‘It is clearly the Sudan Government’s policy to Islamise the South as rapidly and completely as possible. The object is political, to unify the country by religious bonds and the spread of Arabia’ (38).

⁸⁵ *Ibid.*, 37 quoting Kenneth Grubb

⁸⁶ *Ibid.*, 37 quoting Kenneth Grubb

and history speaks for us' because 'we have never been one, we will never be one, we are not one race'.⁸⁷

Independence was followed in 1962 by the Missionary Societies Act, which restricted Christian missionaries from carrying out almost all forms of mission work except 'conducting worship within their compounds'.⁸⁸ By February 1964 the prosecution of this government policy led to a sudden decree for the expulsion of all missionaries from Southern Sudan.⁸⁹ One missionary wrote:

In February 1964, while we were in Juba, one evening we were listening to the BBC news from London, when we heard that the Sudan government had announced that they were expelling 300 missionaries from the southern province! We looked at each other in amazement, as we had heard nothing about that.⁹⁰

On Friday 28th February 1964, the *Sudan Daily* published an article with the headline 'Clergymen to be Deported', revealing the government's decision made the day earlier.⁹¹ At this time 272 Catholic and 62 Protestant missionaries were expelled.⁹² The Government 'accused the missionaries of supporting the rebels',⁹³ but though they sought evidence to support this accusation, none was found.⁹⁴ The view of many missionaries was that this accusation was a pretext, and that the expulsion had as 'its purpose to end the presence of missionaries with Sudan' so as to stop the spread of Christianity.⁹⁵

The Addis Ababa Agreement

The army mutiny that had taken place at Torit, in the Southern Region in 1955 led to a full-scale civil war, with many atrocities being inflicted on the civilian population and massive population displacement in the South. However this was also 'a decisive

⁸⁷ J. Jok, *Sudan - Race, Religion and Violence* (Oxford: OneWorld, 2007) 2

⁸⁸ Werner, *Day of Devastation, Day of Contentment*, 377

⁸⁹ *Ibid.*, 386

⁹⁰ B. Ogden, *Sudan At Last - Granny's Story* (Abergele: Ogden, 2008) 127

⁹¹ S. Kayanga & A. Wheeler, *But God is Not Defeated - Celebrating the Centenary of the Episcopal Church of the Sudan 1899-1999* (Nairobi: Paulines, 1999) 94

⁹² Werner, *Day of Devastation, Day of Contentment*, 388

⁹³ M. Haumann, *The Long Road to Peace - Encounters with the People of Southern Sudan* (Leominster: Gracewing, 2000) 58

⁹⁴ Ogden, *Sudan At Last*, 129

⁹⁵ Lowe, *Don't Bother to Unpack - Sudan 1959-1964*, 252

period in the development of the churches of Southern Sudan'.⁹⁶ Cut off from the outside world, and usually without access to its pastors and leaders who had often no means of reaching the rural areas, the church reverted to its roots as a 'mass movement'.⁹⁷

In May 1969 there was a change of leadership in the Sudanese government, following a coup by a group of junior army officers, with Jaafer Numeiri coming into power.⁹⁸ Partly as a result of mediation by the All Africa Council of Churches, a peace agreement was then negotiated between the Sudanese government and the Southern rebel forces, which came to be known as the 'Addis Ababa Agreement'.⁹⁹ Based on subsequent events there has been speculation as to whether Numeiri was genuinely seeking peace or whether this was a political ploy to draw the Southern rebel forces into disarmament. Whatever his ultimate intentions in March 1972 Numeiri decreed the Southern Provinces Regional Self-Government Act which ratified the Addis Ababa Agreement, and then on 27th March 1972 Joseph Lagu, the commander-in-chief of the Southern rebel forces ratified the agreement, effectively bringing the first civil war to a close.¹⁰⁰

'Under the agreement Southern Sudan was guaranteed regional autonomy',¹⁰¹ along with freedom of religion.¹⁰² 'Sudan was seen to be one country with two systems of government'¹⁰³ - or as it was sometimes referred to in popular parlance as 'one egg with two yokes'.¹⁰⁴ To some Southerners the Addis Ababa Agreement was seen as a

⁹⁶ Werner, *Day of Devastation, Day of Contentment*, 411

⁹⁷ *Ibid.*, 411

⁹⁸ *Ibid.*, 433

⁹⁹ *Ibid.*, 440. For the full text of the Addis Ababa Agreement, see Akol, *Southern Sudan - Colonialism, Resistance and Autonomy*, 281-312. 'The key stipulations of the Addis Ababa Agreement, signed on 27th March 1972 after only 12 days of deliberations, were Southern Sudan would be represented as a single, distinct entity through an autonomous Southern Regional Government', plus referenda for marginal areas about inclusion in the South and integration of Southern rebel fighters into the Sudanese national army. LeRiche, *South Sudan*, 27

¹⁰⁰ Werner, *Day of Devastation, Day of Contentment*, 442

¹⁰¹ Zuor, *South Sudan - A Legitimate Struggle*, 27.

¹⁰² 'In May 1973, the Agreement was enshrined in a new national constitution, the Southern Sudan Self-Government Act, which stipulated that it could only be changed by a three-quarters vote in the National Assembly and upon approval by a Southern referendum. Of key importance to many Southerners, the new constitution also included provision to guarantee freedom of religion'. LeRiche, *South Sudan*, 27

¹⁰³ Zuor, *South Sudan - A Legitimate Struggle*, 27

¹⁰⁴ Personal Communication from John Bendor-Samuel, Africa Director, SIL (1986)

‘capitulation’ to the Northern enemy on ‘weak terms’,¹⁰⁵ and to some Northerners the agreement was ‘never popular’ as it was seen as ‘an obstacle to the creation of an Islamic state’.¹⁰⁶

It will be seen in the next section that the following period of Sudan’s history, during which Across operates, is characterised by turmoil and struggle. In this review of the history of Sudan, from the ancient to the modern era, it has been shown that, alongside geographical isolation, some major factors were, and are, at work in the Southern Sudan context. These factors are principally ‘a legacy of slavery; resistance to Arabisation and Islamisation; colonial policies defining the South as a region; and the influence of Christianity and elements of Western culture introduced during the colonial era’.¹⁰⁷ These factors are inter-related, such as for example the complex relationship that existed between ‘imperialist meddling’¹⁰⁸ and the arrival of Christianity.¹⁰⁹ It will be seen in the next section how these factors came to shape the context in which Across is formed and operated.

¹⁰⁵ Malok, *The Southern Sudan - Struggle for Liberty*, 207

¹⁰⁶ D. Johnson, *The Root Causes of Sudan's Civil Wars* (Oxford: Fountain, 2004) 55

¹⁰⁷ LeRiche, *South Sudan*, 15

¹⁰⁸ Johnson, *The Root Causes of Sudan's Civil Wars*, 1

¹⁰⁹ A. Wheeler, *Land of Promise - Church Growth in a Sudan at War* (Nairobi: Paulines, 1997) 7

6.3 Summary of Across (1972-2005)

Origins of Across

For 17 years, from the Torit uprising by Southern Sudanese troops in August 1955,¹¹⁰ until the signing of the Addis Ababa Peace Agreement in March 1972,¹¹¹ there was a civil war in Sudan between the North and the South. During this period the Christian missionaries in Sudan were expelled (in 1962 from Nuba Mountains and 1964 from all other parts of Sudan).¹¹² As a result of the Addis Ababa Agreement a new regional government was created in the South and its leaders were keen to call back the mission societies, which had done so much to educate and develop the Southern Sudan in the past.¹¹³ As a consequence of these events Across was founded in 1972.¹¹⁴

Following the Biafran Civil war in Nigeria, from 1969 a very successful co-operative rehabilitation programme was run by a number of missions and coordinated by Ken Tracey, a dental surgeon and public health administrator who had worked with SIM in Nigeria since 1956.¹¹⁵ Writing in 1971, a commentator on the Biafran War noted that at that time ‘other countries faced problems of the same nature, though much differing degrees of acuteness’.¹¹⁶ Sudan was one of these other countries and Ken Tracey had a vision for a similar programme in Southern Sudan.¹¹⁷

In April 1972, Ken Tracey meet with Geoff Dearsley and other mission leaders,¹¹⁸ and as a result four interdenominational mission agencies which had previously worked in Sudan - the Sudan United Mission (SUM)¹¹⁹, Sudan Interior Mission (SIM), the Missionary Aviation Fellowship (MAF) and the Africa Inland Mission

¹¹⁰ R. Werner, W. Anderson & A. Wheeler, *Day of Devastation, Day of Contentment - The History of the Sudanese Church Across 2000 Years* (Nairobi: Paulines, 2000) 367

¹¹¹ *Ibid.*, 442

¹¹² *Ibid.*, 388

¹¹³ Persson, *In Our Languages - The Story of Bible Translation in Sudan*, 27

¹¹⁴ Reneau, *God Travels - In the Land of Buzzing Wings*, 87

¹¹⁵ Across Archive:971157

¹¹⁶ B. Davidson, *Which Way Africa? - The Search for a New Society* (London: Penguin, 1971) 173

¹¹⁷ Across Archive:971157

¹¹⁸ *Ibid.*

¹¹⁹ Geoff Dearsley if the leader of SUM - UK

(AIM),¹²⁰ agreed to form the ‘ACROSS programme’.¹²¹ (The name of Across, was originally an acronym standing for ‘Africa Committee for the Rehabilitation of Southern Sudan’).¹²² The first Executive Committee meeting of Across was held on 7th August 1972 in Nairobi, Kenya.¹²³

In November 1972 the first Across international worker reached the field when Erika Waser, from the Swiss Evangelical Nile Mission, was ‘flown alone by plane to a point approximately 30 miles from Cweibet and left in the hands of several Government officials who took her by Landover to her destination’.¹²⁴ The Across field team grew rapidly and by the end of 1972 Across had 19 expatriates working in Southern Sudan.¹²⁵ By the end of 1973 there were 36 international workers with Across, seconded from six mission agencies.¹²⁶

Working exclusively in Southern Sudan, at this stage Across was implementing a health project which was setting up and running clinics,¹²⁷ handicrafts projects which assisted with sewing clothes and blacksmithing,¹²⁸ also Across teachers were being placed in government secondary schools¹²⁹ and there was a well-drilling programme.¹³⁰ The Across international staff operating these projects saw themselves as ‘missionaries’, but not of the traditional type as this extract from one Across staff member’s prayer letter illustrates:¹³¹ ‘I thought for a moment that it must be a better work saving souls, than what I’m doing. Then I thought about my calling, it wasn’t as

¹²⁰ K. Richardson, *Garden of Miracles - A History of the Africa Inland Mission* (London: Victory Press, 1968) 28

¹²¹ Across Archive:730102

¹²² Across Archive:971157. The simple word ‘Across’ is the name of the organisation as from November 1997, but prior to that date the organisation was known by the acronym ‘ACROSS’. This acronym originally stood for the ‘Africa Committee for the Rehabilitation of Southern Sudan’, but from 1987 the meaning of the acronym was changed to be the ‘Association of Resource Organisations Serving Sudan’. When using quotations where the organisation is referred as ‘ACROSS’, this nomenclature is retained, but to maintain consistency throughout, in any reference by the author in the text of this thesis to the organisation, even to times before 1997 when the acronym was still the organisational title, the name ‘Across’ is used.

¹²³ Across Archive:971157

¹²⁴ Ibid.

¹²⁵ Ibid.

¹²⁶ Ibid.

¹²⁷ Across Archive:730301

¹²⁸ Across Archive:740103

¹²⁹ Across Archive:750801

¹³⁰ Across Archive:740103

¹³¹ Ray Wright, who is working on an Across building programme in Juba.

a preacher, for God hadn't put words in my mouth, but he has put tools in my hand'.¹³²

A Tipping Point

The Lausanne Congress in 1974 was a 'tipping point' for the foundation of Across as an organisation.¹³³ The founding groups of Across (SIM, AIM, MAF and SUM)¹³⁴ were wanting to terminate the 'ACROSS programme' because in their view the work, 'being focused on relief and rehabilitation', was outside their 'mandate' and 'capability'.¹³⁵ But these founding missions encouraged Ken Tracey to find new organisations to support an ongoing work.¹³⁶

At Lausanne, Ken Tracey convened a special meeting,¹³⁷ which was attended by 16 organisations.¹³⁸ This initial meeting was unanimous that 'ACROSS should continue',¹³⁹ and it was stated that 'if ACROSS moved out of the Sudan, this would be a disaster'.¹⁴⁰ The meeting then continued as a 'First Meeting of the Provisional Board'.¹⁴¹ A lead role in Across was then taken by the emergent Christian development agencies,¹⁴² such as Tearfund (UK) and World Vision.¹⁴³ History shows that at this point Across moved from being an 'ad hoc relief committee'¹⁴⁴ to becoming a permanent, independent organisation.

¹³² Across Archive:731101

¹³³ M. Gladwell, *The Tipping Point - How Little Things Can Make a Big Difference* (London: Abacus, 2000) 'The three rules of the Tipping Point are the Law of the Few, the Stickiness Factor and the Power of Context' (29). The 'Law of the Few' is about 'the nature of the messenger' (91) in this case Ken Tracey. The 'Stickiness Factor' is about the idea, in this case re-starting mission work in Southern Sudan, and in particular that the idea is able to be 'memorable and move us to action' (139). The 'Power of Context' is about 'the conditions and circumstances of the times and places' in which the idea is introduced, in this case the Lausanne Congress (139). All three factors are required to be present for a 'tipping point' to occur.

¹³⁴ Across Archive:740103

¹³⁵ Ibid.

¹³⁶ Ibid.

¹³⁷ On 20th July 1974 at 14.30 hours

¹³⁸ Across Archive:740706

¹³⁹ Ibid.

¹⁴⁰ Ibid.

¹⁴¹ Ibid.

¹⁴² Across Archive:971157

¹⁴³ Across Archive:741101

¹⁴⁴ Across Archive:750102

Rapid organisational growth continued and by the end of 1975 Across had staff working in twelve locations in Southern Sudan.¹⁴⁵ All these locations were west of the Nile, but expansion east of the Nile began in 1977 at Pibor Post.¹⁴⁶ The main activities of Across at this time related to health work, both curative and preventative.¹⁴⁷ In addition to the work in the South, Across was assisting SUM with logistics on their project in the Nuba Mountains, located in the North of Sudan,¹⁴⁸ and this led to Across giving ‘some oversight of the leprosy control work in Heiban’.¹⁴⁹ This was a precursor of Across’ later full-scale work in the North.

Significantly at this time Across was pioneering the emerging ideas of the sustainable development movement, so for example the Across-run Mundri Community Development Programme (CDP) was integrating various development sectors with ‘components’ in medical, agricultural, literacy, water drilling, and handicrafts.¹⁵⁰ Across had many visitors from around the world because of this work and, as an Across senior manager explained, ‘CDP was a magical word these days and ACROSS was actually doing something while many groups were just talking about it and so folk want to come and see’.¹⁵¹

Facing Difficulties

Working in Southern Sudan was both spiritually and physically challenging for expatriate missionaries, and also dangerous. In Juba, during a coup attempt, the Across pilot, Harold Bowman was shot and killed en route to Juba Airport.¹⁵² But despite this, the work of Across continued to expand and by October 1980, Across had 90 international staff from eight different nationalities in 14 locations, of which 50 were in their second or third term of service with Across.¹⁵³ In addition Across employed 250 Sudanese and five Kenyan staff.¹⁵⁴ The organisation was being

¹⁴⁵ Across Archive:751005

¹⁴⁶ Across Archive:760705

¹⁴⁷ Across Archive:771101

¹⁴⁸ Logistics support was given in November 1978. Black, *Saints and Patriarchs*, 144

¹⁴⁹ *Ibid.*, 146

¹⁵⁰ Across Archive:751203

¹⁵¹ Across Archive:760402

¹⁵² On 2nd February 1977. Across Archive:770204

¹⁵³ Across Archive:971157

¹⁵⁴ *Ibid.*

supported by 40 agencies, 18 of which were seconding personnel to Across, of which twelve were on the Across Board.¹⁵⁵

Until this point Across' focus was exclusively on the Southern Region of Sudan and Across had had no direct work in the predominantly Islamic North, but in October 1980 the Across Board requested the management 'to investigate expansion into Darfur and South Kordofan Provinces' in the North.¹⁵⁶ Also at this time the exodus of Ugandan refugees into Southern Sudan resulted in a major Across refugee programme starting, which was funded by the United Nations High Commission for Refugees (UNHCR).¹⁵⁷ Across international staff numbers peaked at 92 in 1983.¹⁵⁸

This was a time of major political and religious change in Northern Sudan, with a political agenda emerging of an 'accelerated programme of Islamisation and Arabisation',¹⁵⁹ which was being particularly pushed by the radical Muslim Brotherhood who wanted to see the Islamisation of the whole of Sudan.¹⁶⁰ This process culminated in September 1983 when 'despite much opposition the government went ahead with a new constitution and declared Sudan an Islamic state'.¹⁶¹ A sign was hung on the central mosque in Khartoum saying 'After today, no more Christianity'.¹⁶²

As a result of these changes the second Sudanese Civil War started with the Bor Rebellion,¹⁶³ and very soon Across faced a major security crisis. At an Across project location in Boma, east of the Nile, the Across expatriate workers, John and Gwen Haspels, and two of their children, were taken hostage by an anti-government militia.¹⁶⁴ Subsequently a military assault on Boma by the Sudan Army was

¹⁵⁵ Ibid.

¹⁵⁶ Across Archive:801019

¹⁵⁷ Across Archive:971153 and B. Harrell-Bond, *Imposing Aid - Emergency Assistance to Refugees* (Oxford: Oxford Medical Publications, 1986) 80

¹⁵⁸ Jok, *Sudan - Race, Religion and Violence*, 76

¹⁵⁹ S. Fardol, *Southern Sudan and Its Fight for Freedom* (Bloomington: Author House, 2006) 13

¹⁶⁰ Across Archive:800302

¹⁶¹ Across Archive:971157. Shari'a law was imposed on 24th September 1983. M. Parker, *Children of the Sun - Stories of the Christian Journey in Sudan* (Nairobi: Paulines, 2000) 15

¹⁶² Across Archive:971157 and Black, *Saints and Patriarchs* 86

¹⁶³ The Bor Mutiny started on 16th May 1983. Shimanyula, *John Garang and the SPLA*, 20. The mutiny was precipitated by a problem starting in November 1982 related to unpaid wages. Zuor *South Sudan - A Legitimate Struggle*, 40

¹⁶⁴ Across Archive:971157.

successful in liberating the hostages.¹⁶⁵ This incident was followed by evacuations of Across staff from various locations, and due to these security problems Across was no longer able to accept even qualified, experienced staff.¹⁶⁶ The consequence was a dramatic change in the shape of Across' fieldwork so that by the end of 1983 the only staff that Across had outside of Juba, the capital of the Southern Region, were all in Western Equatoria at Mundri and at the main centres for the Ugandan Refugee Programme, which were Maridi and Yei.¹⁶⁷

Refugee Work

The work with Ugandan refugees soon became a major area of growth for Across which was involved in twelve settlements.¹⁶⁸ As a result a large proportion of the Across budget was financed by UNHCR.¹⁶⁹ Following on from this connection with UNHCR in the South, at the end of November 1984, Across began work in Northern Sudan where it was invited to implement a UNHCR refugee programme for Chadians in Western Darfur.¹⁷⁰ Across established a camp for 23,000 refugees at Angi Koti in April 1985.¹⁷¹

These new refugee programmes represented a major shift in the emphasis of Across' field work:

Away from serving Southern Sudanese to Chadians and Ugandans; away from working closely with the church to relating to refugee community groups; away from partnering with SSG¹⁷² to partnering primarily with UNHCR; with funding primarily coming from UNHCR and not from Across' traditional supporting agencies.¹⁷³

Of all these changes perhaps the most significant was the decreasing level of involvement by Across with the national church.¹⁷⁴ This did not go unnoticed and so for example the complaint was made by an Across international staff worker that

¹⁶⁵ Ibid.

¹⁶⁶ Across Archive:830805

¹⁶⁷ Across Archive:830907

¹⁶⁸ Across Archive:840212

¹⁶⁹ Across Archive:840217

¹⁷⁰ Across Archive:971157

¹⁷¹ Across Archive:850614

¹⁷² Southern Sudan Government

¹⁷³ Across Archive:971155

¹⁷⁴ Across Archive:850602

‘people have been unhappy with ACROSS’ relationship with the Church’.¹⁷⁵ Another Across international worker in his end of assignment report derogatively stated his view that Across had become a ‘religious Oxfam’.¹⁷⁶ This was brought to the surface through a concern expressed by some Across staff that the Across programmes whose primary aim was to support the Sudanese church were being marginalized.

The mix of the old and the new meant that Across was diverging as an organisation with different elements following different agendas. This was recognised as a problem by a management consultant who struggled ‘to find a common vision for the work of ACROSS in Sudan’.¹⁷⁷ Across was hardly recognisable when compared to its earlier period, so by 1985 Across employed 603 staff, which included a large number of Chadian and Ugandan refugee staff and Kenyan office staff in Nairobi.¹⁷⁸ At this time Daniel Bitrus, a Nigerian, joined Across as its new Executive Director.¹⁷⁹ In a break with past patterns, whereby the Across leader, along with other Across ‘members’, was seconded by a sending agency, Daniel Bitrus was considered an Across ‘employee’.¹⁸⁰

Expulsion of Across from Sudan

The raised profile of Across in the North led to the beginning of a series of accusations being levelled against Across for supporting the Southern rebel movement, discriminating against Muslims and ‘spreading Christianity’.¹⁸¹ Then the Northern government’s Minister of Internal Affairs wrote to the Across Executive Director to say: ‘I regret to inform you that my Government had decided not to renew the present Agreement with ACROSS’.¹⁸² This indicated that the process of Across’ expulsion from Sudan was underway.

¹⁷⁵ Across Archive:861111

¹⁷⁶ Across Archive:850104. Oxfam is a secular relief and development agency.

¹⁷⁷ Across Archive:840325

¹⁷⁸ Across Archive:851002

¹⁷⁹ This appointment arose because of the links of SUM with ‘the Church of Christ in Nigeria (COCIN), the church that grew out of the ministry of the SUM’. P. Spartalis, *Karl Kumm - Pioneer Missionary Statesman* (Stuttgart, Hanssler Verlag, 1994) 69

¹⁸⁰ Across Archive:880316

¹⁸¹ Across Archive:850201

¹⁸² Across Archive:861205

Simultaneously, in the South the rebel SPLA was adopting ‘guerrilla tactics as their main strategy’,¹⁸³ and warned foreign workers not to operate in Southern Sudan without its permission.¹⁸⁴ As a result three Across workers and a guest were abducted from their homes in Mundri.¹⁸⁵ Subsequently the Executive Director flew back into Nairobi, on a chartered plane with the four Across hostages,¹⁸⁶ having secured their release without any harm coming to them.¹⁸⁷ Across issued a press release stating that the hostages were released at the ‘Sudan/Kenya border’, but no explanation was given as to how they had travelled the almost impassable land terrain from the SPLA controlled areas inside the South to the border.¹⁸⁸

Shortly afterwards the Across Khartoum office was informed by the government that ‘Across had been given 2 wks to leave Sudan altogether’,¹⁸⁹ then after this Across received a final expulsion order from the Attorney General’s Office requiring it to ‘liquidate all you activities’.¹⁹⁰ The Government’s daily bulletin gave the reason for the expulsion as being ‘on the grounds that their operations threaten national security’.¹⁹¹

A government official informed Across that the release of the hostages in the South was evidence of Across links with the SPLA, and showed ‘a special plan’,¹⁹² allegedly arranged between Across and the SPLA ‘to provide the SPLA publicity and global attention particularly during the OAU¹⁹³ summit in Addis’.¹⁹⁴ In the North there was a popular sentiment linking the leader of the SPLA and Christian mission organisations, so it was said to a Westerner that ‘John Garang was a child of the

¹⁸³ Across Archive:870516

¹⁸⁴ Across Archive:870719

¹⁸⁵ Across Archive:870723, and A. Wheeler, *Bombs, Ruins and Honey - Journeys of the Spirit with Sudanese Christians* (Nairobi: Paulines, 2006) 73. At this early stage of its existence the SPLA was described as having an ‘anti-people sentiment which put it far away from its subjects’ and sought to ‘destroy internationally funded development projects’. Zuor, *South Sudan - A Legitimate Struggle*, 49 & 50

¹⁸⁶ Across Archive:870832

¹⁸⁷ Across Archive:870817

¹⁸⁸ Across Archive:870820

¹⁸⁹ Across Archive:870921. On 15th September 1987

¹⁹⁰ Across Archive:870925. On 20th September 1987

¹⁹¹ Across Archive:870933. On 27th September 1987

¹⁹² Across Archive:870922

¹⁹³ The Organization of African Unity - a continent-wide political body seeking to increase economic, military and social co-operation between African states.

¹⁹⁴ Across Archive:870922

missionaries' and 'it was you people who were to blame for these wars'.¹⁹⁵ The key proof of this in the minds of the Khartoum government was 'if not, how were they able to get to the border so quickly and unharmed (in fact well looked after)?'¹⁹⁶

Across denied all these allegations and saw the root cause, as one experienced Christian observer commented, that 'no doubt, Muslim authorities found the presence of a Christian agency (in the North) unpalatable'.¹⁹⁷ As a result of this order Across now found itself at 'a critical point in its history'¹⁹⁸ where, as one Across workers described it, 'the enemy came in like a flood'.¹⁹⁹ Across had no choice except to leave Sudan, South and North, and put into operation its 'Contingency Plan to cease project activities',²⁰⁰ hand-over its assets to the Government in the South,²⁰¹ evacuate international personnel,²⁰² and make national staff in Sudan redundant.²⁰³ The evacuation of all Across international workers from Sudan was completed,²⁰⁴ and it was then reported that this was followed by a 'systematic and wanton looting of the assets of the organisation'.²⁰⁵

So, the old model of working, under the authority and protection of the Southern Government failed in the new political realities of: 're-division' which effectively abolished the SSG; the war in the South; and the rise of Islamic fundamentalism in the North.²⁰⁶ Across failed to adapt to these new realities so was powerless to stop its expulsion from Sudan by the Khartoum government. But the Across leadership learnt

¹⁹⁵ Colonel John Garang was the leader of the SPLA. D. Scroggins, *Emma's War - Love, Betrayal and Death in Sudan* (London: Harper Perennial, 2004) 105

¹⁹⁶ Ibid.

¹⁹⁷ Black, *Saints and Patriarchs*, 239

¹⁹⁸ Across Archive:870710

¹⁹⁹ Across Archive:871111. Perhaps a reference to Daniel 9:26 (NIV): 'The end will come like a flood. War will continue until the end and desolations have been decreed'.

²⁰⁰ Across Archive:871004

²⁰¹ Across Archive:870937

²⁰² Across Archive:871004

²⁰³ Across Archive:871105

²⁰⁴ By 16th April 1988. Across Archive:880414

²⁰⁵ Ibid.

²⁰⁶ Historians of Sudan see that the policy of 're-division' broke 'Southern Sudan into three smaller regions, each having its own capital, thereby undermining a distinct Southern identity'. LeRiche, *South Sudan*, 30. A Southerner's perspective of 're-division' is that 'Nimeiri did away with every single right that was given to the Southerners in the Addis Ababa Agreement, finally abrogating the entire agreement in June 1983 when he divided the south into three states' (Bahr el Ghazl, Equatoria and Upper Nile). Fardol, *Southern Sudan and Its Fight for Freedom*, 14.

a lesson from this situation and so then committed itself to operate under the national church, which it realised, unlike an international agency, could not be expelled.²⁰⁷

Working under the SPLA

At this time some organisations had found a way of working in Southern Sudan ‘under rebel control’,²⁰⁸ that was ‘under the auspices of the Sudan Relief and Rehabilitation Association (SRRA), the relief arm of the SPLA’.²⁰⁹ Across was also considering whether to ‘give itself to the service of the Sudanese civilian population in areas of Southern Sudan held by the Sudan People’s Liberation Army (SPLA)’,²¹⁰ in what the SPLA called the ‘liberated areas’.²¹¹ The decision-making process was that at an extraordinary meeting of the Board held in the UK,²¹² the Chairman²¹³ spoke on:

Mary’s anointing of Jesus Mark 14:4, Matt 26:8 - ‘Why this waste?’ After much discussion a motion to liquidate ACROSS would have been passed unanimously. It was however decided to sleep on it. Next morning it was unanimously resolved to continue.²¹⁴

As a result the decision was made to continue Across’ work ‘with Sudanese, and where possible in Sudan itself’, that is in the ‘liberated areas’.²¹⁵ This began a period where, having been cut right back to a very small remnant at the Nairobi base, Across now began to grow again.²¹⁶

On his return to Africa after this meeting the Across Executive Director, Dan Kelly, made a survey visit to Boma facilitated by the SPLA,²¹⁷ and in due course Across’ work in the liberated areas began with a pilot project at Boma.²¹⁸ But working under

²⁰⁷ Across Archive:881122

²⁰⁸ Johnson, *The Root Causes of Sudan's Civil Wars*, 148

²⁰⁹ M. McCune, *Till the Sun Grows Cold* (London, Headline, 1999) 167

²¹⁰ Across Archive:880313

²¹¹ L. Harris, *Keeping the Faith - Travels with Sudanese Women* (Nairobi: Paulines, 1999) 115 and L.

Harris *In Joy and in Sorrow - Travels Among Sudanese Christians* (Nairobi: Paulines, 1999) 108

²¹² The meeting was held in March 1988. Black, *Saints and Patriarchs* 195 & 241

²¹³ Dick Anderson

²¹⁴ Across Archive:971157

²¹⁵ Across Archive:971157

²¹⁶ Across international staff numbers were now, relative to past staff numbers, very small at five married couples and six single staff, all of whom were based in Kenya. Across Archive:910005

²¹⁷ Across Archive:880107

²¹⁸ Across Archive:971157

the SPLA was controversial due to its past Communist associations,²¹⁹ and the perceived ‘illegality of the ACROSS position’,²²⁰ so as a result of this policy many of its cooperating agencies left Across at this time.²²¹ Then the humanitarian situation in Southern Sudan reached a ‘crisis’,²²² and there was an explosion of media and government interest in Southern Sudan due to ‘the famine’ conditions.²²³

This was a man-made disaster because, not only was there fighting due to the war with the North, ‘with the government mounting a big offensive - codenamed by them “Final Push”’, but in 1991 there was also a ‘division of the SPLA into three factions after the internal coup attempt mounted by commanders in Nasir’.²²⁴ Also at this time, due to the overthrow of Mengistu’s Derg regime in Ethiopia,²²⁵ and its replacement with a new regime ‘that had a few debts to pay to the Khartoum government’ the SPLA lost its support bases in Ethiopia.²²⁶ For the SPLA Ethiopia had been a supply line for receiving arms and a place where its soldiers had been trained.²²⁷ One

²¹⁹ The SPLA started as ‘Marxist-Leninist and supported by USSR, China and Cuba. In a slow change of alliances after 1989 the SPLA became a faithful ally of the Americans, who already in the mid-nineties, used the SPLA as a barrier to control Arab Islamic expansionism’. R. Sesana, *I am a Nuba* (Nairobi: Paulines, 2006) 12. Comparison can be made between the ANC (African National Congress) in South Africa and the SPLM with both organisations being discredited by the existing government on the basis of their ‘communist intentions’ - see N. Mandela, *Long Walk to Freedom - The Autobiography of Nelson Mandela* (London: Abacus, 1994) 237. (Another similarity is that post-independence ‘the SPLM’s greatest challenge, similar to that of the ANC in South Africa, is how to allow for reformation away from a single dominant party into a multi-party system’. LeRiche, *South Sudan*, 222).

²²⁰ Across Archive:890355

²²¹ Across Archive:971155. The nervousness of the mission agencies who were members of Across but were also working in the North was compounded by the change of government in Khartoum following a military coup, led by Omar Al-Bashir, on 30th June 1989. Barsella, *Struggling to be Heard*, 70

²²² Across Archive:920001 and Wheeler, *Bombs, Ruins and Honey* 156

²²³ Across Archive:930332

²²⁴ These commanders were Riak Machar, Lam Akol and Gordon Kong. Across Archive:920001 and P. Nyaba, *The Politics of Liberation in South Sudan - An Insider's View* (Kampala: Fountain, 2000) 127

²²⁵ Zuor, *South Sudan - A Legitimate Struggle*, 81. The SPLA’s leader John Garang ‘formed a strong relationship with Mengistu’s regime premised upon a simple bargain: with Garang under its patronage, the Derg could offset Khartoum’s meddling support for Ethiopian insurgencies, while the Sudanese insurgent leader received the *quid pro quo* of exclusive control over Ethiopian resources going into Southern Sudan, and effectively total control over the refugee camps and training camps that were the SPLA/M’s rear base in Gambella (in S.W Ethiopia)’. LeRiche, *South Sudan*, 65

²²⁶ Across Archive:920306 and Wheeler, *Bombs, Ruins and Honey* 156

²²⁷ Haumann, *The Long Road to Peace*, 62

consequence was that 16,000 Sudanese unaccompanied minors, almost all boys,²²⁸ made a heroic march from Ethiopia to a special camp set up in northern Kenya.²²⁹

But in the 1990s, at this time of great suffering in Southern Sudan, it was also a time of phenomenal church growth.²³⁰ An Across international staff member who travelled in Southern Sudan reports that ‘a tremendous encouragement to us was the evidence of an explosion of life and growth in the Church. During the course of our trip, we met with between fifteen and twenty ECS (Episcopal Church of Sudan) congregations, some as large as one thousand attendees’.²³¹

A Sudanese who reflected on this has written that:

Persecution, oppression, suffering, war and other afflictions have not succeeded in diminishing the light of the gospel. These have instead, strengthened and propelled the church into gigantic growth. The experience of the Sudanese church, like the experience of the early apostolic church, had shown that persecution and suffering contribute to the growth and expansion of the church.²³²

The same was expressed succinctly in the first line of a song composed by a Sudanese Christian: ‘Death had come to reveal the faith’.²³³ One SPLA commander, who was somewhat bemused by this surge in the growth in the Christian church at this time of humanitarian and military crisis, remarked to an outsider that in his area ‘Christianity was the *only* thing that had been growing in Western Upper Nile during the war!’²³⁴

²²⁸ This group came to be known as the ‘Lost Boys’. J. Akol, *I Will Go the Distance - The Story of the Lost Sudanese Boy of the Sixties* (Nairobi: Paulines, 2005) 20. According to some reports they were child-soldiers in Ethiopia for military training, see M. Haumann, *Travelling with Soldiers and Bishops - Stories of Struggling People in Sudan* (Nairobi: Paulines, 2004) 42

²²⁹ Wheeler, *Bombs, Ruins and Honey*, 156 ,

²³⁰ Across Archive:971153.

²³¹ Across Archive:920226

²³² Dau, *Suffering and God*, 59. An experienced pastor in Sudan explained this in terms that ‘the Sudanese Christian church will be at its strongest when all the members know, love and live like Jesus Christ. This is more powerful than political or economic power’. C. Salter, *Christian Theology in a Sudanese Context* (Redruth: Salter, 2004) 107

²³³ Mary Alueel Ngongdit Garang is the song’s composer. M. Nikkel, *Dinka Christianity* (Nairobi: Paulines, 2001) 215

²³⁴ S. Hutchinson, *Nuer Dilemmas: Coping with Money, War and the State* (Berkeley: University of California Press, 1996) 319. Hutchinson, not writing sympathetically about Christianity, observed that Southern Sudan in the early 1990s ‘is becoming one of the fastest growing movements of Christian conversion in the world’ (337).

As a result of the increased need in Southern Sudan the work of Across began to expand again and its financial position became ‘remarkably buoyant’.²³⁵ Across enjoyed a period of almost uninterrupted project income growth year on year.²³⁶ This led to a significantly increased infrastructure of the organisation being established,²³⁷ but management recognised the danger that ‘with enormous opportunities before us, we do need to be very careful that we do not over extend ourselves’.²³⁸

Across was implementing health, education and animal health programmes in Southern Sudan, which involved a small number of international staff residing full-time in Sudan.²³⁹ It was noted by management that ‘the main limiting factor for the activities of Across was not finance, but personnel’.²⁴⁰ At this point the Across staff consisted of 68 people of which 20 were seconded international staff, nine were employed Sudanese staff and 39 were employed Kenyan staff.²⁴¹

Financial Collapse of Across

The caution about over-extending appeared to have been unheeded as within a year Across moved from an apparent position of financial strength to one of financial collapse and ‘ACROSS essentially went bankrupt’.²⁴² In 1994 income dropped significantly with international donors switching their donations from the crisis in Southern Sudan to the Rwanda genocide emergency.²⁴³ But due to drastic ‘cost-cutting, “forgiveness” for misspent project trust funds, and raising new funding’ Across survived this financial crisis.²⁴⁴

²³⁵ Across Archive:930014

²³⁶ From a low point of about \$0.5m in 1987, around the time of the expulsion of Across from Sudan, to a highpoint in 1993 of over \$4m. Across Archive:940522

²³⁷ Across Archive:940501

²³⁸ Across Archive:930818

²³⁹ Across Archive:960114

²⁴⁰ Across Archive:930006

²⁴¹ Across Archive:961109

²⁴² Across Archive:941105

²⁴³ Across Archive:940829

²⁴⁴ Across Archive:950512

At this time the Sudan government and rebel delegations began peace talks,²⁴⁵ which led to a ‘limited ceasefire’ in Southern Sudan,²⁴⁶ and the opening of a ‘crucial stage when the nation was emerging from war’.²⁴⁷ Southern Sudan was in effect becoming ‘a slowly consolidating SPLA state’,²⁴⁸ with the SPLA having to re-orient itself ‘from being an armed group attacking “Sudan” to one administering wide expanses of Southern Sudan’.²⁴⁹

The Jericho Plan

Within Across after the stress of the financial collapse, and perhaps as a result of it, it was recorded that ‘relationships and trust between the Executive Director and staff have deteriorated’.²⁵⁰ This led to the departure of this Executive Director,²⁵¹ and Across then went through a period of uncertainty in terms of its leadership, until the next leader of Across was appointed.²⁵² One of the first acts of the new Executive Director was to present a strategy to the Board which was called the ‘Jericho Plan’,²⁵³ and it was accepted by the Across Board as ‘a vision for the future’.²⁵⁴

The essence of the Jericho Plan was for Across to return to Sudan, that is to re-enter ‘the promised land’,²⁵⁵ drawing on the parallel of how the Israelites returned to Canaan by defeating Jericho.²⁵⁶ The Jericho Plan envisaged ‘the re-location of the entire organisation within the geographical borders of Sudan’.²⁵⁷ Linked to this ‘return to Sudan’,²⁵⁸ was an emphasis on what would later be termed the ‘Sudanisation’ of

²⁴⁵ Across Archive:000110

²⁴⁶ Across Archive:000616

²⁴⁷ Across Archive:980425. For the SPLA/M ‘1997-2005 was a period of renaissance; the leadership began to adopt changes essential for making the movement progressive and better able to engage those who had lost faith in the struggle’. LeRiche, *South Sudan*, 32.

²⁴⁸ Across Archive:010309

²⁴⁹ LeRiche, *South Sudan*, 84. A process which was to become ‘a slow, grudging evolution from a purely military organisation into a wider political and social one’ (95).

²⁵⁰ Across Archive:961124

²⁵¹ Roger Gastineau

²⁵² Mike Wall

²⁵³ Across Archive:971153

²⁵⁴ Ibid.

²⁵⁵ Across Archive:971210

²⁵⁶ Across Archive:971147

²⁵⁷ Across Archive:990010

²⁵⁸ Across Archive:980607

Across.²⁵⁹ This meant a policy was introduced of ‘giving priority to recruiting Sudanese staff where the skills were available’.²⁶⁰

At this time Across had 113 staff of whom 16 were international staff who were seconded and funded by various agencies, and out of the remaining 97 employed staff, nine were Sudanese and 88 were Kenyans.²⁶¹ A new Across base was opened in Yei as a forerunner for the implementation of the Jericho Plan. At the Yei base the team consisted of locally employed staff, who were all Sudanese, and Across ‘Head Office employed’ staff, of whom five out of seven were Sudanese.²⁶² The Yei team leader described the team as having ‘put our feet by faith in the Jordan’ and said ‘we were the forward troops’.²⁶³ Yei was subjected to frequent aerial bombing by the Government of Sudan.²⁶⁴

Despite external and internal obstacles, such as ‘a group of staff members who were opposed to the direction of change and who had, in the end, to leave Across’,²⁶⁵ the Jericho Plan was implemented. This meant that ‘Across was well positioned’ to take advantage of the opportunities peace would bring,²⁶⁶ and it was observed that ‘there should not be a great need for Across to change when there was peace. Across had already changed!’²⁶⁷

In 2004 the first Sudanese Executive Director of Across was appointed.²⁶⁸ This was representative of the fact that Across had undergone a thorough process of ‘Sudanisation’. Soon after the Comprehensive Peace Agreement (CPA) was signed in Nairobi,²⁶⁹ leading to a six-month pre-transitional period,²⁷⁰ followed by a six-year

²⁵⁹ Across Archive:980021

²⁶⁰ Ibid.

²⁶¹ Across Archive:980403

²⁶² Across Archive:990001

²⁶³ Across Archive:990201

²⁶⁴ Ibid.

²⁶⁵ Across Archive:010006

²⁶⁶ Across Archive:030604

²⁶⁷ Across Archive:030984

²⁶⁸ Anthony Poggo started as Executive Director on 1st July 2004. Across Archive:040901

²⁶⁹ On 9th January 2005 ‘in front of international statesmen, heads of government and a large crowd of well-wishers’. Malok, *The Southern Sudan - Struggle for Liberty*, 9

²⁷⁰ Ending on 9th July 2005, when John Garang, the leader of the SPLA, came to Khartoum where ‘millions of people came out en masse’ to receive him. Fardol, *Southern Sudan and Its Fight for Freedom*, 71. In Khartoum Garang declared that ‘my presence here today in Khartoum is a true signal that war is over’. A. Madut-Arop, *Sudan's Painful Road to Peace - A Full Story of the Founding and*

period of transition.²⁷¹ After this period a Referendum was held on the issue of whether the South should break away from the North, with 99% of the Southern population voting in favour of secession.²⁷² Then after over 50 years of struggle between the North and South of Sudan,²⁷³ the new nation of South Sudan was born on 9th July 2011.²⁷⁴

Development of the SPLM/SPLA (New York: BookSurge, 2006) 429. But within the month, on July 30th 2005, Garang died in a helicopter crash. Shimanyula, *John Garang and the SPLA*, 73

²⁷¹ Across Archive:041202

²⁷² The Referendum took place in January 2011. The result was not surprising given the way the issue being decided was popularly understood in the South - 'The choice is ours. Do we accept slavery or become free men? Vote for the independence of Southern Sudan in the referendum'. Fardol, *Southern Sudan and Its Fight for Freedom*, 102. The SPLA, having abandoned Garang's vision for a united 'New Sudan', then made no secret of the way they wanted the populace to vote - 'When you reach the ballot boxes the choice is yours: [if] you want to vote for unity so that you can become second class citizen in your own country, that is your choice'. These are the words of Salva Kiir who was the next Chairman of SPLA/M after John Garang, and then went onto become the first President of South Sudan. LeRiche, *South Sudan*, 35 & 55

²⁷³ 'This war was to go down in history as the longest civil war in Africa'. Malok, *The Southern Sudan - Struggle for Liberty*, 141

²⁷⁴ Reneau, *God Travels - In the 'Land of Buzzing Wings'*, 3

6.4 Review

This brief historical survey of Sudan and summary of Across shows how complex the context is for this case study. The major themes in this survey are the antagonism between the North and South of Sudan, and the growth of the church in the South. Two opposite explanations are frequently given for this protracted, and continuing rift between what was the North and South of Sudan, and is now Sudan and South Sudan.

The first explanation is that this rift was caused ‘by centuries of exploitation and slave-raiding by the “Arab” North against the “African” South’,²⁷⁵ hence the typical Southern Sudanese remark that ‘this war will only end when we are acknowledged as human beings, and no longer seen as slaves’.²⁷⁶ The other explanation is that ‘Sudan was artificially split by imperialist meddling’, which held back ‘a process of Arabisation and Islamisation’ that the region had been undergoing since the Middle Ages.²⁷⁷ A variation of this explanation was that it was the arrival of the Christian missionaries and the planting of the church that gave the South a Christian and national identity and caused it to resist this joint process of ‘Arabisation and Islamisation’.²⁷⁸ The actual causes are complex and are probably a combination of each of these explanations.²⁷⁹

²⁷⁵ Johnson, *The Root Causes of Sudan’s Civil Wars* 1. For an example of this explanation see the Sudanese writer Renatio Sesana: ‘The roots of the conflict are profound, going deep into the cultural, social, political and religious differences between the North and the South. On the one side stand the peoples of the North, who consider themselves “Arabs”. On the other side, in the South, there are the peoples of Nilotic origin, with cultures and languages strictly linked with Black Africa. These two great human groups have been in conflict for centuries, one of the causes of the conflict being slavery, mainly practiced by the North against the South’. R. Sesana, *I am a Nuba*, 12

²⁷⁶ Haumann, *Travelling with Soldiers and Bishops*, 14. Another example of a remark, which no doubt is reported because it supports this understanding of Northerners, is attributed to an Arab sheikh who when speaking about Southerners in Bahr el Ghazl Province said ‘they are all slaves’. Zuor, *South Sudan - A Legitimate Struggle* (Baltimore: PublishAmerica, 2006) 25. Writing in 2005 Shimanyula observed that ‘Many Northerners consider their darker-skinned Southern compatriots inferior, derogatorily referring to them in common speech as *abeed* (slaves)’. Shimanyula, *John Garang and the SPLA*, 24

²⁷⁷ Johnson, *The Root Causes of Sudan’s Civil Wars*, 1. An example of this explanation can be given from the writings of Beshir Mohammed Said who argues that ‘the Anglo-Egyptian government’s Southern Policy that stipulated separate administration for Southern provinces set the stage for division and suspicion between the two regions’. Said is especially critical of Christian missionaries in the South whom he accuses of ‘doing everything in their power to keep the North and South apart and to encourage dissension and to breed mistrust and hatred against the North’. Dau, *Suffering and God*, 24

²⁷⁸ Wheeler, *Land of Promise*, 7

²⁷⁹ ‘The complexity is made up of land, water, oil, human rights and religion’. Haumann, *Travelling with Soldiers and Bishops*, 15

On South Sudan's independence day,²⁸⁰ at the changing over of the flag celebration, it was significant that the loudest cheer from the excited crowd was not actually for the raising of the new flag of South Sudan, as would have been expected, but for what preceded it. The people of South Sudan believed that 'through the centuries they have been enslaved as Israel was enslaved',²⁸¹ and so the loudest cheer was for the lowering of the flag of Sudan. This symbolised that the long history of 'slavery in the South had finally ended'.²⁸²

Independence was also a poignant moment for the Southern Sudanese church, some of whom saw the church as being a fulfilment of Psalm 68: 31 - 'Cush will submit herself to God', and Zephaniah 3:10 - 'From beyond the rivers of Cush my worshippers, my scattered people, will bring me offerings'.²⁸³ They believed that they were the people referred to in Isaiah's prophecy to Cush:²⁸⁴

At this time gifts will be brought to the Lord Almighty from a people tall and smooth-skinned, from a people feared far and wide, an aggressive nation of strange speech, whose land is divided by rivers - the gifts will be brought to Mount Zion, the place of the name of the Lord Almighty (Isaiah 18:7, NIV).

And that Isaiah's 'swift messengers' who came to these 'people tall and smooth-skinned',²⁸⁵ as explained by one Nuer pastor²⁸⁶ in an interview recounted by a sceptical American anthropologist, 'were the missionaries who came to teach the Nuer about the Gospel'.²⁸⁷ This pastor was representative of many Southern Sudanese

²⁸⁰ 9th July 2011

²⁸¹ Haumann, *The Long Road to Peace*, 133. This was a literal slavery until the recent past. Even in the 1930s British colonial patrols were intercepting slave-traders in Sudan. H. Williams, *Something New Out of Africa* (London: Pitman, 1934) 165. Then more recently there had been 'the humiliation and exploitation of the people of the south, and how the fundamentalist Islamic government seeks to enslave them'. Haumann, *The Long Road to Peace*, vii

²⁸² S. Fardol, *Southern Sudan and Its Fight for Freedom*, 33 and Roger Sharland, *Personal Communication* (Nairobi: REAP, 20th Aug 2012). Although now 'free' it can be argued that rule by the SPLA has similarities to the administration of the colonial era rulers, so referring to Sharon Hutchinson's work (Hutchinson, *Nuer Dilemmas*, 146-9) Gledhill comments that 'the SPLA has in fact been extending administrative policies begun by the Anglo-Egyptian colonial administration'. Gledhill, *Power and its Disguises*, 42

²⁸³ Werner, *Day of Devastation, Day of Contentment*, 22

²⁸⁴ *Ibid.*, 22

²⁸⁵ Isaiah 18: 2 (NIV)

²⁸⁶ James Mut Kueth, the Presbyterian minister at Nasir

²⁸⁷ Hutchinson, *Nuer Dilemmas*, 316

Christians who rejoiced that, with the coming of Christianity and then the independence to South Sudan, the Old Testament prophecies had been fulfilled.²⁸⁸

Having now given the historical context, next each of the organisational values of Across will be considered. For each value of Across a brief overview is given of the conceptual framework to which that particular organisational value relates. This is done so as to aid understanding of the organisational value and also place it in a broader context. This treatment of the selected organisational values and their related conceptual frameworks now follows in the form of a case study, beginning with the organisational value of ‘partnering’ and the conceptual framework of partnership.

²⁸⁸ Because of the reference to Mt. Zion in Isaiah’s prophecy a particular point of prophetic fulfilment was seen to be the opening of the new nation of South Sudan’s embassy in Israel. T. Flatman, ‘Abyei and South Sudan’, Paper for *World Intercessory Prayer Groups* (All Nations Christian College, March 2013). This interpretation of Biblical prophecy was similar to the treatment of other prophecies given by the ‘prophets’ of traditional religions in the South, such as amongst the Nuer whose ‘late prophet, Ngundeng Bong (died 1906) foretold the coming of a great war in which Nuer - along with other “black peoples” of the region - would definitely free themselves from external domination’. Hutchinson, *Nuer Dilemmas*, 105

7. Partnering

7.1 Introduction to Conceptual Framework - Partnership

Partnership is a form of collaboration which brings together two or more independent entities into a relationship of co-dependence around a common task. A study of the theology of partnership begins with ‘the dictionary definition of a partner as “one who shares, takes part, is associated with another in action”’.¹ There are two key elements here, which are firstly about people, or organisations, being involved in ‘building relationships’,² and secondly about these people or organisations having ‘a commitment to a common objective’.³ This object must then lead to joint action because ‘it is not enough to share a common goal. We must work together to accomplish it without hesitation’.⁴

Partnership is undoubtedly a Biblical concept, although in the Bible ‘no single word covers what we mean by “partnership”. Many would relate partnership to sharing’.⁵ Max Warren ‘proposed that partnership was grounded in the nature of God and his relationship with people’.⁶ As regards mission, Paul appreciates the Philippians for their ‘partnership in the gospel’.⁷ Chris Sugden states that ‘partnership is not merely a good idea for Christian mission, but “a matter of basic theological reality about the nature and calling of the church”’.⁸ In the concluding sentences in *Mission in the 21st Century*, when writing of the various parts of the church, Andrew Walls states that ‘each is an organ necessary to the proper functioning of the body under Christ’s direction’.⁹ Walls goes on to explain that the task of mission will be accomplished ‘only together’, that is as these separate parts work together in partnership.¹⁰

¹ C. Ross, ‘The Theology of Partnership’, *International Bulletin of Missionary Research* 34.3 (2010) 145

² C. Sugden, ‘Partnership’, *Transformation* 14.2 (1997) 29

³ B. Taylor, ‘Lessons of Partnership’, in Winter. *Perspectives on the World Christian Movement*, 751

⁴ L. Keys, ‘A Global Harvest Force’, in Winter *Perspectives on the World Christian Movement* 746

⁵ J. Nissen, ‘Unity and Diversity: Biblical Models for Partnership’, *Mission Studies* 14 (1997) 1

⁶ M. Warren *Partnership: The Study of an Idea* (London: SCM, 1956) 11, quoted in J. Rowe, ‘Dancing with Elephants - Accountability in Cross-Cultural Christian Partnerships’, *Encounters Mission Ezine* 10 (2006) 1

⁷ Philippians 1:5

⁸ Rowe, ‘Dancing with Elephants’ 2, quoting Sugden, ‘Partnership’

⁹ A. Walls & C. Ross, *Mission in the 21st Century* (London: Darton, Longman and Todd, 2008) 204

¹⁰ *Ibid.*, 204

This aspiration for ‘partnership in mission’¹¹ or for ‘global partnership’, to quote the *Cape Town Commitment*,¹² is not only central to contemporary mission thinking but also core in mission practice, as will be seen by this case study of partnering as an organisational value in Across. Today it is recognised that ‘cross-cultural partnerships are on the rise’,¹³ and that ‘they have become a primary method in which churches and organizations engage in global missions’.¹⁴ This case study of Across’ organisational values, in particular in this section on the value of ‘partnering’, demonstrates how some of these ideas of partnership are birthed in the 1970s and illustrates some of the practical issues that then arise in their implementation.

Partnership may involve such practices as ‘giving, receiving, praying, rejoicing, struggling and suffering’,¹⁵ and these practices, it is argued, should be ‘undergirded’ by the ‘foundational missional attitudes: respect, compassion and humility’,¹⁶ and particularly humility, because ‘in God’s scale of values humility stands very high’.¹⁷ These practices and attitudes will be looked for in this review of the organisational behavior of Across as it outworks this organisational value.

Amongst mission agencies partnership is seen as ‘a high ideal and a wonderful idea when practiced well’,¹⁸ and so talk of ‘cross-cultural partnership has reverberated incessantly through conference halls and down the corridors of mission agencies’.¹⁹ Interestingly a similar emphasis exists amongst development agencies, about whom it has been said that ‘only one type of relationship seems to count. It is called “partnership”’.²⁰ Another commentator on development agencies goes so far as to state that ‘for most development agencies, particularly Northern-based non-

¹¹ J. Kirk, *What is Mission? Theological Explorations* (London: Darton, Longman and Todd, 1999) 87

¹² *Cape Town Commitment* (Cape Town, 2010) Part 1 section 9 (b)

¹³ M. Lederleitner, *Cross-Cultural Partnerships - Navigating the Complexities of Money and Mission* (Downers Grove: IVP, 2010) 21

¹⁴ *Ibid.*, 21

¹⁵ Ross, ‘The Theology of Partnership’, 147

¹⁶ S. George, *Called as Partners in Christ's Service - The Practice of God's Mission* (Louisville: Presbyterian Church USA, 2004) 27

¹⁷ J. Oswald Sanders, *Spiritual Leadership* (London: Marshall, Morgan & Scott, 1967) 56

¹⁸ Ross, ‘The Theology of Partnership’, 148

¹⁹ Rowe, ‘Dancing with Elephants’, 1

²⁰ A. Fowler & C. Malunga, *NGO Management - The Earthscan Companion* (London: Earthscan, 2010) 241

governmental organizations (NGOs) “partnership” is not seen as an option but as an obligation’.²¹

Why do mission and development agencies need partnerships? One view is that the commitment to partnerships of these agencies is ‘inspired by the principle “ants united can carry a dead elephant to their cave”’,²² writes Chiku Malunga. This is made all the more relevant and essential because ‘in an increasingly interrelated and rapidly changing world, organizational challenges or issues and opportunities come in “elephant size” so that no single organization or “organizational ant” can carry them alone’.²³

Partnership can be seen as being in contrast to competition. A great deal of research has been carried out for the corporate business world on the nature of competition and one of the major forces in competition is rival organisations.²⁴ Thus competition is seen as the ‘rivalry between two or more actors over a limited resource or reward’,²⁵ and that ‘an organization faces competition when its clients are able to evaluate alternatives and choose goods or services offered by at least two organizations’.²⁶ This is not just true of the business world as ‘competition is a fact for virtually every Christian organization simply because those we serve are able to choose to become involved with, purchase from, or enroll in other organizations’.²⁷

But a distinction can be made between the ideologies that lie behind the competitive reality. The corporate business ideology might be ‘to overcome, weaken, or even destroy “the competition”’,²⁸ which will certainly have the effect of ‘undermining trust and co-operation’ between organisations.²⁹ In contrast, for Christian

²¹ D. Robinson, T. Hewitt, & J. Harriss, *Managing Development - Understanding Inter-Organizational Relationships* (London: Sage, 2000) 243

²² Fowler, *NGO Management*, 269

²³ *Ibid.*, 270

²⁴ M. Porter, *Competitive Strategy* (London: Free Press, 1998) 3. The ‘Five Forces’ of competition are identified as being: internal rivalry of organisation with the same market segment; the power of suppliers; the power of customers; the threat of substitutes; and the arrival of new entrants who will have had to overcome the ‘barriers to entry’ to break into that particular market segment.

²⁵ Robinson, *Managing Development*, 91

²⁶ Saffold, *Strategic Planning*, 162

²⁷ *Ibid.*, 162

²⁸ *Ibid.*, 162

²⁹ Robinson, *Managing Development*, 105

organisations there is often a collaborative ideology with an emphasis on ‘partnerships’, which ‘are more than coordination, planning, strategies and tactics’,³⁰ but rather part of an underlying Christian ideology because ‘the heart of the gospel is restored relationships’.³¹ So in a Christian context partnership might not be based on the assumption that the ‘actors’ are behaving as independent entities each with their own agenda, but rather about being ‘sister’ organisations,³² where each organisation is seeking to discover:

Creative, positive strategies that achieve value for the organization without bringing harm to others, or even better, finding ways to create expanded benefits through cooperative strategies involving others, managing competitive forces to the mutual advantage of both.³³

This might be called a ‘partnership’ ideology and is about collaborative working with a shared agenda.

There are various types of ‘actors’ involved in the kind of partnerships that are relevant to this case study. Before examining the involvement of Across in partnership a brief survey of these types of actors will be beneficial. These actors can be broadly summarised as falling into the following types: mission agencies; development agencies or NGOs (Non-Governmental Organisations), who might be Christian or otherwise; donor organisations; and community based organisations, such as local churches.³⁴

Mission agencies include those which implement initiatives, such as those whose work is evangelism, church planting and discipleship, and also those who support others to implement such activities by, for example, seconding personnel.

Development agencies or NGOs could also be implementing development work directly or supporting the implementation of the projects of others. These NGOs could be based in the more wealthy ‘North’ of the world, and hence be known as ‘Northern NGOs’, or as they often prefer to be known as ‘International Non-Governmental

³⁰ P. Butler, *Well Connected - Releasing Power, Restoring Hope through Kingdom Partnerships* (Milton Keynes: Authentic, 2005) 16

³¹ *Ibid.*, 16

³² Lederleitner. *Cross-Cultural Partnerships*, 22

³³ Saffold, *Strategic Planning*, 162

³⁴ K. Willis, *Theories and Practices of Development* 2nd Edition (Abingdon: Routledge, 2011) 27

Organisations' (or INGOs). Alternatively an NGO could be based in the less wealthy 'majority world' or 'global South' and so could be referred to as a 'Southern' or an 'indigenous' NGO.³⁵ Both Northern and Southern NGOs might be concerned with both the funding and the implementation of development projects, or alternatively the Northern NGO might focus on trying to locate a donor who is interested in the kind of project proposed, while the Southern NGO would be responsible for implementation of the project. The Northern and the Southern NGO would then typically work together through a partnership agreement.

The situation is that donor funding from national governments for development work almost exclusively originates in the global North. As a result NGOs headquartered in the global North often have better access to government funding. The most common pattern is therefore that the Northern NGO raises the funds and the Southern NGO implements the project. This can lead to a situation of domination by Northern NGOs over Southern NGOs, even when they are supposedly collaborating together in an equal partnership. One such Southern NGO partner is quoted as having said that 'When we hear the word partnership what comes to our mind is that this is another way for the white man to control us'.³⁶ This domination invariably comes through one partner having more control over the money. So the reality is that 'partnership most often means "outside money and local labor"'. That is hardly equal partnership'.³⁷ This inequality in a North-South partnership has been described by a representative of a Southern NGO as that 'partnership is often like the proverbial "horse and rabbit stew" supposedly mixed in equal proportions, that is, one horse and one rabbit'.³⁸

These are the main 'actors' who are principally concerned in what is to be discussed concerning Across' partnerships. Across was based in Africa like an indigenous NGO, and so experienced the issue of Northern domination and tried various ways to release itself from this situation. But Across also had many of the features of an international NGO, such as expatriate leadership and access to Northern-government

³⁵ Ibid., 27

³⁶ Lederleitner. *Cross-Cultural Partnerships*, 11

³⁷ G. Schwartz, *When Charity Destroys Dignity: Overcoming Unhealthy Dependency in the Christian Movement* (Lancaster: World Mission Associates, 2007) 71

³⁸ M. Harrison, *Developing Multinational Teams* (Singapore: Overseas Missionary Fellowship, 1984) 49

donor funding, so it was something of a hybrid. Across was unlike the other actors, that is the donors that fund the NGOs and the local-level community-based organisations, such as churches, that assist in the implementation of initiatives on the ground. But although unlike these actors itself, Across had significant relationships with these types of organisations.

Donor organisations provide funds and other external resources, such as ‘gifts in kind’ (GIK), for example food aid. These funds and GIK may be ‘voluntary’, that is raised directly from the public through voluntary donations, or public funds from governmental or inter-governmental organisations, such as the UNHCR³⁹. Some of the UN organisations will get involved in joint implementation with INGOs, such as with UNHCR in the refugee work of Across.

Mission agencies will usually raise their own funds directly from their own supporters instead of seeking it from donor organisations, but in contrast Northern governments will often make large grants to Northern NGOs (or INGOs).⁴⁰ Some of these INGOs are faith-based. This practice of Northern governments putting their development budget through INGOs has compromised the independence of many INGOs, who have in effect become government contractors. When this occurs the NGOs agenda can be sacrificed to access government funding, and it can go so far as that the values and identity of the NGO being compromised.⁴¹

Amongst faith-based INGOs this attrition of values is particularly an issue for Christian NGOs who are exposed to a danger of undergoing secularisation through over-reliance on government funding leading to a loss of a Christian distinctiveness.⁴² This is not always apparent at the headquarters level where the senior management continue to voice a Christian ‘philosophy of development’, but this distinctiveness can then be lost at the grassroots project level where there is little Christian impact.⁴³ It will be seen that at some points Across was challenged by this issue. But despite this

³⁹ United Nations High Commission for Refugees

⁴⁰ Willis, *Theories and Practices of Development*, 27

⁴¹ R. James, *Creating Space for Grace - God's Power in Organisational Change* (Sundbyberg: Swedish Mission Council, 2004) 6

⁴² C. Mather, ‘Christian Distinctiveness’, Paper for *Contemporary Issues in Mission* (All Nations Christian College, November 2012) 2

⁴³ *Ibid.*, 2

vulnerability Christian NGOs, like Across, have many advantages, such as highly motivated staff and supporters and good community contacts through links with the local church,⁴⁴ together with a more holistic approach sometimes referred to as ‘transformational development’.⁴⁵

The NGOs involvement with community-based organisations is an essential in development. If the community are the people with the problem, then also often they are the people with the solution as it is frequently the case that local resources are what is necessary for a sustainable solution. If it exists, the church is often a very important type of community-based organisation.⁴⁶ This is because healthy churches engage and transform society so the local church is an active participant in the community. The church may also be the holder of important local resources such as land, buildings and educated people. These community-based organisations, including the local church, are the fourth type of ‘actor’ considered here in the partnership scenario.⁴⁷

Although the mission agencies and NGOs usually form the core group of any partnership, single or multiple ‘actors’ from any or all of these four categories can form partnerships together in an almost limitless number of combinations. Each of these combinations could seek to operate at looser or tighter levels of co-operation. Fowler has identified three levels of partnership collaboration at which the ‘actors’ may engage.⁴⁸ (Other commentators have identified many more levels, such as Bill Taylor’s eight ‘Categories of Partnership’).⁴⁹

To follow Fowler, firstly organisations may engage at the level of ‘networks’, which is ‘the loosest form of collaboration’; secondly at the level of ‘alliances’ where ‘participants synchronize their efforts and resources’; and thirdly at a level of higher involvement described as ‘consortia’.⁵⁰ Fowler describes a consortium as an entity

⁴⁴ *ibid.*, 2

⁴⁵ B. Myers, *Walking with the Poor - Principles and Practices of Transformational Development* (Maryknoll: Orbis, 2011) 16

⁴⁶ Willis, *Theories and Practices of Development*, 27

⁴⁷ The other three are - mission agencies, NGOs and donor organisations.

⁴⁸ Robinson, *Managing Development*, 244

⁴⁹ W. D. Taylor, *Kingdom Partnerships for Synergy in Missions* (Pasadena: World Evangelical Fellowship, 2004) 245

⁵⁰ Robinson, *Managing Development*, 244

which is ‘constituted by and the legal responsibility of the founder NGOs’⁵¹ so that there is a very tight level of co-operation and ownership. Across starts as such a consortium which is operating at a high level of ‘collaborative partnership’.⁵² It should be noted that:

Such kinds of relationships are rare and take extra work. They must be built on mutual appreciation and clear communication about shared values, and they can be maintained only with constant dialogue and organizational commitment. But the work it takes to achieve these collaborative partnerships yields exciting results.⁵³

Across’ organisational value of ‘partnering’ will now be examined. The initial enquiry will be to establish whether partnering was an actual organisational value in Across, or whether it was only stated, or to use Schein’s term ‘espoused’, but did not really exist as an organisational value. After this the question will be asked as to where the organisational value of partnership came from, that is what caused it to emerge. The next enquiry will then be about how the organisational value of partnership influenced the organisational behaviour of Across. This section of the study will then be drawn together by summarising what has been learnt about Across’ organisational value of partnering.

⁵¹ Ibid., 244

⁵² S. Johnson & J. Ludema, *Partnering to Build and Measure Organizational Capacity* (Grand Rapids: CRWRC, 1997) 54

⁵³ Johnson, *Partnering to Build*, 54

7.2 Verification of Organisational Value

Although this value persisted throughout the history of Across the focus here is in studying this organisational value in the period 1972-1979, that is Across I, because in this period it was most prominent. The question being asked in this section is that, given that partnering was an espoused value, were there any artifacts to verify that partnership was an actual organisational value?

Organisational culture theory indicates that ‘the essence of a group's culture is its pattern of shared, basic taken-for-granted assumptions’,⁵⁴ for which the term *organisational values* is used in this thesis.⁵⁵ These assumptions are spoken about in terms of ‘shared espoused values’,⁵⁶ but the fact that a value was espoused or declared is not sufficient to prove that it was a genuine organisational value. The theory states that the way to identify an actual, underlying organisational value or assumption within an organisation is to look for consistency between the espoused values, that is the written or verbal statements of the organisation, and the visible manifestations of values in the form of artifacts.⁵⁷

As had been pointed out, a comparison can be made here with the concept of espoused and operant theology and the idea that, ‘the espoused theology of practitioners - what they say they are about theologically - is generally in tension with their operant theology - the theology suggested by and embodied in the practices themselves’.⁵⁸ The value of investigating what was said or done is that ‘practices are the bearers of theology’⁵⁹ but to know the real operant theology there has to be some digging below the surface to see what underlies these practices.

To summarise what has already been explained, a key element of the artifact concept is that they are physical and real elements of an organisational culture and ‘as such,

⁵⁴ Schein, *Organizational Culture and Leadership* 4th Edition, 32

⁵⁵ G. Morgan, *Images of Organization* (London: Sage, 1997) 150

⁵⁶ Schein, *Organizational Culture and Leadership* 4th Edition, 32

⁵⁷ *Ibid.*, 32

⁵⁸ Ward, *Perspectives on Ecclesiology and Ethnography*, 177

⁵⁹ *Ibid.*, 177

they are visible to an outside observer'.⁶⁰ These 'observable artifacts'⁶¹ may be 'symbols, heroes, rituals',⁶² and to give more detail: 'symbols are words, gestures, pictures or objects that carry a particular meaning only recognized by those who share the culture';⁶³ 'heroes are persons, alive or dead, real or imaginary, who possess characteristics which are highly prized in the culture, and who serve as models for behaviour';⁶⁴ and 'rituals are collective activities, technically superfluous in reaching desired ends, but which within a culture, are considered socially essential: they are therefore carried out for their own sake, and ways of greeting and paying respect to others, social and religious ceremonies are examples'.⁶⁵

Schein's method of verifying whether an espoused organisational value is an actual value is to look for consistency between the espoused value and the 'observable artifacts'.⁶⁶ This will now be done.

Partnering - an Espoused Value

At the point of the founding of Across there were no specific mentions made of any of the values of the 'ACROSS programme',⁶⁷ but then statements that partnering, or partnership, was an Across value were frequently made in the ensuing years of the young organisation.⁶⁸ This is adequate evidence that partnership was an 'espoused value', but, as has been noted, this in itself does not establish that partnership was an actual organisational value. To establish this requires the identification of a significant artifact or artifacts consistent with this espoused value. As will be seen in the practice of Across, from its start and then on a continuing basis, a significant artifact can be found which was consistent with partnering with other international mission organisations.

⁶⁰ G. Hofstede, *Cultures and Organizations: Software of the Mind* (London: McGraw-Hill, 2004) 7

⁶¹ Schein, *Organizational Culture and Leadership* 4th Edition,, 32

⁶² Hofstede, *Cultures and Organizations*, 7

⁶³ *Ibid.*, 7

⁶⁴ *Ibid.*, 7

⁶⁵ *Ibid.*, 7

⁶⁶ Schein, *Organizational Culture and Leadership* 4th Edition , 32

⁶⁷ Across Archive:730102

⁶⁸ Across Archive:800123

An Artifact - the Collaboration-based Organisational Structure

An example of a significant artifact, which could be regarded as a ‘symbol’, is the organisational structure of Across. The organisational structure of Across was complex and confusing to outsiders, but its form and significance were well understood by members of the organisation. This organisational structure took the form of two different models. These were initially the full ‘consortium model’, which was then followed by a ‘partial-consortium model’, where Across was a semi-independent organisation supported by co-operating agencies. (This later model was also referred to hereafter as the ‘co-operating agencies model’).⁶⁹ Although different in their format both of these models were consistent with the espoused organisational value of partnership because they embodied collaborative organisational approaches.

Now the evidence for the existence of this type of organisational structure will be described. The existence of the initial ‘consortium model’ whereby the founding organisations held joint ownership of a common programme can be seen from data related to the founding of Across in mid-1972, and subsequent months. At the joint meeting of the mission agencies supporting the ‘ACROSS programme’ on 4th January 1973 steps were taken to formalise the structure of the ‘programme’.⁷⁰ The minutes of this meeting record how the group agreed to entitle themselves the ‘Board of Directors’ and defined their role as to be: ‘responsible for the total program of ACROSS, its policies, plans and projects’.⁷¹

The group also agreed at this joint meeting that the founder, Ken Tracey, should be appointed to the position of Executive Director and defined his role as being ‘responsible to the Board for planning, organising, staffing, directing and controlling

⁶⁹ The term ‘Co-operating Agency’ came to be used by Across as a technical term meaning an organisation that supplied sufficient resources to Across, by seconding personnel or donating funds, to be entered on the Across ‘List of Co-operating Agencies’, and thereby be entitled to put forward a representative to stand for election to the Across Board. Across Archive:980634

⁷⁰ Across Archive:730102

⁷¹ Ibid.

of ACROSS⁷² and also resource raising.⁷³ The Executive Director was to make overseas trips to ‘resource producing countries’ and already existing ‘co-ordinating secretaries’ in these countries.⁷⁴ Reference was also made to a ‘Manual of ACROSS’ - setting out the governance rules and procedures.⁷⁵ There was clearly an intention here to commit to working together in a collaborative structure.

The partners at this stage were working under the ‘consortium model’. The ‘Across programme’ was ‘owned’ by its four ‘sponsoring mission groups’ that is AIM, MAF, SUM and SIM.⁷⁶ Amongst the founder members, the dynamic appeared to be that the Across Board, so soon after its founding, wanted to then end the ‘Across programme’, but the staff who had been recruited were wanting to stay beyond the Board’s proposed ‘terminal date’.⁷⁷

In the early Across documentation there are frequent references to this issue of longevity, and in particular whether the ‘terminal date’ for Across should be December 1974?⁷⁸ The view of the founder, Ken Tracey, was that Across should continue beyond this ‘terminal date’. This view was shared by the Across staff and a number of the Across donors and personnel seconding organisations. So a strategy was developed by the Across management to enable Across to survive beyond the ‘terminal date’ by becoming established as a semi-independent organisation. As a result Across moved from the ‘consortium model’ of partnership, that is being owned by its founding partners, to the partial-consortium or ‘co-operating agencies model’, that is to being more independent.

As Across was going to become more of a semi-independent organisation it was thought by management that there would need to be other supporting agencies, beyond the four founding agencies, who wanted Across to terminate as a ‘programme’. To make this happen in 1973 the Across founder, Ken Tracey, even

⁷² Ibid.

⁷³ Ibid.

⁷⁴ Ibid.

⁷⁵ Ibid.

⁷⁶ Ibid. Africa Inland Mission (AIM), Mission Aviation Fellowship (MAF), Sudan United Mission (SUM), and Sudan Interior Mission (SIM) which was the meaning of this acronym at the time, its present meaning is ‘Serving in Mission’.

⁷⁷ Across Archive:971157

⁷⁸ Ibid.

though heavily engaged in setting up the new Across projects in Southern Sudan, took time to make a trip to Europe, including the UK, and North America. On this trip he visited 56 organisations with the aim of building a support base for an independent Across.⁷⁹ This was a clear indication of the importance of this collaborative organisational structure.

On this international trip Ken Tracey was preparing the ground for the planned global meeting of evangelicals that would take place the next year. So, in July 1974, Ken Tracey went to the first Congress on World Evangelisation held at Lausanne, Switzerland to seek a new supporting group of organisations, who were to be described as a ‘new Board’.⁸⁰ After Lausanne the perception within the Across’ leadership was that it had moved from being a ‘relief committee’ to having become an organisation. This can be seen from how a senior Across staff member⁸¹ described the situation as that ‘before ACROSS was just an ad hoc relief committee’, and that ‘the organisation set up now was a little different’.⁸²

This transition from the ‘consortium model’ of partnership to the ‘co-operating agencies model led to the use of some ‘old’ and ‘new’ terminology. At a meeting about a year after the Lausanne meetings,⁸³ a representative of the ‘new Board’ of Across met the Chair of the ‘old Board’ in Nairobi.⁸⁴ At this meeting the ‘new Board’ of Across ‘undertook to fulfil unfinished commitments’ of the ‘old Board’.⁸⁵ Interestingly mention was made at this meeting of a letter from SUM (UK) who ‘want a clear statement that ACROSS was not becoming another mission’.⁸⁶ This shows that under the ‘co-operating agency model’ Across was seen as partly-owned by its co-operating agencies and not a fully independent organisation. This is evidence for the existence of this significant artifact of the ‘co-operating agencies model’ of organisational structure.

⁷⁹ Across Archive:730701

⁸⁰ Across Archive:741101

⁸¹ Darrell Wellings, Personnel Director

⁸² Across Archive:750102

⁸³ In September 1974. Across Archive:741101

⁸⁴ Across Archive:741101

⁸⁵ Bill Latham from Tearfund, and Norman Thomas from AIM, respectively.

⁸⁶ Across Archive:741101

Although moving from the 'consortium model' to the 'co-operating agency model' involved many changes and dealing with the various issues that arose, Across continued to seek meaningful partnerships with other organisations. For Across these partnerships were particularly about the other partner's role being as a resource-provider to supply funding and international personnel. The formation of Across as a partly independent organisation with co-operating agencies did not lessen its commitment to co-operation and partnership with other organisations. Instead of being simply a consortium of four mission organisations Across became a semi-independent organisation with a multiplicity of co-operating agencies. This organisational structure is an example of an artifact which was consistent with the espoused value of partnership. It is evidence that indicates that an actual, underlying partnering value existed in the organisation.

7.3 Emergence of Organisational Value

The previous section has identified sufficient evidence to establish that partnering was an actual organisational value of Across. The question will now be asked about its origin - 'Where did the organisational value of partnering come from?' or, in other words 'What caused it to emerge?'

Organisational culture theory identifies a number of factors that can cause an organisational value to emerge. The influence of the founder is a key factor. The values of the founder can become embedded in the culture of an organisation and remain for generations after the founder has gone. However, these organisational values created and embedded by the founder do not necessarily remain forever as they can be changed by the intentional action of subsequent leaders. A subsequent leader may wish to do this because that original value is now a hindrance, not a help, to the organisation in achieving its strategic purposes.

Influence of Across Founder

The influence of the founder of Across, Ken Tracey, was undoubtedly a major factor in partnering emerging as an organisational value. A history of the 25 years of Across from 1972 to 1997 described the founding of Across in these terms:

Following the Biafran Civil war in Nigeria (1969) - a very successful *co-operative* rehabilitation program was run by a number of missions. It was coordinated by Dr. Ken Tracey a dental surgeon and public health administrator who had worked with SIM in Nigeria since 1956. Dr. Tracey had a vision for a similar program in Southern Sudan.⁸⁷ (Emphasis added)

The document then went on to explain how in April 1972, Ken Tracey took the initiative by meeting to share this vision with representatives of another mission organisation.⁸⁸ Ken Tracey then followed this contact by further meetings with leaders

⁸⁷ Across Archive:971157

⁸⁸ The meeting took place in Jos, Nigeria with Geof Dearsley, who was the field superintendent of SUM and Keith Black of SUM - Australia. Across Archive:971157

of other missions.⁸⁹ Interested parties also met in Geneva to talk with Sudanese Government officials.⁹⁰

Ken Tracey was committed to organisations working together in partnership, so the approach he adopted in setting up Across involved initially four organisations coming together to work in partnership. In June 1972 he visited Khartoum and Juba with several mission leaders,⁹¹ and as a result of these exploratory visits and discussions the Across history document recorded that ‘the four missions agreed to set up a joint Committee for the Rehabilitation of Southern Sudan (CROSS). Name changed to ACROSS soon after (A - Africa)’.⁹² These ‘four missions’ were AIM, SIM, MAF and SUM.⁹³

What can be seen here is that, drawing on his previous experience in Biafra, from the start of Across Ken Tracey is involving other organisations, in addition to the mission to which he himself belonged, and so was modelling the value of partnership. This is further evidenced by the fact that Ken Tracey’s laboured to mobilise such a large number of organisations to participate in the discussion about the future of Across at the Lausanne Congress in 1974, when 16 organisations attended what was called the ‘Missions Meeting’.⁹⁴ At this ‘Missions Meeting’ Ken Tracey set out his ‘vision from God concerning a greater ongoing work of ACROSS’,⁹⁵ and then sought to get these organisations to commit themselves to active partnership, together with each other, and with Across.⁹⁶ He was able to motivate those present with his visionary

⁸⁹ Across Archive:971157

⁹⁰ Ibid.

⁹¹ Ibid.

⁹² Ibid. The ‘A’ was added to make the name more acceptable in the Muslim context of Sudan.

⁹³ Ibid.

⁹⁴ The meeting was convened on 20th July at 14.30 hours The initial meeting lasted 90 minutes then after a five minute break it continued as the ‘First Meeting of the Provisional Board’ which lasted a further 30 minutes. Those attending were Henry Barber (World Vision), Ted Engstrom (World Vision), Chuck Bennett (MAF - USA), Ken Bennett (SIM), Wade Coggins (EFMA), John Dean (SU), Olof Djurfeldt (Dagen, Sweden), Jack Frizen (IFMA), Leo Gasman (EZA, Holland), John Gration (AIM), Peter Stam (AIM), Bruna Herm (DMG), Hans Gruber (CBM), Ray & Beth Knighton (MAP), Elon Svanell (Swedish Philadelphia Church), Staffan Swahn (Swedish Philadelphia Church), Ake Boberg (Swedish Philadelphia Church), George Hoffman (TEAR Fund, UK), Graeme Irvine (World Vision, Australia), William Kliever (World Vision), W.S. Mooneyham (World Vision), William Newell (World Vision, Canada), Robert Thompson (World Vision, Canada), Jacob Wahlen (Swiss Evangelical Nile Mission), Erika Waser (Swiss Evangelical Nile Mission), Mark Taylor (Tyndale House) and Ken Tracey and David Marriott, from Across. Across Archive:740706

⁹⁵ Across Archive:740706

⁹⁶ Ibid.

leadership,⁹⁷ and the minute stated that: ‘The meeting was unanimous that ACROSS should continue’.⁹⁸ Ken Tracey ‘suggested that members set up a continuing board from this meeting’⁹⁹ and twelve Board members from twelve different organisations were duly elected.¹⁰⁰ Across was re-structured into being a semi-independent organisation with co-operating agencies and even at this early stage there were five ‘Definite’ member organisations,¹⁰¹ and a further five ‘Possible’ member organisations,¹⁰² all working together in partnership.¹⁰³

This is evidence that the organisational value of partnership emerged largely as a result of the influence of the founder, but in addition there was another factor that appears to have caused partnership to emerge as an organisational value. This factor is not related to the influence of the person who founded Across, Ken Tracey, but to the four founding organisations.

Shared History of Founding Organisations

This other factor that caused partnering to emerge as an organisational value was that each of the four original founding organisations of Across had a common experience in relation to working in Sudan. As a result of the Mission Societies Act of 1964 each of the four mission organisations was expelled from Sudan in the 1960s, and each wanted to return. So, when the document describing the formation of Across recounted that the four interdenominational missions, ‘accepted the challenge and

⁹⁷ Ibid.

⁹⁸ Ibid.

⁹⁹ Ken Tracey presented a paper with a possible ‘constitution’ and ‘by-laws’ for ‘ACROSS’. Across Archive:740706

¹⁰⁰ The twelve board members were: Peter Stam (AIM), Ted Engstrom (World Vision), Chuck Bennett (MAF - USA), Ken Bennett (SIM - UK), John Dean (Scripture Union), Bruno Herm & Hans Gruber (DMG/CBM which is the Deutsche Missionsgemeinschaft and Christoffel-Blindermission), Ray Knighton (MAP, which is the Medical Assistance Programme), Elon Svanell & Ake Boberg (Swedish Philadelphia Church), George Hoffman (TEAR Fund, as it was then known, now Tearfund), Mark Taylor (Tyndale House). Ray Knighton was elected Chair and Ken Tracey was appointed Executive Director. A sub-committee was set up to work on the constitution and a date was set for the next meeting at which an Executive Committee would be elected. Across Archive:740706

¹⁰¹ The ‘Definite’ members were: CBM, DMG, MAP, TEAR Fund (UK) and World Vision International. Across Archive:740708

¹⁰² The ‘Possible’, members were AIM, MAF-USA, SUM-UK & Australia, Swedish Philadelphia Church and Tyndale House Foundation. Ray Knighton (MAP) was elected Chair of the ‘new Board’ and Bill Latham (TEAR Fund) was Vice-Chair. Across Archive:740708

¹⁰³ Across Archive:971157

backed Dr. Tracey',¹⁰⁴ it also pointed out that each had previously worked in Sudan.¹⁰⁵ In the document their shared experience of working and leaving Sudan was spelt out in detail, because it was seen to be a significant factor in them working together now. We are told that SUM, prior to being expelled, had worked in Sudan since 1913; that SIM, had worked in Sudan since 1939; that AIM, had worked in Sudan since 1949; and that MAF, had worked in Sudan since 1950.¹⁰⁶

This historical factor was made explicit in the minutes of a strategic first Executive Committee of the Across Board, which stated that the nature of the organisation was as a vehicle by which expelled mission agencies could re-enter Southern Sudan, now that peace had come following the signing of the Addis Ababa Agreement in February of that year.¹⁰⁷ The reference in the minutes to 'resuming the work' of AIM is indicative of this approach, and likewise the idea that 'if ACROSS approached the right people we could get workers back into the AIM Church areas'.¹⁰⁸

This shared history meant that these four organisations were all in the same position, that is expelled from Sudan and now seeking to get back in. The result was that acting together was made easier because each organisation was starting from the same place. Therefore the founding organisations, and their shared history, also caused the organisational value of partnering to emerge.

To summarise, so far it had been verified that partnership was an actual organisation value in Across, and then through an enquiry into the early days of the organisation it has been established that this value emerged because of the influence of the founder and the shared history of the founder members. The next question being asked relates to the effect of this value had on the behaviour of the organisation.

¹⁰⁴ Ibid.

¹⁰⁵ Ibid.

¹⁰⁶ Ibid.

¹⁰⁷ Across Archive:721001

¹⁰⁸ Ibid.

7.4 Influence of Organisational Value

‘To what extent did the organisational value of partnering influence the organisational behaviour of Across?’ This is the question being asked in this section, and the question behind this question is - ‘Why did the organisational value of partnering matter?’ If the first answer is that the organisational value influenced organisational behaviour significantly, then clearly the organisational value mattered

Challenges to the Co-operative Way of Working

A simple test which is applied to establish that the organisational value influenced organisational behaviour is to assess how the leadership responded if contrary behaviour seemed to challenge the organisational value in some way. If the leadership’s reaction was to intentionally counter this challenge so as to defend and maintain the value, then this is cogent evidence that the value was influencing organisational behaviour. While this kind of co-operative way of working was being established in Across challenges to its continuation were encountered. There is evidence that such challenges to the survival of this type of co-operative way of working were strongly resisted through intentional action by the Across leadership.

(a) ‘National Committees’

There is evidence that this change of model for the ‘Across programme’, away from being a consortium, towards becoming a partly independent organisation with co-operating agencies, had a tendency to go further as some were seeking to make Across fully independent. This tendency to move towards full independence for Across was a challenge to this co-operative way of working. It was manifested in the form of Across moving towards increasing its capacity in getting its own resources, such as staff, funds and equipment, and so behaving more and more independently of its members, who up to now had been providing these resources to Across. The key step in Across’ shift towards being independent was that Across established national ‘Co-ordinating Committees’.¹⁰⁹ For example one was set up by Across in the UK,¹¹⁰

¹⁰⁹ Across Archive:730701

¹¹⁰ Ibid.

another in Germany ‘so that candidates could be screened in Germany’,¹¹¹ and another in the USA.¹¹² The Across USA representative was working on fund-raising and visited Sudan.¹¹³

These ‘National Committees’ were becoming more and more important in mobilising resources for Across, but they ran counter to the normal scenario that Across was dependent on its co-operating agencies for funding and personnel. The result was a clash between the National Committees and co-operating agencies, so for example in the UK the National Committee encountered some ‘tension with CMS’, although it was reported that it was only a short time before the relationship was experiencing some improvement.¹¹⁴

This tension can be further illustrated by this discussion at an Across Board meeting.¹¹⁵ Across’ National Committee was still fundraising directly in the USA and as a result received a donation from the Tyndale House Foundation, which enabled Across to put a deposit down on its own plane.¹¹⁶ As a result MAF which had been providing aviation support to Across, made an objection as ‘MAF felt that it was not needed’.¹¹⁷ Then at the next Across Board it was minuted that a MAF representative:

Expressed surprise at the Executive’s recommendation on setting up a separate ACROSS flying programme. He emphasised that MAF would have to completely move out of association with the flying programme of ACROSS as they could not accept any responsibility without the necessary authority.¹¹⁸

Then on this matter Ken Tracey wrote: ‘I felt MAF was at that stage in a bad odour with ACROSS’.¹¹⁹

This is the evidence that there was a drift towards independence and a challenge to the ‘co-operating agency model’ of partnership. Before long Across recognised that its

¹¹¹ Ibid.

¹¹² Across Archive:740103

¹¹³ Ibid.

¹¹⁴ Ibid.

¹¹⁵ On July 1973

¹¹⁶ Across Archive:730701

¹¹⁷ Ibid.

¹¹⁸ Across Archive:750918

¹¹⁹ Across Archive:751208

own National Committees were causing this challenge to its organisational value of partnership. There then followed a statement which showed a U-turn in Across' new policy of setting up its own flying programme:

At its most recent meeting the Executive Board of Across indicated in the strongest terms its intention to ensure that one or other of the Christian groups in Kenya directly concerned with flying assume responsibility for all aspects of the Across flying programme.¹²⁰

The Across leadership decided that 'no aircraft was to be purchased at this time',¹²¹ and a co-operating agency was to provide air support to Across,¹²² although this was not to be MAF.¹²³

After this episode the status quo was restored in the agreement that 'the newly constituted Board of ACROSS deal directly with donor agencies and Mission Boards who were co-operating agencies in the programme',¹²⁴ and not through the intermediary of National Committees. Across was to look to the co-operating agencies for the resources it needed, and decided not try to secure them directly. This was why a senior Across staff member,¹²⁵ in response to a local government resolution calling for 'the replacement of ACROSS in Mundri District by another organisation',¹²⁶ because Across lacked financial resources compared to other organisations, stated the situation of Across to be:

As outlined by our report to the Regional Government, dated May 1978, which was also circulated in Mundri, Across is a co-ordinating body channelling development assistance offered to Sudan by international Christian agencies. The funds by means of which we carry out our programmes of assistance are limited and largely drawn from Church and other groups overseas. Consequently the scope and size of our projects are a reflection of the preferences and limitations of our contributors.¹²⁷

¹²⁰ Across Archive:780403

¹²¹ Ibid.

¹²² Across Archive:770907

¹²³ Across Archive, Nairobi (2006): Document Nos.760903 & 780403. The potential aviation service providers were MAF (UK) or AIM-AIR and there was some competition between them. The request to assume responsibility for the Across flying programme was made to AIM-AIR (760903). The reason given was that Across has a 'close and special relationship' with AIM-AIR (780403).

¹²⁴ Across Archive:740708

¹²⁵ Tony Atkins, Field Director

¹²⁶ Across Archive:781110

¹²⁷ Ibid.

This co-operating agencies model continued strong, so one of the first actions of a new Across leader¹²⁸ was to send a circular letter to co-operating agencies to say, ‘may I urge you to carefully and prayerfully consider our Staff Requirement List. You folk are our only recruiting source - we have no home base or agency that seeks out candidates specifically for ACROSS’.¹²⁹

These examples illustrate the challenge that the tendency towards Across being fully independent represented and the commitment of the Across leadership to maintain a co-operative way of working that allowed for partnerships with multiple agencies who provided resources and services to Across.

(b) Independent Legal Registration

The next challenge to the co-operative way of working also related to the tendency for Across to be drawn towards becoming a fully independent organisation. Like the flying programme, this challenge focused on the way that under the collaboration-based organisational structure the co-operating agencies provided services to Across.

One of these services was providing legal assistance to Across, in particular in Kenya. Across lacked its own legal identity so it relied on help from its co-operating agencies. But as part of a move towards establishing itself as an independent organisation a separate legal registration of Across in Kenya and USA was being explored.¹³⁰ At the Across Finance Committee discussions took place about ‘seeking registration as a Company in some country outside Africa’.¹³¹ However this tendency was brought into check and so when Across purchased a property to be used as a guesthouse¹³² the deeds were held by the AIM (Kenya) trustees on behalf of Across.¹³³

Two more examples of challenges to its co-operative way of working of a different nature can also briefly be given. As with the previous two challenges each of these

¹²⁸ David Carling, General Director

¹²⁹ Across Archive:800123

¹³⁰ Registration in Kenya is completed by 1977. Across Archive:771202

¹³¹ Across Archive:760503

¹³² The guesthouse is located in Hatheru Road, Nairobi. Across Archive:760503

¹³³ Ibid.

examples of further challenges to the co-operating agencies models show how the Across management reacted strongly to defend this practice. This is what would be expected if this co-operative way of working was indeed reflecting an actual organisational value of partnering.

(c) Absorption into another Organisation

At one point early in its existence it was envisaged by some that Across could, instead of becoming a partly independent organisation with co-operating agencies supporting it, become a part of the Association of Evangelicals of Africa and Madagascar (AEAM).¹³⁴ AEAM had plans to ‘form a relief arm and ACROSS is requested to join as the “foundation stone” of that relief commission’.¹³⁵ This would have been a radical departure from its status as a semi-independent organisation supported by its co-operating agencies. This was because ‘the proposal involves AEAM becoming the body responsible for ACROSS’.¹³⁶ An Across meeting recommended ‘that serious and immediate consideration be given by the Missions to the offering of the ACROSS programme as part of the AEAM Relief Commission’.¹³⁷ The terminology being used was of ‘a transfer’ or being ‘taken over by AEAM’.¹³⁸

This challenge was countered strongly by the Across leadership, and at an Across Board meeting it was decided not to proceed with this idea.¹³⁹ The reason given was because the founding missions were concerned that AEAM could not support the seconded personnel,¹⁴⁰ but lying behind this reason was a rejection of any structuring of Across that would cut it off from its partnerships.

(d) Split Loyalties of Board Members

Finally, the example can be given of a challenge related to the potential split loyalty of Across Board members. Within the Across Board there was some debate about the role of Board members who ‘need to be ACROSS people’,¹⁴¹ that is they should be

¹³⁴ Across Archive:731202

¹³⁵ Ibid.

¹³⁶ Ibid.

¹³⁷ Ibid.

¹³⁸ Ibid.

¹³⁹ Across Archive:740103

¹⁴⁰ Ibid.

¹⁴¹ Across Archive:850805

sufficiently committed to Across, rather than only committed to the agenda of the co-operating agency they represent on the Across Board. Although it was recognised by the Across leadership that:

It is important, however, that members should represent their own agency - ACROSS is a consortium, there is a necessary role within the consortium for representatives to be representatives. The tension is in the balance of agency representation, and ACROSS representation.¹⁴²

This situation was not just theoretical and one senior manager commented that ‘member agencies tend to attend meetings (always) with their own hidden agendas - not listening to each other’.¹⁴³ The result was that at the Board level it was evident that ‘the organisation was being pulled apart by this tension’.¹⁴⁴ A Sudanese Board member, having sat through a Board discussion on this topic, ‘felt ashamed to hear the lack of cooperation’.¹⁴⁵ This person appealed to the other Board members to ‘forget about your organisation and sit with an ACROSS mind looking at the people in need in Sudan’.¹⁴⁶

This challenge was not that Across would break away from its co-operating agencies to become a fully independent organisation, but rather than some or all of its co-operating agencies would cease to ascribe even semi-independence to Across, and instead seek to use Across simply as an extension of their own individual organisation. The subsequent reaction of the Across leadership to this challenge to the ‘co-operating agency model’ was an affirmation of the Across value of partnership.¹⁴⁷

Gatekeeper Role of Across

After its original establishment the defining feature of Across during the remaining part of the period of Across I was its role as a gatekeeper to Southern Sudan, or in other words a facilitator of access to the region for other Christian organisations. This was strategic for mission and the growth of the church in Southern Sudan, and was a

¹⁴² Ibid.

¹⁴³ Ibid.

¹⁴⁴ Across Archive:851004

¹⁴⁵ Ibid.

¹⁴⁶ Ibid.

¹⁴⁷ Ibid.

major example of how an organisational value led to an organisational behaviour that had a strategic impact.

What follows here is a description of this kind of partnership-related organisational behaviour, and also some examples of how this organisational behaviour was challenged. The fact that Across continued to behave in this partnership-related way despite these challenges shows how much an organisational value influenced the behaviour of Across. The reason that Across could act as a gatekeeper was because of two related factors.

(a) Good Relations with SSG

Across had a positive relationship with the Southern Sudan Government (SSG). This is evidenced by an Across leader's remark¹⁴⁸ that 'contact with Ministers have repeatedly indicated that ACROSS remains most welcome to continue in Christian development activities'.¹⁴⁹ The respect was mutual as Tony Atkins wrote of the SSG in positive terms, stating that 'the new Regional Ministers, no strangers to ACROSS, were impressive in several ways; they radiate a sense of urgency to develop the Regions, and attach great importance to the growth of the Christian church'.¹⁵⁰ Also ironically, the closeness of the relations between Across and SSG was evidenced by the fact that a Sudanese church leader, when commenting about the nature of Across, said 'most people thought it was a Government organization'.¹⁵¹

This good relationship between Across and the SSG was not just passive. In the early 1970s Across was actively providing vital support to the functioning of the SSG, so the Across Executive Director stated in his report to the Board:

Relations with the Southern Regional Government have been further strengthened through the evident efficiency of many of our operations, the participation of ACROSS in the National Primary Healthcare Programme and in the provision to government of substantial assistance in vehicle maintenance and the overseas purchase and importation of goods for government.¹⁵²

¹⁴⁸ Tony Atkins

¹⁴⁹ Across Archive:780909

¹⁵⁰ Ibid.

¹⁵¹ Across Archive:790413

¹⁵² Across Archive:770908

This ongoing co-operation with SSG continued to be spread across all the major development sectors.¹⁵³ Across was even educating the children of government officials at the Juba Model School, where together with Across they had ‘a mutual interest in their children’s development’.¹⁵⁴ Due to this special relationship with SSG Across was able to get visas, especially with the Ministry of Health. Ken Tracey described this position as follows: ‘The Sudan Government is very strict as to what it allows expatriate to do nowadays. Across has a special relationship with the Ministry of Health and is pledged to work within the framework of Government policy’.¹⁵⁵ This was key to the Across gatekeeper role, and was also connected to the second factor.

(b) Overcoming Barriers to Entry

There were major ‘barriers to entry’ to starting work in Southern Sudan,¹⁵⁶ so many Christian organisations faced great difficulties, in particular in obtaining Sudanese visas and other government permissions. As Across had developed partnering as an organisational value, and so it had a positive relationship with the SSG, the result was that most Christian organisations accessed the country through forming partnerships with Across.¹⁵⁷

This Across support to its partners was far-ranging, so in addition to obtaining visas and other government permissions,¹⁵⁸ Across was helping expatriate mission workers in Southern Sudan with support and logistics services, such as air transport and procuring and delivering supplies.¹⁵⁹ For example a missionary was assigned by CMS to the Episcopal Church of Sudan (ECS) as the personal assistant to the Archbishop and was benefiting from Across carrying her mail, and then requested access to the Across store in Juba for imported foodstuffs.¹⁶⁰

Unlike this CMS missionary the more normal scenario was that an international worker was seconded by their mission agency to Across itself. So for example,

¹⁵³ Across Archive, Nairobi (2006): Document Nos.810212 & 811003

¹⁵⁴ Ibid.

¹⁵⁵ Across Archive:751104

¹⁵⁶ Porter, *Competitive Strategy*, 7

¹⁵⁷ Across Archive:781005

¹⁵⁸ Across Archive:760106

¹⁵⁹ Ibid.

¹⁶⁰ Across Archive, Nairobi (2006): Document Nos.750203 & 751011

Scripture Union formed a partnership with Across and seconded to Across an international staff member, who was to run an ‘SU programme to be integrated into the ACROSS Christian Outreach programme’.¹⁶¹ Under this type of arrangement Across, as gatekeeper, was not taking over the work of its partners, but facilitating it in various forms. A member of the Across senior management team,¹⁶² wrote about this partnership arrangement as being that ‘we do not want to see SU buried, but to work closely together in this field as part of the body of Christ’.¹⁶³

Across facilitated not just individual mission staff from other missions, but facilitated teams of other mission organisations to work in Southern Sudan, and negotiated for their projects to be accepted by the government. An example was that Across arranged for the entry of Swedish Free Mission (SFM) into Southern Sudan,¹⁶⁴ and as a result there was a comment by the Across management that there were now a team of ‘Swedish people’ to do well-drilling, but significantly the remark was made that it was expected that these ‘Swedish people will still be under ACROSS as ACROSS workers’.¹⁶⁵

But the balance in these delicate partnership arrangements could be upset easily, so taking this SFM team as an example, there is a reference to the fact that on an Across leader’s visit¹⁶⁶ to SFM headquarters in Sweden he got ‘the impression that the leaders in SFM were not too interested in ACROSS - but rather in just getting in to Sudan to do their own thing’.¹⁶⁷ So this SFM example shows how this delicate partnership balance could be upset when some co-operating agencies saw partnering with Across simply as a means to initially gain access to Southern Sudan, with a view towards setting up their own independent presence in the South thereafter.¹⁶⁸

One reason this ‘breaking away’ from Across was happening was that co-operating agencies who second personnel to Across were becoming attached to particular

¹⁶¹ Across Archive:740103

¹⁶² Simon Kendal

¹⁶³ Across Archive, Nairobi (2006): Document Nos.741105 & 760105

¹⁶⁴ Across Archive:761003

¹⁶⁵ Across Archive:741007

¹⁶⁶ Tony Atkins

¹⁶⁷ Across Archive:761003

¹⁶⁸ Ibid.

Across locations. So for example efforts were having to be made by Across management ‘to persuade the Swedes to let their new nurse go to Thiet instead of staying at the Swedish Clinics of Yeri and Bahr Olo’.¹⁶⁹ This was symptomatic of the attitude of many mission agencies, that is they were sending their people to Southern Sudan under Across, but not releasing control. Another illustration of this is the correspondence from CMS to Across regarding the sending of missionaries, in which they stated that ‘CMS were happy for us to go to Sudan under the care of ACROSS’.¹⁷⁰ The point being made was that the primary loyalty and identity of these workers remained as being with their mission agency and not with Across. Across was being seen, in such situations, as an umbrella organisation or a channel to get into Southern Sudan.

Despite their different levels of autonomy the net effect of all these activities was that Across found itself acting as a ‘gatekeeper’ as to who it would allow into Southern Sudan under its auspices, whether to work on an actual Across project or outside Across.¹⁷¹ This is an example of how an organisational value, in this case partnering, led to a particular organisational behaviour, that is Across behaving as a gatekeeper for agencies seeking to work in Southern Sudan. As has been applied earlier a test of the strength of the link between the organisational value of partnering and Across enacting partnership-related organisational behaviour is to examine how Across’ management reacted when this type of gatekeeping organisational behaviour was challenged. When challenges occurred which made this type of organisational behaviour difficult for Across, if there was a strong link between an organisational value and organisational behaviour, then it would be expected that Across’ management would seek to overcome these challenges and to carry on enacting partnership-related behaviour.

¹⁶⁹ Across Archive:750105

¹⁷⁰ Across Archive:750106

¹⁷¹ At one point the Across Board was concerned about the tendency for ‘many agencies participating in ACROSS (e.g. CMS, SIM, AIM, MCC - Mennonite Central Committee, MAF) to now have personnel in Sudan not being members of ACROSS’. Across Archive:780905

Challenges to the Gatekeeper Role

(a) Failings of SSG

The basis on which many of these partnerships were founded was that Across, having a special relationship with SSG, could provide the partner with the input they required from SSG to achieve their objective in Southern Sudan. But this arrangement could collapse if SSG was unable to deliver the input that it had agreed with Across to provide. An example of how a partnership arrangement was made but did not work out for this reason, was the co-operation between Across and Wheaton College, USA, in the early days of Across. In 1975 Wheaton College wanted to set up a university in Juba.¹⁷² By this time Across had already constructed a number of clinics so had got a name in Southern Sudan for doing construction,¹⁷³ so Across was asked to do the construction work on the university.¹⁷⁴ But then major delays occurred with this building work,¹⁷⁵ and the difficult nature of the relationship with the government caused the construction to stall,¹⁷⁶ and eventually fail.¹⁷⁷ As a result the partnership between Across and Wheaton College ended.¹⁷⁸

Another example of an early Across partnership which was challenged by similar issues was the formal agreement which was made between CMS and Across regarding Maridi Teachers' Training Institute (MTTI).¹⁷⁹ Across was to liaise with the Ministry of Education on behalf of CMS so as to help the CMS missionaries get their visas and to assist with their travel. As a result two CMS missionaries travelled into Sudan on an Across flight, but were delayed in going to MTTC due to a SSG related problem.¹⁸⁰ But in this case these delays do not result in the partnership being

¹⁷² Across Archive:750703

¹⁷³ Across Archive:740103 & 781204

¹⁷⁴ Across Archive:751204

¹⁷⁵ One cause of delay was 'the continued occupation of the campus and staff housing by an artillery unit of the Southern Command (Sudanese Army)'. A contributing factor was the failure of the University Board to make a written agreement with Across, which appeared to be attributable to the Vice-Chancellor's lack of action. If there was such an agreement signed, Across said it would have been willing to continue the project. Across Archive, Nairobi (2006): Document Nos.751204 & 760110

¹⁷⁶ Across Archive:760110

¹⁷⁷ Across Archive:760904

¹⁷⁸ Ibid.

¹⁷⁹ Across Archive:740701.

¹⁸⁰ Across Archive:740702

terminated and CMS offered for the CMS missionaries to could work elsewhere 'under ACROSS auspices'.¹⁸¹

Despite these frustrations and issues arising from failings in SSG to deliver what they had agreed with Across, the gatekeeper role was maintained and organisational behaviour that favoured partnerships remained a core activity of Across. Many partnerships continued to be strengthened and in 1980 Across was being supported by 40 agencies, of which 18 were seconding personnel to Across, and 12 of whom were on the Across board.¹⁸²

(b) By-passing Across

Another challenge was that some mission organisations found ways to work in Southern Sudan whilst by-passing Across in its gatekeeping role. As time progressed following the peace agreement in 1972 Southern Sudan became more stable and accessible. The result was that there was less need for any new organisations to go through Across in order to start operations in Southern Sudan. Another factor was that experience was acquired by international field staff who had been working under Across, so when some of Across' co-operating agencies started moving towards setting up their own separate programmes instead of working in partnership with Across, these experienced staff were used by these agencies directly.

One example will be given of SIM, although there were many more.¹⁸³ But before doing so the significance of the actions of Wycliffe Bible Translators/Summer Institute of Linguistics (WBT/SIL) must first be considered. SIL was wanting to set up an operation in Southern Sudan and it opted not to work under Across.¹⁸⁴ Soon an Across leader¹⁸⁵ reported that SIL:

Now have about 28 people in Sudan including 4 in Khartoum and 24 in the Southern region. WBT is an entirely independent organisation operating in the Southern Region of Sudan on the basis of an agreement with the Regional Ministry of

¹⁸¹ Across Archive:741008

¹⁸² Across Archive:971157

¹⁸³ Across Archive:980614

¹⁸⁴ Across Archive:770002

¹⁸⁵ Tony Atkins

Education. WBT are not represented on the ACROSS Board.¹⁸⁶

The presence of SIL in Southern Sudan independent of Across demonstrated to others that such a position was possible.

SIL was never a co-operating agency of Across, but when this position of working in Southern Sudan independent of Across was adopted, some of the co-operating agencies saw this as a possible way to go. As a result there was a growing concern amongst the Across leadership. SIM, was a such co-operating agency of Across, and they assembled a large team of expatriate missionaries in Khartoum for their Upper Nile Programme.¹⁸⁷ There was a MAF plane stationed in Malakal with two MAF families located there. MAF was flying for SIM which had 'recently been granted authorisation for about 20 expatriate health care workers to enter the country for implementation of a Primary Health Care Programmes in Upper Nile Province - mainly in the area of the Sudan Interior Church.'¹⁸⁸

This is an example of 'the movement towards co-operating agencies setting up their own work in Sudan'.¹⁸⁹ The activities of SIM were of considerable concern to Across, so at the Across Executive Committee there was discussion about:

The likely future relationship, between ACROSS and Co-operating Agencies being Missions mounting independent activities. Emphasis is placed on the intention of such Missions to maintain optimum cooperation and avoid competition.¹⁹⁰

This independent operating, instead of co-operating, could be of positive benefit to the mission agency, but it had a negative impact on Across as an organisation, because not only did it challenge Across' partnering value, but also resources that could have been assigned by these mission agencies to Across were being diverted to their own mission programmes.¹⁹¹ This was why Across actively resisted such challenges when it could.

¹⁸⁶ Across Archive:781002

¹⁸⁷ Across Archive:781209

¹⁸⁸ Across Archive:781002

¹⁸⁹ Across Archive:770908

¹⁹⁰ Across Archive:780403

¹⁹¹ Ibid.

(c) Financial Cost

Finally, in brief, a further challenge to Across behaving as a gatekeeper for any Christian organisation seeking to gain access to Southern Sudan was the financial cost to Across related to facilitating these other organisations. At one point Across was finding itself less able to carry this financial cost.¹⁹² As a result limits were placed on how far Across would go in facilitating others,¹⁹³ but despite the financial costs involved Across continued to act as a gatekeeper because of its partnering organisational value.

In summary there were many challenges which made this type of organisational behaviour difficult for Across but because this behaviour was arising from an underlying organisational value the Across leadership was always seeking to overcome these challenges and to carry on enacting partnership-related behaviour.

¹⁹² Across Archive:780905

¹⁹³ Ibid.

7.5. Findings

This research is asking: ‘What were the organisational values of Across? Where did they come from? Why did they matter?’

It has been possible to verify that partnering was an actual organisational value in Across through investigating whether there was a significant artifact consistent with the espoused value, in this case the co-operating agency model of organisational structure. As regards where this organisational value came from organisational culture theory suggests that the role of the founder and of subsequent intentional leadership action are the major factors in causing organisational values to emerge. It has also been demonstrated that in Across the influence of the founder and the founding member organisations of Across led to the emergence of the partnering organisational value.

This happened in the context of the dramatically changing political scene for missions in the 1960s and early 1970s. Globally this was the post-colonial period with new nations struggling with nation-building and in some cases the tensions this brought leading to civil strife, as in Nigeria and Sudan. The previous mission experience of Ken Tracey in Nigeria had shown him the value of working together in partnership. Then as the founder of Across Ken Tracey’s continued his commitment to working in partnership and caused the organisational value of partnership to become embedded in Across. In this respect the huge and complex problems that this post-colonial social turmoil presented for mission work in Africa encouraged collaborative arrangements, such as the formation of missions into a ‘consortium’.

Another specific factor that caused the emergence of partnering as an organisational value related to the founding member organisations of Across and their past experience in Sudan. The mass expulsion of missionaries from Sudan in 1964, as a result of the implementation of the Missionary Societies Act, had the effect of placing all the major missions in the same position, that is of being out of the country and seeking a way to get back into Sudan. So when the SSG invited Christian organisations to return there was such a commonality in the situation of these

founding mission agencies that this factor was also a cause for partnering emerging as an organisational value in Across.

The final question being addressed is ‘Why did the organisational value of partnering matter?’, and a clear connection can be established between this organisational value of partnering and the behaviour of the organisation. The co-operative way of working was vehemently defended by the Across management when threatened by such challenges as greater independence for the Across organisation, or at the other extreme a complete loss of independence.

Then due to the difficulties involved in relating to the SSG, Across established itself as something of a ‘gatekeeper’ for access of Christian workers to Southern Sudan. This related primarily to political access, but also related to physical access issues because of the inaccessibility of much of the territory in Southern Sudan due to poor roads, hostile climatic conditions and ethnic tensions. Across had a positive relationship with the SSG and as result could negotiate a path through the various barriers to entry. As a result partnership with Across was sought by numerous Christian organisations as a means of gaining access to Southern Sudan. The fact that Across had partnering as an organisational value meant that despite the many challenges that arose, Across always sought, in this gatekeeper role, to keep the gate open for others. In this way Across demonstrated partnership related organisational behaviour. In a true spirit of partnership Across’ practice involved ‘giving’ and ‘receiving’, and the attitude with which this was done demonstrated ‘respect’ and ‘humility’. Clearly organisational values mattered because they influenced Across’ organisational behaviour to such a significant extent.

8. Integrating

8.1 Introduction to Conceptual Framework - Integral Mission

‘Mission’ can be defined in many ways. A broad approach to defining the term would be to see mission as ‘everything God wants the church to do in the world’.¹ Chris Wright writes that ‘whole Christian mission is built on the whole Christian Bible’,² and explains that ‘we need a holistic gospel because the world is in a holistic mess’.³ Wright identifies five aspects of this ‘holistic gospel’, which are ‘forgiveness, justification and cleansing for guilty sinners’; ‘the defeat of evil powers’; ‘release from the fear of death and its ultimate destruction’; ‘enemies reconciled’; and ‘the healing of creation’.⁴ Using this broad definition of the gospel Wright then goes on to state his view that ‘there is more to biblical mission than evangelism’.⁵ In particular alongside ‘evangelistic mission’⁶ he sees ‘social engagement’ as part of mission.⁷ He quotes Micah 6:8,⁸ and referring to the prophetic tradition of advocacy for the poor, Wright points out that ‘Jesus endorsed the moral priorities of the Old Testament and thereby the Scripture-based missional priorities of God’s people’.⁹ So Wright’s model for our ‘practice of mission’ is the Exodus,¹⁰ which he describes as the ‘prototype of God’s comprehensive redemption’,¹¹ with its ‘political, economic, social and spiritual elements’.¹² Another ‘integral interpretation’¹³ of mission is provided by the Church of England’s ‘five marks of mission’.¹⁴ One of these marks of mission is the proclamation of the gospel.

¹ C. Wright, ‘Cape Town 2010’, Paper for *Contemporary Issues in Mission* (All Nations Christian College, October, 2012)

² C. Wright *The Mission of God - Unlocking the Bible's Grand Narrative* (Downers Grove: IVP Academic, 2006) 306

³ *Ibid.*, 315

⁴ *Ibid.*, 315

⁵ *Ibid.*, 314

⁶ *Ibid.*, 306

⁷ *Ibid.*, 315

⁸ *Ibid.*, 305. ‘He has showed you, O man, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God’ (Micah 6:8, NIV).

⁹ *Ibid.*, 306

¹⁰ *Ibid.*, 286

¹¹ *Ibid.*, 268 & 286

¹² *Ibid.*, 268-269

¹³ *Ibid.*, 286

¹⁴ Walls, *Mission in the 21st Century*, 184. The ‘five marks’ are ‘to proclaim the Good News of the Kingdom’; ‘to teach, baptise and nurture new believers’; ‘to respond to human need by loving service’; ‘to seek to transform unjust structures of society, to challenge violence of every kind and to pursue

Traditionally the more narrow definition of mission as proclamation has been adopted by many evangelicals, so for example in its early period of work in Sudan the Sudan United Mission published a tract which defined their ‘work of Mission’ in the country as being that ‘unsaved people can hear of Christ’.¹⁵ For this reason, for those advocating a broader definition for the term ‘mission’, in the late twentieth and early twenty-first century, the term ‘mission’ in itself is not regarded as sufficient, so the epithet ‘integral’ is added.¹⁶ ‘Integral mission’ is then defined as the combination of ‘the proclamation and demonstration of the gospel’.¹⁷ It is important to understand the context from which this concept of ‘integral mission’ emerged in order to fully appreciate why the addition of the word ‘integral’ is felt to be necessary. An ‘integral’ understanding of mission is an Across organisational value, so the exploration of this context will provide the backdrop for the study of the ‘integrating’ organisational value in Across. This will highlight the significance of the fact that Across adopted ‘integrating’ as an organisational value by the early 1970s.

In commenting on the context from which the concept of integral mission emerged Tim Chester points out that the presence of loving action for the poor was an integral part of the early modern missionary movement, and gives the example of William Carey. Carey, who arrived in India from the UK in 1793, and is best known as a ‘pioneer missionary and evangelist’.¹⁸ But less well known are other parts of his work in India where, along with evangelism, Carey also campaigned for women’s rights and humane treatment for lepers, introduced savings banks to combat usury, founded schools for boys and girls of all castes, introduced improvements in agriculture and forestry, as well as translating the Bible.¹⁹ This is an integral approach to mission.

peace and reconciliation’; and ‘to strive to safeguard the integrity of creation and sustain and renew the life of the Earth’. (<http://www.anglicancommunion.org/ministry/mission/fivemarks.cfm>, accessed 5th June, 2014)

¹⁵ Sudan United Mission, *One Plus One - Sudan in 1954* (London: SUM, 1954) 5

¹⁶ An epithet such as the word ‘integral’ which is used to predicate the word ‘mission’, is known as a ‘floating signifier’. A floating signifier, or empty signifier, refers to a signifier that does not have any agreed meaning. A floating signifier can receive variable meanings and be interpreted in many ways. Terms such as ‘servant leadership’ or ‘transformational development’ are other examples. (The term ‘floating signifier’ was developed by Claude Lévi-Strauss, "Introduction à l'oeuvre de Marcel Mauss" in *Mauss, Sociologie et Anthropologie*, Paris, 1950).

¹⁷ ‘Micah Declaration’ (Oxford: September 2001), quoted in T. Chester, *Justice, Mercy and Humility - Integral Mission and the Poor* (Milton Keynes: Paternoster, 2002) 19

¹⁸ T. Chester, *Good News to the Poor* (Leicester: IVP, 2004) 14

¹⁹ *Ibid.*, 14

However, as Chester goes on to point out, the next chapter of mission history saw this integral approach challenged by evangelicals. This began with the emergence of liberalism in the nineteenth century and its spawning of the ‘social gospel’ movement associated with Walter Rauschenbusch.²⁰ The liberals believed that the kingdom of God would come through social action, and that the gospel was not a message of personal salvation, but instead an ethic of love that would resolve social issues and so transform society.²¹ This way of defining mission meant that mission work came to be equated with carrying out social action programmes, so evangelism and conversion were replaced with initiatives designed to bring about the re-distribution of wealth, brotherhood and peace,²² and salvation was understood in socio-political terms.²³ ‘Humanization’ was declared to be the goal of mission, as the Uppsala Statement recorded, which said that ‘we have lifted up humanization as the goal of mission because we believe that more than others it communicates in our period of history the meaning of the messianic goal’.²⁴

As a reaction to this form of liberalism and the liberal churches’ involvement in social action many evangelicals became suspicious of social action and focused their understanding of mission on evangelism, that is the proclamation of the gospel. However a growing number of evangelicals were uncomfortable about this situation, so for example in 1966 the *Wheaton Declaration on the World Mission of the Church* confessed that evangelicals had shown a ‘failure to apply scriptural principles to such problems as racism, war, population explosion, poverty, family disintegration, social revolution and communism’.²⁵

As a result of this reluctance of traditional mission agencies to get involved in meeting the social dimensions of human need a new kind of mission agency emerged, although they preferred to be described as ‘Christian relief and development

²⁰ Rauschenbusch was a pastor and professor in New York and author of *Christianity and Social Order* (1907) and *A Theology for the Social Gospel* (1917).

²¹ P. Enns, *The Moody Handbook of Theology* Revised Edition (Chicago; Moody Press, 2008) 715

²² D. Bosch, *Transforming Mission* (Maryknoll: Orbis, 1991) 396

²³ C. Ott, S. Strauss & T. Tennent. *Encountering Theology of Mission: Biblical Foundations, Historical Developments and Contemporary Issues* (Grand Rapids: Baker Academic, 2010) 130

²⁴ Bosch, *Transforming Mission*, 383

²⁵ R. Padilla, ‘Integral Mission and its Historical Development’, in Chester, *Justice, Mercy and Humility*, 43

agencies'.²⁶ The focus of these new agencies was on social action instead of evangelism, so for example one of them, Tearfund (UK), was launched with the slogan - 'They can't eat prayer'.²⁷ Tearfund (UK) located its 'birth at the centre of one of the great theological debates of the twentieth century: the controversy over the social gospel'.²⁸

This move towards evangelicals getting involved in social action once more had accelerated when the Biafran War, with its major media coverage, started in 1967.²⁹ (It is no coincidence that Tearfund (UK) was founded in 1968).³⁰ Then within a few years, in 1972, Across was itself founded with some of these new 'Christian relief and development agencies', such as Tearfund (UK), becoming influential partner organisations of Across. These partnerships between the 'Christian relief and development agencies' and Across became particularly significant when the Lausanne Conference on World Evangelization took place in 1974.

At Lausanne those concerned about the extent to which evangelical Christians should get involved in social action were challenged by other evangelicals, and in particular by voices from the global South where the church remained more holistic. The proceedings at this conference provide evidence that a consensus was beginning to emerge amongst evangelicals. There were signs that an end would be sought to the dualism of the traditional mission agencies being involved in evangelism, and the new 'Christian relief and development agencies' being involved in social action. But there was an apparent lack of conceptual understanding of how mission could blend together what were perceived to be these distinct elements of evangelism and social action. Therefore the conference felt the need to state the primacy of evangelism over social action, as demonstrated by the fact that the concluding statement of the *Lausanne Covenant* is a commitment 'to work together for the evangelization of the whole world'.³¹

²⁶ M. Symonds, *Love in Action - Celebrating 25 years of Tear Fund* (Guildford: Eagle, 1993) 11

²⁷ *Ibid.*, 22

²⁸ M. Hollow, *A Future and a Hope - The Story of Tearfund* (Oxford: Monarch, 2008) 33

²⁹ *Ibid.*, 58

³⁰ *Ibid.*, 15

³¹ The Lausanne Movement, 'The Lausanne Covenant'

<http://www.lausanne.org/en/documents/lausanne-covenant.html> (Accessed June 14, 2013)

These dualistic concepts of evangelism and social action continued to be the lenses through which evangelicals approached mission, although the significance of social action continued to gain increasing recognition. By 1982 when the *Consultation on the Relationship between Evangelism and Social Responsibility* took place at Grand Rapids, USA, social action was credited with bringing various benefits for mission, but ‘mission’ was still understood to be evangelism. The consultation report stated that ‘social action is a consequence of evangelism’ - because Christians who are converted often get involved in social action; ‘a bridge to evangelism’ - because it can create opportunities to share the gospel; and as ‘a partner of evangelism’ - because evangelism and social action are:

Like the two blades of a pair of scissors or the two wings of a bird. This partnership is clearly seen in the public ministry of Jesus, who not only preached the gospel but fed the hungry and healed the sick. In his ministry, *kerygma* (proclamation) and *diakonia* (service) went hand in hand.³²

By the Lausanne II Conference, which took place in Manila in 1989, it would appear that this trend to attribute greater significance to social action was continuing to build. So at the conference evangelism and social action were both accepted as part of ‘mission’, and a comment on the conference was that it ‘settled once and for all that social concern was part of the gospel’.³³ But even so the debate was still being couched in the dualistic terms of evangelism and social action. The concept of integral mission had not yet been introduced to the debate.

The conceptual shift to a holistic approach to understanding mission came out of Latin America, where Rene Padilla in 1985³⁴ coined the term in Spanish ‘mision integral’, which is translated in English as ‘integral mission’.³⁵ Padilla described integral mission as ‘a view that regards being, doing and saying as inseparable dimensions in the witness to Jesus Christ as Lord and Saviour’.³⁶ This term rapidly

³² The Lausanne Movement, ‘LOP21: Evangelism and Social Responsibility, an Evangelical Commitment’ (1982) paragraph 4.c <http://www.lausanne.org/all-documents/lop-21.html> (Accessed 14th June, 2013)

³³ The Lausanne Movement, ‘The Manila Manifesto’ <http://www.lausanne.org/en/documents/manila-manifesto.html> (Accessed 14th June, 2013)

³⁴ See the original edition of R. Padilla, *Mission Between the Times - Essays on the Kingdom* (Grand Rapids: Eerdmans 1985)

³⁵ Padilla, *Mission Between the Times*, 17

³⁶ *Ibid.*, 17

gained prominence, which caused Padilla to point out that ‘although it has recently become fashionable to use the term integral mission, the approach to mission that it expresses is not new’.³⁷ Padilla saw it as simply a reaffirmation of the Christian model of mission because ‘the practice of integral mission goes back to Jesus himself’,³⁸ and so was a rediscovery of the old model of mission that had existed before the distortions caused by the evangelical response to the challenge of the liberal’s ‘social gospel’.

Integral mission was given further recognition at the Micah Network Conference in Oxford in 2001. The Micah Network emerged in 1999 out of a small gathering in Kuala Lumpur of leaders of evangelical Christian relief and development agencies. The name of the grouping was based on Micah 6: 8 - ‘What does the Lord require of you? To act justly and to love mercy and to walk humbly with your God’.³⁹ At their Oxford conference in 2001 the network produced the Micah Declaration which defined integral mission as ‘the proclamation and demonstration of the gospel’.⁴⁰ Although still using dualistic language to describe integration this definition gained popularity and became a working definition for many mission practitioners.⁴¹ The statement, continuing to use this language of dualism, went onto to explain that:

It is not simply that evangelism and social involvement are to be done alongside each other. Rather, in integral mission our proclamation has social consequences and we call people to love and repentance in all areas of life, and our social involvement has evangelistic consequences as we bear witness to the transforming grace of Jesus Christ.⁴²

A key contribution of this statement to the debate was the recognition that social action is only integral mission if it is accompanied by the ‘verbalization of the gospel’.⁴³ Bryant Myers sees this as important because ‘the need to proclaim the good news of Jesus Christ is directly related to a Christian understanding of transformation’,⁴⁴ as ‘the word *gospel* means “message” or “good news” and

³⁷ R. Padilla, *What is Integral Mission*. <http://lareddelcamino.net/en/images/Articles> (Accessed 14th June, 2013) 1

³⁸ *Ibid.*, 1

³⁹ Chester, *Justice, Mercy and Humility*, 13

⁴⁰ *Ibid.*, 19

⁴¹ Hollow, *A Future and a Hope*, 192

⁴² Chester, *Justice, Mercy and Humility*, 2

⁴³ Myers, *Walking with the Poor*, 351

⁴⁴ *Ibid.*, 309

messages are not messages unless they are announced'.⁴⁵ Wright having set out the dangers of the two extremes of a 'spiritualizing interpretation'⁴⁶ and a 'politicizing interpretation',⁴⁷ is very clear about the need for proclamation alongside demonstration:

So to work for political reform, the replacement of tyranny with democratic freedoms, to devise programs of economic uplift and community development, to campaign for the redistribution of resources, social justice, the restraint of state sponsored violence or genocide and so forth are all positive things in themselves. But to confine oneself to such an agenda without seeking to lead people to know God through repentance and faith in Christ, to worship and serve him in covenant love, faithfulness and obedience (in other words without effective evangelism and discipling) cannot be considered an adequate expression of exodus-shaped redemption and is certainly not holistic, exodus-shaped mission.⁴⁸

Therefore Wright graphically states that 'to change people's social or economic status without leading them to saving faith and obedience to God in Christ leads no further than the wilderness or the exile, both places of death'.⁴⁹

This historic acceptance amongst the traditional mission agencies and the newer Christian relief and development agencies of the need to both proclaim the gospel as well as demonstrate it by social action is significant. But in practice a divide between these two types of agencies still exists because the Christian relief and development agencies, despite being committed to proclamation, are reluctant to accept the traditional 'go and tell' frame for Christian witness. This is because 'the initiative is with the outsider; the position of power and control is external. Since we don't do "go and tell" development, we should do what we can to avoid "go and tell" evangelism'.⁵⁰ Their preferred approach is 'the idea of living and doing development

⁴⁵ Ibid., 309

⁴⁶ Wright, *The Mission of God*, 276. The 'spiritualizing interpretation' is 'mission that claims the high spiritual ground of preaching only the gospel of personal forgiveness and salvation without the radical challenge of the full biblical demands of God's justice and compassion' (288).

⁴⁷ Ibid., 281. 'Such as the different brands of liberation theology that emerged in Latin America and spread to other parts of the world' which 'emphasize the social justice dimensions of the exodus (and mission) while overlooking both its own spiritual purpose as well as its explicit New Testament connection to the saving work of Christ' (281).

⁴⁸ Ibid., 284

⁴⁹ Ibid., 287

⁵⁰ Myers, *Walking with the Poor*, 304

in a way that evokes questions to which the gospel is the answer'.⁵¹ But this is of concern to those who support the practice of the traditional mission agencies, who believe that, as Wright explains, if there is no verbal sharing of the gospel, either initiated by the outsider or in response to questions, then 'it is defective mission, not holistic mission'.⁵² This is because 'mission that does not ultimately include declaring the Word and the name of Christ, the call to repentance, and faith and obedience has not completed its task'.⁵³

The 'integral' or 'holistic'⁵⁴ understanding of mission is one of the original organisational values of Across. Interestingly 'integrating' can be seen modeled in the organisational behaviour of Across from the early 1970s onwards, before the debate was settled and long before the term 'integral mission' was coined.

⁵¹ Ibid., 315

⁵² Wright *The Mission of God*, 318

⁵³ Ibid., 318

⁵⁴ Such adjectives, as 'integral' or 'holistic' used in conjunction with the word mission have been seen as superfluous because as Wright points out, (quoting Paul Heldt's article 'Revisiting the Whole Gospel: Toward a Biblical Model of Holistic Mission in the 21st Century', *Missiology*, 332 (2004) 157, 'There is no longer a need to qualify mission as "holistic" nor to distinguish between "mission" and "holistic mission". Mission is, by definition, "holistic", and therefore "holistic mission" is, de facto, mission'. (Wright, *The Mission of God*, 323)

8.2 Verification of Organisational Value

The focus in studying this organisational value is the period of Across I, from 1972 to 1979, because during this period integrating was very significant, however this value persisted throughout the history of Across.

Integrating as an Espoused Value

(a) Across Internal Statements

Commenting on the expected arrival of Across to start work in Southern Sudan an ECS Church leader,⁵⁵ stated that ‘I don’t think ACROSS is coming to preach in the old way of evangelism’.⁵⁶ Although this assessment of the work of the earlier missionaries to Sudan appears inaccurate as many were involved in social action - such as Kenneth Fraser in Mundri whose work was seen as ‘ministering to the body (hospital), mind (school) and spirit (church) in a holistic way’⁵⁷ - the point was that the expectation of the Southern Sudanese was that Across would adopt an integral approach to mission. This expectation arose because of what Across was saying that it would be doing.

At the time of the founding of Across the fact that the organisational value of integrating was espoused can be readily identified from a reading of the early documents. Across’ aims, as stated by the Across Board, remain unaltered throughout the organisation’s early history and were, firstly ‘to help the people of Sudan in the development of the country, emphasising community development and self-help’,⁵⁸ and secondly ‘to identify with the existing Christian church in Sudan, offering such help as is feasible for its growth, well-being and extension’.⁵⁹ These founding aims of Across encompassed both social development and church-related ministry. This was also seen in the ‘Objectives of Across’ which were subsequently refined, but still retained the commitment ‘to proclaim the love of Christ by word and deed, and to

⁵⁵ John Kanyikwa

⁵⁶ Across Archive:790413

⁵⁷ Pierli, *Gateway to the Heart of Africa*, 157

⁵⁸ Across Archive:800409

⁵⁹ Ibid.

demonstrate the concern of evangelical Christians for both the spiritual and physical wellbeing of men and women'.⁶⁰

Also Across developed a 'Holistic Ministry Statement' which committed Across 'to be involved in work and ministries which aim to bring wholeness of Body, Mind, and Spirit to the people of Sudan in order that they are being re-made into the image of Christ'.⁶¹ The Across Board committed the organisation 'to work with the church and the peoples of Sudan to achieve their full God given potential' and went on to explain that 'our vision of "potential" embraces the economic, social and spiritual status of the people and requires us to serve Sudan and its people across the broadest spectrum of their needs'.⁶²

(b) Project and Individual Statements

Internal statements about Across holding integral mission as a value were also made in relation to individual projects. So for example the aim of Across' programme in Pibor District was 'to demonstrate and proclaim the Gospel of Jesus Christ'.⁶³ The Pibor proposal included both 'to proclaim the good news and establish churches' as well as to carry out development activities in the areas of health, literacy, water, agriculture and education.⁶⁴ This evangelism aspect was expressed specifically as being that 'it was the intent of ACROSS to work with the local church to support and strengthen it and to assist it in its ministry of evangelism and meeting physical needs for the community'.⁶⁵

Alongside development work the motivation for the international staff who went to Pibor was stated to be for evangelism and church planting.⁶⁶ So for example in Pibor, where Across was working with SIL, one of the workers stated that:

We feel that evangelism, the planting of the church, and then growth through the reading and teaching of the Word of God is our basic goal. However, in order to reach these goals, they

⁶⁰ Across Archive:930312

⁶¹ Across Archive:950604

⁶² Across Archive:971157

⁶³ Across Archive:780601

⁶⁴ Across Archive:790406

⁶⁵ Across Archive:800410

⁶⁶ Across Archive:790609

need to be tied in with the basic ‘felt needs’ of healthcare and regular food sources.⁶⁷

The Across international staff on this project stated that they have ‘responsibilities including construction work and various activities in developing a project in the Boma area’,⁶⁸ but then went on to explain that they were involved ‘in a church leadership, teaching/training role in addition’,⁶⁹ with the result that ‘the Church revived in Pibor after ACROSS moved in 1979’.⁷⁰

These kinds of statements by individual Across workers espousing integral mission as a value were common throughout Across, so for example an Across international worker wrote, about herself and her colleagues, that it was ‘our desire is to make known the love of Christ in the community by our lives, our work and our witness’,⁷¹ and then requested her prayer supporters to pray that her ‘zeal and witness to the people may grow stronger’.⁷² A further example is in an official communication where an Across international staff was commended by the Across management in a report on her work written to the staff member’s sending agency. This staff member was a nurse and she was praised not only for her healthcare work in the clinic but also because ‘she had a great concern for evangelism and outreach’.⁷³ These internal statements illustrate the ongoing commitment of Across to integral mission, which was understood to mean combining evangelism and social action. The identity of Across as a proponent of integral mission was partly obscured because Across allowed itself to be known publicly as a ‘development agency distinctive from churches and missions’.⁷⁴

(c) Public Statements - Identity as a Development Agency

The ‘development agency’ identity of Across is illustrated by some of its official policy documents, where Across chose to emphasise that its role was ‘to give help to the people of Southern Sudan in the reconstruction and development of their

⁶⁷ Across Archive:791201

⁶⁸ Across Archive:800410

⁶⁹ Ibid.

⁷⁰ Across Archive:971157

⁷¹ Across Archive:760304

⁷² Across Archive:760401

⁷³ Across Archive:760306

⁷⁴ Across Archive:780909

country'.⁷⁵ This was stated again at the Executive Committee of Across in terms of the object of the organisation being to 'coordinate and channel relief assistance to Sudan'.⁷⁶ The growth in this perception of Across led to the organisation becoming so well known in Southern Sudan for this aspect of its work that when a recipient of second-hand clothes gave thanks to Across, in the mistaken belief that they had been donated by Across,⁷⁷ this was explained by the statement - 'but to her (as to many other of our Sudanese friends) all relief work was ACROSS'.⁷⁸

Across positioned itself to have a 'development agency' public identity because this was the kind of organisation the Southern Sudan Government (SSG) was wanting Across to be. Across' official role in Southern Sudan was to provide 'development assistance' for which it had an agreement with the SSG.⁷⁹ Although from its founding stage the perception of SSG was that Across was primarily a relief and development agency it was recognised by SSG that Across was also involved in evangelism. So early on when the SSG suggested new projects for Across, such as 'secondary schools, hospitals, well-drilling, agricultural projects, further medical clinic ministry',⁸⁰ the reason given for the SSG's invitation was 'ACROSS' reputation of dependability with the Government and because the Government Ministers want the type of Christian witness which they have seen in ACROSS to be expanded in their country'.⁸¹

This understanding that Across was a 'development agency', which also did some evangelism, was acceptable on the part of SSG, but due to political and religious sensitivities in the country, Across had to be careful not to appear balanced in the other direction, that is as a 'mission agency' doing mainly evangelism. For this reason the Across Assistant Director in Juba was concerned that 'ACROSS will be in trouble with the government by having someone like me in as an evangelism-coordinator and not as a rehabilitation worker'.⁸² Another example was the Across international staff

⁷⁵ Across Archive:780403

⁷⁶ Across Archive:780908

⁷⁷ In fact these second-hand clothes had been donated by the Lutheran World Federation.

⁷⁸ Across Archive:750906

⁷⁹ Across Archive:770907

⁸⁰ Across Archive:731202

⁸¹ Ibid.

⁸² Across Archive:740903

worker in Rumbek, who was required to report to the Police to answer an accusation that she had been ‘found in the very act of preaching the gospel’.⁸³

The background to this issue lay in the influence that the national government in Khartoum had over the Southern Region. The Khartoum government was opposed to any evangelistic activities being carried out by Across, and so Across’ commitment to integral mission had the potential to jeopardise Across relations with the government in Khartoum. This meant that the Across management took great care to ensure that the Khartoum government did not have grounds to perceive that Across was too closely associated with evangelism. So for example when the Four Spiritual Laws tract was translated into a Torit dialect of Juba Arabic,⁸⁴ and other Christian literature into Bari and Moru, at a Campus Crusade/Life Ministry workshop in Juba which Across had played a part in facilitating,⁸⁵ the name of ‘ACROSS’ was printed on the literature, but an Across senior manager wanted it removed.⁸⁶ This happened because the Across manager who was concerned about this issue was closely connected to mission in the North of Sudan and so was well aware of the sensitivities of the government in Khartoum.⁸⁷

The significance of this sensitivity became clearer much later when Across started working in Darfur, in the North of Sudan. Across was not allowed to be involved in any direct evangelism at all in the North. So Across workers who came to work in Northern Sudan were briefed by Across to the effect that Across’ agreement with the Government to work in Northern Sudan ‘is for relief and development, not evangelism’,⁸⁸ and that ‘Darfur had not opened up to the preaching of the gospel by expatriates; it had opened to ACROSS to bring relief and development’.⁸⁹ The briefing stated that this was a situation ‘where witness was life, quality of work and relationships rather than word’,⁹⁰ meaning that any witness to the gospel was by deeds only and not by words. But it was felt that even this silent witness was too much for

⁸³ Across Archive, Nairobi (2006: Document No.760309

⁸⁴ By Abednego Vuni. Across Archive:750605

⁸⁵ Ibid.

⁸⁶ Across Archive, Nairobi (2006): Document Nos.751007 & 750608

⁸⁷ Across Archive:750702

⁸⁸ Across Archive:850902

⁸⁹ Ibid.

⁹⁰ Ibid.

the sensitivities of the Khartoum government, so as one Across international worker at Anji Koti camp in Darfur put it, ‘as far as we would tell, there was no indigenous church, but we became the local church’,⁹¹ and ‘knowing that Darfur had for centuries opposed the gospel, some feel that the light of the gospel must have shone too brightly for “the opposers” ’ such as ‘the Moslem Brotherhood’.⁹²

As a result of this opposition to Across the Khartoum government’s Commissioner of Refugees (COR) wrote to the Across Executive Director informing him of the decision ‘that ACROSS must cease its operation in Darfur forthwith and hand over its programme in Anji Koti within 15 days’,⁹³ the reason for this decision was not revealed. The letter stated only that this was ‘due to various circumstances’.⁹⁴ Across was left guessing as to the reason why it had received this termination of its services, but one theory in Across was that it was related to a belief in the Northern government that Across had been evangelising in the North.⁹⁵ Significantly after Across’ appeal to the government in Khartoum against expulsion was rejected,⁹⁶ a government-backed newspaper report explaining why Across had been expelled claimed that Across had been involved in ‘propagating and spreading Christianity in the South rather than carrying out relief work for which they were originally permitted to come to the country’.⁹⁷ This all went to show why although Across, in its internal statements espoused the organisational value of integral mission, in its public statements Across identified itself as a relief and development organisation, not as a mission agency.

So, despite this public identity of Across being a ‘development agency’, in the core identity of Across there was an integral mission agenda. Across’ aims for working in the country were that ‘through this help, to proclaim the love of Christ by word and deed and to demonstrate the concern of Christians for both spiritual and physical well-being of men and women’.⁹⁸ In a policy statement the role of Across personnel was defined as to be ‘committed to development activities in Sudan in order to proclaim

⁹¹ Across Archive:850910

⁹² Across Archive:860401

⁹³ Across Archive:860339

⁹⁴ Across Archive:860340

⁹⁵ Across Archive:860412

⁹⁶ Across Archive:880202

⁹⁷ Across Archive:880303

⁹⁸ Across Archive:780403

the love of Christ by word and deed'.⁹⁹ The way this was outworked in practice was that evangelism, discipleship and church support, which were referred to as 'spiritual outreach'¹⁰⁰ or 'Christian outreach'¹⁰¹ within Across, were kept officially separate from development work, but at the same time were actively encouraged by the Across management .

All this establishes beyond doubt that as an organisation Across espoused integral mission as a value. This kind of statement was made by Across' leadership when explaining the aims of the organisation as a whole and the aims of specific projects carried out in the field, and statements of this kind were also made by individual staff members. So the first question being asked in this section, which is - Can it be established that integral mission was an espoused value? - can be answered in the affirmative. The next question to ask is then - were there any significant artifacts to verify that integral mission was an actual organisational value?

A key element of the artifact concept is that these are physical and real elements of an organisational culture and may be 'symbols, heroes, rituals'.¹⁰² The category of artifact Schein labels 'rituals' are:¹⁰³

Collective activities, technically superfluous in reaching desired ends, but which within a culture, are considered socially essential: they are therefore carried out for their own sake. Ways of greeting and paying respect to others, social and religious ceremonies are examples.¹⁰⁴

An Artifact - Clinic Services

The first projects of Across in Southern Sudan involved setting up and running health clinics.¹⁰⁵ When these clinics opened each day 'a simple gospel message was given at each clinic', often together with a health education talk.¹⁰⁶ An example is in Mundri where a nurse explained that 'we have been involved in preventative medicine which

⁹⁹ Ibid.

¹⁰⁰ Across Archive:740903

¹⁰¹ Across Archive:760202

¹⁰² Hofstede, *Cultures and Organizations*, 7

¹⁰³ Ibid., 7

¹⁰⁴ Ibid., 7

¹⁰⁵ The first clinics were in Cueibet and Akot and later Thiet. Across Archive:740304

¹⁰⁶ Across Archive:790612

for us means visiting villages and holding health clinics for children under five years. We also give health talks and a gospel message'.¹⁰⁷ An observer of Across recounted that:

On a typical day in Thiet in 1977, Elsie Redman (Australian) and Marylou Thonger (English) would join pastor Ezekiel Ding, the local ECS pastor, for devotions with the hundred or so Dinka people gathered for medical treatment that day. During the years of ACROSS' presence in Thiet an ECS congregation was established attended by many who had listened to Bible stories and prayed at the local clinic.¹⁰⁸

An essential element was, as an Across nurse put it, 'we have in all our clinics a short bible message',¹⁰⁹ or put another way, to 'confront people with God's word'.¹¹⁰ These were what were referred to as the 'clinic services'.¹¹¹

The aim of these clinic services was to take the evangelistic opportunity that the health project work presented. The clinic services were important to the Across nurses and it was seen as being:

A privilege to be so readily accepted and we pray that whatever we teach, scriptural or practical skills etc., may really be of benefit to them. It was a time of great opportunity and we all just need the Lord's guiding hand and strengthening power, that through us His love may go forth and many may come to a deeper knowledge of and commitment to Him.¹¹²

This was a particular focus where the district was previously unevangelised, so one nurse recorded that 'as far as we know they have not been reached with the gospel in the past and so there are many opportunities for ministering to them in this way as well'.¹¹³

¹⁰⁷ Across Archive:770602

¹⁰⁸ Kayanga, *But God is Not Defeated*, 204

¹⁰⁹ Across Archive:790202

¹¹⁰ Across Archive:790202

¹¹¹ A 'clinic service' was described by an Across nurse as follows:

'Here in Akot we are grateful for the opportunities the Lord has recently given us. Each morning at the clinic we have a short service and the people enjoy learning the hymns and listening to what we have to say'. Across Archive:740304. At another Across clinic the normal routine was described as being that: 'Prior to starting the clinic the workers take prayers, in Dinka and Jur, which generally include Dinka songs, a message and often the answering of questions. It is encouraging that we have had a number of patients become Christians through this form of outreach'. Across Archive:750402

¹¹² Across Archive:760201

¹¹³ At Domoloto clinic on road to Mvolo. Across Archive:750304

These services could be quite creative, so for example one Across nurse used a battery operated projector to show ‘film strips introducing Jesus Christ’,¹¹⁴ and another explained that ‘at each clinic a health talk was given illustrated with flash cards and the gospel was also presented using flannel graph’, and that ‘usually the people were most receptive’.¹¹⁵ For other Across nurses the clinic service was more about ‘Health Education and Bible Classes’,¹¹⁶ with a discipleship and educational emphasis, so for example an Across nurse wrote ‘we have now started memory verse learning at the clinic, a verse a week. Last week three people knew John 3:16 off by heart. I am so thrilled! Pray for those people’.¹¹⁷

The location of the service was often at the actual clinic site creating a strong connection between the practical help and the spiritual ministry of the Across nurses, as one wrote in her prayer letter - ‘9 patients had operations to restore their eye sight last month - they heard the gospel often - pray that they may see the love of God and have their spiritual eyes opened also’.¹¹⁸ Sometimes these services took place in other locations near to the clinics, so one nurse explained that ‘our clinic was down in the village with walls made of sticks tied together. We had a little service in the village with some of the Christians. I hope it will grow and a church will start here’.¹¹⁹ Another related way of holding such a service could be where it actually took place in a church.¹²⁰

Other related activities were not so much ‘services’ as small group meetings that usually took place outside the clinic and after the clinic’s opening hours.¹²¹ These small groups were sometimes not directly related to the clinic’s patients, so for

¹¹⁴ Across Archive:760301

¹¹⁵ Across Archive:780102

¹¹⁶ Across Archive:760405

¹¹⁷ Across Archive:760701

¹¹⁸ Across Archive:760701

¹¹⁹ At Wulu. Across Archive:740306

¹²⁰ An Across nurse wrote: ‘At each village a simple gospel message is given and in some villages the “clinic day” co-incided with the women’s meeting in church and we were invited to speak at these gatherings. This was a real privilege, as the women loved the Lord and were keen to spread the “Good News”. Bible and Christian literature were taken to all the villages and were sold or given away depending on the circumstances’. Across Archive:790612

¹²¹ For example, as an Across nurse reported: ‘On Saturdays after clinic we four ACROSS clinic workers (two Sudanese dressers and two European nurses) meet together with anyone else who wishes for a time of prayer specifically for Wulu, but also for Sudan generally and have a time of Scripture reading too’. Across Archive:770303

example one nurse explained that ‘we now have a Bible Study on Sunday afternoons with the English-speaking young men who were on holiday from school. We have had good opportunities to present the gospel to them’.¹²² And another that ‘we have the opportunity to teach the school boys as well as patients at the clinic and hopefully patients at our mobile clinics in the future, these were terrific opportunities’.¹²³ Also there were contacts on an individual basis, so an Across nurse wrote that:

There are opportunities to share with the individual - particularly those who are sick. So far as we can see no-one has become a Christian specifically through us - but that is not a way of knowing the effectiveness of the ministry we’ve been given. We can see some lives being changed and are particularly encouraged by the young boys who have a good grasp of what salvation means’.¹²⁴

These clinic services, combined with work of the clinic itself, amount to an artifact that authenticates the organisational value of integrating, or integral mission. The existence of the clinic and its Christian services is consistent with the espoused value of integral mission, which means that there is sufficient evidence to conclude that integral mission was an actual value existing in the organisation.

¹²² Across Archive:740304

¹²³ Across Archive:741002

¹²⁴ Across Archive:770601

8.3 Emergence of Organisational Value

The previous section has established that integrating was an actual organisational value of Across. The question will now be asked about its origin - 'Where did the organisational value of integrating come from?' As has been previously stated organisational culture theory identifies a number of factors that can cause an organisational value to emerge, with the influence of the founder and the intentional action of subsequent leaders usually being key factors.

Role of Founder

There is evidence that the founder of Across, Ken Tracey, brought into Across this organisational value of integrating evangelism and social action. Integral mission was evidently part of Ken Tracey's understanding of mission as his work previously had been as a public health medical practitioner involved in mission work in Nigeria. So, for example, although the focus of the early Across work in Akot was on healthcare, there was clearly a desire on the part of Ken Tracey to see evangelism as part of the Across project. This can be seen in the way Ken Tracey asked about the healthcare work in Akot, when corresponding with two of the Across international staff who were working there as nurses. Ken Tracey stated that 'as to the future of Akot, I would very much appreciate it if you and Chris could give us some recommendations on the value of continuing the clinic there from a medical and spiritual standpoint'.¹²⁵

Role of the Founding Member Agencies

In addition to the influence of the founder himself, to a certain extent the founding member agencies of Across had an influence on integrating emerging as an organisational value. At the first Executive Committee meeting of Across the two separate aspects of mission, as they were then perceived, that is evangelism and social action, were to be held together in the 'ACROSS programme'.¹²⁶ In this Executive Committee, in the context of a discussion about an offer by Across 'to provide

¹²⁵ Across Archive:740602

¹²⁶ Across Archive:721001

personnel for agricultural work’,¹²⁷ the statement was made that ‘it was agreed that the two projects of rehabilitation and help to the Church were parallel projects and one should not in any way be exclusive of the other’.¹²⁸ But the commitment to the combining of evangelism and social action was not shared by all the founding members.

Some of the founding member agencies were, in effect, just temporarily supplementing their long-term focus on evangelism with an additional focus on social action, so as to be able to regain access to Southern Sudan. Their primary objective was to resume their evangelistic work in Sudan. At one of the first Across Board meetings the commitment of these agencies to evangelism in Southern Sudan was made clear:

Members of the committee who had visited the work in Sudan spoke very highly of it and maintained that it would be very unwise to consider bringing such a work to an end, but that we ought to take advantage of every opportunity at the moment for spreading the witness of the Gospel of our Lord Jesus Christ. Concern was expressed that due consideration be given to association with and the building up of the Church in the Sudan.¹²⁹

Some of the founding members regarded the social action work of Across as being outside their long-term ‘mandate’ and ‘capability’,¹³⁰ so they wanted to leave, or even close the ‘Across programme’.¹³¹ The founding member agency, SIM, was strongly convinced that they should ‘phase out’ of Across ‘because we want to concentrate our personnel forces in ministries directly related to the church program’, that is evangelistic work.¹³² But this was not the case with all the founding members, so for example when Ken Tracey visited the US office of AIM he reported that ‘AIM is very keen on continuing with the ACROSS programme in the future’.¹³³

¹²⁷ Ibid.

¹²⁸ Ibid.

¹²⁹ On 4th January 1973. Across Archive:730102

¹³⁰ Across Archive:740103

¹³¹ Ibid.

¹³² Across Archive:740904

¹³³ Across Archive:740401

After some of the founding members had left Across, the gap was quickly filled when Ken Tracey went to the Lausanne Congress in 1974 to look for new partners for Across and found them in the form of the emerging Christian relief and development agencies, such as World Vision and Tearfund. After Lausanne it was significant that the lead role in Across was then taken by these emergent Christian development agencies, with World Vision and Tearfund UK quickly becoming heavily involved in Across. This had the effect of confirming Across' commitment to integral mission, because their participation served to strengthen the focus on social action which complemented the continuing emphasis of the remaining founder member agencies on evangelism.

Influence of Original International Staff Members

From the start the Across policy was that 'ACROSS personnel are encouraged to share the gospel through teaching, preaching, lifestyle: in any situation where the invitation is given and opportunity presents itself'.¹³⁴ The original Across international staff members perceived their work as 'mission work',¹³⁵ (or 'missionary work' as one staff member working in teacher training at MTTI described it).¹³⁶ They saw their work in Southern Sudan as going beyond what they saw as 'development assistance' to also include what was termed 'Christian ministry'.¹³⁷ This is demonstrated by the opening remark in a report compiled by an Across teacher working in Loka Senior Secondary School, who wrote:

This report is only about one facet of my life at Loka, that is the experiences received while working with the educational system. It does not include any mention of my Christian ministry there. To give the whole picture of my experience at Loka would mean including some report on the ministry I had and opportunities for Christian witness among students and teachers. There is a unique opportunity for Christians to witness not only by their words but by their actions.¹³⁸

¹³⁴ Across Archive:821001

¹³⁵ Across Archive:760203

¹³⁶ Across Archive:760202

¹³⁷ Across Archive:770403

¹³⁸ Ibid.

Across recruited staff on the basis that ‘each position will afford numerous opportunities to participate in the life of the local church and to share one’s faith in Jesus Christ’.¹³⁹ The official Across position was that:

ACROSS personnel should enter into fellowship with other (including national) believers and participate in the life and witness of the church where they live. It was the view of leadership in ACROSS that fellowship with Sudanese believers and participation in the life of the local church is a basic requirement of all ACROSS personnel.¹⁴⁰

But these ‘opportunities to witness to their faith’¹⁴¹ created a dilemma for Across workers.

These Across international staff had to decide ‘how to distribute our time wisely and knowing how much we should be spending with the people’ in evangelism,¹⁴² alongside their demanding roles as development workers. Across international staff were expected by management to take these evangelistic opportunities arising from their development work and it was assumed by the Across leadership that they would also be seeking ‘more opportunities for evangelism and further outreach’.¹⁴³ To check this was happening Ken Tracey did a survey of the Across workers and concluded that most of the Across workers ‘have some sort of Christian outreach’.¹⁴⁴ When this was not the case it was a cause for concern to the Across leadership, such as arose when a certain member did not appear to have ‘any outreach ministry at all’.¹⁴⁵

There was sometimes a preference for separating, instead of integrating, evangelism and social action, and then emphasising involvement in evangelism, above social action or vice versa. A member of the Executive Committee pointed out that ‘certain individuals were attracted to one sort of work while others were attracted to another type of ministry’.¹⁴⁶ So as has been seen one Across international staff member, working on a building programme in Juba, reflected that - ‘I wasn’t a preacher, for

¹³⁹ Across Archive:790301

¹⁴⁰ Across Archive:850803

¹⁴¹ Across Archive:750505

¹⁴² Across Archive:750402

¹⁴³ Across Archive:770303

¹⁴⁴ Across Archive:750102

¹⁴⁵ Across Archive:770205

¹⁴⁶ Across Archive:721001

God hadn't put words in my mouth, but he had put tools in my hand'.¹⁴⁷ In contrast another Across international staff member, after having remarked on the almost complete lack of development in his assigned location, put emphasis on the fact that there were 'within a ten mile radius 10,000 unreached people'.¹⁴⁸ His view was that evangelism had primacy in mission, so he wrote that:

A lot of people have worked to bring a clean water supply, nice schools, and dispensaries (in parts of Africa) but when they have left there is nothing there of eternal value. Ultimately it is true - you won't see development unless people's hearts are changed.¹⁴⁹

But there was commonly within the Across staff a balance of these two views. An Across international worker, on finishing his assignment with Across, expressed his understanding of mission in these terms:

Christians must be balanced. Social justice is a direct part of our Christian witness. So is evangelism. They should go together. Just how I can't say but my stay here had forced me to realise that these two concerns need to be reconciled in myself. It's not the '4 Spiritual Laws' evangelism I am talking about. It is holistic people-centred spreading of the good news by action and word, based on a sincere love for the people being served.¹⁵⁰

Another Across international staff member described the role of an Across international worker as being that 'through our work as teachers, nurses, builders, community development workers, we witness to the love of Christ and what Christ is doing in our lives'.¹⁵¹ Although there were these diverse ways of viewing the nature of mission, overall there was a clear commitment amongst the original intake of Across international staff to integral mission.

This diversity, but overall consistency, was also found among the early Across leadership. One leader recognised the spiritual and physical needs amongst the Sudanese, but emphasised the primacy of evangelism. In his paper entitled '*Mission emphasis in ACROSS*' he made clear his view, which was that 'I believe that for ACROSS the "Mission" emphasis means an acute and ever-present awareness of the

¹⁴⁷ Across Archive:731101

¹⁴⁸ Across Archive:820113

¹⁴⁹ Ibid.

¹⁵⁰ Across Archive:811105

¹⁵¹ Across Archive:770408

eternal in the midst of desperate temporal need, of the spiritual as infinitely more important than the material'.¹⁵² In contrast another Across leader saws Across as 'a Christian Development agency supported by numerous Christian mission/development agencies'¹⁵³ and that 'there was a need for clarity among these supporting agencies that Across was a Christian Development Agency (with its basic agreement with the government). Across was not a "mission" agency, as such'.¹⁵⁴ But more commonly in the Across leadership a middle path was taken, and so representative of the overall leadership position, one senior leader stated 'that ACROSS is about people expressing God's love in action; that is a personal and spiritual work and ministry directed to and benefiting the whole person'.¹⁵⁵

The examples given illustrate the fact that most of the original contingent of Across international staff workers and leaders were committed to 'holistic ministry',¹⁵⁶ that is integral mission. In summary, integrating became an organisational value of Across because of the nature of its founder, its founding member agencies, together with the Christian relief and development agencies which joined Across soon after its founding, and its original intake of international staff members.

¹⁵² Across Archive:811003

¹⁵³ Across Archive:820805

¹⁵⁴ Ibid.

¹⁵⁵ Across Archive:811003

¹⁵⁶ Across Archive:821002

8.4 Influence of Organisational Value

It had been verified that integral mission was an actual organisation value in Across and then through an enquiry into the early days of the organisation it has been established how this value emerged. The next question relates to the effect of this value on the behaviour of the organisation. The question being asked in this section is - 'To what extent did this organisational value influence the organisational behaviour of Across?' As used with the previous organisational value one way of measuring the value's influence on the behaviour of Across is to assess how strongly the Across leadership responded to any challenge to adopt organisational behaviour that was contrary to this value. If they responded in a determined way to resist any such challenge this is cogent evidence to show that the organisational value had a significant influence on organisational behaviour.

Firstly an example will be given of how the organisational value of integrating led to Across adopting the organisational behaviour demonstrated in its education programme. Then, secondly the robust responses of the Across leadership to a challenge to adopt behaviour contrary to the organisational value of integrating will be examined.

Education Programme

The Across Education Programme involved placing teachers in government schools,¹⁵⁷ and placing teacher trainers at Maridi Teacher Training Institute (MTTI).¹⁵⁸ In describing the Across programme of assigning teachers to government schools a current Across teacher, writing to someone who planned to join the programme, said that 'there is no doubt that teaching does provide a very open door to reaching many lives for Christ',¹⁵⁹ and that Across teachers 'have fantastic opportunities to witness both in and out of school'.¹⁶⁰ The Across management, when compiling reports on the Education Programme, recorded the activities of the Across

¹⁵⁷ Across Archive:750807

¹⁵⁸ Across Archive:770503

¹⁵⁹ Across Archive:750603

¹⁶⁰ Across Archive:750807

teachers and teacher trainers in two sections. Firstly educational work and secondly ‘Christian Outreach’.¹⁶¹ An example of activities described under the ‘Christian Outreach’ section being:

A successful retreat for Christian students with a series of Christian messages delivered by teachers, study groups in which Christians were taught how to share their faith with others, the value of verse memorisation, and techniques for in-depth Bible Study and leading Bible Study groups.¹⁶²

In practice this meant, as one Across teacher seconded to a government school reported, activities take place like that:

Every Wednesday a group come over to the house for an hour’s Bible Study. This includes a number of boys who are not in our school. Recently we completed going through Colossians. A keen core of boys have been regular and this is very thrilling.¹⁶³

This teacher continued on the subject of Christian books, stating that ‘this has been another opportunity. We have set up a little lending library of Christian books in our house and there have been a constant stream of boys returning or borrowing a book’.¹⁶⁴

At another school, where four teachers from Across were teaching, the situation was that ‘through informal contacts with the students and the use of popular lending libraries of Christian literature, several Bible study groups have developed. It has been particularly thrilling to watch the growth of several of the girls’.¹⁶⁵ Elsewhere Across Education Programme staff were able to incorporate evangelism within their official roles, so for example Across teacher trainers assigned to MTTI were able to run ‘a one month course for 25 evangelists from local villages’.¹⁶⁶ This included Sunday school teacher training ‘after which they all went back to their churches promising to start Sunday schools’.¹⁶⁷

¹⁶¹ Across Archive:760101

¹⁶² Ibid.

¹⁶³ Across Archive:750101

¹⁶⁴ Across Archive:750910

¹⁶⁵ Across Archive:770408

¹⁶⁶ Across Archive:770503

¹⁶⁷ Ibid.

All this demonstrates how Across' behaviour was influenced by its organisational value of integral mission. The education programme is an example of integral mission with its range of activities from classroom teaching to Bible study.

Challenge of Emphasis on Social Action over Evangelism

Over the years there were many challenges which made an integral mission type of organisational behaviour difficult for Across. But because the core behaviour was arising from an underlying organisational value means were always sought to overcome these challenges and to carry on enacting integral mission related behaviour.

As had been noted earlier, in 1985 one Across international worker in his end of assignment report stated his view that Across had become a 'religious Oxfam' (a reference to a British secular relief and development agency).¹⁶⁸ At this time the concern was that international Across workers were less involved in evangelism activities' than in the previous years of Across' existence.¹⁶⁹ Also there was a concern amongst some Across staff that those Across programmes whose primary aim was to support the Sudanese church were being marginalized, and development work was been given too much emphasis, with the result that integral mission related organisational behaviour was not being enacted.

This is an example of one of a number of temporary shifts away from integral mission. The factors that caused each of these shifts are now considered along with the ensuing responses of the Across management.

¹⁶⁸ This Across international staff member wrote: 'Whilst we have people seconded to various church programmes we don't have much spiritual emphasis within general programmes (e.g. road building in Mundri). If Development work is a Christian act in its own right it is not authenticated until the basic Christian motives are understood by the recipient group. The most basic need of the people in Southern Sudan is to understand the relationship with God which they can have through the blood of Jesus Christ. Across is in a unique position to explore how we can build projects which relate with people physically and spiritually at the same time'. Across Archive:850104

¹⁶⁹ Across Archive:850803

(a) Funding

At times the cost of maintaining the Across administrative infrastructure led to a situation whereby those projects were favoured which attracted the highest levels of funding. This issue surfaced at various times, so as early as 1973, when a substantial amount of funding was received from Tearfund (UK),¹⁷⁰ along with other donations for development work from various sources,¹⁷¹ the founding mission agencies of Across were concerned that as a result Across would move away from evangelism.¹⁷² This was because project funding was levied at a set percentage and these levy funds were used to pay for Across' administrative costs. The greater the funding a project attracted the greater the contribution made by that project to funding the Across administrative infrastructure. The result was that because of the need to cover the costs of expensive overheads there was a tendency for Across to favour development projects and move away from evangelism and church-related projects, which attracted less funding, and so make a lesser contribution to pay overheads.¹⁷³ This situation was why the Across Finance Committee made the request that 'the Executive Committee include in their deliberations on the future of ACROSS a consideration of the type of projects required to finance the administrative overhead burden of ACROSS'.¹⁷⁴

Another aspect of the same issue was the management response to Across having 'found it difficult to attract funding for Church Ministries projects'.¹⁷⁵ This was described as 'one of the weakest areas of funding',¹⁷⁶ and also at the same time due to poor secondment support there were very few international staff working with the church.¹⁷⁷ In response to this situation the Executive Director stated the commitment of the Across management to maintain evangelism as part of its integral mission, despite the funding challenge. So he reported that:

It is with some considerable embarrassment that ACROSS has been least able to assist where it would like to facilitate most – the area of spiritual ministries. With the one exception of

¹⁷⁰ £5000, equivalent to about £26,000 in 2014.

¹⁷¹ From different organisations including DMG in Germany, MAF - USA and World Vision - Canada. Across Archive:730201

¹⁷² In the minutes of a Board meeting held from 5-6th June 1973 in Kenya. Across Archive:730201

¹⁷³ 'It was emphasised that mission groups could not be expected to finance the ACROSS programme beyond an initial attempt to raise finances'. Across Archive:730201

¹⁷⁴ Across Archive:790909

¹⁷⁵ Across Archive:920401

¹⁷⁶ Across Archive:920510

¹⁷⁷ Across Archive:920438

PCIS, ACROSS has not received funding for such ministries.¹⁷⁸

(b) Demands of Development Work on Staff Time

Another reason for a shift towards an over-concentration on development work, to the detriment of doing integral mission, was workload. The experience of the Across international staff working in Southern Sudan was often that their development work, such as teaching, well-drilling and supervising health clinics, was so time-consuming that they had little time left over outside of their ‘development jobs’ for activities, like running youth Bible studies.¹⁷⁹

As a result some international field staff wrote to the Across management to express their concern that:

ACROSS’ spiritual task we believe has not been fulfilled. There is no good balance between the practical and the spiritual work. The projects are increasing, but what about the evangelical (*sic*) workers? From our own lives, we know that there is very little of time and power left, when we have done our practical duties.¹⁸⁰

This problem was spoken of by an Acting Executive Director,¹⁸¹ when commenting on an Across couple who have:

Wrestled with the kind of issues that many of us have in adjusting to the sort of assignment in which they are involved, in terms of how one gives time to this latter concern of a more ‘spiritual ministry’ and the more technical job, for which almost all of us are involved by virtue of our assignment and commitment to an organisation such as ACROSS.¹⁸²

As integral mission was an organisational value in Across and as its outworking was prevented by this problem of workload, the Across management showed they were committed to encouraging the Across international staff members’ involvement in evangelism. They did this by, wherever possible, organising staff workload so as to have sufficient time free from the demands of the development work to be involved in

¹⁷⁸ PCIS is Presbyterian Church in Sudan. Across Archive:910606

¹⁷⁹ Across Archive:750402

¹⁸⁰ Across Archive:811103

¹⁸¹ Keith Gingrich

¹⁸² Across Archive:821217

evangelism.¹⁸³ An example was giving international staff time to be away from their duties to attend training in ‘personal evangelism’.¹⁸⁴

(c) Working through Proxies

Another reason for a shift in Across’ fieldwork away from integral mission to an emphasis on development work alone was its strategy to implement through certain national partners. This was done when Across was trying to deliver supplies to Sudanese refugees outside locations where it was based, such as western Ethiopia¹⁸⁵ and northern Uganda.¹⁸⁶ Also at this time national partners were used by Across for delivering supplies to the populations of the ‘garrison towns’ in Southern Sudan, that is towns controlled by the Sudanese government and so not accessible to Across directly.

Under this set-up the typical Across project was to raise funds, purchase supplies, (such as second-hand clothes,¹⁸⁷ seeds with agricultural tools,¹⁸⁸ medical supplies,¹⁸⁹ and food),¹⁹⁰ and then transport these supplies into the neighbouring country or the ‘garrison town’ in Sudan by land using hired trucks¹⁹¹ or by chartered aircraft.¹⁹² On arrival the supplies were handed over to the national partner. This mode of working meant that Across had a very different ‘footprint’, without any of its international staff being present in the project location itself. As a result opportunities for evangelism by Across international staff were severely curtailed. In such situations if the national partners were not themselves committed to integral mission then the project became simply a humanitarian effort without any spiritual element.

As a management response Across sent to the national partner, in addition to the relief supplies, ‘church support supplies’.¹⁹³ These supplies were given to aid

¹⁸³ Across Archive:780403

¹⁸⁴ Across Archive:730207

¹⁸⁵ Across Archive:901215

¹⁸⁶ Across Archive:900510

¹⁸⁷ Across Archive:900004

¹⁸⁸ Across Archive:900114

¹⁸⁹ Across Archive:900508

¹⁹⁰ Across Archive:900314

¹⁹¹ Across Archive:900508

¹⁹² Across Archive:900314

¹⁹³ Such as in Bor. Across Archive:901001

‘evangelism’,¹⁹⁴ and included ‘Bibles, audio and visual equipment’.¹⁹⁵ Also Across sent funds for church reconstruction.¹⁹⁶ This again demonstrated the Across management’s commitment to maintaining this integrating value.

(d) Effect of Membership of OLS

At one point Across started ‘playing a very big part in the relief effort which was called *Operation Lifeline Sudan*’ (OLS), which was a UNICEF led consortium.¹⁹⁷ OLS claimed to be ‘the largest relief programme ever mounted in response to a natural or war related disaster’,¹⁹⁸ and was established in 1989 based on ‘a ground breaking agreement in parity-provision of aid in a war-zone’ between the government in Khartoum and the SPLA.¹⁹⁹

Across chose to work in Southern Sudan under the auspices of this agreement and joined the OLS consortium, along with many secular aid agencies. Across chose to do this because by being a member of OLS it provided a legitimacy for Across’ involvement in the ‘liberated areas’ controlled by the SPLA. The support given to OLS by the Government of Kenya (GoK),²⁰⁰ and influential governments, such as the USA,²⁰¹ was seen as official endorsement for working in the ‘liberated areas’, which previously had been regarded as illegal in international law.²⁰² The Across management stated that ‘at present, ACROSS in Sudan under “Operation Lifeline” is recognised by most as an “official” presence’,²⁰³ even by ‘appropriate Sudanese Government Officials’.²⁰⁴ As such OLS ‘is providing cover for ACROSS to work legally in Sudan’.²⁰⁵

¹⁹⁴ Across Archive:910601

¹⁹⁵ Ibid.

¹⁹⁶ Across Archive:910809

¹⁹⁷ UNICEF is the United Nations Children’s Fund. Across Archive:890409

¹⁹⁸ Ibid.

¹⁹⁹ S. Harragin & C. Chol, *The Southern Sudan Vulnerability Study* (Nairobi: SCF, 1998) 26

²⁰⁰ Across Archive:890125

²⁰¹ Who showed their support via support provided by the US government aid agency, USAID. Across Archive:890353. Across sought funds from USAID for the project at Pibor Across Archive:890403

²⁰² Across Archive:890440

²⁰³ Across Archive:890409

²⁰⁴ Across Archive:890544

²⁰⁵ Across Archive:890440

However, over time, one effect of OLS membership for Across was to draw it into the humanitarian aid effort for which the consortium existed, and away from its commitment to integral mission. This tension between the assumptions upon which ‘the OLS system’ was based,²⁰⁶ and the direction Across wanted to move in ultimately led to the decision of Across’ senior management to leave OLS.²⁰⁷ This departure from OLS was indicative of the strategic shift back from Across projects being ‘government style humanitarian programmes to small scale church empowerment programmes’,²⁰⁸ and a return to integral mission. The view of Across’ leadership, was that ‘the strengths of Across fit Church Empowerment’,²⁰⁹ and so Across spoke of itself at this time as seeking to be ‘an agent of transformational development’, rather than following the secular development agenda of OLS members.²¹⁰ The Across leadership saw that the ‘Across’ strengths did not fit providing a “government service”, and that Across had not set out to be provider of a “government service” but we have been moulded into it by OLS’.²¹¹ In the period immediately following Across leaving OLS, in its various project locations in Southern Sudan,²¹² the breadth of project activities expanded to include more evangelistic and church-related work, alongside development activities.²¹³ This demonstrates that Across’ organisational behaviour was re-aligned to its organisational value of integral mission.

To summarise there was often a pressure on Across to become more involved in development work at the cost of the ‘spiritual’,²¹⁴ but when this led to a shift in

²⁰⁶ Across Archive:010006

²⁰⁷ In November 2001. Across Archive:010006. This decision was approved by the Board in principle some time before (010407). The actual timing of Across leaving OLS was related to OLS questioning ‘the propriety of certain flights into Sudan which appear to have not complied with OLS Consortium rules’ (010907), and as a result Across faced the choice of being ‘expelled from OLS’ or resigning (010117).

²⁰⁸ Across Archive:010006

²⁰⁹ Across Archive:010908

²¹⁰ Across Archive:030985

²¹¹ Ibid.

²¹² Across Archive:030402. A new Across base was established in Boma with an aim of providing ‘assistance with ongoing education support and a Teacher Training program’. The existing bases in Sudan at Paluer, Mayendit, Dhiaukuei, Yei and Yambio continued to operate (030602), although due to a breakdown in relations with government authorities the health work in Paluer came to an end abruptly in September 2003 (030902), and then the whole base was closed by the end of the year (031202).

²¹³ Activities included - adult literacy, child and youth work, theological education, publishing school and church-related literature, Christian radio, Bible distribution, health, education, veterinary work, and water and sanitation provision. Across Archive:030603

²¹⁴ Across Archive:780909

organisational behaviour then the Across management took action to ensure that the ‘original objectives of ACROSS’ to be an agent of integral mission were maintained.²¹⁵ At such times this usually involved a boost being given to ‘church-related development and spiritual ministries’ to restore the balance.²¹⁶ This shows that the organisational value of integrating was a major influence on the organisational behaviour of Across.

²¹⁵ Ibid.

²¹⁶ Ibid.

8.5. Findings

This research is asking: ‘What were the organisational values of Across? Where did they come from? Why did they matter?’ Integrating, or integral mission, was espoused as an organisational value by Across, and it has been possible to verify that integral mission was an actual organisational value in Across through investigating whether there was a significant artifact, in this case the clinic services, to verify the espoused value. The emergence of the organisational value can be traced back to the founder, founding member agencies and the original intake of international staff. The conclusion can be drawn that these were the significant factors in causing the organisational value of integral mission to have emerged.

As regards the influence of this organisational value on organisational behaviour this can be seen clearly, for example, in the integral nature of the educational work of Across. In addition the significant influence of the value on organisational behaviour can be demonstrated by applying the test of how the leadership responded if the behaviour was challenged in some way. When faced by a dilution of the integral nature of its ministry, when there was shift towards social action over evangelism, for various reasons, the leadership intentionally countered this shift. The challenges arising from a greater flow of donor funds towards social action was countered by public statements by the Across Executive Director that he wished to see the imbalance of this situation rectified; as regards the lack of staff time to be involved in evangelism, this was corrected by a ‘ring-fencing’ of staff time to ensure that those staff activities related to evangelism were not neglected; similarly when one effect of working through proxies was seen to be that Across staff had very little contact with beneficiaries, this was corrected by specific evangelism-related activities being organised; and perhaps most dramatically when Across identified that the effect of OLS membership was to divert organisational behaviour away from integral mission, the leadership decided to leave OLS despite the potential disruption to operations and increased security risk.

In this case study of Across its organisational behaviour is found to be strongly consistent with the integrating organisational value. This is further evidence for the proposition that organisational values dictate organisational behaviour.

9. Focusing on the South

9.1 Introduction to Conceptual Framework - Vision and Strategy

The vision of an organisation is a ‘mental image of a possible and desirable future’ that is ‘realistic, credible, attractive’,¹ and ‘produces passion’ in the members of the organisation.² Vision is about where the organisation is trying to go.³ For Across the organisation’s vision, or the imagined future, was about the transformation of the people of Southern Sudan through the gospel. This transformation was understood holistically in line with the Across value of ‘integrating’. The organisational value of focusing on the South was a major influence on the shaping of this vision.

Typically an organisation’s vision is maintained unchanged over the long-term, however in Across the vision appeared to change for a period of time. The change to the vision related to ‘transformation of the people’ being not just the people of Southern Sudan, but also the people of Northern Sudan as well. After this temporary period of change the vision reverted to its original formulation of being in respect of the people of Southern Sudan only.

‘A strategy is the plan’,⁴ that is the plan for how an organisation can move from where it is now to where it wants to be according to its vision,⁵ so as to make the imagined future state into a reality.⁶ During the period of time when the Across vision appeared to change the strategy of the organisation also changed in line with this new vision. In order to understand why and how a vision and strategy might change, a short review of some of the principles related to the formulation of vision and strategy is required.

As a first step in this brief review it needs to be pointed out that normally an organisation’s values guide the development of a vision, and the strategy adopted to

¹ W. Nennis & B. Nanus, *Leaders: Strategies for Taking Charge* (New York: Harper Collins, 2007) 82

² B. Hybels, *Courageous Leadership* (Grand Rapids: Zondervan, 2002) 32

³ Olsen, *Strategic Planning*, 207

⁴ H. Mintzberg, *The Rise and Fall of Strategic Planning* (Harlow: Pearson, 2000) 23

⁵ J. Bryson, *Strategic Planning for Public and Non-profit Organizations* (Hoboken: Wiley, 2004) 7

⁶ Mintzberg, *The Rise and Fall of Strategic Planning*, 23

implement it. This primacy of values over vision and strategy has been stated in the sound bite - 'culture eats strategy for breakfast',⁷ meaning that organisational culture, and the values within in it, are more important than strategy, because 'strategy is an outgrowth of culture'.⁸ But in practice other factors, alongside organisational culture, can have a major influence over which vision and strategy an organisation adopts. One of these factors is the organisation's internal politics, with powerful groupings and individuals bargaining and negotiating for their favoured vision and strategy to be adopted. The leader, senior management team and governing body have control over choosing the vision and strategy, so the paradigm through which that group views the world, such as their attitude to risk and understanding of faith, is also very significant.⁹ In Across a powerful grouping associated with SUM, including the Executive Director of Across, influenced the vision and strategy to expand Across' vision to include the North, in contradiction to the organisational value of focus on the South. This happened partly because this grouping had a very different paradigm of risk from the previous Across leaders.

Consideration will now be given to 'the strategic planning process'.¹⁰ This process typically seeks to find a way of achieving the organisation's vision by coming up with a plan of action which is the best fit between an organisation and its external environment.¹¹ This means that there needs to be an 'environmental analysis' of the organisation's external environment, which usually takes into account political, economic, social and technological trends ('PEST analysis').¹² Then there needs to be a resource analysis of the strengths and weaknesses of the organisation.¹³ These analyses will enable the organisation's leaders 'to identify the extent to which an organisation and its specific strengths and weaknesses are relevant to, and capable of

⁷ Hudson, *Imagine Church*, 77. This phrase is attributed to Peter Drucker, the well-known writer on organisations, and was popularised by Mark Fields, President of Ford Motors, and expanded to 'culture eats strategy for breakfast, and operations excellence for lunch and everything else for dinner' by Bill Aulet of MIT.

⁸ H. Mintzberg, J. Lampel & B. Ahlstrand, *Strategy Bites Back* (Harlow: Pearson, 2008) 26

⁹ Mintzberg, *Strategy Bites Back*, 27

¹⁰ Mintzberg, *Rise & Fall of Strategic Planning*, 36

¹¹ S. Segal-Horn, *The Strategy Reader* (Oxford: Blackwell, 1998) 86

¹² Johnson, *Exploring Corporate Strategy*, 102

¹³ *Ibid.*, 156

dealing with changes taking place in the environment'.¹⁴ At various points in the history of Across these strategic planning techniques were used.¹⁵

When an organisation has developed a strategy to achieve its vision then this strategic planning process is not over. It needs to be continually attended to because when further changes in the external environment occur, for example a need or demand increases or decreases, then there will be a need to adapt the strategy.¹⁶ So it is pointed out that 'the lesson to be drawn - for the corporate world and Christian organizations alike - is that good strategic fit this year does not guarantee good strategic fit next year'.¹⁷ This means that organisations need 'to maintain strong commitments to core values while preserving the flexibility to modify strategies in keeping with changed circumstances and needs'.¹⁸

This continuous monitoring of the external environment resulting in adaptation of the strategy is often neglected. The result is that organisations follow a strategic lifecycle in which an initial strategy succeeds, but gradually, due to changes in the external environment, the level of success reduces until eventually an organisational crisis occurs.¹⁹ During the time of gradual reduction of success it is difficult to change the strategy because the reasons for doing so are not obvious and the strategy has brought success in the past. Then when the crisis comes it is easy to change the strategy, but at this stage it is often too late to do so because the near collapse of the organisation reduces capacity for implementing change. The best time for change is while the old strategy is still working, before the crisis occurs.²⁰ This situation can be seen in the Across case study in relation to the financial crisis that occurred.

There are various dangers that can arise with strategy, and each of these scenarios can be seen in the history of Across. One is where an organisation can lose sight of the reasons for its past success and compromise its strategy for growth's sake.²¹ A further

¹⁴ Ibid 102

¹⁵ For example at the Strategy Workshop in Yei. Across Archive:030208

¹⁶ Johnson, *Exploring Corporate Strategy*, 78

¹⁷ Saffold, *Strategic Planning*, 74

¹⁸ Ibid., 75

¹⁹ Ibid., 77

²⁰ Johnson, *Exploring Corporate Strategy*, 81

²¹ Mintzberg, *Rise and Fall of Strategic Planning*, 181

danger is that multiple strategies can be developed within one organisation with each strategy operating at a different level. One of these multiple strategies might be being followed at the level of the corporate governance body, another at the headquarters level, and still others within each of the regional levels of the organisation, which has been termed following ‘unconnected strategies’.²²

But perhaps the greatest danger for an organisation, worse than an organisation having multiple strategies, is that of an organisation not having a strategy at all.²³ This might occur if the organisation is unable to overcome short-term conflict in agreeing a common vision or the key strategic steps needed to achieve that vision. Internal conflict can be reduced in the short term by avoiding these conflicting issues, but the result is that there is no agreed vision or strategy. In fact, in the long-term, having a strategy can reduce conflict because it unites the members of the organisation with a common vision and they know what is expected of them in terms of implementing a known strategy.²⁴

Given that strategy is about making the vision a reality, when evaluating strategy the fundamental test of a strategy is whether it will achieve the organisation's vision.²⁵ Then the next test is whether the strategy provides a fit between the organisation, with its strengths and weaknesses, and the current external environment. It has been observed that ‘even when a culture is positive and strong - perhaps especially when this is so - there must also be a good “strategic fit” between the organization’s culture and its environment’.²⁶

This issue of ‘strategic fit’ gives rise to the test of whether, even if a strategy is well-designed to deliver the vision, is the strategy feasible?²⁷ To know if the strategy is feasible there has got to be a review of the organisation’s resources asking whether the strategy makes effective use of organisational skills and resources. But, even if the

²² Segal-Horn, *The Strategy Reader*, 28. Compared to an ‘Umbrella Strategy’ where despite a lack of ‘tight control’ strategies within the organisation are consistent because ‘the boundaries are defined, and ‘general direction’ is given’. Segal-Horn, from Mintzberg & Waters, in *The Strategy Reader* 25

²³ E. R. Dayton & D. A. Fraser, *Planning Strategies for World Evangelization* (Grand Rapids: Eerdmans, 1990) 17

²⁴ Mintzberg, *Rise and Fall of Strategic Planning*, 15

²⁵ Saffold, *Strategic Planning*, 3

²⁶ *Ibid.*, 72

²⁷ Mintzberg, *Strategy Bites Back*, 107

answer to the feasibility test is positive, there can still be major challenges in implementing the strategy, for example choices have to be made in order to allocate resources in line with strategy. This might mean taking resources away from what are seen to be non-strategic activities and assigning them to strategic areas.²⁸ These strategy implementation issues cannot be ignored in the strategic planning process. This process of making 'hard choices' about resource allocation in line with strategy can be seen at work in Across during the implementation of the Jericho Plan.

The particular focus of this part of the case-study is on the organisational value of focusing on the South. This brief review of vision and strategy will assist in identifying the extent to which the organisational value of focus on the South influenced Across' vision and strategy, and why at a certain period of time this influence seemed to weaken and a new vision and strategy emerged, which were inconsistent with this organisational value, in relation to Across working in the North.

After the nature of the organisational value of focusing on the South is established, then the question will be asked about its origin - 'Where did the organisational value of focusing on the South come from?' The next question asked is - 'To what extent did this organisational value influence the organisational behaviour of Across?' The vision of an organisation can be seen to be separate to, but highly influenced by, the value system of the organisation. If Across had an organisational value of focusing on the South then this would undoubtedly have had an influence on shaping the vision of the organisation, but as will be seen, there can be exceptions.

²⁸ J. Payne, *Discovering Church Planting* (London: Authentic, 2009) 6

9.2 Verification of Organisational Value

The main period of concern in studying this organisational value is the period 1980-1993, that is Across II, because this was when the vision and strategy of Across changed to be inconsistent with the organisational value of ‘focusing on the South’. The value of focusing on the South emerged in the initial period of Across I, which was 1972-1979. The question being asked in this section is that, once it has been established that focusing on the South was an espoused value of Across, were there any artifacts to verify that this was an actual organisational value?

It was observed from its founding that Across served ‘a clear purpose of facilitating access of faith mission personnel to Southern Sudan’,²⁹ so at the earliest stages of work mention was made of working in places such as Nimule, Loa and Cueibet, all in Southern Sudan.³⁰ In line with this, at a very early stage in the existence of Across, when Ken Tracey wrote a strategy paper,³¹ he chose to use the very geographically specific title - ‘Extension of ACROSS work in Southern Sudan’.³² An early Across report showed a map of Africa with Sudan in outline and only Southern Sudan was shaded which was a clear statement that the South was the focus of Across’ activities.³³ Subsequently statements about Across existing to serve ‘Southern Sudan’ were frequently made by the Across senior management and by Across international staff, using such terms as the work of Across was for ‘the whole of Southern Sudan’.³⁴ These were all general ways in which the organisational value of focusing on the South was espoused.

One particular way in which this value of focusing on the South was espoused was found in the title of the organisation. When founded the name of ACROSS stood for ‘Africa Committee for the Rehabilitation of Southern Sudan’.³⁵ Within six years of its founding a proposal was aired in the Across Executive Committee that the name of

²⁹ Across Archive:971155

³⁰ Across Archive:721001

³¹ Dated 17th Oct 1973

³² Across Archive:721001

³³ Across Archive:781202

³⁴ Across Archive:750104

³⁵ Across Archive:971155. The original name was Committee for the Rehabilitation of Southern Sudan - ‘CROSS’ - but this is changed to ‘ACROSS’ soon afterwards by adding ‘A’ for Africa, so as to be more acceptable in an Islamic context (971157).

Across be changed from its original title, commonly abbreviated to an acronym, to become simply the word 'ACROSS'.³⁶ The reason given for this change was that it was 'in accordance with the desire not to be viewed only as an agency working in rehabilitation programmes and only in a circumscribed geographical area within Sudan'.³⁷ This proposal was rejected and the words Southern Sudan were retained in the name of the organisation.³⁸ This shows how the Across leadership were keen to continue to espouse their value of focusing on the South.

At a certain period of time Across expanded its work to include the North of Sudan and this expansion of the work to:

The whole of Sudan, from being originally Southern Sudan only, is illustrated by the preferred option of a new meaning for the acronym ACROSS with the SS, which had previously stood for 'Southern Sudan', being replaced with the meaning 'Serving Sudan'.³⁹

The whole new meaning of the acronym 'ACROSS' for this period was the 'Association of Resource Organisations Serving Sudan'.⁴⁰ This happened because during this period a new vision and strategy developed to:

Work with non-Sudanese through work with Chadian and Ugandan refugees, though the work was still within Sudan. It also included a move into the North of Sudan with refugee work in Darfur and an office in Khartoum.⁴¹

It was significant that when this period was over the name of the organisation was changed from 'the Association of Christian Resource Organisations Serving Sudan,' which was still abbreviated to the acronym 'ACROSS,' to simply the word 'Across'.⁴² This was done because the name 'Association of Christian Resource Organisations Serving Sudan' was seen by the Across leadership as not to represent the 'original vision' for the organisation.⁴³ Although the words Southern Sudan were not again specifically incorporated into the name of the organisation the fact that the reference

³⁶ Across Archive:780909

³⁷ Across Archive:780908

³⁸ Ibid.

³⁹ Across Archive:851005

⁴⁰ Ibid.

⁴¹ Across Archive:971155

⁴² Across Archive:980526

⁴³ Across Archive:980508

in the name to the whole of 'Sudan' was removed was consistent with its statements that the Across focus was on Southern Sudan.⁴⁴

An Artifact - the John Haspels Story

In any organisation 'stories, legends and myths about corporate heroes' are told,⁴⁵ and these stories can be one form of 'observable artifact'.⁴⁶ By their nature these 'stories of heroic behavior',⁴⁷ are linked to a hero or heroes,⁴⁸ and these 'heroes are persons, alive or dead, real or imaginary, who possess characteristics which are highly prized in the culture, and who serve as models for behaviour'.⁴⁹ So in Across, as an external management consultant observed:

In spite of its short institutional memory, ACROSS has preserved some folklore about its own heroes and villains, winners and losers, good guys and bad guys. It does observe certain rituals and celebrations. These are all important components of corporate culture.⁵⁰

One such story told in Across about a hero relates to an American missionary serving with Across called John Haspels.

The context of this story was that with the start of the civil war in 1983 security in Southern Sudan began to deteriorate,⁵¹ and at this time Across then faced a major security crisis in Boma.⁵² An anti-government militia known as KISWA,⁵³ took hostage an American Across couple and two of their children,⁵⁴ together with two Europeans not working for Across.⁵⁵ When the Across plane flew into Boma the following day, unaware of the security problems, the militia then also took hostage

⁴⁴ Across Archive:980209

⁴⁵ Morgan, *Images of Organization*, 133

⁴⁶ Schein, *Organizational Culture and Leadership* 4th Edition, 32

⁴⁷ *Ibid.*, 130

⁴⁸ Hofstede, *Cultures and Organizations*, 7

⁴⁹ *Ibid.*, 7

⁵⁰ Across Archive:930006

⁵¹ Across Archive:971157. At the March 1983 Across Executive Committee under an agenda item headed 'Troubles in Sudan' there was a discussion of how, 'for reasons of insecurity, the operating situation in Sudan is becoming even more difficult' (851005).

⁵² The incident took place between 23rd June - 8th July 1983. Across Archive:971157

⁵³ KISWA when translated means 'Liberation Front Revolutionary Army'

⁵⁴ John and Gwen Haspels

⁵⁵ They were working in the wildlife camp in Boma

the pilot and the passenger, a child of the same Across couple.⁵⁶ The next day another plane with two passengers was tricked into landing at Boma,⁵⁷ so ‘the rebels now had 8 adults, 3 children and 2 planes’.⁵⁸

One plane with two adults and three children was subsequently released, with ‘a ransom demand for 150,000 Sudanese pounds and for clothing and footwear for 150 men’.⁵⁹ Also the second plane, flown by one of the captured pilots, was released on a mercy flight carrying wounded people. At this stage:

Because the negotiations had come to a standstill the Sudan military decided that the best solution to the problem was to fly some planes over Boma and obliterate the military post by bombing it. That would be easy to do for the military post sits on the edge of a cliff on the top of an escarpment. It could not be hidden. The government assumed that all the missionaries were still confined to the mission post a mile away but in fact they were in the jail in the military post. Because U.S. citizens were involved in the hostage taking the U.S. Intelligence Service became concerned and asked the Sudan military to view a satellite picture of Boma before bombing. Behold the satellite picture showed a white man with a bald head (John Haspels) in the yard of the military post. John Haspels had requested permission to go outside to relieve himself and that was the only time he had been outside all day. The Sudan military forces then changed their mind and sent helicopters to land at Boma and capture the military post.⁶⁰

So just over two weeks after the incident started,⁶¹ a military assault on Boma by the Sudan Army was successful in liberating the remaining five adult hostages,⁶² and ‘the incident ended happily’.⁶³

A major reason why this story became part of Across’ folklore’ was that it served the purpose of a ‘hero story’ within the organisational culture because it embodied the organisational value of focusing on the South. The point of the story was that John

⁵⁶ Across Archive:971157

⁵⁷ Ibid.

⁵⁸ Ibid.

⁵⁹ Ibid.

⁶⁰ Across Archive:900001. At this time satellite surveillance technology was in its infancy, and not commonly understood.

⁶¹ On Friday 8th July.

⁶² Across Archive:971157. The Across international workers were tipped off that the assault was coming by the clever use of radio language, that is when the operator used the word ‘khaki’ instead of the usual radio language term ‘kilo’ to spell out a word beginning with ‘K’ (830701).

⁶³ Across Archive:971157

Haspels, and by association Across, were so focused on Southern Sudan that they were willing to work in even the most difficult situations, such as Boma during the war years.

9.3 Emergence of Organisational Value

The previous section has established that focusing on the South was an actual organisational value of Across. The question will now be answered about its origin by way of a brief explanation of how the prior involvement in Sudan of the founding agencies of Across was a major influence in having caused the focusing on the South organisational value to have emerged.

During the colonial period, when the whole of Sudan was called the Anglo-Egyptian Condominium, the policy of the colonial administration was only to allow missionary work in the Southern Region of Sudan, and to forbid mission work in the Islamic North.⁶⁴ Although up until the Mahdist revolt Christian missionaries had worked in Northern Sudan, after the re-establishment of the colonial administration the British were keen to avoid inflaming Muslim feeling by allowing Christian missionary activity in Northern Sudan again.⁶⁵ Under the Missionary Regulations of 1905 proselytization was forbidden north of the 10th parallel.⁶⁶ (An exception was made in 1920 for the Nuba Mountains which lie just north of this line).⁶⁷ South of this latitude missionary work was allowed and each missionary agency was allocated a geographical 'sphere' for their work.⁶⁸ This policy of separating the South from the North, known as 'the Southern Policy', was to prove very significant. The effect was to open the South to foreign missionaries, but close it in terms of Islamic interference from the North, so in this respect the South was declared 'a closed area' for Islamic influence and an 'open area' for Christian mission.⁶⁹

After independence the Khartoum-based government accused the missionaries of 'supporting the rebels',⁷⁰ who were now active in the South.⁷¹ The government issued a decree for the expulsion of all missionaries from Southern Sudan,⁷² and at this time

⁶⁴ B. de Saram, *Nile Harvest* (Bournemouth: Bourne Press, 1992) 107

⁶⁵ Allison, *A Pilgrim Church's Journey*, 4

⁶⁶ Black, *Saints and Patriarchs*, 4

⁶⁷ *Ibid.*, 4

⁶⁸ Werner, *Day of Devastation, Day of Contentment* 218

⁶⁹ Forsberg, *Land Beyond the Nile*, 111

⁷⁰ Anderson, *We Felt Like Grasshoppers*, 177

⁷¹ M. Haufmann, *The Long Road to Peace - Encounters with the People of Southern Sudan* (Leominster: Gracewing, 2000) 58

⁷² Werner, *Day of Devastation*, 386

272 Catholic and 62 Protestant missionaries were expelled.⁷³ After the Addis Ababa Agreement brought the first civil war to an end in 1972 Across was formed and pioneered entry to Southern Sudan for Christian organisations. Across was issued with an official invitation by the Juba-based government authorities to begin relief work in the Southern Region.⁷⁴

From its start with a single international field worker arriving in Southern Sudan,⁷⁵ the Across field team grew rapidly, and within a few weeks '19 workers had either arrived or were due soon'.⁷⁶ But there was no corresponding attempt by Across to start working in Northern Sudan, because the mission agencies which formed Across were all accustomed to working in the South, and not the North. This was how these mission agencies came to bring into Across from its foundation the organisational value of focusing on the South.

⁷³ Ibid., 388

⁷⁴ Across Archive:791203

⁷⁵ Erika Waser, from the Swiss Evangelical Nile Mission (SENM), who arrived in Cueibet, Southern Sudan in November 1972. Across Archive:971157

⁷⁶ Ibid.

9.4 Influence of Organisational Value

The question being addressed here is whether a clear connection can be established between this organisation value of focusing on the South and the behaviour of the organisation. It is soon apparent that such a connection can be established, but it is interesting to note that for a period of time an alternative vision and strategy of reaching out to the Muslim people of the North was adopted. This shows that the organisational value of focusing on the people of the South had only a limited influence on the behaviour of the organisation. It will be seen that reason for the limited influence of the organisational value was the impact of the leadership of Across.

It will also be shown that the organisational value of focusing on the South was so deeply embedded in the culture of the organisation that Across' behaviour was quickly realigned to be consistent with the organisational value of focusing on the South once the leader advocating the alternative behaviour had moved on. This resumption of organisational behaviour consistent with the organisational value of focusing on the South involved the re-starting of project work after the expulsion order from the Khartoum government in the South alone, and a re-stating of the vision of the organisation as being to reach out exclusively to the people of Southern Sudan.

Eastern Expansion in Southern Sudan

Initially all Across projects in Southern Sudan were west of the Nile, that is in Western Equatoria and Bahr-el- Ghazl. Consistent with this plans to begin literacy work were targeted on the Bari and Zande,⁷⁷ and at the beginning steps towards expanding the Across projects to new areas were focused on the Tonj area.⁷⁸ This resulted in a popular understanding, although not based on fact, that Across was 'responsible for "development" in the whole Province of Western Equatoria'.⁷⁹ This belief then led to criticism of Across because it was felt by the people of Western Equatoria that Across was 'either unwilling or unable to carry out its obligations -

⁷⁷ Across Archive:750409

⁷⁸ Across Archive:811203

⁷⁹ Across Archive:781201

whilst at the same time, preventing other agencies from coming into the area'.⁸⁰ Despite the fact, or at least the perception, of the limited coverage by Across of development work in Western Equatoria, which was only one province in Southern Sudan, its strategic focus remained not on any particular region in the South, but on the whole of the Southern Region.

This could be seen in the fact that, after having established itself in Western Equatoria and Bahr-el- Ghazl, and up to this point 'no activities had taken place in any other region of the South',⁸¹ it was decided that instead of expanding the Across projects to further locations in Western Equatoria and Bahr-el- Ghazl, west of the Nile, a new project would be established in Pibor District of Jonglei Province, east of the Nile.⁸² The new Executive Director,⁸³ was a major driving force in this decision being made. He wrote that:

It is my intention to propose to the ACROSS Board of Directors that ACROSS accept the invitation of the GoS (Government of Sudan) to extend development activities into Jonglei Province. This is a completely new area, remote from other ACROSS activity and presently devoid of any activity whatsoever from United Nations or other voluntary agencies.⁸⁴

He went on to explain that 'there has been minimal missionary activity in the past and there is currently almost no spiritual ministry to the people of Jonglei'.⁸⁵

Due to its organisational value of focusing on the South, including its remotest areas,⁸⁶ Across was keen to embark on the 'exploration of activity opportunities which now exist for ACROSS involvement in three and possibly four remote areas in the eastern portion of the (Jonglei) Province'.⁸⁷ As a result of some exploratory visits Across decided to proceed and a full agreement was drafted with the local

⁸⁰ Ibid.

⁸¹ Across Archive:870001

⁸² Ibid.

⁸³ Tony Atkins

⁸⁴ Across Archive:760901

⁸⁵ Ibid.

⁸⁶ Across Archive:800118. As regards the remoteness of Pibor one Across worker made the remark that 'Pibor is not the end of the world, but you can see the end from there!'

⁸⁷ Across Archive:770906. The invitation to work in Jonglei Province from the Ministry of Education detailed the locations where Across was to establish and maintain schools as being firstly Pibor, then also Akobo, Pachalla and Fangak (770202).

government.⁸⁸ The Across activities at the initial stage were related to health, both curative and preventative.⁸⁹

After Jonglei, Across began further expansion into the Upper Nile region.⁹⁰ This next phase of expansion was in response to the mandate given to the Across management by the Executive Committee to consider proposing ‘development projects in Provinces in which ACROSS has not previously worked’.⁹¹ The assumption was always that expansion would be in the South. As a result of this expansion in the South by the end of 1979 Across had 20 projects.⁹² These projects progressed well but Across did face big challenges especially in the new locations, in particular Pibor.⁹³ An example of the challenges Across faced in focusing on the South, including its more remote regions such as those east of the Nile, related to the logistical problems which were encountered.

Logistical Problems with Eastward Expansion

The logistics of getting supplies to the area east of the Nile were much more difficult than supporting Across’ existing work west of the Nile. This was because there was only one river crossing in the South, at Juba. Early in this process of expansion Across supplies were being taken from Juba to Bor by barge, for later transfer to Pibor Post.⁹⁴

Despite the expansion of Across into Jonglei Province being difficult, and making significant demands on Across staff, the commitment amongst senior management to pursue this expansion remained strong. The Executive Director commented that ‘Lord willing we may be able to make a new thrust into Jonglei Province in the next six

⁸⁸ Across Archive:770407

⁸⁹ Across Archive:771101

⁹⁰ Across Archive:811203

⁹¹ Across Archive:780908

⁹² Across Archive:971157. These 20 Across projects were mostly west of the Nile in Western Equatoria, in the vicinity of Mundri and in Maridi, and in Bahr el Ghazl including Rumbek, as well as the Across work in Juba (791203).

⁹³ Across Archive:791001

⁹⁴ On one of these supply journeys a Sudanese crew member was drowned and the barge then terminated its journey short of Bor at Mongala and returned to Juba. Across Archive:761201

months or so'.⁹⁵ In fulfilment of this commitment, after many setbacks the work of Across in Pibor did become established in the sectors of health, agriculture, community development, literacy and construction together with evangelism, which resulted, for example, in a 'literacy class deciding to build a church building'.⁹⁶ It was said by an Across international worker serving in this area that 'many happy things have been happening in Pibor'.⁹⁷

The fact that the Across staff and management worked hard to overcome these logistical challenges so as to maintain as wide as possible a coverage of Southern Sudan is evidence of how the organisational value of focusing on the South was influencing behaviour. But there was a period of time when the effect of this organisational value on behaviour appeared to weaken.

Limited Influence of the Organisational Value of Focusing on the South

In the period of Across II (1980-1993) there was a marked divergence away from organisational behaviour consistent with the value of focusing on the South. This divergence involved Across working with Ugandan refugees and working in the North. This divergence appeared in each case to be caused by the influence of a leader within Across who was operating contrary to the existing, underlying organisational value of Across, and perhaps unconsciously or even intentionally, was trying to bring about culture change by introducing a new organisational value. Unsurprisingly after these leaders had moved on organisational behaviour consistent with the organisational value of focusing on the South resumed.

Three examples of behaviour that diverged from what would be consistent with the organisational value of focus on the South are given.

⁹⁵ Across Archive:790504

⁹⁶ Across Archive:811202

⁹⁷ Across Archive:830511. The story is told within Across that 'a woman at Pibor with bowel obstruction - stomach swelled. She hung on in for 10 days. Elders anointed her and prayed but after 3 days she was continually weaker. Across health staff prayed in the night asking God for a sign if they should operate without instruments and anaesthetic. In the morning distortion gone!' (971157)

(a) Ugandan Refugees in Southern Sudan

A potential new field of operations that opened up for Across was to work amongst Ugandan refugees in Southern Sudan. An Across international staff member summarised the situation as: ‘The exodus of Ugandan refugees into Sudan began in 1979. In 1981 thousands fled until by mid 1983 -160,000’.⁹⁸ After ‘the awful events of the past few months in W. Nile (in Uganda)’,⁹⁹ the Across Executive Committee ‘agreed to a survey of the Ugandan refugee situation in the Southern Region with a view to implementing a programme there’.¹⁰⁰ This survey of the needs among Ugandan refugees was completed and a ‘comprehensive report and project proposal’ was produced.¹⁰¹ The proposed programme consisted of ‘undertaking construction of buildings and improvement of water supply, agricultural extension and the establishment of marketing co-operatives’ in Ugandan refugee settlements.¹⁰²

This new initiative represented a major development in the fieldwork of Across, as recorded in the brief account of this period written some years later:

During January 1982 ACROSS became involved with three camps in Yei River District set up in December 1981. By the end of 1982 ACROSS had signed a tripartite agreement with government of Sudan and UNHCR to do construction, agriculture and community development in 7 of 14 existing settlements each with about 3,000 Ugandans. During 1983 ACROSS set up 4 new settlements - total now 11 - Adio in Yei River and Dororolilli (3650), Mambe (3158) and Zesi (2536) south of Maridi. 36,000 Ugandans were now under ACROSS care. Two years later (1985) there were 9 settlements in Yei River District and 7 in Maridi district = 16 settlements and 60,000 people under ACROSS care.¹⁰³

Under this tripartite agreement with UNHCR and the government of Sudan,¹⁰⁴ Across came to receive what represented a huge sum in relation to its current project income.¹⁰⁵ The situation was soon reached where ‘the Ugandan resettlement

⁹⁸ Across Archive:971153

⁹⁹ Across Archive:801210

¹⁰⁰ Across Archive:801017

¹⁰¹ Across Archive:810003

¹⁰² Across Archive:810701

¹⁰³ Across Archive:971153

¹⁰⁴ Across Archive:820501

¹⁰⁵ In the region of \$383,000 for construction work. Across Archive:820305

programme was the mainstay of work in the South',¹⁰⁶ and this programme accounted for 30% of Across' overall income.¹⁰⁷

A major factor which caused this shift away from working with the Southern Sudanese was that the Across leadership, principally the Field Director, had a background of working with UNHCR on refugee programmes and was promoting this work amongst Ugandan refugees.¹⁰⁸ But when there was a change of field leadership there was a resumption of organisational behaviour that was in line with the value of focusing on the South. So there was an attempt to balance up this involvement with Ugandan refugees by the launch of a project for Sudanese in Yei, one of the refugee-affected areas.¹⁰⁹ In addition to seeking to start development work amongst Sudanese in Yei, investigations were made about opening similar work in other parts of the South, such as in Wau,¹¹⁰ Yambio,¹¹¹ and Maridi.¹¹²

(b) Nuba Mountains in Northern Sudan

From the start of Across one of the alternatives that Across considered was that Across existed to serve the whole of Sudan. This was expressed by Darrell Welling, based in Khartoum, who was of the view from the beginning that Across should work in all Sudan, not just the South, such as in the Red Sea Hills, Ingessana Hills and Western Sudan.¹¹³ Also SUM, one of the founding members of Across, wanted Across to re-open SUM's old work in the Nuba Mountains.¹¹⁴ Across did provide some assistance to a SUM project in the Nuba Mountains,¹¹⁵ but was reluctant to

¹⁰⁶ Across Archive:820402

¹⁰⁷ Across Archive:851208. Later this situation of over-reliance on income from refugee assistance was exacerbated by the Across work in Darfur working among Chadian refugees which brought in a further 16% of Across' overall income (851208).

¹⁰⁸ Tony Land

¹⁰⁹ This project was known as the Yei Integrated Rural Development Programme. Across Archive:860332.

¹¹⁰ Across Archive:860125. The survey work in Wau did not result in any field activities starting up (870345).

¹¹¹ Across Archive:860213. A survey took place to explore possibilities of extending the Across fieldwork to Yambio in the areas of Education, Community Engineering and Water (870135). No further activities were started (870001).

¹¹² Across Archive:860117

¹¹³ Across Archive:740202

¹¹⁴ For this reason the Across Deputy Director wrote to a prospective visitor to the Nuba Mountains to say 'many supporters of ACROSS who are members of Sudan United Mission would be most interested to hear details of your visit upon your return'. Across Archive:750207

¹¹⁵ Across Archive:760308. Across management made a trip to Heiban in the Nuba Mountains in 1977 (771004), and for this purpose a Land Rover was driven from Khartoum to Heiban (771201). This trip

become involved in activities outside Southern Sudan, so this assistance was treated with caution by the Across Executive Committee and reference was made by them to ‘the nature and limitations of ACROSS involvement’.¹¹⁶ This further verifies the existence of the focusing on Sudan organisational value.

However, under the influence of a new Executive Director of Across,¹¹⁷ plans were laid for Across’ expansion into the Nuba Mountains, where according to the new Across leader ‘ACROSS would dearly love to have the opportunity of working in a healthcare programme in the Nuba mountains area of Southern Kordofan’.¹¹⁸ These plans led to Across being invited to base staff in El Obeid, a major city in Northern Sudan, so as to facilitate ‘the provision of some supplies to the primary healthcare programme in Kordofan’ (that is the Nuba Mountains).¹¹⁹ But due to government restrictions on starting work in the Nuba Mountains this initiative did not lead to projects being started on the ground. When the expulsion of Across took place, under the next Across leader, Across resumed work in the South alone, and no further effort was made to work in the Nuba Mountains.

(c) Chadian Refugees in North Sudan

This same new Across leader who had the vision for work in the Nuba Mountains,¹²⁰ had others areas in mind for the expansion of Across’ focus, in particular he had ‘a new vision’ for the expansion of Across into the main areas of the Muslim North.¹²¹ This Across leader had great personal enthusiasm for this ‘new vision’ and so he spoke of ‘being thrilled with the opportunities which were opening up’ to implement

related to a proposed project between Across, the Church of Christ in Nigeria (COCIN), which was founded by SUM, and the Sudanese Church of Christ (SCOC), which was represented by their church leader, Pastor Samwill, who was later nominated by SUM as their representative on the Board of Across (770308). On this trip to visit the Nuba Mountains. Daniel Bitrus, a future Executive Director of Across, represented COCIN (771105). Later COCIN were also invited to join the Across Board (770907). As a result of the trip Across provided some support to a Nigerian Medical Assistant from COCIN placed in the Nuba Mountains (760904).

¹¹⁶ Across Archive:760903

¹¹⁷ David Carling

¹¹⁸ Across Archive:840722. There was also a proposal for the Nuba Mountains that ‘ACROSS will possibly be involved in construction connected with the Sudanese Church of Christ, which has grown out of the work of Sudan United Mission’ (800904).

¹¹⁹ Across Archive:840722

¹²⁰ David Carling

¹²¹ Across Archive:801007

the vision.¹²² This ‘new vision’, described as ‘a matter of policy to offer assistance to the people of Northern Sudan insofar as was possible’, was officially adopted by the Across Board,¹²³ who saw it as part of ‘the call of God to ministries in northern Sudan’.¹²⁴

The expansion of Across’ work to the North came about in the form of the Chadian Refugee Programme in Darfur.¹²⁵ This happened as a result of Across implementing the Ugandan Refugee Programme for UNHCR in the South. Across’ performance on this project was positive, so Across received from the Commissioner of Refugees in the Government in Khartoum ‘an explicit invitation for work amongst refugees in the North’.¹²⁶ Across then established a camp for 23,000 refugees at Angi Koti in Darfur,¹²⁷ and was responsible for all the ‘healthcare, nutrition and sanitation as well as the administration and food distribution’.¹²⁸ The short history of Across recorded this period in these terms:

Darfur at Last! For years missions (especially SUM) had unsuccessfully sought permission to work in Darfur. There remains almost no known Christian witness in the province. At the end of November 1984 ACROSS was invited to implement a UNHCR Relief program in Western Darfur Province.¹²⁹

The next Across Executive Director,¹³⁰ wrote to Across supporters about these events in terms of this being a ‘miracle’, and went on to add that ‘the possibility of work in these areas was unbelievable in human terms’.¹³¹ He continued that:

Humanly speaking it is an impossibility for any Christian organisation to expect to be working in the North of Sudan especially at this moment of time with the President declaring Sudan an Islamic state, invoking Sharia Law and himself taking on the role of Imam!¹³²

¹²² Across Archive:800906. David Carling was not alone in this attitude as another former Across staff wrote to him to say, ‘It is certainly very thrilling that there are such great openings in the North’ (800804).

¹²³ Across Archive:760903

¹²⁴ Across Archive:801010

¹²⁵ Across Archive:850625

¹²⁶ Across Archive:841107

¹²⁷ Across Archive:850614

¹²⁸ Ibid.

¹²⁹ Across Archive:971157

¹³⁰ Charles Wilson

¹³¹ Across Archive:840226

¹³² Across Archive:840722

But there was some scepticism from the current Across workers in Southern Sudan about the idea of opening work in the North.¹³³ This was seen in the growing feeling amongst the Across international staff that the work in the South was being overlooked due to this focus on developing the work in the North.¹³⁴ Across was actively recruiting international staff for the Chadian refugee programme,¹³⁵ and soon found itself in a position where it had more international staff in the North, than the South.¹³⁶ There were also plans for existing international staff to be transferred from Southern Sudan to work in the North.¹³⁷ At the same time the lack of recruitment of international staff for the projects in the South was causing great concern because they were understaffed to the point where the Field Director (South) believed that ‘several of them were in danger of a considerable slow down or even complete collapse’.¹³⁸

In reality Across was over-stretched and an indication of this was the many unfilled vacancies for international staff in both the North and South. At one point Across had 55 positions vacant for international staff.¹³⁹ This situation was a cause of concern to the Across Board whose minutes recorded that:

Although praise was expressed for the new appointments, the organisation is still very close to the edge. Improvements in some agency responses have been noted but much more is required. We can not be complacent, there is a long way to go. The staff requirement list is too long.¹⁴⁰

A major cause of this challenge to the organisational value, which was in turn influencing the organisational behaviour of Across, was the impact of the new Across leader,¹⁴¹ and behind him his sending agency, SUM. This dynamic could be seen in

¹³³ Across Archive:810213

¹³⁴ There would appear to be a decreasing level of involvement by Across with the SSG which resulted in a situation where ‘relationships with the Government were tenuous’ and similarly with Sudanese communities. Across Archive:850104

¹³⁵ Across Archive:850601

¹³⁶ At this time in the North there were 34 expatriates with Across and in the South there were 31 expatriates. Across Archive:851002

¹³⁷ An example is that ‘Mvolo is staffed at present by Walter and Judy Naserek, both of whom are nurses. They are hopeful of being transferred to Darfur in approximately six months’ time’. Across Archive:810317

¹³⁸ Across Archive:860344

¹³⁹ Across Archive:860345

¹⁴⁰ Across Archive:851005

¹⁴¹ David Carling

the fact that after visiting the North on behalf of Across the new Across leader shared his report with SUM, but not with the Across Chair and Executive Committee members. This was spotted by an Across senior manager,¹⁴² who remarked on ‘what ACROSS is being led into, with all the inherent problems, dangers and opportunities’.¹⁴³ Working in the North on such a scale was a high-risk strategy for a Christian organisation, and the raised profile of Across in this predominantly Muslim area led to a series of accusations being levelled against Across of ‘supporting the Southern rebel movement, discriminating against Muslims and spreading Christianity’.¹⁴⁴ As a result within a short period Across was expelled from the North, and then from the South as well.¹⁴⁵

Due to the expulsion order the withdrawal of all Across international workers from Sudan took place.¹⁴⁶ Then provision was made by the Board for the ‘possible dissolution of ACROSS’.¹⁴⁷ However on 10th September 1987 someone connected in some way to Across recorded the words of a ‘prophecy’ which read:

I will show you a jar standing in a desolate place. Therefore I will take the jar and fill it to the point of overflowing, with fresh water I myself will pour. After that time I will break the jar into many pieces, and the water within the jar will flood the area surrounding it. A place that was once ugly will become a place of great beauty, and many people will come to live there. At that time I will rebuild the jar. I will use every broken piece. But the new jar will not be like the old one. This time when I pour water into the new jar it will not be able to contain the water and will continue to irrigate the land of desolation, because the jar will remain broken. Prepare for this time. It is not far off.¹⁴⁸

This ‘prophecy’ was very influential in persuading the decision-makers in Across to resume organisational behaviour in line with its value of focusing on the South.

A paper entitled ‘A Discussion Paper for Consideration of ACROSS Involvement in SPLA-held Areas of *Southern Sudan*’ (emphasis added) was prepared by Across’

¹⁴² Charles Wilson

¹⁴³ Across Archive:810203

¹⁴⁴ Across Archive:850201

¹⁴⁵ Across Archive:870921

¹⁴⁶ Across Archive:880414

¹⁴⁷ Across Archive:871113

¹⁴⁸ Across Archive:870914

management for consideration by the Board.¹⁴⁹ By now there was a new Across Executive Director,¹⁵⁰ and in due course Across' work in the liberated areas began with a 'pilot project' at Boma and Pibor.¹⁵¹

There were many frustrations and limitations with this project. The SPLA in Boma and Pibor 'failed to implement agreements made with Across through their Nairobi office'.¹⁵² Also security in Boma and Pibor was a problem and the Across staff were in a constant state of readiness for evacuation, and they sometimes were evacuated.¹⁵³ There were almost daily relocations of the team on the orders of the security forces due to tensions between rival local ethnic groups.¹⁵⁴ Other restrictions were that 'a large military escort (5 soldiers) was imposed on ACROSS staff if they move out of town',¹⁵⁵ and that the Across team lived 'in a SPLA garrison town, with no option being given to live away from that military setting'.¹⁵⁶ But even though the presence of these first Across international staff on the ground in Boma and Pibor was precarious it was a strategic first foothold of Across' planned re-entry into Sudan. The Across leadership recognised the significance of this presence and the team in Boma and Pibor were encouraged to 'hang on in there'.¹⁵⁷

This project work in Boma and Pibor was evidence that after its expulsion Across sought to be more 'physically presented in the playing field' of Southern Sudan.¹⁵⁸ This illustrates the determination of the Across leadership at this time to realign its organisational behaviour with its value of focusing on the South. This 'presence' was

¹⁴⁹ Across Archive:880313

¹⁵⁰ Dan Kelly

¹⁵¹ Across Archive:890116. In 1989 Across staff visited Boma by land from Kenya, under the auspices of the SPLA with a view to starting field work in Pibor and Boma (890006). There were ambitious plans to work in the areas of emergency relief for both displaced (890206) and the general population (890207), and also primary healthcare (890201), water development (890209), agriculture and livestock development (890212), primary education (890211), church support, and adult education (890208). This was all to be part of an integrated approach (890006). Four Across international staff were assigned to work on the programme in Pibor and Boma (890435), and arrived in the area on 12th April 1989 (890443).

¹⁵² Across Archive:971157. It seemed agreements with the SPLA in Nairobi did not hold at the local level 'where the local commander is the law'(890437).

¹⁵³ Across Archive:890404

¹⁵⁴ Across Archive:890432

¹⁵⁵ Across Archive:890526

¹⁵⁶ Ibid.

¹⁵⁷ Across Archive:890433

¹⁵⁸ Across Archive:950001

to lead eventually to Across having six project locations in Sudan.¹⁵⁹ Across even constructed permanent buildings in Southern Sudan - something previously unknown in the SPLA-held areas of the South during the war years.¹⁶⁰ This episode, from the setting up of work in the North, to expulsion from then North and then also the South, to working in the SPLA controlled areas of the South, illustrates the influence of the Across leadership. This influence of the leader is seen in the over-riding of the organisational value of focusing on Sudan by starting work in the North. But the limited effect of this leader's influence is shown by the subsequent realigning of the organisational behaviour of Across to be consistent with the organisational value of focusing on the South. This is demonstrated by the fact that Across resumed work in the South alone again.

¹⁵⁹ Across Archive:010318. These six locations were the established work in Paluer and Dhiaukuei, and the relatively new bases in Mayendit/Pabuong and Yei, with steps already underway to establish new bases in Yambio and Boma (010303).

¹⁶⁰ These permanent buildings used brick, cement and iron sheets instead of mud walls and a grass thatch roof were constructed at Yei. Across Archive:980430

9.5 Findings

The vision and strategy of an organisation can be seen to be separate to, but highly influenced by, the value system of the organisation. The value that was guiding the vision and strategy of Across was that of focusing on the South. This focus was espoused as an organisational value by Across. It is possible to verify that the focus on Southern Sudan was an actual organisational value in Across because of the significant artifact of the 'hero story' about the Boma hostage crisis.

When considering the reason why this organisational value emerged the previous history of the founding member agencies of Across was very significant. The conclusion that can be drawn from this study of the organisational value of focusing on the South is that the founding member organisations of Across had a major influence on the formation of this particular organisational value.

The other question being addressed is 'Why did this organisational value matter?' There was a clear connection between this organisational value and the behaviour of the organisation, but there were major limitations in how far this value influenced behaviour. The organisation initially had a vision, and adopted a strategy to achieve this vision, that aligned with the organisational value of focusing on the South. But at a certain point Across appeared to change its vision and strategy, or at least to adopt an additional vision and strategy, which was of reaching out to the Muslim people of the North. This new vision and strategy were inconsistent with the organisational value of focusing on the people of Southern Sudan. The fact that this strategy of reaching out to the Muslim people of the North was adopted shows that the organisational value of focusing on the people of the South had only a limited influence on the behaviour of the organisation during this period. The reason for the limited influence of the organisational value was the impact of the leadership of Across.

This highlights the effect that a leader can have on an organisation by trying to take the organisation through a process of culture change towards new organisational values. In such a situation the leader will move the organisation into behaviour that is inconsistent with its existing organisational values. There are examples here of what

Schein calls ‘primary and secondary (or reinforcement) mechanisms’¹⁶¹ which are terms he uses for actions designed to support the bringing about of intentional culture change. The mechanisms particularly relevant to this aspect of the case study were the leader’s intentional use of shaping organisational design and structure,¹⁶² and the form of organisational systems and procedures.¹⁶³ In this instance these structural changes involved opening locations, and moving people and groups geographically. But, despite the use of these mechanisms this was never a situation where a leader, by intentional management action, got so far as to actually complete the change of an organisational value.

Clearly the organisational value of focusing on the South was not changed because subsequent events show that the inconsistent behaviour was quickly stopped and realigned to the organisational value once the leader promoting it had moved on. This resumption of organisational behaviour consistent with the organisational value of focusing on the South, involved a re-stating of the vision of the organisation as being to reach out exclusively to the people of Southern Sudan and the resumption of project work, after the expulsion, in the South alone.

A final point that this episode highlights is that when diagnosing an organisation’s values it is important that an historical perspective is taken. As can be seen at any particular point in time it is possible that the organisation’s behaviour may be influenced by a factor that will prove to be temporary. Taking a long-term view of the organisation enables cross-checking to take place so as to confirm that what appears to be an organisational value at one point is evidenced in the past and future as well as the present. This is one advantage of this case study encompassing the extended period from 1972 to 2005. The fact that Across did not focus on the South from 1982 to 1988 can be seen to be a temporary episode when looked at in the overall timeframe of a more than a 30 year period.

¹⁶¹ Schein, *Organizational Culture and Leadership* 4th Edition, 250

¹⁶² *Ibid.*, 251

¹⁶³ *Ibid.*, 252

10. Identifying with the Sudanese

10.1 Introduction to Conceptual Framework - Identification

Paul Hiebert states that ‘Christ provides us with God’s model for ministry. In Christ, God became fully human to save us. But in doing so, he remained fully God (Philippians 2:5-8)’.¹ When ‘God makes visible God’s own self through the incarnation of God the Son’,² it creates the possibility of ‘knowing God through knowing Jesus’, and this is ‘not confined to those who saw him in the flesh’ because ‘Jesus dispenses the knowledge of God, first to his immediate disciples then through them to the world’.³

The incarnation, to use more contemporary language, is ‘when God came into our world in and through Jesus, the Eternal moved into the neighborhood and took up residence among us (John1:14)’.⁴ In this residence in human form Jesus ‘identified totally with those to whom he was sent, calling himself the Son of Man’.⁵ As a result the incarnation has been described as ‘God’s metaphor for ministry’,⁶ so following Christ’s example, it is taught that Christian cross-cultural workers ‘must identify ourselves as closely as we can with the people without compromising our Christian identity’.⁷

Others argue that ‘the incarnation of Jesus is entirely unique and cannot in any way be replicated or imitated by Christians’, and that although we ‘can clearly learn from Jesus’s example, Paul’s ministry is the more appropriate model’⁸. The basis of Paul’s model, set out by him when he writes to the Corinthians, is that ‘I have become all things to all men so that by all possible means I might save some’ (1 Corinthians 9:22, NIV). The whole of this ninth chapter of 1st Corinthians can be seen as ‘Paul’s

¹ P. Hiebert, *Antropological Insights for Missionaries* (Grand Rapids: Baker Academic, 1985) 108

² Wright *The Mission of God*, 125

³ *Ibid.*, 125

⁴ Hirsch, *The Forgotten Ways*, 132

⁵ Lingenfelter, *Ministering Cross-Culturally*, 17

⁶ *Ibid.*, 13

⁷ Hiebert, *Antropological Insights for Missionaries*, 108

⁸ Ott, *Encountering Theology of Mission*, 103

statement of identification’,⁹ which amounts to an ‘an argument for surrendering one’s rights’.¹⁰

Following on from this brief theological review of the concept of identification, the missiological aspect will now be considered. Using Hiebert’s ideas, he identifies three levels of identification at the level of lifestyles, roles and attitudes.¹¹ Lifestyles involve practical matters such as food, accommodation, transport, children’s education, healthcare provision, vacations and many other things. At this level, although desirable, identification is often a challenge to the foreign worker who is used to a different and perhaps more expensive lifestyle. So as Hiebert points out, in particular, ‘many missionaries find it difficult to adjust to local transport and housing’.¹²

The next level of identification relates to roles. The international worker is often placed in a superior position in the organisational hierarchy to national workers, perhaps despite having lower levels of qualification, experience and aptitude. This can be a major obstacle to identification, and so Hiebert observes that ‘no matter how much we seek to identify with people, if we are in social positions that place us above them, there will be barriers that divide us’.¹³ According to Hiebert the way for the foreign worker to identify with the host community is to be willing at the level of roles ‘to serve alongside and eventually subordinate to local leaders’.¹⁴

But Hiebert states that ‘the most effective way in which the international worker can identify with the people he or she has come to serve is not in reality the practical matters of lifestyle and role but the inner attitude of the individual’.¹⁵ In fact Hiebert sees this area of attitude as being so much more significant than the other areas, which he suggests that foreign workers can:

Live in their houses, work under their authority, and even marry our children to theirs, but if we have a sense of distance and superiority they will soon know it. On the other hand, if

⁹ Ott, *Encountering Theology of Mission*, 105

¹⁰ *Ibid.*, 105

¹¹ Hiebert, *Antropological Insights for Missionaries*, 108

¹² *Ibid.*, 108

¹³ *Ibid.*, 109

¹⁴ *Ibid.*, 109

¹⁵ *Ibid.*, 110

we live in foreign houses and eat foreign foods, but truly love the people, they will know that, too.¹⁶

This is because ‘when we truly love people and see them as humans like ourselves, differences in lifestyle and roles seem less significant’.¹⁷

In summary, according to Hiebert, the key to identification is not the outward services such as transport, healthcare, communication, security, the provision of food and accommodation, or the roles occupied, but the attitude of the individual. This means that ‘ultimately identification does not take place because we live like the host people or even if we become part of their social structure. It begins with our attitude toward them’.¹⁸ This is the heart of the concept of ‘incarnational ministry’ which is defined as ‘living meaningfully within the community’.¹⁹

An assumption behind this incarnational approach is proximity between the international worker and the host community. The two need to be able to interact to the extent of observing each other’s lifestyle, working together in various roles, and being impacted by the attitude of the other. This can only take place if there is sufficient physical proximity between the two to allow for meaningful personal interaction. For the cross-cultural worker identification ‘at the very least, will probably mean moving into common geography/space and so set up a real and abiding presence among the group’.²⁰ In Across this meant that for the international staff, and also for those other Across staff from countries neighbouring Southern Sudan such as Kenya, there was a need to see ‘their work location in Sudan as their “home” ’.²¹ For this reason this organisational value of identifying with the Sudanese came to be known within Across as ‘the living with the people’ approach.²²

Identification is a costly exercise because it requires that the cross-cultural worker ‘is willing to give up all that fits his or her cultural background and to take on all that fits

¹⁶ Ibid.,110

¹⁷ Ibid.,110

¹⁸ Ibid.,110

¹⁹ T. Smith, *Living in the Neighborhood - Developing a Sustainable Incarnational Ministry among the Urban Poor* (Pomona: Servant Partners, 2012) 3

²⁰ Hirsch, *The Forgotten Ways*, 133

²¹ Across Archive:020312

²² Ibid.

the social and cultural world they have entered'.²³ This was particularly challenging in Southern Sudan because the standard of living was, and is still, very low. But as well as being challenging 'living with the people' could also be hugely rewarding as one Across cross-cultural worker wrote when reflecting on his experience of living in a remote rural location in Southern Sudan:

As I look back over those rich years there are of course many areas of personal growth and learning. In terms of our learning about Christian living the key thing for me is what we learned about common life as Christians, the wonder of Christian community - and its potency for our personal and spiritual growth and witness to the life of God.²⁴

It is this potency of witness arising from identification that, as has been seen, makes it such a key tenet of cross-cultural mission. This comes as no surprise when identification is traced back to incarnation where we see 'the driving will of the one true living God to be known throughout his whole creation is, the Lord God, the Holy One of Israel, incarnate in Jesus of Nazareth'.²⁵

²³ J. Lingenfelter & S. Lingenfelter, *Teaching Cross-Culturally - an Incarnational Model for Learning and Teaching* (Grand Rapids: Baker Academic, 2003) 83

²⁴ Wheeler, *Bombs, Ruins and Honey*, 34

²⁵ Wright, *The Mission of God*, 532

10.2 Verification of Organisational Value

The focus in studying this organisational value is the period 1994-2005, that is Across III, although this value persisted throughout the history of Across. The reason for studying this organisational value in this period is because at this time it was given special emphasis by management. Following the now familiar method the first step is to see if the value was espoused, then to look for consistency between that espoused value and a significant artifact, followed by consideration of the emergence and influence of the value.

Identifying with the Sudanese - an Espoused Value

In writing about Across a long-term international staff member,²⁶ stated that ‘one of the greatest assets of Across had been its commitment to stick with the Sudanese - through thick and thin, through peace and war’.²⁷ An Across Executive Director,²⁸ in his keynote talk on being appointed, summarised the role of the Across staff as being to ‘go into the land with the people and live among them and work side-by-side with them’.²⁹ An external consultant,³⁰ who was contracted to carry out an ‘ACROSS Review’,³¹ noted this espousing of the organisational value of identification. The consultant reported on the ‘original and “core” identity of Across as being to focus on Sudan and deploy personnel in the country’.³² In support of this a subsequent review report³³ noted that Across saw its ‘core characteristics, which make it what it was, and should not be changed’ as including being ‘Focused on Sudan’.³⁴

These statements answer in the positive the initial question being asked in this section, which is whether identifying with the Sudanese was espoused as a value by Across.

²⁶ Russ Noble

²⁷ Kayanga, *But God is Not Defeated*, 201

²⁸ Roger Gastineau

²⁹ Across Archive:940825

³⁰ Chuck Stephens

³¹ Across Archive:930006

³² Ibid.

³³ The report was by Roger Sharland and Chuck Stephens. Across Archive:950613

³⁴ The other core characteristics identified were being ‘Evangelical Christian’ and ‘an outside, not a Sudanese organisation’. Across Archive:950615

The next step is to see if there were any significant artifacts to verify that identification was an actual organisational value.

An Artifact - International Staff Housing

The living and working conditions for international staff in Southern Sudan were difficult.³⁵ This was because of a combination of reasons including lack of basic services, poor communication links to the outside world, climate and cultural differences.³⁶ This meant that for the international Across staff members living in Southern Sudan involved great personal sacrifice. This sacrifice also seemed to have developed the spiritual vitality of the Across international workers, so one wrote that ‘I feel I have benefited a lot in my Christian life during my stay in Sudan. I have learnt to rely much more on the Lord and put my life completely in his hands, trusting him for daily health and strength, safety and help’.³⁷ One area of sacrifice was the willingness of international staff members to occupy relatively low standards of accommodation in living amongst the local Sudanese people.

From the outset houses were constructed in Southern Sudan for international staff. For example in 1973 there was the construction of accommodation for an Across international staff member³⁸ who was working as a nurse in the remote Sudanese location of Akot.³⁹ This and subsequent houses were usually constructed from local materials, as one Across international worker explained to a new recruit, ‘basically all ACROSS personnel live very simply, some in mud and thatch houses with a rainwater water-supply, kerosene lamps for light and just radio communication system between stations’.⁴⁰ These basic houses were constructed throughout Southern Sudan by Across in each programme location.⁴¹

Although always basic, not every Across house was constructed using only local materials, so for example houses for Across international staff were constructed in the

³⁵ Across Archive:750911

³⁶ Across Archive:780704

³⁷ Across Archive:771001

³⁸ Linda Shaw

³⁹ Across Archive:731104

⁴⁰ Across Archive:790505

⁴¹ Across Archive:770407

capital town of Juba using more permanent materials, such as brick, cement and iron sheets for roofing.⁴² But in each case the style and location of the accommodation constructed aimed to enable the Across international staff to ‘live with the people’.⁴³ A key element of the artifact concept is that these are physical and real elements of an organisational culture, and ‘as such, they are visible to an outside observer’.⁴⁴ These houses could be seen as artifacts which were consistent with the espoused organisational value of identifying with the Sudanese or ‘living with people’.

Another Artifact - the Across Song

These ‘observable artifacts’⁴⁵ are not just physical things, but also can include ‘symbols’.⁴⁶ Symbols can be defined as ‘words, gestures, pictures or objects that carry a particular meaning only recognized by those who share the culture’.⁴⁷ An example of such a ‘symbol’ was the ‘Across Song’ about the Jericho Plan.⁴⁸

When a new Executive Director of Across was appointed,⁴⁹ he developed a strategy for Across called the Jericho Plan. This new strategy encompassed the ‘living with the people’ approach,⁵⁰ and in fact saw it as the central idea of the Jericho Plan,⁵¹ and so aimed to relocate a significant number of the Across staff from Kenya into Southern Sudan.⁵² This strategy was spoken about by the new Executive Director in terms of ‘ACROSS going home’,⁵³ and the reason for calling the strategy ‘the Jericho Plan’ was the idea of Across returning to Sudan, that is to re-enter ‘the promised land’,⁵⁴ just as the Israelites returned to Canaan by destroying Jericho.⁵⁵

⁴² Across Archive:770302

⁴³ Across Archive:731101

⁴⁴ G. Hofstede, *Cultures and Organizations: Software of the Mind* (London: McGraw-Hill, 2004) 7

⁴⁵ Schein, *Organizational Culture and Leadership* 4th Edition, 32

⁴⁶ Hofstede, *Cultures and Organizations* 7

⁴⁷ *Ibid.*, 7

⁴⁸ Across Archive:000015

⁴⁹ Mike Wall

⁵⁰ Across Archive:020312

⁵¹ Across Archive:010194

⁵² Across Archive:000018

⁵³ Across Archive:971210

⁵⁴ *Ibid.*

⁵⁵ Across Archive:971147 The name ‘Jericho Plan’ was linked to the recently completed ‘Jordan Project’ at Tearfund which Mike Wall had worked on (970108). In his handover speech at the end of the Jericho Plan’s implementation, Mike Wall, used words drawing on the Biblical story of Jericho says: ‘When I had been appointed as Executive Director, but before I took up the position I went on a

The ‘Across Song’ was written spontaneously by an international staff member who was in support of the Jericho Plan.⁵⁶ It was sung at Across Retreats and at various other gatherings of Across staff, and declared that ‘we were walking by prayer and a vision on the road of the Jericho Plan and we know that the Lord gave the mission for we don’t trust ideas just from men’.⁵⁷ This song was a symbol of the living with the people approach.

The conclusion can be drawn that there is sufficient evidence that ‘identifying with Sudanese’ was an actual, underlying value in the organisation. The particular kind of international staff housing and the ‘Across Song’ were significant artifacts consistent with the espoused value of identification. As had been stated the key to identification is not the outward services such as accommodation, but the attitude of the individual. This spirit of identification could be seen in the enthusiastic way the Across Song was sung at key points in the communal life of the Across staff, such as at small team-level devotional gatherings, at larger staff meetings and at retreats with most of the Across staff present. So it is true to say, according to Hiebert’s test that ultimately identification takes place with ‘our attitude’ towards the people with whom we seek to identify,⁵⁸ that Across had identification as an organisational value.

spiritual retreat to ask God what He wanted of Across and of my leadership. I trace the birth of the *Jericho Plan* to this time. On the way home I passed by a ruined fortress. As I looked at the massive stone walls now long broken-down, I knew that God was promising to bring down every Jericho that was an obstacle to His purposes for Across and for Sudan. “*Not by might nor power but by my Spirit says the Lord* (Zech. 4: 6). For these things I have mentioned to have been accomplished, and many others, there have had to be many “Jericho-s’ that God has brought down. And as each Jericho has fallen we have obeyed the command in Joshua 6:20 to *charge straight in* and take the ground. As I handover this leadership of Across I give this advice, as God brings down the obstacles that have prevented us from going forward let us not hesitate, but charge straight in and claim the ground the Lord has given us’ (040601).

⁵⁶ Across Archive:000015

⁵⁷ Across Archive:000004

⁵⁸ Ibid.,110

10.3 Emergence of Organisational Value

The previous section has established that ‘identifying with the Sudanese’ was an actual organisational value of Across. The question will now be asked about its origin - ‘Where did the organisational value of identification come from?’ As has already been explained organisational culture theory asserts that the influence of the founder is usually a key factor in causing an organisational value to emerge, along with the intentional management action of subsequent leaders. This value provides an example of both these causes being at play.

Firstly, as regards the Across founder, Ken Tracey, and his colleagues in the Across management at the time, there is evidence that from the beginning they wanted to keep international staff members living in Sudan. Ken Tracey recognised that ‘in order to be effective in their total ministry provision must be made for the spiritual and physical welfare of all personnel’.⁵⁹ It was support ‘on the spiritual level’ which was seen as the key to keeping international staff members living in Sudan.⁶⁰

To keep Across staff in the field, and by so doing help to embed this value, the Across leadership was keenly concerned for the spiritual, as well as the mental and physical, welfare of the international staff living in Southern Sudan. The Across leadership emphasised ‘the pastoral support to personnel - encouragement, sharing of problems, spiritual renewal, help in developing satisfying personal relationships with Sudanese, help in keeping on top of life’.⁶¹ A practical outworking of this commitment was the recruitment of particular international staff members,⁶² who were assigned to the role of being ‘concerned primarily with the health and pastoral care of expatriate and national Across personnel’.⁶³ The effectiveness of this support was shown by the comment of the Across worker in Mundri who in her end of term report, regarding what enabled her to remain living in Southern Sudan as long as she did, cited the fact that ‘we had good pastoral care’.⁶⁴

⁵⁹ Across Archive:770908

⁶⁰ Across Archive:770708

⁶¹ Across Archive:780802

⁶² Such as Dr John Oakley and his wife

⁶³ Across Archive:780403

⁶⁴ Across Archive:771005

Another aspect of this commitment to provide support, so as to keep Across staff living in Sudan, was the serious weight given by Ken Tracey, and the Across management, to the need for field staff to be supported in prayer. Encouragement was given to all Across workers in Sudan to send regular prayer letters home to their prayer supporters. As a result individual international Across workers often gave testimony to their prayer supporters at home through their prayer letters about how they felt prayers had helped them cope with difficulties in Sudan.⁶⁵

Ken Tracey, was based in Nairobi so as to be able to maintain links with Across partner organisations around the world, but was therefore located at a great distance from Southern Sudan.⁶⁶ However, one of the ways he encouraged Across international staff to live in Southern Sudan was by his frequent field visits to see them.⁶⁷ These visits were much appreciated by field staff, so for example an Across nurse in Cueibet wrote concerning Ken Tracey visiting, that ‘we were all hoping he will come and see us very soon. We want to hear all the news and we have much to discuss with him’.⁶⁸

The next Executive Director⁶⁹ also kept up this practice of making extensive visits to the field, even when the situation on the ground was dangerous. So, for example, after making a ten day road journey by lorry to visit Across staff in Juba, the Executive Director commented that:

The passage of standard lorries must represent some sort of miracle. The situation in Juba is presently a little tense and unsettled. The cholera epidemic continues to cause no little concern and there are other evidences of instability in the Region of which you will doubtless hear later.⁷⁰

The demands of these frequent field visits, on top of the regular duties of the Executive Director, had a wearing effect on management, so one such early Across

⁶⁵ Across Archive:771001

⁶⁶ Nairobi is over 1,000km from some Across project locations.

⁶⁷ Across Archive:731004

⁶⁸ Across Archive:731004

⁶⁹ Tony Atkins

⁷⁰ Across Archive:790616

leader,⁷¹ when reflecting on his time leading Across, wrote that he had ‘fond memories’ and ‘many memories that may be more like “nightmares” ’.⁷²

All this shows how the founder, and his close associates, played a significant part in causing the value of identification to emerge within Across. But there was another cause of this organisational value emerging, which was the intentional management action of subsequent leaders. This was particularly significant after the expulsion of Across from Sudan, the result of which was that the majority of Across staff were located in Nairobi,⁷³ with a further small number in the support bases in Loki and Kampala, and with only two staff residing in Sudan.⁷⁴ At this time, and in subsequent years, in effect the focus of Across was on Nairobi, instead of Southern Sudan, so for example much management time was spent on major discussions about the future of the ‘ACROSS office complex’ in Nairobi.⁷⁵

Across was able to return to the ‘liberated areas’ of Southern Sudanese under the SPLA, but for the few staff in the field there was perceived to be a ‘lack of field visitation by senior management’.⁷⁶ To the field staff it seemed that Across management were not ‘able to “picture” the situation inside Sudan’,⁷⁷ which led to ‘misunderstanding and mis-prioritising by those outside the field’,⁷⁸ and ultimately to ‘frustration for field staff, low morale and stress’.⁷⁹ The few Across staff based in Sudan were becoming increasingly frustrated by receiving ‘top down memos’,⁸⁰ and ‘military commands from the Nairobi Office’ where the Across senior management were located.⁸¹ In short, at this time the Across leadership was perceived by field staff as being too distant from the ‘uniquely complicated and difficult Sudan conditions’.⁸²

⁷¹ Tony Atkins

⁷² Across Archive:790504

⁷³ Across Archive:921110 Out of the total 48 Across staff 33 were located in Nairobi.

⁷⁴ Across Archive:921110. Stentje Boven and Wilma Krutzen in Akobo (920616)

⁷⁵ Across Archive:970304. These discussion subsequently led to the decision to build new offices on the Across-owned Lenana Road site (971203).

⁷⁶ Across Archive:950010

⁷⁷ Ibid.

⁷⁸ Ibid.

⁷⁹ Ibid.

⁸⁰ Across Archive:960605

⁸¹ Ibid.

⁸² Ibid.

There then came a recognition that Across had developed ‘a wrong self-image - we were not a large Nairobi NGO, we were a small Christian NGO’.⁸³ There was felt to be a need to address the deeper questions for Across of ‘Who we were and what our focus should be’.⁸⁴ Then Across suffered a financial crisis caused by the cost of maintaining ‘the enlarged Administrative branch of Across’, mainly in Nairobi,⁸⁵ so that ‘our administrative costs literally cannibalized ACROSS’.⁸⁶ One result was that the Across leadership reflected that ‘although we regret the financial circumstances that have precipitated this most recent self-examination we are grateful that the Lord is using this situation to guide us in service to his people and churches in Sudan’.⁸⁷ They saw the result of the financial collapse as the ‘refocusing of ACROSS’.⁸⁸

There was then a change in the Across leadership,⁸⁹ with the new leaders seeing that some corrective action was required to re-instate the organisational value of ‘identifying with the Sudanese’. The aim was to have Across staff living with the people in Southern Sudan, and not at a great distance in Nairobi.⁹⁰ This was to be brought about by culture change. So, in addition to the influence of the founder causing the organisational value of identifying to emerge, in the case of this value there was a second cause which was by intentional management action. Using Schein’s ideas about ‘primary and secondary (or reinforcement) mechanisms’ to bring about culture change,⁹¹ the following example of ways this management action was implemented can be given.

A committee on ‘Structural Reorganization’ was set up.⁹² This committee was mandated to deal with the structural issue related to there being such a disproportionately large Across staff in Nairobi. The problem was described as ‘the upside down organizational structure of ACROSS’.⁹³ To the senior management this

⁸³ Across Archive:950114

⁸⁴ Ibid.

⁸⁵ Across Archive:950114

⁸⁶ This financial crisis in Across happened in 1994. Across Archive:950114

⁸⁷ Across Archive:940841

⁸⁸ Across Archive:940845

⁸⁹ Mike Wall was the new Executive Director, and Tim Verduijn the new Projects Director.

⁹⁰ Across Archive:950004

⁹¹ Schein, *Organizational Culture and Leadership* 4th Edition, 236

⁹² Across Archive:960513

⁹³ Across Archive:960517

relocation of Across made sense now that Southern Sudan was more stable and that the UN's Operation Lifeline Sudan had established such a large forward operating base at Lokichoggio ('Loki') in northern Kenya near the Sudanese border. According to one senior management member Across should be relocating 'almost everyone to Loki or Sudan' including the Executive Director.⁹⁴ This was an instance of Schein's 'reinforcement mechanisms' being applied in regard to how the leaders decided to shape organisational design and structure,⁹⁵ and the form of organisational systems and procedures.⁹⁶

Further intentional management action by the new Executive Director involved travelling more frequently to Southern Sudan,⁹⁷ and this new approach was signalled by him visiting Loki within a few days of starting his role,⁹⁸ and then going to Southern Sudan very soon afterwards.⁹⁹ Schein's primary mechanisms for planned culture change of deliberate role modeling by the leader can be seen to be at work here.¹⁰⁰ This was where the leader has to 'model the behaviour' they were advocating in their followers,¹⁰¹ which was seen as nothing more than 'the basic principle that word and example should always go together'.¹⁰² Another related action by the Across leadership was to hold the Executive Committee of the Board in Loki instead of the usual location of Nairobi.¹⁰³ This was reported in the Across staff newsletter as being 'a first for this location'.¹⁰⁴

Also additional remuneration was to be paid to employed staff living in Sudan, in order to show how much management valued the presence of Across staff amongst the Sudanese people.¹⁰⁵ (Although at face value this seemed to contradict the value of identification because it might have the effect of widening the gap between the

⁹⁴ Ibid.

⁹⁵ Schein, *Organizational Culture and Leadership* 4th Edition, 251

⁹⁶ Ibid., 252

⁹⁷ Mike Wall

⁹⁸ Across Archive:970903

⁹⁹ Across Archive:971020. Mike Wall, who made four visits to Sudan, and two to Loki, during his first six months in office (980525).

¹⁰⁰ Schein, *Organizational Culture and Leadership* 4th Edition, 246

¹⁰¹ R. Heifetz & M. Linsky, *Leadership on the Line: Staying Alive Through the Dangers of Leading* (Boston: Harvard Business Review Press, 2002)

¹⁰² J. Adair, *Effective Leadership* (London: Pan, 1998) 159

¹⁰³ Across Archive:980526

¹⁰⁴ Across Archive:980615

¹⁰⁵ Across Archive:971020

employed Across staff members living in Sudan and their local Sudanese neighbours, it did not because Southern Sudan at this time was a non-monetary economy so Across provided free all food, accommodation and other needs to its staff living in Sudan. The result was that the practice amongst employed staff was almost universally to retain all their salaries outside Sudan for the benefit of their families, usually still residing in Kenya. The effect of such increased remuneration was therefore to reward these employed staff for living in Sudan, but not to widen the gap with their Sudanese neighbours). This was an example of another of Schein's other primary mechanisms for planned culture change related to how leaders allocate resources.¹⁰⁶

This new Executive Director set out 'a vision for the future',¹⁰⁷ in which 'most project staff live in Sudan'.¹⁰⁸ This was part of the 'Jericho Plan' which was unanimously accepted by the Across Board,¹⁰⁹ and was launched as 'the central feature of the 25th Anniversary Celebrations, at a two day staff retreat, attended also by church leaders and Board members'.¹¹⁰ At the retreat the 'Jericho Plan' was 'well received by both the staff and Sudanese church leaders',¹¹¹ and the value of identifying with the Sudanese, which was described in the Jericho Plan as being one 'of love and respect for Sudanese people by those within the organisation',¹¹² was adopted.

This was a situation where in a 'survival crisis' an organisation, as Schein explains 'discovered in their response to such crises what some of their deeper assumptions really were',¹¹³ leading to the new Executive Director taking intentional management action to revive an organisational value by using what Schein calls the 'primary and secondary mechanisms for culture change'.¹¹⁴ This caused the organisational value of identification to re-emerge, which in turn resulted in organisational behaviour which was consistent with this value.

¹⁰⁶ Schein, *Organizational Culture and Leadership* 4th Edition, 245

¹⁰⁷ Across Archive:971153

¹⁰⁸ Across Archive:981003

¹⁰⁹ The retreat took place in November 1997. Across Archive:971153

¹¹⁰ Ibid.

¹¹¹ Across Archive:971121

¹¹² Across Archive:000011

¹¹³ Ibid., 90

¹¹⁴ Schein, *Organizational Culture and Leadership* 4th Edition, 236

10.4 Influence of Organisational Value

It had been verified that identifying with the Sudanese was an actual organisational value in Across and the causes of this organisational value emerging have been established. The next question relates to the effect of this value on the behaviour of the organisation, both in the initial stage when it emerged as a result of the founder, and his close associates, then at the later stage when it re-emerged as a result of the intentional management action of a subsequent leader.

For this first period when the organisational value emerged due to the founder and his colleagues there is ample evidence that this organisational value was a major influence on the organisational behavior of Across. This organisational value of identifying with the Sudanese led to the Across international staff living with the Sudanese people. As a result they were able to identify closely ‘with the people without compromising our Christian identity’.¹¹⁵ Many of the Across international workers were able to reach all of what Hiebert sees as the three levels of identification - the levels of lifestyles, roles and attitudes.¹¹⁶

This identification also happened at an organisational level, so for example as regards the level of lifestyle, for accommodation Across had a policy of setting up its bases on church land.¹¹⁷ At the level of roles, according to Hiebert the way for the foreign worker to identify with the host community was to be willing ‘to serve alongside and eventually subordinate to local leaders’.¹¹⁸ In line with this Across as an organisation showed a willingness to hand over its work to nationals and to work under their leadership.¹¹⁹ Then at the final level of attitudes, which is about overcoming ‘a sense

¹¹⁵ Hiebert, *Antropological Insights for Missionaries*, 108

¹¹⁶ *Ibid.*, 108

¹¹⁷ Across Archive:750914. So for example Pastor Seme Solomona, Provost Juba Cathedral ECS, agreed to make available church land for the construction of the Across store in Juba (750507). Other examples were that Across built further stores on the Juba Bible Training Institute compound (750703), Yei Teacher Training College was located on church land (001203), and ECS granted church land for an Across facility in Mundri (750914). It was stated by Across ‘that any buildings erected by ACROSS on church property after consultation with the Episcopal Church would be available for ACROSS use as long as was mutually agreed by ACROSS and the ECS. Furthermore, at the termination of such ACROSS activities, the buildings would revert entirely to the ECS’ (750914).

¹¹⁸ Hiebert, *Antropological Insights for Missionaries*, 109

¹¹⁹ This is illustrated by the Mundri Community Development Programme health component whose objective was stated by the Across manager to be ‘strengthening the government health service in rural

of distance and superiority',¹²⁰ Across through its identification process reduced this distance dramatically, such as through the increased ownership of Across by Sudanese churches in various ways.¹²¹

Another way of detecting the extent to which the organisational value of identification influenced the organisational behaviour of Across is to assess the extent to which the Across management would go to support its international staff to 'live with the people'. The tough living conditions in Southern Sudan required significant outside support to make living in Sudan feasible for international staff. Across management made extensive efforts to provide this support.

This support was provided in as modest a format as possible recognising that in itself the support, which was only provided for Across staff members and not for the local Sudanese, could mitigate again the very practice it sought to maintain of identifying the Across staff members with the local community. So in each case Across management sought to deliver the support intervention in a format appropriate to the local context, so as, in so far as was possible, not to distance staff member from the local community. An example was that, in the early years of Across when security permitted it, staff conferences were not held at expensive venues outside the country, but at basic venues within Southern Sudan itself which might also be used for Sudanese church gatherings or similar events.¹²²

Support for International Staff in Living with the People

Across had various strategies to help its international staff cope with hardships of living in Southern Sudan, and by doing so to remain close to the people they aimed to serve. These strategies ranged from providing practical services to encouraging mutual support. Some of the various strategies were the supplies delivered by the

areas and complementing it by the introduction of maternal and child welfare clinics and immunisation programme'. Across Archive:770901

¹²⁰ Hiebert, *Antropological Insights for Missionaries*, 110

¹²¹ Across Archive:850602. One way in which this distance and sense of superiority was reduced was by the inclusion of Sudanese church leaders on the Across Board (971155).

¹²² Across Archive:760103

flying programme, teamworking and providing regular times of spiritual and physical refreshment through staff conferences.

(a) Flying Programme

Considerable effort was expended by Across management to meet the needs of the international workers for food and other supplies from outside Sudan through setting up logistical systems and in particular by providing aviation support. The use of an airplane quickly became a key part of the emerging Across operation.¹²³

The airplane was used to move the international workers to and from their project locations in remote parts of Southern Sudan, and to keep them supplied. The 'Report on the Aviation Program' explained that for the Across plane,¹²⁴ the 'typical itinerary representative of operations over the past six months is to depart Nairobi for Juba on a Tuesday, visit Across field locations on a Tuesday and Wednesday, then proceed back to Nairobi on a Thursday'.¹²⁵ This regular pattern of flying came to be known as 'the milk run'.¹²⁶ Also the plane could be used for medical evacuations of international staff.¹²⁷

(b) Teamworking

Across international staff in Southern Sudan were away from their home culture and so lacked access to their normal social networks. The strategy Across management followed to ease this aspect of the burden on international staff of living in Southern Sudan was to place them in small groups. This led to Across workers spending much of their leisure time, as well as their working time, together.¹²⁸ They were encouraged for their own success and survival in Southern Sudan to develop a 'spirit of co-operation and teamwork'.¹²⁹ An Across senior manager advised one such team member that 'in a tough place like Southern Sudan it was not good enough just to be a

¹²³ A Cessna 206 with five seats

¹²⁴ The plane was not owned or operated by Across itself but this service was provided to Across by its partner organisations i.e. AIM-Air and MAF.

¹²⁵ Across Archive:750901. Also, as part of this support function 'an appropriately qualified pilot has been a member of the Across team responsible for managing the flying programme and for personally flying the aircraft' (751212). Such as Hans Laterveer who is a pilot (751208).

¹²⁶ Across Archive:750901

¹²⁷ Across Archive:761101

¹²⁸ Across Archive:750508

¹²⁹ Across Archive:750212

really hard worker who does what he had to and does it well. It was absolutely essential that we function as a team'.¹³⁰

As a result of this support strategy 'the Team idea was very important',¹³¹ and 'the team spirit in ACROSS' was encouraged.¹³² The Across leaders believed that 'ACROSS could only be effective for the Lord's work if we work as a team as God can use us all, and as our corporate witness is such that people could see the Lord Jesus in us'.¹³³ Teams were seen as 'the loving family of ACROSS',¹³⁴ with sometimes the more mature members being seen as 'mother and father for the rest of the team'.¹³⁵ One Across worker reported how the team's daily prayers and weekly study and fellowship had the effect of 'binding together the Rumbek ACROSS team into a close Christian community'.¹³⁶ This was noticeable to outsiders, so when some visitors from another organisation visited Sudan,¹³⁷ one of them commented on Across that 'I was very impressed by the fellowship, friendliness and team work amongst the ACROSS workers'.¹³⁸

This organisational behaviour emphasising the importance of teamwork meant that management required that any international staff worker joining Across must be prepared to 'work in a team'.¹³⁹ If an international staff member could not function well in a team or had a 'reluctance to work as an ACROSS team member' then they could be moved on from Across.¹⁴⁰ The Across senior management put a lot of effort into trying to help keep teams keep together by confronting any division or complaining and insisting on reconciliation.¹⁴¹

¹³⁰ Ibid.

¹³¹ Across Archive:750504

¹³² Across Archive:770205

¹³³ Across Archive:741009

¹³⁴ Across Archive:770603

¹³⁵ Across Archive:770304

¹³⁶ Across Archive:780605

¹³⁷ The visitors are from Wycliffe Bible Translators/Summer Institute of Linguistics (WBT/SIL)

¹³⁸ Across Archive:741205

¹³⁹ Across Archive:750504

¹⁴⁰ Across Archive:751009

¹⁴¹ Across Archive:750405

(c) Across Retreats

Another mechanism the Across management used to support the international staff in living with the people in Southern Sudan was the 'Across Retreat'. This was held once a year and enabled the whole staff team of Across to come together.

The first ever Across staff Retreat took place at Gumberi in Southern Sudan in 1976, with 69 Across international staff attending without national staff.¹⁴² Although the absence of Sudanese at the Retreat might be seen to indicate the opposite, that is a lack of identification, in fact the Retreat was aligned to the organisational value of identification because its purpose was to achieve sustainability in the field. The aim was for this to be achieved through refreshing the Across international staff members, both spiritually and physically, so that they could return to live amongst the Sudanese. It was also a significant event for team-building, as one Across staff reported that 'we will all agree that God did answer our prayers to meet with us and to draw us together as a family'.¹⁴³ Another Across worker used similar terms to describe the Retreat, as 'a wonderful time when we came closer together as a family and sought to hear God's voice. Our studies were from 1 John and the depth and meaning of God's love was expounded'.¹⁴⁴ The following year the annual Across Retreat took place in Juba with the theme being 'the development of holiness in the believer'.¹⁴⁵

Across management also used others events to build up this sense of corporate identity, which was so significant in helping isolated teams in Sudan to remain in their tough situations. Alongside the Annual Retreat these included 'quarterly meetings of various Project Managers and more frequent meetings of an informal Management Advisory Committee'.¹⁴⁶

¹⁴² Across Archive:760103. The Bible Studies from 1 John were led by 'Dr Roy Clements of Nairobi' (760761).

¹⁴³ Across Archive:760604

¹⁴⁴ Across Archive:760603. Another annual Across Retreat was led by David Carling of SUM (UK) who spoke on Ezra (780502). An Across worker who participated wrote that after the 'fun and fellowship' of the Retreat 'we all have returned to our posts with a refreshed spirit' (780507). The next years Retreat was already being planned to be at Amadi with Dick Anderson of AIM (Africa Inland Mission) being invited to attend as the speaker. The annual Across Retreats provided an opportunity for building 'fellowship' and a sense of being part of a wider team (790302).

¹⁴⁵ Across Archive:770902.

¹⁴⁶ Across Archive:780909

Opposition to Relocation

This section relates to the later period when the organisational value of ‘identifying with the Sudanese’ re-emerged. As had been seen before a further way of measuring the influence of the organisational value on the behaviour of Across is to assess how strongly the Across leadership responded to any challenge to adopt organisational behaviour that was inconsistent with this value.

As the relocation proposals that formed part of the Jericho Plan began to be carried out they started causing concern to some field staff who were currently not residing in Southern Sudan.¹⁴⁷ One of the field staff who was strongly in favour of ‘the spirit of the Jericho Plan to shift Across’ vision for the work towards Southern Sudan’¹⁴⁸ stated that ‘at present it appears that ACROSS, perhaps reluctantly, continues to remain on Mount Nebo - knowing where it should be and seeing its target - but being drawn back to Egypt away from the Promised Land’.¹⁴⁹ The advice this person offered, quoting Deuteronomy 1:6-8, was -‘You have stayed long enough at this mountain. Break camp and advance. See I have given you this land’.¹⁵⁰

The opposition to the Jericho Plan, with its relocation agenda, came to focus around the issue of whether the Across support base at Loki should be closed and its functions relocated into Southern Sudan.¹⁵¹ When the Executive Director¹⁵² proposed the closure of the Loki base,¹⁵³ and sought to demonstrate that this was in line with the Jericho Plan, there was opposition from staff based in Loki.¹⁵⁴ This group of Across staff, included some international staff members who argued against the closure of Loki and approached the Chair of the Across Board directly.¹⁵⁵ At a special meeting on this matter the Board had ‘intense and sometimes emotional

¹⁴⁷ This group were travelling in and out of Sudan from Nairobi for periods of six weeks or less. Across Archive:981017

¹⁴⁸ Across Archive:981104

¹⁴⁹ Ibid.

¹⁵⁰ Ibid.

¹⁵¹ This base was used by those field staff who travelled into Sudan for short periods then returned to Kenya. Across Archive:020210

¹⁵² Mike Wall

¹⁵³ Across Archive:020007

¹⁵⁴ Across Archive:020310

¹⁵⁵ Across Archive:020513

discussions',¹⁵⁶ and decided to keep Loki open,¹⁵⁷ but the Executive Director found other ways to continue to move forward in the process of relocating the organisation to Sudan, such as by relocating more staff positions from being based in Nairobi to being based in Southern Sudan.¹⁵⁸

This opposition to relocation was a challenge which made identification-related organisational behaviour difficult for Across, but because this behaviour was arising from an underlying organisational value, it meant that ways were sought to overcome this challenge and to carry on enacting this identification-related behaviour. This was shown by the persistence of the Across leadership in trying to progress the relocation element of the Jericho Plan despite the opposition from the Loki staff and the indecision of some board members.

¹⁵⁶ Across Archive:020612 At a subsequent board meeting the Across Board was divided as these issues forced the board members to demonstrate where they stood regarding relocation (020011).

¹⁵⁷ Across Archive:020612

¹⁵⁸ Across Archive, Nairobi (2006): Document Nos.020489 & 030001

10.5. Findings

The influence of the Across founder led to the emergence of the organisational value of identifying with the people of Southern Sudan through living amongst them. This was an actual organisational value, as evidenced by the fact that not only was it espoused, but artifacts can be found which were consistent with this value. However with a large proportion of the Across international and national staff being located outside Southern Sudan for a significant period of the history of Across, the organisational value began to decay. It then re-emerged as a result of intentional management action, which is an example of the use of Schein's 'primary and secondary mechanisms' for culture change, such as what leaders pay attention to, measure and control.¹⁵⁹

A key factor in observing the influence of this organisational value over organisational behaviour is the way that the Across management sought to support the field staff in the tough living conditions in Southern Sudan. Challenges included the lack of basic services, such as healthcare, markets to purchase food, and recreational facilities. Across sought to overcome this lack of services by providing its own services, such as by importing foodstuffs and carrying out medical evacuations to Nairobi.

When later the intentional management action sought to re-establish identification as an organisational value there was significant opposition from various quarters within Across. The explanation for this opposition may lie in the fact that, although organisational values do greatly influence organisational behaviour, there are other factors at play which compete with organisational values to influence behaviour, such as the vested interests of individuals who are members of the organisation. But the fact that when opposition within the organisation developed ways were found of moving forward indicates that the organisational value was having a major influence over behaviour.

¹⁵⁹ Schein, *Organizational Culture and Leadership* 4th Edition, 237

SECTION 3

Evaluation of Usefulness

11. Usefulness of Schein's Theory of Organisational Culture in a Christian Context

11.1 Introduction

Following the earlier theological reflection it was established that a managerial approach can legitimately be used to understand a Christian organisation if it is applied with 'critical Christian scrutiny'.¹ In the initial part of this chapter this process of scrutiny will be applied to Schein's theory, and as a result some major attractions and some significant limitations of the theory will be identified.

It will be seen that a major attraction of Schein's theory from a Christian perspective is that its emphasis on values resonates with fundamental theological concepts. In addition, the ability of the theory to highlight the gap between espoused and actual values in churches and Christian organisations is an attraction, because in this sphere, as in others, 'there is a distressing dissonance between espoused principles and actions'.² But the limitations of the theory which can be identified through this process of critical Christian scrutiny are, firstly, that it is not suited to exposing the moral and ethical standing of the values held by an organisation, and secondly, that it does not assist in asking deeper theological questions, such as enquiring about what God is doing in an organisation. However, it can be argued that it is possible to overcome these limitations if the researcher or practitioner using Schein's theory is themselves equipped to make moral and ethical judgements from a Christian perspective regarding the values of an organisation and to ask these deeper theological questions.

In the following part of this chapter the next step taken is then to assess the usefulness of Schein's theory in understanding the organisational values of Across in particular, and to make an assessment of how useful it might be in understanding the values of Christian organisations in general. As has been shown, in order to be most useful in effectively understanding a Christian organisation, in addition to using Schein's

¹ Stott, *Issues Facing Christians Today*, 493

² R. James, 'Vices and Virtues in Capacity Development by International NGOs', *Institute of Development Studies Bulletin* Volume 41 Number 3 (2010) 14

theory to diagnose organisational values, there must be the additional methodological stages of a moral evaluation of the values uncovered and of asking deeper theological questions. These two stages are incorporated throughout this section which uses the area of Christian distinctiveness and contradictory organisational behaviour to demonstrate that this method brings understanding. The conclusion reached is that Schein's theory is useful in understanding Across in these two areas, which is indicative of the fact that it could be used to understand Across in other areas too. Then it is argued that by extension the theory could be applied in the same way to usefully understand other Christian organisations.

11.2 Schein's Theory of Organisational Culture: Attractions

In an earlier section the concept of organisational values has been explored. These have been seen in general as 'enduring, passionate and distinctive core beliefs',³ but more specifically for the purpose of this research the term 'organisational values' is understood within the theoretical field of 'organisational culture'. In organisational culture theory the term is used for the 'taken-for-granted assumptions at the core of an organisation's culture',⁴ and Schein is a key proponent of this approach to understanding organisations.

Concept of Values

When trying to understand Christian organisations a major attraction for using Schein's theory of organisational culture, with its emphasis on the importance of organisational values, is that the concept of 'values' is already deeply embedded in the study of theology. This importance of values in theology can be illustrated by their centrality to our understanding of the Torah and the Beatitudes.

Wright, writing about the Torah, states that these are 'the whole package of ethical values and social priorities that God had entrusted to Israel'.⁵ These values are principally expressed in the Ten Commandments, which can be alternatively rendered as the 'Ten Words'. This rendering is preferred by Wright 'because "commandment" inaccurately describes these statements as legalistic and harsh, but if they are viewed against the Ancient Near Eastern covenant stereotype, the harsh colour of "commandment" is quickly softened to "rightful response"'.⁶ Understood in this way, the Ten Words can be seen as an expression of the 'principles'⁷ or 'values',⁸ that arise out of the covenant relationship between God and Israel.

³ Olsen, *Strategic Planning*, 105

⁴ Johnson, *Exploring Corporate Strategy*, 229

⁵ C. Wright, *Knowing Jesus through the Old Testament* (Oxford: Monarch, 2005) 179

⁶ E. Martens, *Plot and Purpose in the Old Testament* (Leicester: IVP, 1981) 71

⁷ F. Bruce, *Israel and the Nations* (Carlisle: Paternoster, 1997) 4

⁸ Wright, *The Mission of God's People*, 89

The concept of values is not just central in the Old Testament, but also in the New Testament. Commenting on the New Testament Wright shows ‘how Jesus was moulded and formed in his values and in the priorities and principles of life and teaching by the Hebrew Scriptures’.⁹ This is demonstrated in the Beatitudes where Jesus teaches about a person’s ‘attitudes, stance, commitments, relationships, priorities and loyalties’,¹⁰ which are according to Wright, their ‘values’.¹¹ The Beatitudes represent an ‘altogether different set of values’ to those of ‘the non-Christian world’.¹² In fact these values in the Beatitudes are ‘a reversal of human values’ or what are known as ‘human rights’.¹³ This is seen in how they are ordered with ‘the first four describing the Christian’s relation to God, and the second four his relations and duties to his fellow men’.¹⁴

A change of values takes place as the Christian convert ‘puts off our nature, in that decisive act of repentance called conversion’.¹⁵ This ‘conversion’ results in a value change in the individual, and demonstrates emphatically how the concept of values is at the heart of Christian theology.¹⁶ An example of this happening corporately was when the ‘missionaries of the Borneo Evangelical Mission witnessed an amazing transformation of hopeless tribes into a society of healthy, purposeful men and women of God’.¹⁷ In this situation the mission agency felt its work was effective when there was a change in underlying values and worldview of these tribal groups. As Hiebert expresses it:

The gospel is about transformed lives. When we bear witness to Christ, we invite people to a whole new life, not simply some modifications of their old lives. This transformation is radical and total. It involves change at all levels of their culture, including their worldviews.¹⁸

The concept of values has a long history of use in defining the church and what it believes about itself. So, for example, it is suggested that ‘with the formulation of the

⁹ Wright, *Knowing Jesus through the Old Testament*, 182

¹⁰ *Ibid.*, 193

¹¹ *Ibid.*, 181

¹² Stott, *The Message of the Sermon on the Mount*, 55

¹³ *Ibid.*, 56

¹⁴ *Ibid.*, 38

¹⁵ J. Stott, *The Message of Ephesians* (Leicester: IVP, 1979) 180

¹⁶ D. Lucas, *The Message of Colossians and Philemon* (Leicester: IVP, 1980) 105

¹⁷ J. Baldwin, *The Message of Genesis 12-50* (Leicester: IVP, 1986) 79

¹⁸ Hiebert, *Transforming Worldview*, 332

Nicene Creed, the four “marks” of the church (“one, holy, catholic and apostolic”),¹⁹ is a conceptualisation of the ‘values of the church as unifying, sanctifying, reconciling and witnessing’.²⁰ This prevalence of the concept of values in Christian theology could perhaps be the explanation why in the contemporary church so many congregations and Christian organisations define themselves in terms of values. Numerous examples of the stated values of Christian organisations are set out in Aubrey Malphurs’ *Church and Parachurch Credo*s,²¹ and a specific example would be the mission organisation *Servants Asia* which uses ten values to explain their identity.²²

This brief review shows that values are an important concept in theology. Therefore, because Schein’s theory is about ‘organisational values’, it has an obvious resonance for any practitioner or researcher seeking to understand the nature of Christian organisations.

Challenging Churches and Christian Organisations

Another attraction for the Christian researcher or practitioner in using Schein’s theory is that it exposes any misguided thinking about values in churches or Christian organisations. Those who regularly assist churches with organisational audits are of the opinion that ‘there are some practices and assumptions in the way churches traditionally operate which deserve challenge from good quality, secular theory’.²³ Schein’s theory, with its distinction between espoused and actual values, can be such a powerfully challenging ‘secular theory’.

A Catholic theologian when commenting on healthcare institutions has pointed out that an understanding of ‘culture is the missing component in the minds of planners and leaders of change’,²⁴ and not surprisingly the same problem can exist within churches and Christian organisations. Schein’s theory can enable a church or

¹⁹ J. Memory, ‘Measuring Missional’, *Vista* Issue 12 (January 2013) 4

²⁰ *Ibid.*, 4

²¹ Malphurs, *Values-Driven Leadership*, 145-160

²² *Servants Asia* Leaflet (2013). The values are: Incarnation, Simplicity, Community, Servanthood, Wholism, Grace, Celebrations, Beauty, Creativity and Rest.

²³ Dadswell, *Consultancy Skills for Mission and Ministry*, 9

²⁴ G. Arbuckle, *Humanizing Healthcare Reforms* (London: Jessica Kingsley, 2013) 21

Christian organisation to see that it does not hold the same values in practice as it thinks it does. A church or Christian organisation's values can be shown by this process to simply be 'aspirational values', that is 'beliefs that leaders and their people neither own nor practice'.²⁵ As has already been mentioned Lawrence gives the example of a church that 'lists evangelism as one of its values because it knows it's supposed to be evangelistic, however, its people may have won no one to faith in years'.²⁶ It may be shocking for a church's members or the members of a Christian organisation to find out that its 'espoused theology, that is the theological principles and values they say they are following, is inconsistent with their operant theology, that is, the theological principles and values demonstrated in the way they are behaving'.²⁷

This shock can act as a stimulant to a church or Christian organisation to take a realistic look at its actual values, and then consider whether to embark on a process of trying to change those values. This process of changing organisational values is challenging because as has been seen an organisation's values are 'enduring tenets',²⁸ so they can be 'extremely difficult to change'.²⁹ But this kind of value change is possible, which is why tools such as the *Organization Culture Change Model* have been developed,³⁰ and why in Schein's theory there are the six primary mechanisms for bringing about this managed culture change.³¹

This brief critical scrutiny of Schein's theory from a Christian perspective has immediately highlighted attractions in using this theory for the Christian leader or researcher. It is important to identify the positives when carrying out such a process of scrutiny, but this process of scrutiny will now focus in more depth on revealing some significant negatives in the form of limitations.

²⁵ Malphurs, *Advanced Strategic Planning*, 106

²⁶ *Ibid.*, 106

²⁷ Dadswell, *Consultancy Skills for Mission and Ministry*, 19

²⁸ J. Collins & J. Porras, *Built to Last: Successful Habits of Visionary Companies* (London: HarperBusiness Essential, 2000) 73

²⁹ J. Kotter & J. Heskett, *Corporate Culture and Performance* (New York: Free Press, 1992) 4

³⁰ Sherriton, *Corporate Culture/Team Culture*, 68

³¹ Schein, *Organizational Culture and Leadership* 4th Edition, 236. These mechanisms are what leaders pay attention to, measure and control; the leader's reaction to critical incidents and organisational crises; how leaders allocate resources; deliberate role modeling, teaching and coaching by the leader; how leaders allocate rewards and status; and how leaders select, promote and 'excommunicate'.

11.3 Schein's Theory of Organisational Culture: Limitations

Moral and Ethical Neutrality

As has been explained earlier most managerial theories and methods are based on a certain worldview, or ideological paradigm, associated with secular humanism. There is no facility within this ideology 'to recognise the difference between good and evil' as defined in the Bible,³² and so 'placing them under the judgement of a higher value'.³³ Wright, when commenting on such secular approaches, makes the further point that this is not just a limitation in respect of recognising good and evil, but may go as deep as there being in the mind of those who hold this position no valid way of making a distinction between good and evil at all. Wright says this is because with this worldview there is no distinction made between the Creator and the created order, hence in this way of thinking 'there is no difference between good and evil since all is ultimately one'.³⁴ This means that 'any objective reference point for moral discrimination becomes impossible', and hence the conclusion can be reached that there is a lack of any facility for moral evaluation within these managerial theories and methods, such as Schein's.³⁵ And even if there is a delineation between right and wrong it seems to some theologians that this is a case where 'humans in choosing to decide for ourselves what we will deem good or evil usurp the prerogative of God in rebellious moral autonomy'.³⁶

So the first limitation, when using Schein's theory in a Christian context, is that it allows no space for assigning a sense of divine approval or disapproval of the organisational values that are identified.³⁷ This is a major limitation because for Christians the analysis of organisational values has intrinsic to it the moral and ethical issue of right and wrong. This position is illustrated by the following overview of national culture by a Christian commentator:

³² Wright *The Mission of God*, 164

³³ T. Egstrom, 'Ultimate Values', *Christian Leadership Letter* (November 1983) 1

³⁴ Wright *The Mission of God*, 165

³⁵ *Ibid.*, 165

³⁶ *Ibid.*, 164

³⁷ Schein clearly states his view about moral neutrality: 'The most important lesson for me is the realization that culture is deep, pervasive, complex, patterned and morally neutral'. Schein, *Organizational Culture and Leadership* 4th Edition, 53

The nations may be proud of their cultures and aware of their past, the ideal may be honourable and the ethics high, but what is of supreme importance is not whether a set of thoughts, convictions and rituals *help* but whether they are *true*, not whether they *satisfy* but whether they *save*, not whether they put us in a good positive mood but whether they put us *right with God* and please him and bring glory to him.³⁸

Christian doctrine is that ‘God is the moral God he is, he is angry with people when they sin, people whom he created for a higher destiny than that’,³⁹ so all values must be evaluated from a Christian theological perspective to identify their moral worth. This theological tenet is evident throughout the Bible, but perhaps never more so than in the Prophets, so a very brief survey of the wealth of material in the prophetic books demonstrating moral evaluation can be used to illustrate this point profoundly.

Looking at values, and using the imagery of the vine Isaiah speaks of ‘good’ and ‘bad’ grapes.⁴⁰ This is because ‘God’s holiness consists essentially in his moral character which means he cannot be indifferent to evil’,⁴¹ so as the prophet Amos is seen to be teaching - ‘no-one can walk with God except he is giving himself to a determined pursuit of the good’.⁴² This call is to moral evaluation and re-alignment.⁴³ If a man or woman chooses evil and not good, then the prophet Ezekiel declares from God that, ‘I am about to pour out my wrath on you and spend my anger against you; I will judge you according to your conduct and repay you for your detestable practices’.⁴⁴ One major instance of this morally wrong conduct on a corporate basis can be seen in Ezekiel chapter 34 where the leaders of Israel, referred to corporately in this passage as ‘the shepherds’, are condemned because they are motivated by greed and selfishness. The prophet announces: ‘Woe to the shepherds of Israel who only take care of themselves! Should not shepherds take care of the flock?’⁴⁵

³⁸ P. Lewis, *The Message of the Living God* (Leicester: IVP, 2000) 236

³⁹ L. Morris, *The Atonement - Its Meaning and Significance* (Leicester: IVP, 1983) 156

⁴⁰ Isaiah 5: 1-7

⁴¹ B. Webb, *The Message of Isaiah* (Leicester: IVP, 1996) 57

⁴² Amos 5:14 (NIV)

⁴³ A. Motyer, *The Message of Amos* (Leicester: IVP, 1974) 123

⁴⁴ Ezekiel 7:8 (NIV)

⁴⁵ Isaiah 34:2 (NIV)

A similar condemnation as regards the priesthood is given by the prophet Zechariah.⁴⁶

The prophet:

Finds himself in a courtroom where a trial is about to begin. The judge is 'the angel of the Lord', who acts as God's appointee and representative. The prisoner in the dock is Joshua the high priest, 'dressed in filthy clothes'. The prosecuting attorney is Satan, who stands on Joshua's right side, ready to 'accuse him'. This is a serious situation indeed, for Joshua is the spiritual leader of the community.⁴⁷

The values being condemned as 'filthy clothes', are not just those of a single individual but are those of the priesthood as a group. The kingship and the priesthood 'together form the double core of the life of Israel',⁴⁸ and so there is a history of corporate waywardness in the values of both these groups.

These corporate values which attract divine disapproval in the time of the prophets are also found in contemporary situations, so again referring to Ezekiel chapter 34,

Wright comments that:

The shepherds did not own the flock; they were simply employed to look after it. The kings did not own the people; they simply were entrusted with exercising justice and leadership in their midst. But the temptation to regard those entrusted to one's care or leadership as one's personal property, a mini-empire, is powerful. It lies at the root of paternalistic patterns of Christian mission and ministry, in which people have used (and abused) their flock as a means of personal power, or a symbol of personal status, or even as a source of personal identity.⁴⁹

These are examples of using moral evaluation of values which are held corporately in both theological and contemporary contexts. Just as the corporate values of the priesthood are denounced as evil in the sight of God, because the priests 'saw their priestly role simply as a means of furthering their own ends',⁵⁰ so self-serving leaders in organisations and any morally wrong organisational values they might promote,

⁴⁶ Zechariah Chapter 3

⁴⁷ B. Webb, *The Message of Zechariah* (Leicester: IVP, 2003) 85

⁴⁸ M. Wilcock, *The Message of Chronicles* (Leicester: IVP, 1987) 16

⁴⁹ C. Wright, *The Message of Ezekiel* (Leicester: IVP, 2001) 275

⁵⁰ M. Evans, *The Message of Samuel* (Leicester: IVP, 2004) 34

can be condemned. But as one Biblical commentator remarks ‘teaching of this kind is scarcely popular in a postmodern culture like our own’ with its secular worldview.⁵¹

But despite its counter-cultural nature this moral evaluation does sometimes happen, so a Christian author but writing in a secular context identifies ‘organisational virtues’, which he regards as similar to but ‘not the same as values because they bring in notions of moral absolutes; of right and wrong’.⁵² Based on the concept of ‘organisational virtues’ in the field of organisational studies there is a new area of enquiry involving ‘investigating the apparently positive relationship between organisational virtues and performance’.⁵³ It has been observed that organisations which perform well often have ‘virtuousness’, which has been defined by secular thinkers as ‘the best of the human condition, the most ennobling behaviors and outcomes, the excellence and essence of humankind, and the highest aspirations of human beings’.⁵⁴ This definition emphasises a humanistic understanding of goodness, although one author working in this area does go on to state that ‘virtuousness is associated with moral goodness’.⁵⁵ This represents a move towards including some form of moral evaluation in the process of seeking to understand organisational values. But, although there is this interest in ‘virtues’ amongst some researchers, Rick James points out that overall the moral aspects of values ‘have been largely ignored in a relativist and post-modern world’.⁵⁶ The result is that, as has been noted, along with most other managerial theories and methods, Schein’s theory lacks any dimension of moral evaluation of the organisational values identified.

The question being raised here is about how critical Christian scrutiny can be applied to Schein’s theory in order to overcome this limitation. One way to do this is after the initial stage of the diagnosis of organisational values, there can be a second stage of moral evaluation of organisational values. This requires the researcher or practitioner

⁵¹ R. Brown, *The Message of Numbers* (Leicester: IVP, 2002) 225

⁵² James, ‘Vices and Virtues in Capacity Development by International NGOs’, 22

⁵³ *Ibid.*, 22

⁵⁴ K. Cameron ‘Organizational Virtuousness and Performance’, in Cameron, K., J. Dutton & R. Quinn, eds. *Organizational Scholarship - Foundations of a New Discipline* (San Francisco: Berrett-Koehler, 2003) 48

⁵⁵ *Ibid.*, 50

⁵⁶ James, ‘Vices and Virtues in Capacity Development by International NGOs’, 22

to be capable of making moral and ethical judgements from a Christian perspective regarding the values of an organisation.

Deeper Theological Questions

In order to understand a Christian organisation a diagnosis of its organisational values is essential, and this can usefully be done by applying Schein's theory of organisational culture. But there is another important limitation in using this management tool in a Christian context, which is that the tool is wholly incapable of engaging with a deeper level of meaning attached to facts and events. Deeper dimensions are a familiar theological concept, so for example, the prophet Jeremiah after the exile gives Israel 'a fresh, prophetic perspective on what had happened to them'.⁵⁷ In this situation 'on the plane of human history, it was perfectly true that the exiles of Judah were victims of Nebuchadnezzar's imperial conquest'.⁵⁸ But there is a deeper level in understanding the event of the exile as from 'the perspective of God's sovereignty the sword of Nebuchadnezzar was being wielded by the God of Israel',⁵⁹ and so 'with this perspective Jeremiah urged the exiles to settle down and accept the reality of their circumstances'.⁶⁰

In applying this theological perspective to understanding a Christian organisation, and its values, a situation might arise where understanding the facts themselves is not sufficient, but rather a deeper theological understanding is required. Here the kind of questions needing to be answered are: 'What is God doing in this organisation?', or the related question: 'What is God doing in this organisation with its organisational values and the organisational behaviour that results from these values?' These deeper questions would vary depending on the specific context, examples could be: 'Why is this happening to the organisation?', 'What is broken or fallen in the organisation?', 'How might renewal come about within the organisation?', 'What hope is there for the

⁵⁷ Wright, *The Mission of God*, 99

⁵⁸ *Ibid.*, 99

⁵⁹ *Ibid.*, 99

⁶⁰ *Ibid.*, 99. Referring to Jeremiah 29: 1-14. A contemporary example is how a South Sudanese church leader sees the creation of the nation of South Sudan as more than a liberation struggle: 'If we in South Sudan tell the story of our liberation without reference to God, we will start to believe that we can solve our own problems without taking them to him. God was with us during times of war. We must recognise and celebrate God actions in our history'. Poggio, *Come Let Us Rebuild*, 131

future of the organisation?’ All these questions are addressing a deeper level of reality.

An actual instance can be given from the Across case study where following its expulsion from the North, and then from the South,⁶¹ at an extraordinary Across Board meeting there was a call to wind up the organisation. But as has been mentioned the Chair then asked, drawing on the story of Mary’s anointing of Jesus,⁶² ‘Why this waste?’ To complete the story, and to give a feel for how events were understood by the Across members at the time, it is worth repeating the relevant section from the document setting out the history of Across written by those who experienced these events, which reads:

After much discussion a motion to liquidate ACROSS would have been passed unanimously. It was however decided to sleep on it. Next morning it was unanimously resolved to continue. Across then re-invents itself by starting to work in Southern Sudan under the Sudan People’s Liberation Army (SPLA).⁶³

The question can then be asked: Was this simply an example of the outworking of the organisational value of focusing on the South? But if this is the case why was the Across Board going to close the organisation in seeming contradiction of its own organisational value? Could this be seen as the imminent death of an organisational value, then its revival as a result of God’s intervention in changing the thinking of the Board members about the options open to them? From a Christian perspective this could be a situation where the Board ‘reasoned that God could raise the dead, and figuratively speaking he did’.⁶⁴ This is an example of the deeper theological questions that need to be asked in order to truly understand Christian organisations.

Clearly Schein’s theory is handicapped in asking and answering this genre of question. But as Wright points out in regard to the Wisdom literature in the Old Testament, some of which is from non-Israelite sources, although: ‘Wisdom by itself cannot answer these questions, it provides the clue that points to where the answers

⁶¹ The final withdrawal of Across from Sudan is completed in April 1988.

⁶² Mark 14:4

⁶³ Across Archive:971157

⁶⁴ Hebrew 11: 19 (NIV), where the writer to the Hebrews is referring to Abraham’s offering of Isaac as a sacrifice.

may be found'.⁶⁵ Similarly Schein's theory may not be able to answer deeper theological questions, but it can provide useful pointers as to where to look for the answers.

⁶⁵ Wright, *The Mission of God*, 447

11.4 Usefulness of Schein's Theory in Understanding Across

After having applied *critical Christian scrutiny* to Schein's theory, and having identified a way forward, this section then addresses the question of how useful Schein's theory has been in understanding Across. To start with in order to make an assessment of the usefulness of Schein's theory in understanding the organisational values of Across a definition of the concept of 'usefulness' must first be given.

Organisations exist to achieve a purpose,⁶⁶ and they do this by 'goal attainment'.⁶⁷ Therefore the concept of 'usefulness' can be defined in terms of whether a particular practice helps the organisation achieve its purpose, by attaining its set goals. This then leads on to the question: 'How do organisations achieve their goals?' One answer to this question points directly to organisational values, which influence organisational behaviour, and so the attainment of organisational goals.⁶⁸

This is how it works with individuals where we know that 'character determines conduct - what we are we do'.⁶⁹ Bridges explains this link between character and behaviour with the example of Paul in Acts chapter 28:

Paul's experience while shipwrecked on the island of Malta furnishes a good example of this relationship. The islanders built the refugees a fire because of the rain and cold. Paul gathered a pile of brushwood. Under the adverse circumstances of the shipwreck, why would Paul have gone about gathering fuel for a fire tended by someone else? Why didn't he just stand by the fire and warm himself? He didn't because it was Paul's character to serve, he gathered the brushwood instinctively. He probably didn't even think about it. He just did what his servant character dictated at the moment.⁷⁰

Just as 'character determines actions' in the individual,⁷¹ so 'it is organisational character, our vices and virtues that determines behaviour'.⁷² Schein observes this in his study of organisations, and so states that 'culture, like personality, has unique

⁶⁶ Schein, *Organizational Psychology*, 14

⁶⁷ Schultz, *On Studying Organizational Cultures*, 22

⁶⁸ Schein, *Organizational Culture and Leadership* 4th Edition, 375

⁶⁹ Bridges, *The Fruitful Life*, 24

⁷⁰ *Ibid.*, 25

⁷¹ Bridges, *The Fruitful Life*, 24

⁷² R. James, 'Vices and Virtues in Capacity Development by International NGOs', 22

characteristics'.⁷³ Lingenfelter makes the same point when he writes that 'just as our personality and character guide and constrain our behaviour, so does culture guide and constrain the behaviour of members of a group through the shared norms that are held in a group'.⁷⁴ The significance of this similarity between organisational values causing certain behaviour and an individual's character causing certain behaviour will be explored shortly.

According to Aubrey Malphurs this causation sequence of values leading to behaviour, and behaviour leading to goal attainment, applies as much to churches and Christian organisations as it does to business organisations. Writing about the Christian context Malphurs states that:

A ministry's key values or beliefs are the shaping force of the entire institution. They beget attitudes that specify behaviours. They affect everything about the organization: the decisions made, the goals set, the priorities established, the problems resolved, the conflicts resolved, and more.⁷⁵

Malphurs uses the analogy that 'the organization's central beliefs are the driver sitting behind the wheel of the ministry car'.⁷⁶ This 'driver' analogy fits with Schein's metaphors of the organisation's leader being the 'guardian' and 'guide' for the organisation's values.⁷⁷

This means that for any leader, and in particular for the Christian leader, a key 'leadership task is a clear-eyed evaluation of the organisation's ideologies, theologies and other value-systems operating within it',⁷⁸ because these will cause behaviour which in turn will lead to goals being achieved or not. Therefore a tool that helps a leader gain a better understanding of an organisation's values is probably the most useful tool any leader will have in their management toolkit. This theory of Schein's enables an organisation's leader to gain this understanding of organisational values, and see how they influence behaviour and so goal attainment, and if correction is

⁷³ Schein, *The Corporate Culture Survival Guide*, 183

⁷⁴ S. Lingenfelter, *Leading Cross-Culturally - Covenant Relationships for Effective Christian Leadership* (Grand Rapids: Baker Academic, 2008) 14

⁷⁵ Malphurs, *Values-Driven Leadership*, 20

⁷⁶ *Ibid.*, 38

⁷⁷ Schein, *Organizational Culture and Leadership* 4th Edition, 3

⁷⁸ M. Torrey, *Managing God's Business - Religious and Faith Based Organizations and Their Management*, 166

required, how intentionally to bring about culture change. Another related use of the theory is that it can be used as a form of diagnostic tool to enable a researcher or observer of the organisation to understand the organisation's values for the purposes of research. This means the theory is useful.

Examples of the Usefulness of Schein's Theory in Understanding Across

So specifically, has Schein's theory been useful in understanding Across? The following will show that the application of Schein's theory to this case study, together with an accompanying exercise in moral evaluation and asking deeper theological questions, has enabled an understanding of Across in two areas. There are many more areas where the theory has enabled understanding but these two are presented here as being indicative of the many. These areas are the Christian distinctiveness of Across and the contradictions in Across' organisational behaviour caused by competing organisational values.

(a) Christian Distinctiveness

Organisations have a 'character' just like people do, so it is common to find references to, for example, 'the character qualities' of an organisation.⁷⁹ The character of an organisation can be seen as the sum total of its organisational values. These organisational values are therefore the equivalent of the character traits of an individual. By using Schein's theory to identify organisational values it is possible to compose a portrait of the organisational character of Across. This is one of the great advantages of Schein's theory over, for example Cameron and Quinn's theory which uses a typologies approach.⁸⁰ Schein's theory is not bound by a limited number of organisational 'types' and so it can reflect the unlimited diversity that is found in organisational character, just as correspondingly this variety is found in human character.

Organisational values are the source of Christian distinctiveness. Although Schein's theory is entirely a secular construct, and so is not influenced by a Christian

⁷⁹ Lingenfelter, *Leading Cross-Culturally*, 46

⁸⁰ Cameron, *Diagnosing Organizational*, 76. Cameron and Quinn's four types are the Clan culture, the Adhocracy culture, the Hierarchy culture and the Market culture.

perspective, it can be used to identify the actual values of an organisation. These values can then be compared to Christian teaching to establish whether they are 'Christian' values. If they are Christian values then it is possible to state that an organisation is distinctively Christian, because it has Christian organisational values. The Bible says little about organisations, or their equivalent in the ancient world, but it says a great deal about character. By equating the character traits of an individual to the values of an organisation it is possible to identify *Christian* organisational values.

The character of Christ is 'a basic model to be realized in an infinite variety of ways according to time, place and person'.⁸¹ Based on the character of Christ and key New Testament passages,⁸² Christian character traits have been identified by numerous authors. For example Bridges has identified 'twenty-seven character traits taught and commanded by Jesus and the apostles'.⁸³ In defining Christian character C.S. Lewis has taken the approach of re-stating the four 'Cardinal Virtues' of prudence, temperance, justice and fortitude, then adding the three so called 'Theological Virtues' of 'faith, hope and charity'.⁸⁴ This illustrates the many different approaches that have been adopted by Christian authors and the resulting variety of character traits that have been listed.⁸⁵

A particular field where character has been studied is Christian leadership. Numerous books have been written which adopt the 'trait theory' of leadership,⁸⁶ namely that an effective leader can be identified by certain character traits. The authors who have written about the character traits of a leader, and in particular a Christian leader, have

⁸¹ S. Winward, *Fruit of the Spirit* (Leicester: IVP, 1981) 45

⁸² Such as Galatians 5:22-23; Ephesians 4:1-2,25-32; Colossians 3:12-17; 1 Timothy 6: 6-11 and James 3:7

⁸³ Bridges, *The Fruitful Life*, 181. These are: compassion, considerateness, contentment, faith, faithfulness, forbearance, forgiving spirit, generosity, gentleness, godliness, goodness, honesty, humility, impartiality, joy, kindness, love, mercy, patience, peace, perseverance, purity, righteousness, self-control, sincerity, submissiveness and thankfulness.

⁸⁴ Lewis, *Christian Behaviour*, 12

⁸⁵ Rick James uses the 'seven deadly sins' (pride, greed, lust, gluttony, envy, wrath and sloth) and then using a similar approach to Lewis he identifies 'seven virtues' (humility, compassion, patience, determination, generosity, self-control and honesty). These vices and virtues are commonly associated with the character of an individual, but James applies them to the 'organisational character' of international development agencies/NGOs (non-governmental organisations). See R. James, 'Vices and Virtues in Capacity Development by International NGOs'

⁸⁶ Northouse, *Leadership - Theory and Practice*, 15

come up with a rich variety of character traits that can be used to shed further light on the nature of Christian character.

Oswald Sanders comprehensively studies the character of a Christian leader, and as regards Christian character in general finds the character traits of courage, humility, patience, friendship and being Spirit-filled as being most important.⁸⁷ Beasley-Murray gives a somewhat different list of character traits compared to Sanders, with particular significance being given to the character traits of perseverance, humility and love.⁸⁸ Pytches when dealing with this issue of the Christian character, primarily as applicable to Christian leaders, but still relevant to all Christians, focuses on the traits of perseverance, servanthood, self-discipline and boldness.⁸⁹ In a subsequent book Pytches goes on to pick out, amongst others, the additional character traits of holiness,⁹⁰ and then humility.⁹¹ To give two final examples, Dunn lists various characteristics relevant particularly to Christian leaders, such as ‘focus’, but of more wider application identifies creativity, empathy, faith and endurance as further traits.⁹² Likewise Eims in his the study of Christian character highlights the quality of creativity.⁹³ This all helps build up a rich description of Christian character.

The question can then be asked: ‘Are the organisational values of Across *Christian* values?’ The organisational values considered in this case study are: partnering; integrating; focusing on the South, and identifying with the Sudanese. A comparative study of each Across organisational value in relation to the above Christian character traits produces some clear comparisons. The organisational value of partnering can be compared to the Christian character traits of love and service. In addition identifying with the Sudanese can be compared to the trait Dunn identifies of empathy, and likewise focusing on the South with Dunn’s specifically leadership related character trait of focus. Although no direct comparison can be found for the organisational value of integrating the various development project sectors, such as agriculture and

⁸⁷ Sanders, *Spiritual Leadership*, 43

⁸⁸ P. Beasley-Murray, *Dynamic Leadership - Making It Work for You and Your Church* (Eastbourne: MARC, 1990) 188-194

⁸⁹ D. Pytches, *Leadership for New Life* (London: Hodder, 1998) 66-75

⁹⁰ Pytches, *Can Anyone Be a Leader?* 62

⁹¹ *Ibid.*, 95

⁹² J. Dunn, *The Effective Leader* (Eastbourne: Kingsway, 1995) 33

⁹³ L Eims, *Be the Leader You Want to Be* (Wheaton: Victor, 1977) 56

health, together with evangelism, the fact that in its day this is a new innovation means that it could be equated with the quality of creativity identified by Dunn and Eims.

One way of looking at character, and its subsequent behaviour that arises from it, is to divide it into two aspects, that is relationship and task. A character study of Across can be developed along these lines. The relationship aspect relates to concern for people and the task aspect to concern for results, or what has been called 'consideration' and 'initiating structure' respectively.⁹⁴ These aspects are not opposite ends of a single continuum but are two separate continua so can both be present, or absent, in equal proportions.⁹⁵ This means a character portrait will almost always be unique as each of these two aspects are evident in different proportions.

A character portrait of Across could see one side of the organisation's character as being its values of partnering and identifying with the Sudanese because both of these values are connected to relationships.⁹⁶ These relationships are with various groups. So partnering is in respect of Across' relationship with the donors and mission agencies which support Across, whereas identifying is in relation to the Sudanese community as whole. The other side of the Across character encompasses the two remaining organisational values of integrating and focusing on the South. These can be seen as the more task related because integrating is about how the different project sectors can be brought together into a cohesive whole so as to achieve the task of transforming communities, and focusing on the South is about strategy and vision, which are clearly task related.

In making a character portrait of Across using its organisational values as its character traits it can be seen that, as each of these two aspects of relational and task related traits are evident in different proportions, the Across organisational character is strong on relationships, but not ignoring task. And the overall conclusion can be drawn that Across' organisational values are comparable to the character traits of a Christian as

⁹⁴ Northouse, *Leadership - Theory and Practice*, 36

⁹⁵ Beck, *The Leaders Window*, 24

⁹⁶ Schein makes the point that an organisations values are often 'interconnected to varying degrees'. Schein, *The Corporate Culture Survival Guide*, 29

described above by various Christian authors. So on the basis that a connection can be made between the character of an individual person and the values of an organisation, it can also then be asserted that Across is a distinctively Christian organisation. This is because Across' organisational values equate to the character traits that are held to be distinctively Christian.

The question could be asked that, as Across is distinctively Christian, can Across be used as a model for other Christian organisations in terms of its organisational values. The fact that the Bible identifies certain character traits as being Christian, such as those listed as the 'fruit of the Spirit' in Galatians 5:22-23,⁹⁷ could be used to imply that there is one universal set of character traits that amounts to Christian character. However the wide variety of traits mentioned in the teaching of Jesus and the apostles, let alone the many more advocated by various Christian authors, seems to indicate that there is no one universally acknowledged set of traits which together amount to Christian character. If the same logic is applied to organisations as to individuals it would mean that there is no one set of organisational values that define the model for Christian organisation.

The particular organisational values of Across and their weighting as regards being people and task-related give Across a unique organisational character. There is not one universal combination of character traits in the individual that constitutes the Christian character and in the same way there is not one set of values required in a Christian organisation. To follow another more modern approach from the field of leadership having the best leadership character, or organisational character, is a matter of: 'It depends' on the situation.⁹⁸ So just as no one best style of leadership is effective in every situation, because each situation determines the usefulness of different management approaches or leadership styles, so no one set of organisational values is effective for a Christian organisation. Likewise organisational effectiveness arises out of the match that is achieved between the organisational value and the

⁹⁷ 'The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control' (NIV).

⁹⁸ E. Smith and D. Mackie, *Social Psychology* (New York: Taylor Francis, 2007) 459. This approach is known as 'contingency theory', as opposed to the classical theory of leadership mentioned above, namely trait theory. Trait theory sees the essence of effective leadership as arising from the particular character traits of the leader him or herself, while contingency theory emphasise the importance of the situation in which the leadership is taking place.

situation of the organisation.⁹⁹ The key factor in each situation will be the state of the organisation's members, its external environment and the particular goals of the organisation. Therefore Across cannot be a universal model for Christian organisations in term of its values, but it can provide an example of how a Christian organisation's values are adapted to one particular situation, so as to produce effectiveness while maintaining Christian distinctiveness.

To sum up so far, Schein's theory has proved to be useful in identifying the values of Across, then by applying a moral evaluation, the need for which having been identified by the process of critical Christian scrutiny, it has then been possible to understand the Christian distinctiveness of Across. This has involved looking at each organisational value in Across and establishing whether it is a *Christian* organisational value. This is done by equating individual character traits with organisational values.

(b) Competing Values

A second example of a way Schein's theory can also be useful, which is particularly relevant to Christian organisations, is in explaining the seeming contradictions of behaviour which exist in all organisations, including organisations such as Across.

It has been noted that often a case study will include 'a description of an actual situation or event fraught with ambiguity',¹⁰⁰ and this study of Across identifies a number of such situations. Consideration needs to be given as to how these ambiguities, which lead to contradictions and conflicts manifested in the organisational behaviour of Across, can be explained. It will be seen that Schein's theory of organisational culture helps to explain these 'contradictions, paradoxes, ambiguity and confusion' in organisations.¹⁰¹ According to Schein 'most organizations espouse a variety of values, some of which are intrinsically contradictory',¹⁰² so it may be found that these espoused values are based on contradictions at the deeper level of actual organisational values. So contradictions in

⁹⁹ Ibid., 459

¹⁰⁰ A. Neely, *Christian Mission - a Case Study Approach* (Maryknoll, New York: Orbis, 1995) 14

¹⁰¹ Avery, *Understanding Leadership*, 118

¹⁰² Schein, *Organizational Culture and Leadership* 4th Edition, 249

behaviour and in statements can be explained by looking for competing organisational values, and when such situations are found they have come to be termed by Cameron and Quinn as ‘mismatches’.¹⁰³

In Across there is a consistency with the partnering and identifying organisational values. Both involve building relations, although each value is very different to the other in terms of context. Partnering is about organisational relations in the global mission context, whilst identifying is about relationships, usually with individual Sudanese, on a very local level in Southern Sudan. One result of these two organizational values being consistent with each other is to provide a strong organisational culture. The organisational value of integrating fits well within this strong cultural nexus due to its links to working with the Sudanese people, as explained above. In contrast to this consistency, the other organisational value of focusing on the South provides an example of inconsistency when it is challenged by the competing value of focusing on the whole of Sudan, that is including the North.¹⁰⁴

The theory of Edgar Schein enables a seeming contradiction in the behaviour of Across to be explained. This contradictory behaviour can be seen to be the result of the competing organisational value. The theory states that organisational values emerge primarily as the result of the founder’s influence, but can also be modified, and new organisational values introduced, as a result of the influence of subsequent leaders. A subsequent leader may modify a value to be inconsistent with another continuing value, or introduce a new organisational value which is inconsistent with other pre-existing values. This can result in competition between values. These competing values create difficulties in all organisations as has been noted:

Inconsistent norms are difficult to deal with; it can be difficult to confront them simultaneously, and they are difficult to reconcile with co-ordinated action.¹⁰⁵

This applies equally in the Christian context where ‘incongruent values affect a ministry in much the same way as mixing together the pieces of two separate puzzles

¹⁰³ Cameron, *Diagnosing Organizational Culture*, 71

¹⁰⁴ Across Archive:810213

¹⁰⁵ Mabey, *Strategic Human Resource Management - A Reader*, 302

affects the novice who, unaware of what has happened, attempts to put them together'.¹⁰⁶

This is about situations where 'incongruent values are in conflict',¹⁰⁷ and during the periods of times when this competition between values occurs there is a degree of discomfort within the organisation, and lower levels of performance. There may be positive outcomes because these 'mismatches may create enough discomfort in the system to motivate changes, so they may serve a useful purpose for short periods of time'.¹⁰⁸ But if the conflict is left unresolved for too long this competition between values can be very destructive and can even threaten the survival of the organisation.¹⁰⁹ This competition between values manifests itself in organisational behaviour that is inconsistent or even in direct contradiction with other organisational behaviour. This can be very detrimental to the effectiveness of the Christian ministry of the organisation because:

The result is ministry chaos, which leads to extreme ministry frustration. The conflicting values held by members of such ministries dissipate much of the creative energy and leave little room for constructive ministry. The ministry participants are often at each other's throats, emotionally and sometimes physically.¹¹⁰

As set out above in the Across case study there are a number of prominent examples of this kind of contradictory behaviour when, during the tenure of a particular leader, the organisational value of focusing on the South was challenged by the competing value of focusing on the North.

A somewhat different example, relates to the organisational value of identification, and its associated maxim of 'living with the people', being challenged not by a competing organisational value, but by the competing values of individuals. These were individuals whose personal interests were not served by the behaviour required by the organisation as a result of this organisational value, that is relocating their homes to Southern Sudan. Both of these examples show how, using Schein's theory,

¹⁰⁶ Malphurs, *Values-Driven Leadership*, 52

¹⁰⁷ *Ibid.*, 52

¹⁰⁸ Cameron, *Diagnosing Organizational Culture* 71

¹⁰⁹ *Ibid.*, 71

¹¹⁰ Malphurs, *Values-Driven Leadership*, 52

it is possible to understand why contradictions and even conflicts occur in organisations because of competing organisational values, and so potentially it can help to address the root causes of these contradictions and conflicts by dealing with the competing values.

In such situations where competition between values causes ‘values erosion’ to occur Schein is clear that ‘correction is needed.’¹¹¹ This is what Malphurs calls ‘realigning’, where ‘a values misalignment is an embedded practice that is blocking the realization of the ministry values’.¹¹² The way this correction is done, so that a consistency as regards organisational values is established, will vary in every circumstance. Some examples from Across demonstrate what may be required.

In Across the individuals whose vested interests led them to oppose behaviour consistent with the ‘living with the people’ approach arising out of the identifying value had to leave the organisation. In this example the contradiction in organisational behaviour is resolved by applying what Malphurs has called ‘enforcing’.¹¹³ ‘Enforcing’ is where a person or group of people have to leave, or ‘separate’ from the organisation. This is necessary because ‘if the leadership fails to separate those who do not hold common values, the values are compromised. In addition, the others who make up the organization will not take them seriously, just as the leadership, by example has not taken the values seriously’.¹¹⁴

Here Schein’s theory has proven itself to be useful, by enabling an understanding about the competing values in Across. This kind of understanding is essential if leaders are to prevent internal organisational conflict. This is especially important in Christian organisations where maintaining unity is of paramount concern and a primary responsibility for leaders of these Christian organisations.¹¹⁵ This is because, as Bridges warns, the consequences of not dealing with this issue of conflict, and its source in allowing competing values to co-exist, is serious because ‘unresolved

¹¹¹ Ibid., 139

¹¹² Ibid., 142

¹¹³ Ibid., 140

¹¹⁴ Ibid., 141

¹¹⁵ Examples of the importance of unity in Christian teaching are - Jesus’ prayer for all believers is ‘may they be brought to complete unity’, John 17:23 (NIV); Paul requires the church at Ephesus to ‘make every effort to keep the unity of the Spirit through the bond of peace’, Ephesians 4:3 (NIV).

conflict between believers is sin and must be treated as such; otherwise it will spread throughout the body like cancer until it requires radical spiritual surgery'.¹¹⁶ This radical surgery may include what Malphurs calls 'enforcing', where individuals or groups of individual are forced to leave the organisation.¹¹⁷

¹¹⁶ Bridges, *The Fruitful Life*, 98

¹¹⁷ Malphurs, *Values-Driven Leadership*, 140

11.5 Conclusion

In this chapter a strong argument for using a theory such as Schein's has been established because of its significant attractions. These attractions are firstly, that the emphasis on values resonates with fundamental theological concepts and Biblical practices, and then secondly, that the way it highlights the gap between espoused and actual values in an organisation can challenge churches and Christian organisations.

However, it is recognised that in a Christian context the theory has significant limitations because firstly, it is unable to expose the moral and ethical worth of these values, and secondly because it is unable to answer deeper theological questions such as: 'What is God doing in the organisation?' The theory should not be wholly rejected because of these pitfalls, but neither should it be accepted wholesale. Instead there is a mid-point between outright rejection and unqualified acceptance, whereby its limitations can be overcome through the process labelled by Stott as 'critical Christian scrutiny'.¹¹⁸ Applying this process of critical Christian scrutiny has shown that to be most effective in a Christian context Schein's theory must be accompanied by a moral and ethical evaluation of the organisational values themselves, and an exploration of the deeper theological questions related to understanding the significance of the organisational values.

Then it is shown how this method helped to understand Across in relation to two indicative areas. Firstly, maintaining its Christian distinctiveness. Leaders of Christian organisations have the responsibility of maintaining Christian distinctiveness in their organisations. It is observed by some commentators on the church that this Christian distinctiveness can be easily lost, and if a church or Christian organisation does lose this distinctive character, then their behaviour will be indistinguishable from secular society in general.¹¹⁹ This is a case of 'where salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and

¹¹⁸ Stott, *Issues Facing Christians Today*, 493

¹¹⁹ An example can be given of the British church in the 1980s: 'Such thinking must surely challenge the contemporary church which can be just as materialistic and selfishly preoccupied as secular society. It is because some people have not found within our churches the warmth, care and concern for which they hoped that they have turned away from the organized and institutional churches to religious communities and house churches, some of them vibrant with a more intimate commitment to fellowship and caring'. R. Brown, *The Message of Hebrews* (Leicester: IVP, 1982) 187.

trampled by men'.¹²⁰ The understanding acquired through this method is useful in this important area. Then secondly, Schein's theory is found to be useful in understanding the causes of contradictory behaviour by throwing light onto the underlying competing values in the organisation that are causing this behaviour.

This chapter has shown that Schein's theory, when applied with this modified methodology, is helpful for gaining understanding of a Christian organisation such as Across. This understanding will help a leader of such an organisation lead the organisation more effectively towards achieving its purpose. Therefore according to the definition set out above Schein's theory is 'useful'. Then by extension it can be argued that this method will be useful when applied to other Christian organisations. This is because Schein's theory, applied with critical Christian scrutiny, has been proven to be an accurate and effective way of identifying the values of an organisation. Therefore in the exact same way that it has been used with Across to gain greater understanding of the organisation the tool could be used with any other Christian organisation to this effect.

¹²⁰ Matthew 5:13 (NIV)

Summary and Conclusion

12. Summary and Conclusion

The theoretical framework used in this study is organisational culture, and in particular Edgar Schein's model of artifacts, espoused values and basic underlying assumptions. The theoretical framework of organisational culture is outlined, then there is a focus on Schein's theory in particular, including a critique of its perceived weaknesses. It is explained that Schein sees artifacts as visible organisational structures and processes, and that espoused values are seen in the organisation's articulated strategies, goals and other statements. Schein sees that the task of the researcher is to 'decipher' these two elements, by explaining 'paradoxes and inconsistencies'¹ so as to identify the underlying basic assumptions, which are the actual organisational values.²

There then followed a theological reflection on the use of such 'managerial' theories as Schein's in a Christian context. One major problem and two counter-arguments for using a managerial approach to understand the values of Christian organisations were considered. The major problem identified was that managerial theories and methods have their origins in a secular worldview. Then the first counter-argument considered was that if these managerial approaches were only 'tools and techniques' then no worldview bias is present. The second counter-argument discussed was the view that by putting these managerial approaches through a process of critical Christian scrutiny they can be made useful in the Christian context. As a result of this process of theological reflection it was concluded that the use of management tools, such as Schein's theory of organisational culture, in a Christian context is theologically justifiable.

After this reflection, with its finding as to the appropriateness of using this type of theory in a Christian context, the organisational values of Across were examined using Schein's theory. As part of this process for each of the organisational values identified in the case study there was a survey of a relevant conceptual framework so as to enable a better understanding of the background to the value. These conceptual frameworks can be summarised as follows:

¹ Schein, *Organizational Culture and Leadership* 4th Edition, 228

² *Ibid.*, 32

Partnership - Partnership is undoubtedly a Biblical concept and Max Warren 'proposed that partnership was grounded in the nature of God and his relationship with people'.³ In this context partnership is defined as a form of collaboration which brings together two or more independent entities into a relationship of co-dependence around a common task. This means there are two key elements in partnerships, firstly people or organisations being involved in 'building relationships',⁴ and secondly these individuals or groups having a 'commitment to common objectives'.⁵ Both these elements are evident in a consortium which is said to be operating at the highest level of 'collaborative partnership'.⁶

Integral Mission - This holistic way of understanding mission came out of Latin America. In 1985 Rene Padilla coined the term in Spanish 'mision integral' which is translated in English as 'integral mission'.⁷ Padilla defined integral mission as 'involvement not only in the proclamation but also the concrete demonstration of the Gospel of Jesus Christ'.⁸ This term was seen to be a re-affirmation of the Christian model of mission, that is a re-discovery of the old model of mission that had existed before the distortions caused by the evangelical response to the challenge of the liberal's social gospel.⁹

Vision and Strategy - Vision is about where the organisation is trying to go.¹⁰ A strategy is the plan for how an organisation can move from where it is now to where it wants to be according to its vision.¹¹ Normally an organisation's values guide the development of a vision, and the strategy adopted to implement it. 'The strategic planning process'¹² typically seeks to find a way of achieving the organisation's

³ Warren *Partnership*, 11; quoted in J. Rowe, 'Dancing with Elephants - Accountability in Cross-Cultural Christian Partnerships', *Encounters Mission Ezine* 10 (2006) 1

⁴ C. Sugden, 'Partnership', *Transformation* 14.2 (1997) 29

⁵ Winter, *Perspectives on the World Christian Movement*, 376

⁶ Johnson, *Partnering to Build*, 54

⁷ Padilla, *Mission Between the Times*, 1

⁸ R. Padilla, 'Global Partnership and Integral Mission' 57, in J. Corrie & C. Ross, ed., *Mission in Context - Explorations Inspired by J. Andrew Kirk* (Farnham: Ashgate, 2012)

⁹ *Ibid.*, 57

¹⁰ Olsen, *Strategic Planning*, 207

¹¹ Bryson, *Strategic Planning*, 7

¹² Mintzberg, *Rise & Fall of Strategic Planning*, 36

vision by coming up with a plan of action which is the best fit between an organisation and its external environment.¹³

Identification - Following Christ's example it is explained that Christian cross-cultural workers 'must identify ourselves as closely as we can with the people without compromising our Christian identity'.¹⁴ In mission a requirement of this incarnational approach is proximity between the international worker and the host community. This means that for the cross-cultural worker identification 'at the very least, will probably mean moving into common geography/space and so set up a real and abiding presence among the group'.¹⁵

These theoretical and conceptual frameworks were the lenses through which Across was reviewed. This case study examined the history of Across from 1972 to 2005, which was divided into three periods characterised as Across I, II and III:

Across I - This relates to the period from 1972 to 1979 when there was rapid organisational growth and the expansion of Across' project activities. But this very success made the organisation vulnerable, and these vulnerabilities proved very significant as Across faced a changing political context in the coming decade, and beyond. This next decade saw the period of Across II.

Across II - This is from 1980 to 1993, when after the enormous setback of expulsion from Sudan, Across was able to re-invent itself as an agency operating in the SPLA controlled 'liberated areas' of Southern Sudan. As a result of having been an early adopter of this new approach, and so having been the recipient of significant funding for humanitarian relief in Southern Sudan, Across was able to grow substantially again. But, as before, this expansion proved to have within it the seeds of Across' undoing when the funding dried up.

Across III - The final period covered in this case study is from 1994 to 2005. This period began with a financial crash within the Across organisation. This is then

¹³ Segal-Horn, *The Strategy Reader*, 86

¹⁴ Hiebert, *Anthropological Insights for Missionaries*, 108

¹⁵ Hirsch, *The Forgotten*, 133

followed by a new strategy, known as the Jericho Plan, which further transformed the outward form of the organisation. At the end of this period the Comprehensive Peace Agreement (CPA) between the North and South was signed on 9th January 2005, then after a referendum on secession the nation of South Sudan came into existence on 9th July 2011.

During the each of these periods various organisational values became more prominent, although in fact they existed throughout all the periods of Across' history. In the period of Across I the organisational values of partnering and integrating emerged. Then in the Across II period the values of focusing on the South became topical. Subsequently in the final period, that of Across III, the organisational value of identifying with the Sudanese became most prominent. For each of the organisational values identified within Across findings were made as to the authenticity of the organisational value, its origins and its influence on organisational behaviour. These finding can be briefly summarised as follows:

Partnering - The case study showed that it is possible to verify that partnership was an actual organisational value in Across, and that the influence of the founder of Across, Ken Tracey, together with the influence of the founding member organisations of Across led to the emergence of the partnering organisational value. The previous mission experience of Ken Tracey in Nigeria had shown him the value of working together in partnership and then as the founder of Across he continued this commitment. The other specific factor that caused the emergence of partnership as an organisational value related to the founding member organisations of Across and their shared past experience in Sudan. Across established itself as something of a 'gatekeeper' for access of Christian workers to Southern Sudan because it had a positive relationship with the SSG and so could negotiate a pathway through the various barriers to entry for the numerous Christian organisations which were seeking to work in Southern Sudan. The fact that Across had partnering as an organisational value, and that this influenced its organisational behaviour, meant that even though it was difficult, Across, in this gatekeeper role, always sought to keep the gate open for others.

Integrating - This 'integral' understanding of mission was one of the original organisational values of Across, and as with the value of partnering the emergence of the organisational value could be traced back to the founder and founding member agencies of Across, as well as the influence of the original intake of international staff. The influence of this integrating organisational value ensured that Across projects emphasised both evangelistic and discipleship related activities as well as development work. The integration of these aspects of mission meant that Across became an early example of what would become a new paradigm of global mission.

Focusing on the South - The vision of Across was to see transformation through the gospel for the people of Southern Sudan. The value that was guiding this vision was that of focusing on the South, which was verified to be an actual organisational value. The founding member organisations of Across have a major influence on the formation of this particular organisational value. But during a subsequent period Across' vision and strategy appeared to change. This can be attributed to the emergence of a competing organisational value. This new vision and strategy was about reaching out to the Muslim people of the North, and was inconsistent with the organisational value of focusing on the people of Southern Sudan. This competing organisational value was adopted because of a new Across leader being appointed. This illustrates the influence a leader can have on an organisation, even to the point of leading the organisation into behaviour that is inconsistent with its organisational values.

Identifying with the Sudanese - The influence of the Across founder led to the emergence of the organisational value of identifying with the people of Southern Sudan through living amongst them. In the early history of Across this organisational value resulted in management giving support to the field staff to help them cope with the tough living conditions in Southern Sudan. Later on, when the Jericho Plan promoted 'the living with the people' approach,¹⁶ there was significant opposition to it from various quarters within Across. It was suggested that the explanation for this opposition might lay in the fact that although the organisational values did greatly influence organisational behaviour there were other factors at play which competed

¹⁶ Across Archive:020312

with the organisational value to influence behaviour, such as the vested interest of individuals who were members of the organisation.

The final stage was to establish whether Schein's theory was useful in understanding Across, and so therefore could by extension be useful in gaining a better understanding of other Christian organisations. There were significant attractions identified for using Schein's theory, which were firstly, that the emphasis on values resonated with fundamental theological concepts and Biblical practices, and then secondly, that the way it highlighted the gap between espoused and actual values in an organisation could helpfully be used to challenge churches and Christian organisations. However, it was recognised that in a Christian context the theory has significant limitations because firstly, it is unable to expose the moral and ethical worth of these values, and secondly, because it is unable to answer deeper theological questions. Despite these limitations it is concluded that Schein's theory has helped gain understanding about Christian distinctiveness and the causes of contradictory behaviour. This understanding can help leaders of Christian organisations lead more effectively, therefore Schein's theory is 'useful'.

To conclude, the title of this thesis is *Understanding the Values of Christian Organisations: A Case Study of Across (1972-2005) using the Organisational Culture Theory of Edgar Schein*. The thesis addressed the research question: Is Schein's theory useful for understanding the values of Christian organisations? It has been seen that Schein's theory is useful in understanding the organisational values of Across, and that by extension the theory could be applied in the same way to usefully understand other Christian organisations. This conclusion about the usefulness of Schein's theory of organisational culture in a Christian context is supported by the case study together with the theological reflection.

The result is that those who are leading organisations in a Christian context can feel justified in including this powerful tool in their repertoire of techniques for understanding the values of their organisations and churches. Although 'little information from a Christian perspective is available for pastors or churches' - and for mission leaders and mission organisations - 'on this concept that is so vital to a

significant ministry in the twenty-first century',¹⁷ it is hoped that this thesis will help in some small way to fill this gap. The reason why filling this gap is so important is because the key role of any leader of an organisation is to be the guardian and guide for that organisation's values, and according to Schein this function is 'the essence of leadership'.¹⁸

This is the key implication of this research for policy and practice, because in order to fulfil his or her role effectively the leader needs to understand what the values are within their organisation, where they come from, how they influence organisational behaviour, and if necessary, how to change them. Schein's theory can be used to do this. It is hoped that the result of this thesis making known the importance of this leadership tool will not only increase its use among leaders of Christian organisation, but also amongst researchers.

As regards further research in this area, additional case studies could be conducted applying Schein's theory to churches and different kinds of Christian organisations. Each new case study is likely to identify different organisational values to those identified in this current case study. As each of these further case studies highlights new combinations of organisational values, this will serve to enrich our understanding of organisational values, which are the powerful and precious principles that are at the heart of churches and Christian organisations.¹⁹ This further research could also find new ways of using Schein's theory, and perhaps identify further attractions and limitations, that is ways of building on the strengths of the theory and overcoming its weaknesses when applied in a Christian context.

In closing a practical question will be briefly addressed - 'How will this message be disseminated?' The author teaches Leadership as part of the mission training at All

¹⁷ Malphurs, *Values-Driven Leadership*, 9

¹⁸ Schein, *Organizational Culture and Leadership* 4th Edition, 3

¹⁹ For the benefit of these future researchers it is worth reflecting on how with hindsight this research might have been done differently. One change would be to carry out the research in real time. As this thesis is being written in 2014 and the case study of Across covers the period from 1972 to 2005 inevitably this is an exercise in historical review, based largely on documentation. A study of a Christian organisation as it is today would produce a contemporaneous view which could lead to practical recommendations to help the organisation being studied.

Nations Christian College,²⁰ and organisational culture has for a long time been an important part of the curriculum of this course. The findings from this thesis can be included in these classes so as to disseminate them amongst the wide cross-section of cross-cultural missionaries and mission leaders who study at the college. In addition the author is planning to spend time in Southern Sudan which will give an opportunity for disseminating this material within its own particular context. There remains a need for wider dissemination to the global community of Christian leaders, one way this might be achieved is through the publication of an abbreviated form of this thesis in a book format.

²⁰ www.allnations.ac.uk

Appendix: Across Timeline

Across I (1972-1979)

1972 Addis Ababa Agreement ends first civil war. Across is founded by Ken Tracey.

1974 The Lausanne Congress - a 'tipping point' for Across as an organisation.

1979 Tony Atkins leaves as Executive Director.

Across II (1980-1993)

1983 Sharia Law, and Sudan declared 'an Islamic state'. Second civil war starts.

1984 Across begins work in Northern Sudan.

1987 Across workers abducted by SPLA, then released. Across expelled from Sudan.

1988 Across starts working under SPLA.

1991 SPLA splits into rival factions.

Across III (1994-2005)

1994 Across income drops causing financial collapse.

1997 Across Board adopts *The Jericho Plan* aiming at 'Sudanisation' of Across.

2004 First Sudanese Executive Director of Across is appointed.

2005 Comprehensive Peace Agreement (CPA) is signed in Nairobi.

The New Nation of South Sudan is born on 9th July 2011

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