A Spirituality Approach
to
Organization Transformation

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GLOSSARY OF TERMS

JW Model	Johari Window Model
JWR Model	Johari Window Reversed Model
OC	Organizational change
OD	Organizational development
OL	Organizational learning
OS	Organizational spirituality
OT	Organizational transformation
OT Survey Questionnaire	Organizational Transformation Survey Questionnaire
PAL	Participatory Active Listening
PAL Essays	PAL Prayer Participants' Essays
PAL Method	PAL Prayer Method
PAL Program	PAL Prayer Program
PAL session	PAL prayer session
PAL Transcript	PAL Prayer Meeting Transcript
PAL Participants	PAL Prayer Participants
SQ	Substantive question
SRW	Spirituality Religion and Work

ABSTRACT

This research presents a qualitative case study based on grounded theory to address the research question: What can harness and release the subconscious creative potentials of people multi-individuals for responsible organizational transformation of a church? The case concerns a church in need of an organizational transformation (OT) to provide long term homogenizing and internal organizational adjustment effects. Being a religious organization, spirituality is a key variable for its OT.

In exploring a religious spirituality to OT, the researcher integrates a multidisciplinary review and extends literature on the emergent field of spirituality religion and work (SRW). He challenges the false dichotomy of spirituality and religion in the OT literature and argues that the SRW movement is non-sustainable unless its roots in religion are rediscovered.

The researcher develops a framework of model typology and identifies from it the Johari Window (JW) Model to model the Johari Window Reversed (JWR) Model to integrate a religious spirituality for OT. The JWR Model provides an inside out approach to religious spirituality for OT, both in theory and practice. In contrast to a mechanistic model, the JWR Model is organic and focuses on the role of immanent spiritual realities that interact with a transcendent world of people multi-individuals in third order change for OT.

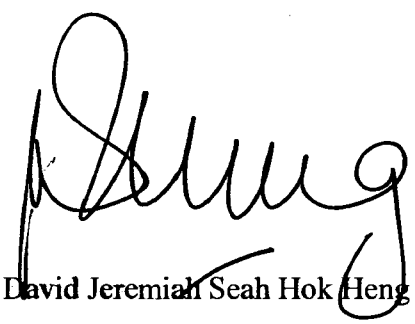
The researcher designs the Participatory Active Listening Prayer Method (PAL Method) to make operational the JWR Model. The PAL Method facilitates an exploratory multi-loop sensemaking experience for the collective mind. The PAL Method, without nullifying its validity, allows for a continuum of disagreements in its collective prayer dialogue. It highlights the reality of the realignment of logics that has to take place to effect changes in values, behaviors and lifestyle in the organization. The PAL Method is applied to a two-year PAL prayer program (PAL Program) from which the collective leadership of the Church consensually abstracts a Statement of Vision and Mission and Core Values with measurable goals of the organization, against which the effectiveness of the OT program is being evaluated.

Research data is collected through three separate methods. First, the PAL Program is audio taped and qualitative data is obtained from the subsequent PAL Transcript. Second, data is collected from the PAL Participants' Personal Essays. Third, the Organizational Transformation Survey Questionnaire provides the quantitative data. The three data sources provide credible and strong support that the PAL Method has resulted in attitudinal and, to a lesser extent, behavioral changes in the Church organization for the two-year PAL Program. Moreover, compared to the rest of the Church that did not participate in the PAL Program, the participant collective leadership experienced significantly more behavioral changes with respect to all seven core values and goals of the Church.

The researcher hypothesizes that the PAL Method can harness and release the subconscious creative potentials of people multi-individuals for responsible organizational transformation of a church. The researcher raises several questions for future research. If the PAL Program were extended over a longer time frame, would it yield results that would be different from this research? Can this case study be replicated in other church or religious setting, and even secular organizations? Finally, do organizations that employ religious spirituality in management attain better financial returns on investments and/or enjoy richer growth in human capital?

DECLARATION

I declare that this thesis does not incorporate without acknowledgement any material previously submitted for a degree or diploma in any university; and that to the best of my knowledge it does not contain any materials previously published or written by another person except where due reference is made in the text.



David Jeremiah Seah Hok Heng
May 2005

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CHAPTER 1: PROLOGUE

1.1 Introduction

This research chronicles a case study on religious spirituality and organizational transformation. The literature on change management evinces increased documentation incorporating spirituality into management theory, development and practice (Block, 1993; Bolman & Deal, 1995; Bracey, Rosenblum, Sanford & Trueblood, 1990; Chappell, 1993; Collins & Porras, 1997; King & Nicol, 1999; Mitroff & Denton, 1999; Neal, 1997; Renesch & Defoore, 1996). However, the management literature makes distinct a dichotomy between spirituality and religion (Adams, 1984; Cawley, 1997; Korac-Kakabadse, Kouzmin & Kakabadse, 2002; Owen, 1989; Pargament, 1999; Quatro, 2004; Roof, 1993; Vaill, 1990).

Moreover, though spirituality mostly has its roots in religion (King & Crowther, 2004; Quatro, 2004), the spirituality movement in management has until now displayed a lack of courage and integrity by not providing a theoretical context in integrating spirituality and religion in change management (Neal, 1997; Neal & Biberman, 2003;Quatro, 2004). In fact, discussions tend more to focus on the secular side of spirituality (Dehler & Welsch, 1994; Duck, 1993; McCormick, 1994; Neal, 1997). Furthermore, the polarization surfaces a lack of clarity in defining spirituality and religion (Ashforth & Vaidyanath, 2002; Hill et al., 2000; McMinn & Hall, 2000; Saint Laurent, 2000;Spohn, 1997).

As a point of departure, this research challenges the false dichotomy between spirituality and religion in the management literature. It also focuses its discussion on spirituality to lean more on the religious side. This emphasis on a religious spirituality of change is intentional because this research records an unfolding organizational transformation of a Christian church. Dehler and Welsch (1994) observe that, "...discourse surrounding spirituality and organizational transformation remains poorly explicated in terms of both meaning and relationship with other organizational concepts" (p. 17). Quite uniquely then, this research integrates spirituality and religion

for organizational transformation, both in theory and practice. In addition, it also meets Klenke's (2003) challenge of integrating spirituality into existing theories for model development, in addition to responding to a wider call by Dean, Fornaciari and McGee (2003) for a multi-disciplinary theoretical integration for work in the spirituality movement in management.

The foregoing paragraphs provide a brief historical review and indicate the gaps in the management literature for the field of religious spirituality and its applicability to organizational transformation. This chapter provides the reader with an understanding of the research problem and purpose, explains the reasons for this research and states its significance.

The reader is also briefed on the scope and limitations, as well as the researcher's assumptions and the circumstances under which the research is conducted. This research calls for the researcher's inductive reasoning as an explorer, given that this research is an exploratory field study, although a small section of the research is quasi-experimental in design.

1.2 Research Problem and Purpose

This case study concerns a church in need of an organizational transformation (hereinafter referred to as OT) to provide long term homogenizing and internal organizational adjustment effects. Being a religious organization, spirituality is a key variable for its OT. As such, many of the issues in the research emerge intuitively from beyond the conscious realm of participants to surface as emic issues. As these emic issues surface to the conscious realm, it is then possible to focus discussions at the etic level. The coining of the terms "emic" and "etic" has been ascribed to Kenneth Pike (1954) by Pelto and Pelto (1978). In an etic approach, the researcher uses his personal categories and assumptions to describe the participants' world; in an emic approach, the researcher provides perspectives from the participants' views of their own world (Hiebert, 1976). The researcher uses both approaches in this research to form a composite picture.

1.2.1 Research problem

The research problem central to this study is: **What can harness and release the subconscious creative potentials of people multi-individuals for responsible organizational transformation of a church?** The corollary intention of this research is to obtain a greater understanding into the implementation of a Christian spirituality as an approach to OT of a church.

During the course of field research, which is exploratory and naturalistic in nature, more substantive research questions surface. The field research raises substantive research questions for seven constructs at three levels of evaluation from both attitudinal and behavioral perspectives. The substantive research questions are: What effect does the Participatory Active Listening Prayer Method (hereinafter known as PAL Method) have on the individuals, the collective leadership, and the organization with respect to:

1. Commitment at the attitudinal and behavioral level?
2. Trust at the attitudinal and behavioral level?
3. Community at the attitudinal and behavioral level?
4. Joy at the attitudinal and behavioral level?
5. Spirituality at the attitudinal and behavioral level?
6. Qualitative growth at the attitudinal and behavioral level?
7. Quantitative growth at the attitudinal and behavioral level?

A matrix display of the seven constructs of values and goals as measured against their effects at three levels in two dimensions of evaluation would yield a massive forty-two substantive questions! In order to manage this massive study and to adequately provide answers to the above questions, the scope and limitations for this research is defined in a later section.

1.2.2 Research purpose

For the purpose of this research, the researcher adopts a single-case embedded case study design (Yin, 2003) as a qualitative approach to investigate this phenomenon that is the OT of The Crystal Tabernacle (hereinafter referred to as the Church). This is done in order to obtain an in depth understanding of the phenomenon over a single time period. In this approach the researcher seeks for a greater understanding of the phenomenon under study in terms of its uniqueness and complexity as it interacts with its context (Stake, 1995).

The researcher endeavors to obtain from this case study organization many observations of present or past situations of this phenomenon, which provide detailed descriptions of people's perceptions and social realities. From these descriptions an understanding or a theory is generated to explain the phenomenon. As this case study is exploratory and naturalistic, the researcher applies grounded theory and inductive reasoning as it "allows one to explore and discover with an emerging research design rather than test deductions from theories in a predetermined design" (McMillan & Schumacher, 1989, p. 92).

The researcher has studied an OT intervention using religious spirituality at the Church for the period 1996 - 1998. Porras and Silvers (1991) comment that, "OT draws on more recent developments in psychology, transpersonal psychology, and system theory, and often challenges traditional concepts in OD regarding models and methods" (p. 74). Thus the researcher develops and discusses a framework for model typology from which the Johari Window Model (Luft & Ingham, 1955; Luft, 1969, 1984) is identified for adoption and adaptation, to develop the researcher's Johari Window Reversed Model (hereinafter referred to as the JWR Model), to probe for an inside-out approach of a religious spirituality for OT.

The Johari Window Model (hereinafter known as the JW Model) is the chosen model because of its psychodynamic underpinnings and its Unknown Quadrant (Q4), which it is posited (Luft & Ingham, 1955; Luft, 1969, 1984) contains the untapped creative potentials of people multi-individuals, the group or organization, that are useful for application to OT. The researcher's JWR Model extends the JW Model to offer a new

paradigm of religious spirituality for OT, both in theory and practice. The JWR Model goes beyond trans-conceptual experience (Bartunek & Moch, 1987) and transpersonal psychological states (Assagioli, 1959; Walsh & Vaughan, 1980) to a mystical experience (Bateson & Bateson, 1987) for both people multi-individuals and organizational transformation.

1.3 Reason for the Research

The researcher is aware of the inadequacy of existing theories and models of change when first undertaking to do this research. More particularly this awareness is informed by two earlier change programs that the researcher has conducted in the parent organization of the Church under study. Following a review of the two change programs of organizational change (hereinafter known as OC) and organizational development (OD), the researcher conducts a review of literature on the emergent field of spirituality and OT that sets the tone for this research. The researcher delves more widely into the reason for the study in the following sub-sections.

1.3.1 A case of non-sustainable changes

The Crystal Tabernacle, that is the Church, founded in January 1995, is an offshoot of the parent organization The Tabernacle Church and Missions Limited (hereinafter known as TCM) and is located in Singapore. TCM has gone through two major programs of modification that has a carry on effect on the development of the Church: an OD program from October 1984 to December 1986 and an OC program between July 1987 and October 1994. The two programs of modification are further discussed in Chapter 2 on the Case Narrative.

In the first instance, an OD program was introduced because the parent organization had stagnated in its learning for change and growth. The OC program was instituted to balance and harmonize the new system brought about by the OD program, which had degenerated to chaos. However, the OC program led to a loss of dynamic equilibrium to provide tension for learning and growth in the organization. Although

both programs were initially successful in the short term, they were shown to be non sustainable over the longer term.

When beginning this research, the researcher was acutely aware that change is complex and difficult (Kanter, Stein & Jick, 1992). It was apparent to the researcher then that planned and managed change has only short-term homogenizing and internal organizational adjustment effects (Beer, 1976; Beer & Walton, 1987; Burke, 1976). The researcher observes that the two organizational modification programs were mainly more reactive and insufficiently reflexive in nature as they sought to bring about conformity of individuals and the organization to the environment. This means that the impact of such change is only tangential and has not incisively intersected individuals and the organization at the core of their being.

1.3.2 A need for harmonizing theories and methods for OT

The researcher concludes from the foregoing sub-section that there is a need for a process of change to be developed that will bring about more than conformity. Thus the researcher conducts a literature review on OT (chapter 3) and surmises that such a change process, to cut to the core of the being, must bring about long-term transformational effects. It must enable individuals and the organization to be nimble in re-evaluating core beliefs, values and purpose with a view to enhancing their sense making and anticipation for the probable future. For such is the essence of OT (Dehler & Welsh, 1994; Lundberg, 1989; Porras & Silvers, 1991).

Furthermore, that the case under study is a religious organization introduces a natural bias for the need of a spirituality that is religious in the change process. The spirituality movement in management cannot ignore the holistic realism of this religious spirituality for OT (King & Crowther, 2004; Neal & Biberman, 2003; Quatro, 2004).

The requirements enumerated in the preceding paragraphs pose a demanding challenge that calls for fulfillment. The researcher is inspired to speak to the situation

because of the following inadequacies that appear in the literature for theory and practice to effect change in organizations:

1. There is a paucity of literature on organizational transformation, in particular religious spirituality, to provide theoretical foundation for OT;
2. There is a lack of model development for a religious spirituality of OT;
3. There is a lack of process methods to do a religious spirituality of OT.

Thus the researcher takes an integrative, eclectic and multi-disciplinary approach to develop a theory of religious spirituality and OT for model and method development. The researcher then applies the approach to practice in the OT of the case study Church. The following section provides discussion on the empirical and theoretical contribution of this research to the study of religious spirituality and OT.

1.4 Significance of the Research

The significance of the research stems from the currency of the research subject spirituality, religion and OT being at the present cutting edge of management research. Several issues that are significant to the research are highlighted for mention in the following sub-sections and taken up more fully for discussion throughout the research.

1.4.1 Theory of Religious Spirituality for OT

The researcher confronts the issue of the place of traditional religion in the spirituality, religion and work (hereinafter known as SRW) movement to challenge the false dichotomy engendered by platonic dualism posited in both the academic and practitioner communities (chapter 3). Dehler and Welsh (1994) opine that to implement change successfully, management needs to address the missing component of emotion, and spirituality in particular, in the change equation. However, there is a dearth in management literature examining spirituality and OT (Dale, 1991; Holland, 1989; McCormick, 1994; Neck & Milliman, 1994).

Instead of looking for material causes for OT, this research explores spiritual determinants of a metaphysical nature to bring about OT in the case study at hand. That the case study organization is of a Pentecostal-Charismatic persuasion (Hollenweger, 1992; Ma & Menzies, 1997), it is natural that the research attempt at a third order change assumes not so much a transconceptual experience (Bartunek & Moch, 1994) but much more a mystical experience based on a leap of faith (Bateson & Bateson, 1987).

An important distinction here is that, on a transcendent-imminent continuum (Hiebert, Shaw & Tienou, 1999), instead of taking a transcendental approach to self or the spiritual, the approach here is one of "incarnational consciousness" (Dupre, 1987, p. 255). In this approach, the immanence of the sacred and divine finds its locus in the participant people multi-individuals for active and transformative involvement with the human community in this worldly concern (Barth, 1956; Dupre, 1987; Schoeman, 2001; Wainwright, 1987). This integration of theology and psychology for a spirituality of OT draws its inspiration from the writings of the Apostle Paul, especially in his epistles to the Corinthian and Roman Churches (The Holy Bible, 1 Corinthians 2:10-16, 2 Corinthians 3:12-18, Romans 12: 1-2, NIV).

What is powerfully significant here is that while participants are multi-individually interfaced with each other, it is the immanent Spirit of God who when invoked in common, cements a church community for OT. Further discussion is taken up in the Literature Review in Chapter 3 and The Research Model in Chapter 4.

1.4.2 Model of Religious Spirituality for OT.

The researcher echoes Porras and Silvers' (1991) comment that a need for models of the organization change process remains in the absence of any generally accepted or unified theories in the management literature. This study is significant in that it develops a religious spirituality-based model for OT.

This research attempts to harness and release the people multi-individuals' creative potentials for OT by making operational religious spirituality through the Unknown Quadrant (Q4) of the JW Model. Luft (1969) "do(es) not suggest that persons in social or industrial organizations attempt to deal in some direct fashion with the unknown quadrant" (p. 65), although Luft acknowledges that of the four quadrants of the JW Model, the Q4 "is undoubtedly far larger and more influential in an individual's relationships" (Luft 1984, p. 72). Luft (1969) posits that Q4 contains the "untapped resources of the person" (p. 66). Galpin (1995) concurs that Q4 "has the most potential for creativity' (p. 30). Luft (1969) further posits that "heavily charged group experience or overly dramatic events" (p. 64) can precipitate a change impact on the Open quadrant (Q1) from the Q4.

But interestingly Q4 has rarely been used as an approach to effect change, especially at group and organizational levels. It is precisely because Q4 is least researched that it therefore gives the greatest potential for contribution to research. For this reason it inspires and intrigues the researcher to attempt the Q4 approach for a religious spirituality for OT.

To effect an inside out transformation, the researcher reverses the process of change as originally expounded by Luft and Ingham (1955). Luft's process for change in the JW Model is through Q1, generally first impacting the Hidden quadrant (Q3) before that of the Blind quadrant (Q2) with the Q4 being least affected, if at all.

The researcher models the JWR Model to introduce a biblical and theological concept of religious spirituality for OT and links it to Q4. Thus the reversed process for change in the JWR is through Q4, which either impacts Q2, before that of Q3, or vice versa, and thereafter Q1. Alternatively, Q4 can impact both Q2 and Q3 simultaneously and dynamically while moving on to impact Q1. The researcher agrees with Luft and posits that change could begin at Q4 to impact Q1 directly. A more thorough discussion of the JWR model for a religious spirituality of OT is provided for in Chapter 4 - The Model.

1.4.3 Method of Religious Spirituality for OT

It has been proposed in the management literature that Asian philosophical concepts be explored and included in change theory for OT (Marshak, 1993; Porras & Silvers, 1991; Quatro, 2004). The researcher develops the PAL Method as a process to carry out a religious spirituality of OT. The PAL Method integrates Chinese philosophy, biblical theology and psychology in management for a religious spirituality of OT.

This research draws on ingredients that constitute a Christian mystic experience to richly contribute to a religious spirituality of OT. The Christian spiritual experience involves elements of worship, silence, active listening in prayer, meditation, reflection, and integration. All these elements are integrated into an iterative structure of triple-loop learning cycles to make operational the Unknown quadrant, Q4, for a religious spirituality of OT. The following paragraph further describes this method.

This PAL Method employs learning cycles developed from the literature on action learning (Coates, 1989; Garratt, 1997; Mumford, 1997; Weinstein, 1995), action research (Kemmis & McTaggart, 1988; McGill & Beaty, 2001; McTaggart, 1992) and action science (Argyris, Putnam & Smith, 1985; Marsick, Cederholm, Turner & Pearson, 1992; Marsick & O'Neil, 1999). The PAL Method can attain triple-loop action learning to take into cognizance the broader organizational shared values in which individual values can be embedded (Nielsen & Bartunek, 1996) rendering a third order change attempt at developing organization members' capacity to identify and change their own schemata as they see fit (Bartunek & Moch, 1987). The driver for this triple-loop, third-order change vests in a theory of religious spirituality to bring about religious spirituality for OT. Chapter 5 gives a detailed discussion of the bases and development of the PAL Method.

1.5 Scope and Limitations

The following subsections set out the scope and limitations for this research. This research is circumscribed by the units of analysis, the limitations to understanding, the breadth and dearth of literature, and the limitation of time.

1.5.1 Units of analysis

The evaluative purpose of this research is both formative and summative (Herman, Lynn & Fritz-Gibbon, 1987). Being a case study, both the process of inquiry about the case and the product of the inquiry have limited potential to be generalizable to other situations. There is no attempt in the formative evaluation of this study to seek generalization beyond the specific intervention being studied (Patton, 1990). That is not to say that as an intrinsic case study it does not contribute a small step toward grand generalization (Campbell, 1975; Vaughan, 1992). However, whether evaluation is formative or summative, this research is evaluated at the following units of analysis: the Church organization, the collective leadership and the people multi-individuals of the Church.

1.5.2 Limitations to understanding

This case study is both a process of inquiry about the case and the product of the inquiry. As in all case studies, this research is focused to obtain an intrinsic understanding of the case in particular. However, this research is not altruistic as the researcher also employs the case study as an instrument to facilitate understanding of the research problem. To cite Stake (2000), "[b]ecause the researcher simultaneously has several interests, particular and general, there is no line distinguishing intrinsic case study from instrumental; rather, a zone of combined purpose separates them" (p. 437).

Similarly, as this research proceeds from a continuum of both emic and etic perspectives, it would not be possible to separate subjective understanding from the

objective interpretation. In specific, the coding and analysis of the qualitative data runs the risk of bias as both involve subjective interpretation. However, the researcher attempts to control such potential bias by including both participant and non-participant coders.

1.5.3 Breadth and dearth of literature

This case study takes an eclectic and diversified approach to research. As a qualitative case study this research links complex naturalistic phenomenon to the abstractions and concerns of diverse academic disciplines (Stake, 2000). The clarion call is for a multi-disciplinary approach to organizational theory and research (Janesick, 2000; Stake, 2000; Staw & Sutton, 1993). However in reviewing the literature broadly, it is not possible, within the constraint of this study, to delve in depth on the multiple areas of discipline appealed to. References are made to literature only in so far as they provide crystallization to inform the research processes and broaden the understanding of method and substance. The researcher is aware of the dearth in the management literature on OT and more especially so in relation to the subject of religious spirituality.

1.5.4 Limitation of time

The time frame for the focus of this study covers the period 1996-1998. OT interventions would require on average between five to ten years to produce effective results (Argyris & Schon, 1996; Ledford & Mohrman, 1993; Lipshitz, 2000). Thus the two-year period of this study is rather short. It does not give sufficient time for the process to follow through and for transformation to be observed. Finally, the researcher's assumptions may also tint the research. This is being discussed in the following section.

1.6 Researcher's Assumptions

All studies are based on certain givens and it is important to know what they are. Schooled in theology, inter cultural studies and education and human development, all these disciplines do shape the researcher's thinking and therefore determine the researcher's postulates. More than just operating from personal feelings, impressions and insights the researcher tends more to be spiritually intuitive. In a sense the researcher is a free form abstract artist given to subjective dreaming to arrive at creative heightened states of spiritual consciousness. Scientific objectivity and its rigid methodologies are to the researcher mechanistic and can be manipulative. Paradoxically, objective science often has for its starting point intuition and subjective hunches! Thus an emic model rather than an etic model would be the preferred approach to learning discovery, although in practice a mixed approach would emerge with the emic perspective predominating.

1.6.1 Repository for organizational memory

At the on-set it must be made clear that the researcher is the founder of the case study organization. Thus to a great extent the researcher embodies the story of the case organization and also serves as its organizational memory (Walsh & Ungson, 1991). At a macro level, information stored and processed by individuals who make up the organization can also serve as the organization's memory (Kiesler & Sproull, 1982; O'Rielly, 1983; Sims & Gioia, 1986; Ungson, Braunstein & Hall, 1981). Thus, building up interpretations about the environment is a primary need of individuals and organizations (Daft & Weick, 1984) so that the organization's history can be brought to bear on present decisions.

1.6.2 An emic-etic continuum

It is apparent from the preceding that the researcher would unavoidably operate from a continuum of both emic and etic perspectives. It would be meaningless to separate subjective and objective interpretations of spirituality and the organizational

transformation processes in this study. Thus the researcher uses both approaches to form a composite picture for this research. However, a balance is struck by allowing the people multi-individuals participating in this OT program to take precedent in offering their interpretations of the study process and outcomes.

1.6.3 A theological-anthropological perspective

A theology of transformation of individuals and the church organization must begin with God and God's plan for humankind. Christian theology had been the primary explanation and legitimation of the social system. Anthropology then took a theological perspective of the study of humans (Pannenberg, 1985; Wilson, 1982). Emerging as a social science in the previous century, the way humans perceived the world changed from the theological to the positivistic perspective. The theological understanding of humans is conceptualized with a view to ultimate meaning of realities, to the "then", as contrasted to the scientific perspective which is oriented to present meaning of realities, to the "now".

The differing theological and scientific anthropological now/then orientation to realities appear to present an irreconcilable polar synchronic/diachronic disparity to an understanding of humans. The Bible explains the unfolding drama of humans in terms of cosmic history in which there is a plot with a beginning, a development, and an ending. Theologically God is alpha and omega, the now and the then. Since he is the beginning and the ending, then eternity is encapsulated synchronically at one point in God! Yet eternity at its farthest expanse is God diachronically uncontained! In this sense, transformation of individuals and church organizations is thus not a function of time but of the person of God! But God is Spirit, so humans who would engage in real time individual and OT must dare enter into spiritual realms and there be confronted by God.

1.6.4 Spiritual discipline

The researcher's vocation is that of a pastor and counselor. The researcher is fundamentally committed to Jesus Christ and the Christian faith. Then again, there are varied expressions and understandings to a theology of the Christ and Christianity. Therefore in the researcher's dogmatic freedom, he grounds himself as an ardent evangelical contemplative charismatic.

As an evangelical contemplative charismatic the researcher exercises a conscious spirituality that is other worldly while retaining a connectedness with this world within which God continues to be involved in the salvific work of transformation. The experience of spirituality embraces but goes beyond the secularizing this worldly meaning in organizational and management psychology. The other worldly experience of spirituality follows after the Pentecostal-Charismatic biblical meaning, which encounter with the Holy Spirit sensitizes one to creative heightened states of spiritual consciousness. Note that this experience of spirituality retains a consciousness unlike psychological experience of catatonic altered states that do result in the loss of control at different levels of states of consciousness.

1.7 Brief Description of Case Study Organization

The Church was formed in January 1995. The parent organization, TCM has its beginning in 1975 but is only incorporated in February 1977. The church corporation is established as an independent, indigenous and self-supporting evangelical charismatic church. The parent organization very much influences and colors the character of the case study Church.

The Church system vacillates between being tightly coupled and loosely coupled (Lundberg, 1989; Orton & Weick, 1990). Leadership and leadership appointment is tightly controlled. Though leadership is hierarchical and management takes a top down approach, the church exercises a priesthood of believers. This means that servant leadership is expected of everyone and is called for, with the place of

leadership being one of responsibility and accountability rather than that of power and control.

Policy is resident in people and can only find its interpretation in the grass roots. The case study Church is bureaucratic but church bureaucracy cannot survive for long if it does not sustain a reciprocal relationship to the grass root reality (Warren & Warren, 1977). As observed by Kemmis (1987), bureaucratization "has come to be regarded as the 'natural' form of organization" (p. 5). Contrariwise, Glazer (1971) comments that community control is part of a general movement against increasing bureaucratization and centralization.

This state of flux exists in the Church organization. Expressing itself in passive neither-nor thesis it at once represents a both-and antithesis of pent up positive force of power. The situation can be both implosive and explosive. Potentially dangerous and destructive, the situation simultaneously represents a yin-yang state of dynamic equilibrium; it also presents an opportunity awaiting a synthesis for OT. Further discussion on the background of the case organization can be found in Case Narrative in Chapter 2.

1.8 Methodological Justification

Given that the case describes an unfolding journey of religious spirituality in the organizational transformation of a Christian church, the research adopts a case study approach with a mix of qualitative and quantitative data. This approach is taken because it helps to provide a set of perspectives on the unfolding change process (Easterby-Smith, Thorpe & Lowe, 1991). On one part, a qualitative approach is deemed appropriate in this research because it seeks to uncover the perceptions, emotions and spirituality of multi-individuals in the Church organization. On the other part, a quantitative approach is needful to make conscious subjective qualities so that they become measurable and therefore become capable of evaluation.

Woodman (1989) proposes a combined paradigm using qualitative and quantitative approaches. He posits that research should be useful to both practitioners and

academics, and as such should be imbued with both thick description and generalizable propositions. With a preference for pragmatism (Patton, 1988), Patton advocates a paradigm of choices (Patton, 1990) in recognition that different methods are appropriate for different situations. Both qualitative and quantitative data can be collected in the same study.

This case study is a research on religious spirituality of OT in the Church. In the words of Stake (2000), this "[c]ase study is not a methodological choice but a choice of what is to be studied... We could study it analytically or holistically, entirely by repeated measures or hermeneutically, organically or culturally, and by mixed methods – but we concentrate, at least for the time being, on the case" (p. 435).

The qualitative design in this case study is naturalistic to the extent that the research takes place in actual church settings. Except for occasional intervention in ensuring the correct motivation and implementation of the PAL Method, the researcher does not manipulate the OT program. This requires appropriate triangulation of multiple co-researchers in the inquiry process to preserve credibility. The sense-making process unfolds naturally and comes to a closure at the end of two years, after the Church adopts the vision and mission statement that the collective leadership engender in its search for sense-making. The researcher has no predetermined course. The research is inductive and employs a grounded theory approach.

1.9 Outline of the Research

In order to highlight the background of this case study, the researcher discusses the Case Narrative in Chapter 2. The chapter provides an account on the OD and OC programs implemented by the Church. The chapter also discusses the review of the organizational learning that leads to this OT research.

Chapter 3 provides a review of OC and OD in the management literature. Due to the dearth in the management literature on OT, the researcher conducts a multi-disciplinary literature review and integrates it in the context of management for a religious spirituality and OT.

In Chapter 4, the research model gives the theoretical foundation for the researcher to develop the JWR Model. The theoretical foundation for the JWR Model is drawn from the researcher's framework of typology of models, psychology, Chinese philosophy and biblical theology.

In Chapter 5, the researcher discusses the justification for the methodological approach using mixed method based on qualitative and quantitative data. To make operational the JWR Model, the researcher designs the PAL Method. The PAL Method is grounded in the integration of action learning, action science and action research, coupled with learning loops in order to meet the needs of this religious spirituality OT program.

In Chapter 6, The PAL Transcript: Data and Analysis, the researcher discusses in the main the qualitative data that is generated from the PAL program from July 1996 through July 1998. The coding of the PAL Transcript allows for thick description of the sense-making exercise by the collective leadership in the Church. The researcher addresses the research problem using grounded theory with heavy content analysis of the core values and goals of the Church.

In Chapter 7, The PAL Essays: Data and Analysis, the researcher provides for the triangulation of the PAL Transcript. He arranges for the PAL participants to submit their personal essays, one at the end of each year in July 1997 and July 1998 respectively. The PAL Essays provides for the credibility of the PAL Method as the PAL Participants describe the impact of the PAL Method on themselves as individuals, the collective leadership and the Church organization.

In Chapter 8, The OT Survey Questionnaire: Data and Analysis, the researcher describes how the OT Survey Questionnaire data is generated and analyzed. The OT Survey Questionnaire is administered in August 1998 to the Church organization to survey the respondent's evaluation of attitudinal and behavioral changes with respect to the core values and goals of the Church as compared to one year ago. The researcher attempts to triangulate the three data sets to address the research problem.

In Chapter 9, the Epilogue, the researcher concludes this research by summarizing the findings to the research problem. The researcher also outlines the limitations and implications for future research. More significantly, the researcher states the contributions of the research to theory, to policy and practice, and in conclusion, highlights the consonance of religious spirituality for OT in management.

1.10 Definition of Terms

This section provides discussion for the definition of essential terms as specifically used in this research.

Organizational Change (OC) refers to those activities and processes designed and activated to resolve internal problems (Lundberg, 1989). Specifically, for the Church organization it serves the purpose of providing internal adjustments that are spiritually more appropriate to achieve internal congruence in her religious internal operations. In terms of levels of change (Watzlawick, Weakland & Fisch, 1974), OC refers to first-order change that concerns adjustments within the system (Bartunek & Moch, 1987; Ford & Backoff, 1988; and Levy, 1986). Or, what Argyris and Schon (1978, 1996) call single loop learning where error detection takes place and allows the organization to continue with its present policies and or to achieve its present objectives.

Organizational Development (OD) focuses on those activities and processes to achieve better alignment between the organization and its relevant environment (Lundberg, 1989). In this research it requires modifying transactional relationships to make them to become more appropriate, and thus more advantageous for a greater involvement of participant members of the church organization in decision-making and in taking ownership for social and spiritual needs. In terms of levels of change (Watzlawick et al, 1974), OD refers to second-order change that involves qualitative changes to the system itself (Bartunek & Moch, 1987; Ford & Backoff (1988) and Levy, 1986). In the same vein Argyris and Schon (1978, 1996) discuss a double loop learning where error is detected and corrected so as to modify the organization's underlying norms, policies and objectives.

Organizational Learning (OL) concerns the process of improving actions through better knowledge and understanding (Fiol & Lyles, 1985) when the organization develops the propensity to learn, unlearn, and relearn based on its past behaviors. (Chakravarthy, 1982; Chandler, 1962; Cyert & March, 1963; Fiol & Lyles, 1985; Hambrick, 1983; Miles & Snow, 1978; Miller & Friesen, 1984). For this research, the Church organization seeks to reflect on her past actions, to analytically learn to understand and to interpret her operational environment and so creatively develop better viable strategies for the future.

Organizational Transformation (OT) relates to anticipating and preparing for a probable future (Lundberg 1989). It involves the organization learning to configure core values and assumptions with a view to enhancing organizational sense making and anticipation. Further, it concerns a redefinition of the relevant psychological space within organizations (Golembiewski, 1979). Bartunek (1988) observes that OT requires a basic shift in attitude, beliefs and cultural values, and reframing. Bartunek and Moch (1987, 1994) make distinct a third order of change that they describe as being transconceptual in nature, and analogous to a mystical experience (Bateson & Bateson, 1987). In a parallel approach, Nielsen and Bartunek (1996) further the discussion on learning loops to include a triple loop learning that Flood and Romm (1996) and also Snell and Man-Kuen Chak (1998) equate with Bateson's (1972) deutero-learning which is concerned with structures and strategies of learning. Romme and Witteloostuijn (1999) posit that triple loop learning is concerned with structural patterns such as mental maps and sense making structures.

The researcher equates third order change, Golembiewski's psychological redefinition of organizational space, and triple loop learning as being of the same level of change that define OT. Given the foregoing discussion, the researcher makes distinct two forms of OT: first, that which is transconceptual and is secular, even in terms of its spirituality; second, that which is mystical and religious, especially in terms of its spirituality. As an Asian Chinese, the researcher takes a both-and approach and defines OT as being both transconceptual and mystical in nature.

Spirituality in OT has been defined as a form of intrinsic motivation, enacted as a flow experience and depicted as a form of emotional action critical to the creation of shared meaning (Dehler & Welsh, 1994). Sandelands and Buckner (1989) emphasize spirituality as mental activity, detached from purpose, at the fringe of awareness as opposed to purposeful thinking at the center of awareness. Weick (1993a, 1993b) underscores behavior as defining spirituality as a cognitive commitment with its dependence on instrumental behavior. The researcher defines spirituality as an integration of emotion, thought and behavior as expression of secular transconceptual experience of human transcendence in organizational settings.

Religious spirituality is spirituality that involves a religious connotation (Vaughan, 1989; McCormick, 1994). Hill, Pargament, Hood, McCullough, Larson and Zinnbauer (2000) posit that both spirituality and religion include the subjective feelings, thoughts, and behaviors that evolve from a search for a divine being, divine subject, ultimate reality or truth. Downey (1996) argues that the institutional dimensions of religion demonstrate both a clear sense of belonging to community and a critical social responsibility which any genuine experience of the sacred demands. The researcher defines religious spirituality in OT as the experience of communal transcendence involving the subjective feelings, thoughts, and behaviors to engage the divine immanent presence in organizational settings for social responsibility.

Worldview comprises the cognitive, affective, and evaluative assumptions that provide people with a way of looking at the world that makes sense out of it and serves as "...the foundation on which they construct their explicit belief and value systems, and the social institution within which they live their daily lives" (Hiebert, 1985, p. 48).

People multi-individuals refers to a framework of understanding where individual persons maintain personal integrity and responsibility while contributing to the whole and do not become part of an undifferentiated whole. This is similar to Weick and Roberts (1993) understanding of collective mental processes in organization change. Specifically they state that:

> ...[o]ur focus is at once on individuals and the collective, since individuals can contribute to a collective mind, but a collective mind is distinct from an individual mind because it adheres in the pattern of interrelated activities among many people. (Weick & Roberts, 1993, p. 360)

Weick and Roberts (1993) prefer the phrase collective mind and avoid the phrases group mind and organizational mind. Perhaps this is to avoid association with negative ideas stemming from groupthink concepts (Janis, 1982).

1.11 Summary

This research is carried out while TCM vacillates between loose-tight controls in management, and straggles between chaos and loss dynamic equilibrium for learning and growth. Two earlier OD and OC programs have only tangential impact that could not provide long term homogenizing and internal adjustment effects. A reflexive review of the two earlier programs by the researcher, in concert with the TCM Board, leads to the decision to conduct this research program of religious spirituality of OT in the Church. The researcher's assumptions as incumbent founding chairperson and senior pastor of TCM for more than twenty years, his varied academic and professional training, and religious experience place him in a unique position to conduct this case study research.

CHAPTER 2: CASE NARRATIVE

2.1 Introduction

The purpose of this chapter is to provide some background into the history of the Church organization that will be the focus of this research. This case narrative on The Crystal Tabernacle is made in the context of her parent organization, which very much influenced and colored the character of the case under study in this research. This research is a case study on The Crystal Tabernacle, which was formed in January 1995 in Singapore. The Crystal Tabernacle is a daughter church of The Tabernacle Church and Missions Limited which started in January 1975 but was incorporated in February 1977. The chapter describes and discusses the background to the organization, the past attempts and results of organizational development and organizational change programs, and this exercise in organizational transformation in the case at hand. The case narrative was informed and constructed from facts obtained from pastoral reports, Tab Weekly, financial records, minutes and memoranda, internal records, discussions with members of the church organization, and the researcher as non-participant observer. The narrative is written in continuous flow except where interrupted by citations that help to provide clarity to the case.

2.2 Background

The Tabernacle Church and Missions Limited was established as an independent, indigenous and self-supporting evangelical-charismatic church. In her early years, The Tabernacle Church and Missions Limited grew significantly year-on-year, beginning with 18 persons in January 1975 to reach a composite strength of 947 persons by January 1987. The composite strength is made up of an aggregate of the Sunday worship attendance, members of the prayer and bible study fellowship, and the number of financial tithers.

Prior to 1988, the church corporate organization had no formal membership roll. Membership was dynamic then, and not static, as each believer who identified with the church organization was guided by a code of conduct. The code of conduct is given in the 1985/86 Pastors' Report. Although membership was dynamic, leadership and leadership appointment was tightly controlled. Interestingly, although leadership was somewhat hierarchical, management of the church organization was not bureaucratic. It does not fit Weber's (1946) sociological ideal type of bureaucracy (see also Albrow, 1970; Ferguson 1984; Reed, 1992). Though there is division of work responsibilities, tasks are not given as official duties, neither is there specialization; there is no formal body of rules, only what is implied by sectional leaders and or their members themselves; there is not much administration based on written documents; relationship between leaders and members, as also between members themselves, is personal and dynamic.

Therefore, a sense of the common priesthood of believers imbued the different levels of leadership with an authority that was revered. Thus the leaders are deemed to be authoritative, rather than authoritarian. This perception may be due in part to the high standard of expectations that was set for those aspiring to leadership. Rather than being a position for power and control, leadership was a place of responsibility and accountability. Flowing from this perception, leadership was deemed to be shared by all and characterized by servant-leadership. In actuality, the approach to management was top down.

To moderate the top down approach to management, an organizational development program was initiated by the leadership to move the church organization towards a bottom up approach to management and leadership. This pro-active organizational development program was carried out between October 1984 and December 1986. The form of organizational modification was a success but two major unfactored internal disturbances occurred in the first half of 1987 that badly destabilized and damaged the church organization. These are not discussed here because of the personal and sensitive nature of the issues involved.

Consequently, a reactive organizational change program is put in motion, to manage the crisis and to restabilize the church organization. This change program is long and

tedious, spanning seven years from July 1987 to October 1994. Having moved to a loosely coupled system by 1986, the church organization now swings back to be tightly coupled (Lundberg, 1989; Orton & Weick, 1990).

The lessons learnt from the two organizational modification programs, which are discussed in depth in sections 2.3 to 2.5 of this chapter, provides the foundation for a spirituality of organizational transformation to be explored with the Crystal Tabernacle. This exploratory case study on spirituality and organizational transformation begins tentatively in July 1996 with a Participatory Active Listening prayer program and concludes in August 1998 with an Organizational Transformation Survey Questionnaire. Discussions on the two organizational modification programs and the exploratory attempt at a spirituality of organizational transformation are given in the following paragraphs.

2.3 Organizational Development Program (OD)

2.3.1 Purpose

The organizational development form of organizational modification is adopted to focus on those activities and processes to achieve better alignment between the church organization and its relevant environment (Lundberg, 1989). This involves modifying transactional relationships to make them become more appropriate, and thus more advantageous for greater involvement and participation of the laity in decision making and in taking ownership for their social and spiritual needs. The immediate purpose then is, to moderate the top down management approach and, to move the church organization towards a bottom up approach to management and leadership.

2.3.2 Structuring Transactional Relationships

The two years, 1985 and 1986, are a critical time of transition as the church organization embarks on organizational development. The exercise precipitates the development of a whole matrix of homogeneous and heterogeneous groups, with

diverse programs and activities, and the decentralization of the church organization (1985/86 Pastors' Report). The purpose was to greatly increase the velocity of transactional relationships in order that lay participation, and hopefully organizational-wide leadership development, would be enhanced.

2.3.3 Creating Linking Mechanism

There is devolution of power, indeed, as the laity assumes responsibility to be accountable for the positions of power and control that they rise up to fill. The creation of loosely coupled systems, where bureaucratic control is lessened and spontaneity and creativity are encouraged, results in a laissez-faire management of fellowships and functional areas of ministries. It also serves to further empower the laity and the new and varied leadership. In the process, an informal grass-roots-network approach to problems emerges to replace the reliance on formal, bureaucratic church organization. A form of lay control of church bureaucracy is thus offered as a means to making the church bureaucracy more responsive to her members. As observed by Glazer (1971), community control is part of a general movement against the increasing bureaucratization and centralization, linking mechanism is thus created to coordinate the two different, and at times, antithetical social structures of primary groups (the grass roots) and the church bureaucracy. In a sense the grass roots in the church becomes a part of the leadership in the church bureaucracy thus making effective ties possible. Warren and Warren (1977) comment that, "No bureaucracy can survive for long without effective ties to that 'grass-root' reality" (p. 38).

2.3.4 Sensitizing for Empowerment

Concurrently, training is conducted in spiritual empowerment through signs, wonders and miracles. Multi-individuals in the church organization are sensitized to the presence and workings of the Holy Spirit. They are trained to receive and exercise the gifts of the Holy Spirit, with especial reference to the power gifts of healing and exorcism. Varied academic discussions on the spiritual sensitization for spiritual empowerment, and differing views on power gifts of healing and exorcism, have seen

furious debates accusing the experience as lacking in sound theology, as a form of Christo-paganism, of mere emotionalism lacking rationality, and counter arguments of form of religion that is void of power, intellectual religion lacking any real experience of the divine or true spirituality, power encounter in religion, among other issues (Alexander, 1902/1980; Brown, 1984, Coggins & Hiebert, 1989; Kelsey, 1973; Kraft, 1989; MacNutt, 1974, 1977; Montgomery, 1976; Seamands, 1981; Wagner1988a, 1988b; White,1988; Wimber & Springer, 1986a, 1986b).

2.3.5 Succeeding and Failing

The organizational development program is a success, going by anecdotal comments from the pastoral team, the church leadership and the newly empowered laity, and achieves the desired result of creating a bottom up approach to management and leadership. There is a great sense of joy, excitement and expectation in the church organization in response to the resultant quantitative, qualitative and organic growth. This positive situation is quickly truncated in the first half of 1987 by two major unfactored internal disturbances: the untimely and unnatural death of a key leader and, while a spirit of mourning was still heavy upon everyone, another key leader occasions a schism. From hindsight, the church learns that organizational stability and the control of unexpected factors are two important elements necessary for a successful organizational modification program.

2.3.6 Reflexive Change

The impact of the two unfactored internal disturbances leads to a division in the church. There is a loss of membership and especially among the younger members. By 1989, composite membership drops by 14 per cent. There is also a loss of leadership across the board. Leadership development structure is impaired and is non-sustainable, leading to a lag effect impacting on growth church wide. Financially, there is a significant drop in income. Plans, programs and activities are derailed and suffer their natural consequences. There is a crisis that needs to be managed. The church organization is in trauma and needs a change.

Initially, the organizational change program, initiated by the Boards of directors, pastors and elders, appears to be reactive in nature. It at first seeks to treat the organizational trauma symptomatically. On further analysis, however, the change program does exhibit some degree of reflexivity. First, there is a change in the existing patterns of behavior and information processing (Smith & Comer, 1994). The purpose is to create new structures and processes in order to face new demands occasioned by the organizational turbulence. Second, in the process, internal structures and relationships are dismantled so as to create conditions for new structures to emerge (Smith & Comer, 1994). Third, the organization goes through a self-referencing exercise to align itself to its deep structures (Smith & Comer, 1994). The leaders of the organization re-examines its past learnings and experiences, organizational uniqueness, to recapture its original goals and values. This exercise is an attempt to re-couch a desired future for new behavior to be developed. Fourth, the leadership worked to repair organizational boundaries (Smith & Comer, 1994). Relationships have to be healed by developing mutuality through bonding and trust. Personal and interpersonal needs for sustenance and growth have to be met. This calls for regular conscious communication of information and the sharing of resources.

It is obvious that there is confusion amidst the organizational turbulence. Any change introduced then vacillates between being reactive or reflexive. Viewed synchronically, individual change item at times tends to appear reactive in nature. Over time, viewed diachronically in a non-episodic perspective, the total change program can be seen to be reflexive. Further details of the organizational change program are captured in the following section.

2.4 Organizational Change Program (OC)

2.4.1 Purpose

To bring about the necessary change to cope with the trauma that the church organization is struggling with, an organizational change program is adopted as the

preferred form of organizational modification. The program of change is instituted from 1987 through 1994. This involves those activities and processes designed and activated to resolve internal problems (Lundberg, 1989). Leadership action is brought to bear on the situation and focused on containment, stabilization, and reformulation of action outcome relationships. The immediate purpose is to provide for more appropriate internal adjustment so as to achieve internal congruence in internal operations.

2.4.2 Restoring Internal Congruence

The earlier organizational development program represents a rapid form of multi-individual empowerment. The devolution of power is perhaps more felt by the laity at the affective level, rather than at the behavioral and cognitive levels. The schism that leads to church division is therefore highly emotional. It appears to lack behavioral or cognitive explanation. Hence, this effort at organizational change is directed at the behavioral and cognitive levels. This strategy of organizational change at the behavioral and cognitive levels of learning is based on discussions in Cangelosi & Dill, 1965; Daft & Weick, 1984; Duncan, 1974; Duncan & Weiss, 1979; Fiol & Lyles, 1985; Hedberg, 1981; Miles & Randolph, 1980; Shrivastava & Mitroff, 1982. However, the organization change effort is carried out more at the lower rather than the higher level of learning, focusing more at behavioral change and less at cognitive understanding. Discussions on the levels of learning have been researched by Argyris & Schon, 1978; Fiol & Lyles, 1985; Lundberg 1989; Meyer, 1982.

2.4.3 Restoring Bureaucracy

The process of organization change takes some seven years of work. The leadership does not react to the schism immediately. Instead the situation is allowed to work itself out until a more discernible pattern of issues and alignment of factions emerge.

Thereafter, power and control are gradually retracted through the creation of tightly coupled systems. This brings back order and structure, and tightens the expected code

of conduct. Orton and Weick (1990), in their discussion on loosely coupled systems, observes that a tightly coupled system is more conducive to systematic change than would an organization that is loosely coupled. In such a scenario, individual learning can be harnessed and better synergized to attain corporate goals at the strategic level.

Lundberg (1989) notes that a more decentralized, more organic structure allows shifts in action as well as beliefs, and permits the experimentation that has learning potential. Furthermore, strong cultures are eventually dysfunctional in that they contribute to reduced learning capacities through rigidity and closed boundaries. Likewise, might it not be also said that loosely coupled systems could be eventually dysfunctional if a repository for learning is lacking? Perhaps a Chinese Ying-yang dynamic equilibrium model of balance and harmony in context of learning and change might integrate both views?

2.4.4 Internal Alignment

The earlier OD program, coupled with the two unfactored internal disturbances, creates turbulence that leads to a non-equilibrium state in the church organization. To attain to a new equilibrium state, the organization goes through re-structuring.

In the course of restructuring, all Prayer and Bible Study Fellowship (PBSF) groups are deconstructed and then reconstructed by the pastoral leadership and church elders. Group members are reconstituted and marshaled into larger house groups. These new house groups are then supervised by a relatively smaller number of dependable and matured leaders.

To arrest the cross contamination of problems, the church organization is decentralized to zonal churches. The matrix of fellowship and ministry groups are also decentralized, with all fellowship groups eventually being subsumed by the sub-zonal fellowship groups under the supervision of zone elders/supervisors. All non-PBSF members are then attached to a sub-zonal fellowship for pastoral care.

In a concurrent exercise, the deacon board, the middle management leaders in church organization, is disbanded to create a leaner and flatter management structure. Subsequently, leadership is brought closer to the laity to allow for more effective communication and boundary reparation.

2.4.5 Organizational Values

The leadership then set out to identify and address the issues central to the church division: to rebuild commitment, identity, trust and community in the church organization. These issues are dealt with in the given order of priority and discussed in the following sections.

i) Commitment

A line is drawn in July 1988 by the church leadership and announced to the members so as to force every individual to decide on their allegiance. The church organization embarks on a membership drive to extract commitment. Standards of commitment is set through membership roll and continual enforcement of membership pre-requisites. Every member therefore makes conscious choice to stay in response to this call for commitment.

To rationalize the allocation of scarce leadership resources, positive discrimination is practiced to provide pastoral care and ministries strictly to members only who respond to the call to membership commitment. During the period July to September 1998, all other programs and activities are temporarily suspended so as to focus on membership recruitment and the membership course. This exercise on building commitment with the church organization serves also as a gauge to members' readiness to commit to finance the purchase of property for the church organization.

ii) Identity

On the surface, it does not appear to make sense to commit to a heavy financial responsibility, to purchase property, in the midst of organizational turbulence and uncertainty. Yet there are several reasons for the purchase of property.

First, the purchase of property acts as a distracter to focus attention on a new external factor. Rather than being consumed by the internal problems at hand, members are reoriented outwards to concentrate on a more tangible future to look towards and to work at. A focus could be created then to build a new identity together.

Second, a property with its building would provide a physical focus for members to identify with the church organization. They are involved positively in praying for and contributing financially toward the acquisition of property.

Third, the successful acquisition of property serves to raise their sagging morale. Spiritually and psychologically, the successful purchase of property serves as a positive divine affirmation.

The church organization does purchase a property in August 1988 and members move in to occupy it in January of 1989. Apart from building identity for the church organization, the exercise also helps to build trust.

iii) **Trust**

A powerful barometer of trust in any church organization is seen in the financial givings of her members. The schism has damaged the trust relationship in the church organization and, as a result, the financial giving. Specifically, total givings dropped 16 per cent in 1988, the first year after the schism.

The initial loss of trust is in part remedied by the membership commitment. As part of the membership commitment, members affirm to pay their tithes and offerings faithfully. This financial commitment represents more than 10 per cent of each member's gross income.

Trust is further enhanced by members' financial commitment towards the purchase of property. The table on Analysis of Givings, 1988 to 1999, reflects on the level of trust and financial commitment of members. Even though composite membership has declined relative to 1987, total givings increased at an average of 18 per cent per annum in the period 1988 through 1995. This is significantly higher than the GDP growth rate of Singapore for the same period. In 1989, the second year after the

schism, total givings increased 117 per cent over that in 1987, even though composite membership had declined 14 per cent. This increase is attributed mainly to members' response to giving towards the property purchase. In 1993, the total givings amount to 298 per cent of that of 1987. Again this is attributed in main to members' positive response to giving towards another property purchase.

The per capita givings is a powerful measure of the level of trust in the church organization. It is a compound measure of the change in the composite membership and total givings. The per capita givings increase from S$1,110 in 1987 to S$4,911 in 1995, representing a geometric average growth rate of 22 per cent per annum. It may be concluded that the loss of trust has been more than fully recovered in this organizational change program.

iv) Community

The organizational change efforts to build commitment, identity and trust contribute to the building of community within the church organization. It is as true that, the building of community also help ease the change efforts in building commitment, identity and trust. The following paragraphs narrate some of the modifications made that engage the church organization, with resultant internal congruence in internal operations.

The main worship services on Sundays best indicate the sense of community, or the lack of it, in the church organization. The schism has damaged that sense of community in the worship services in this church organization. As a charismatic church organization, the members are accustomed to a free form of worship. Worship is deemed to be very much a personal thing. The character of charismatic worship is, therefore, individualistic, emotional in tendency, free of an order of worship (without implication of disorderliness), hands free, contemporary in music form, short and joyous choruses, void of church symbols like bulletins and hymnals, among other things (Sng, 1993). After the schism, this free form of worship and the sense of community could not be sustained.

It is obvious that modifications have to be made to the structure and content of worship. The pastoral leadership of the church deliberates and identifies three major perspectives to worship that are necessary to bring about the needed change.

The first perspective of change has to do with cognitive development. By the fourth quarter of 1988, an order of worship is introduced. The program of worship becomes more structured and patterned somewhat after those of the major traditional churches. While short choruses remain in use, hymns and liturgy are introduced. While retaining a reduced affective component, the new approach to worship brings a higher cognitive content. The introduction of hymns and liturgy tone down on individualistic worship and re-focuses members to a more conscious and corporate worship. This change causes members to understand that worship is more a function of community rather than that of the individual. More importantly, cognition is given to the fact that worship is for God's enjoyment instead of individual pleasure, much as the individual should enjoy the worship that is rendered.

The second perspective of change involves inclusive participation. To heighten the sense of community, the participants scheduled in the worship program become more inclusive rather than exclusive. Earlier on, participants are drawn from the more talented, better-endowed and educated members. In the new schedule, the young and the old, the not so talented or educated, as well as the simple folks are included. Additionally, the worship program consciously increases the number of items as well as the rate of participation. For example, different teams are created and rostered to provide technical support, music, or to lead the worship. The selected few no longer control the order of worship. Similarly, multiple teams were rostered to serve separate functions, as ushers or as stewards for the offertory. The changes bring about a familial atmosphere, such that both participants as well as non-participants feel an increased sense of welfare and community.

The third perspective of change concerns familial development. The concept of the family as the basic building block of the community is given serious consideration. In this regard, the Prayer and Bible Study Fellowship (PBSF) is re-constituted and brought closer to home. Previously, PBSF groups meet in homes, church or wherever convenient. In the new development, the PBSF groups are re-organized into larger

groups that meet solely in the homes. These home groups are re-named Devotional Home Fellowships (DHFs) to reflect its intended nature.

As part of the positive discrimination to develop community, members are given free devotional materials. The devotional material serves as a common focus for community devotion and discussion at DHFs. The devotional aspect of the home group develops discipline in daily devotions, and brings quietness to the community. The sense of being a family is achieved through the familial settings of a home, and its role models. The home setting also creates a relaxed atmosphere and provides a care and support system for participants. There are also ample opportunities for sharing of meals together as a family.

2.4.6 Renewal and Revitalization

The foregoing discussion on organizational change shows that the church organization does successfully overcome the setbacks of the schism. More than just managing the crisis, the church organization positively builds commitment, identity, trust and community among her members. There is only one aspect that continues to be a setback. The composite membership of the church organization fell from 947 in January 1987 to 519 at its lowest level in 1989. As at October 1994, the composite membership stood at 621. Notwithstanding, this was still some 34.4 per cent below the January 1987 level. There is therefore a need for another modification program to direct the church organization towards growth once again.

2.5 Organizational Learning (OL) Reflections

2.5.1 Learning for Growth

The church organization has undergone two major programs of modification. Both organization modification programs have been highly successful but each has its setbacks. In order to learn from its experiences, the church organization must develop

the "process of improving actions through better knowledge and understanding" (Fiol & Lyles, 1985, p. 803).

Significantly, to learn, the organization must develop the propensity to learn, unlearn, and relearn based on its past behaviors (Chakravarthy, 1982; Chandler, 1962; Cyert & March, 1963; Fiol & Lyles, 1985; Hambrick, 1983; Miles & Snow, 1978; Miller & Friesen, 1980). Organizational modification is the ability to learn and to adapt in a changing environment (Miles, 1982). This is the essence of strategic management, a continuous process of making strategic choices in the midst of constant change (Chakravarthy, 1982).

Whilst organizational modification is essential to strategic management, it is also important to analyze the modification decisions an organization makes over time (Lawrence & Dyer, 1983; Mintzberg & Waters, 1982). Broadly speaking, the decisions taken can be categorized as unreflective action-taking or in-depth understanding of past actions. In terms of learning loops theory (Argyris & Schon, 1978), organizational decisions taken demonstrate learning in a single loop (lower level cognition) or in double loops (higher level cognition). Bateson (1972) terms lower level learning as first-order change. Higher level learning is termed as second-order change (Levy, 1986). Lundberg (1989) emphasizes that lower level learning is toward particular behavioral outcomes or performance levels; higher level learning seeks to develop new cognitive framework and interpretive schemes.

Therefore, change does not necessarily mean learning, especially when modification decisions demonstrate unreflective action taking, lacking in-depth understanding of past actions. More importantly, learning must enable the organization to build an organizational understanding and interpretation of their environment and to creatively develop suitable strategies (Daft & Weick, 1984; Donaldson & Lorsch, 1983; Fiol & Lyles, 1985).

Thus, before the implementation of a third modification program, the church organization seeks to reflect on her past actions, to analytically learn and, to develop better viable strategies for the future. The following sections provide a detailed discussion on the organizational learning (OL) of the church organization.

2.5.2 Individual Learning and OL

Individual learning is important to organizations. Argyris (1991) laments that success in the market place depends on learning, yet most people do not know how to learn! But, basically people learn what they need to learn, not what someone else thinks they need to learn (Senge, 1990). Then again, it might be that, the only relevant learning in a company is the learning done by those who have the power to act (De Geus, 1988). Senge holds the view that "teams, not individuals, are the fundamental learning unit in modern organizations...unless teams can learn the organization cannot learn" (Senge, 1990, p. 10).

In the first organization modification program, members are taken through a time of learning to prepare them for future change in the church's functioning and programming. From empirical observation by the pastors and elders, through discussions and feedback with the laity, the members does somewhat learn individually. The weak point in their learning is that whilst they had individually learnt, there is no mechanism to synergize their learning for the common good of the church. Learning is not resolved through rigorous interaction with one another in team setting. Hence the sense of collaboration is missing and therefore esprit de corp is not fostered. Although individuals in the church do learn, the church as an organization does not learn. There is a lack of organizational learning.

2.5.3 Strategic Learning and OL

While there is synergy in multi-individual learning, organizational learning is not the cumulative result of the members' learning (Fiol & Lyles, 1985; Hedberg, 1981; Lundberg, 1989). Besides, individual learning also does not characterize organizational learning at the strategic level (Lundberg, 1989). De Geus (1988) alludes that organizational learning at the strategic level takes place when learning is coupled with the power to act.

The two church organization modification programs demonstrate that individual learning could be directed at the strategic level for change. The church's organization system is tightly coupled with a business-partner matrix. Members are involved in process consultation as conditioning for change at the strategic level. This tightly coupled system makes the church organization more conducive to systematic change than would an organization that is loosely coupled (Orton & Weick, 1990). Individual learning is harnessed and then synergized to attain corporate goals at the strategic level.

What then causes a seemingly successful organization modification program to come apart? Are the multi-individuals involved truly synergized in their individual learning for the attainment of corporate goals? Do members feel convinced of their ownership of corporate goals at the strategic level? They appear to have pulled their individual learning together as is evidenced by the rapid growth of the organization in 1985 to 1986. Tasked with the responsibility to operate the many homogeneous and heterogeneous ministries of the church organization, they turn in an inspired performance.

The end result of their inspired performance is that they succeeded to attain personal and sectional goals. Nevertheless, they fail to incorporate individual and sectional success to align them with corporate goals. It would therefore appear that De Geus (1988) is only partially correct that organizational learning at the strategic level takes place when learning is coupled with the power to act.

Would team learning as proposed by Senge (1990) result in organizational learning at the strategic level? Taken that strategic level learning does occur in teams, the organization still cannot learn unless intra-team learning is aligned to inter-team learning. Even then, inter-team learning must be synergized and directed to attain corporate goals. Unless individuals and teams become repositories of learning for the organization, strategic level learning cannot take place in the organization. What then converts individuals and teams into a cohesive organization for organizational learning at the strategic level? Are we here grappling with an issue of a lack of a shared vision? Could it also lie in a failure of discipline to continuously clarify and

deepen personal vision in order to connect personal learning with organizational learning? Or could it be due to a lack of systemic thinking?

2.5.4 Self-reference and OL

Human society is by nature dynamic and therefore subject to constant change. Social systems are therefore unavoidably faced with turbulent conditions that resemble what Vaill (1989) has characterized as permanent white water. The church's modification programs have similarly created white water situations of non-equilibrium states as exemplified by the disruption of the status quo in the organizational functioning. The modification programs require tearing down some of the organizational structures that supported its previous equilibrium. The deconstruction of structures and relationships are to create conditions for new structures for alignment to emerge (Smith & Comer, 1994).

Other compounding issues further churn the above white-water non-equilibrium situation. First, the two unfactored internal disturbances, mentioned earlier, provide the precipitated froth to the situation. Second, the sudden gravitation from tightly coupled to loosely coupled systems, occasions too quick a shift in the focus of authority to the laity. The sudden change in the flow of currents destabilizes the members. Comparative analyses can be made here with the ongoing experience of China post-Tiananmen and Russia's experiment with *glasnost* and *perestrioka*. Third, the undercurrents of social change then call for an egalitarian empowerment of equals when reality dictates that some will always be more than equal to others (Orwell, 1956).

Given the above scenario, too much change and turbulence makes it difficult for members to map their environment (March & Olsen, 1975). Internally, there is also a lack of a mental model to steer the organization (Senge, 1990).

But given the nature of the church's dissipative structure, following the argument by Smith & Comer (1994), the self-referencing system of a organization has the capacity to look to itself, rather than to its environment, for the structure with which it will best

function. Smith & Comer (1994) appeal to Bronowski (1970) who postulates that some type of self-reference is written into evolution, which serves as a barb that prevents a system from sliding back whenever an environmental crisis occurs. Thus in self-referencing, social systems align to deep structures by reflecting on its accumulated learning, experiences and uniqueness to arrive at a shared understanding of its values, its purpose and desired future. This is then used as a frame of reference for evaluating alternative contexts within which to change existing patterns of behavior and information processing to bring forth new structures and processes to meet the demands being faced.

To sum up, organizational members lack clarity and maturity and are not individually conditioned to assume collaborative leadership. Leadership has also failed to align change to deep structures of the system. Subsequently, organizational members are neither spiritually nor consciously anchored to organizational goals and values. Additionally, they do not have a shared understanding or shared reality for a desired future (Levine, Higgins & Choi, 2000). In a white water experience no member should expect to be led or guided by another person. Everyone must take responsibility to make quick decisions.

2.5.5 Organizational Culture and OL

Organizational culture is expressed through overriding ideologies and established patterns of behavior (Martin, 1982; Schein, 1983). Organizational culture therefore comprises the shared beliefs, the ideologies, and the norms that determine organizational action taking (Beyer, 1981; Pfeffer, 1981; Mitroff & Kilmann, 1976). These go through restructuring during change or learning in organizations (Argyris & Schon, 1978; Dutton & Duncan, 1982, 1983; Jelinek, 1979; Shrivastava & Schneider, 1984).

In the case at hand, there is a pendulum swing of focus from group dominance to individual dominance, and back. In organizational life there are key requirements needed for successful group activity. These key requirements are the group processes of forming, storming, norming and performing (Tuckman, 1965) that occur many

times during the life of an organization. These processes determine the overall level of behavioral integration in organizational activities (Shaw & Barret-Power, 1998). In norm formation, the strategic orientations of group members bias group problem solving (Levine et al., 2000).

Attainment of shared reality is therefore a necessary precondition for virtually any group activity, Where strategic orientations are extreme, it would lead to group polarization. To work through group processes successfully, time therefore is of the essence. The rapidity of the organization double change programs does not afford adequate time periods for the organization to learn, unlearn, and relearn based on its past behaviors (Chandler, 1962; Chakravarthy, 1982; Cyert & March, 1963; Fiol & Lyles, 1985; Hambrick, 1983; Miles & Snow, 1978; Miller & Friesen, 1980). The learning or lack of it, during the organization double change programs, acts like a culture shock and reverse culture shock to members. These affect the organization's ability for sense making.

2.5.6 Dialectic and OL

The concerns of organizations are about divergent interests. The primary problem is therefore the management of planned contradictions of divergent interests. Group cooperation is often achieved through a masking of power that, while offering cooperative decision making, denies power over substantial decision (Gustafson, et al., 1981). In the past, unity is obtained through repression, regression and nonregressive means (Gustafson et al., 1981). To avoid collision of conflicting interests, groups sometimes become empty unities that display patterns of pseudomutuality and passivity. Sometimes organizations handle group collisions through unconscious collective planning (Gustafson et al., 1981). The issue at hand is how divergent interests of the organization can be held at a dynamic tension? How can organizational discourse about divergent interests caused by a differing rhythm of needs, present and recurring pain, and individual development goals (Gustafson et al., 1981) be held so as to achieve a mutuality of interests?

The observation is made that a more decentralized, more organic structure, allows shifts in actions as well as beliefs, and permits the experimentation that has learning potential (Fiol & Lyles, 1985; Lundberg, 1989; March & Olsen, 1975). Strong cultures are eventually dysfunctional in that they contribute to reduce learning capacities through rigidities. Though arguing for loose coupling in organizations, Orton and Weick (1990) observe that organizations having tightly coupled systems are more conducive to systematic change than would an organization that is loosely coupled. Moreover, organizations with weak cultures could similarly be dysfunctional because of the absence of a repository for learning.

Lundberg (1989) in his study criticizes organizational development models as being synchronic, instead of being diachronic and is not episodic. Orton and Weick (1990) offer a more dialectical concept of loosely coupled systems where the decoupled and tightly coupled systems are seen as polar cases of a continuum. They interpret loose coupling as a dialectical concept. Peters and Waterman (1982) take the same position and argue that simultaneous loose-tight coupling helped create excellence.

The same dialectic can be applied to organizational learning. Cangelosi and Dill (1965), Fiol and Lyles (1985), and Hedberg, Nystrom, and Starbuck (1976) concur that the process of learning involves the creation and manipulation of this tension between constancy and change. The fact is that a certain amount of stress is needful for learning to happen. Wherever the dynamic tension is missing in change and learning it would lead to organizational stagnation.

2.6 Summary

In this case study, the first organization modification program is introduced because the organization has become stagnated in its learning for change and growth. It is deemed then that a shift from a bureaucratic model to a more egalitarian system would spur members to take ownership for organizational vision, goals and future growth. Thus, the organization swings from a tightly coupled system to a very loosely coupled system. Then failing to balance and harmonize the new system the organization descends into anarchy.

To stabilize the situation, the organization returns to its original bureaucratic system to facilitate boundary reparation. The two organizational modification programs leaves the organization exhausted for further learning and change! As a result the organization stagnates. The main observation here is that there is a loss of dynamic equilibrium to provide tension for learning and growth in the organization.

A third organization modification program is thus needed to provide stimulation for the much needed growth. While keeping in mind the lessons learnt from the earlier OD and OC programs, leadership sees a need to build on the earlier two organization modification programs by introducing an Organizational Transformation (OT) program. The rationalization for an OT program, which is the focus of this case study, is discussed in the Literature Review in Chapter Three.

CHAPTER 3: LITERATURE REVIEW

3.1 Introduction

Three areas of literature are relevant to this study because they provide understanding of the wider field of organizational change and describe the factors of religion and spirituality as they relate specifically to organizational transformation: (1) organizational change and development; (2) organizational transformation; and (3) religious spirituality and organizational transformation.

The first area of literature review in this study provides a chronological development of the field of organizational change (OC) and organizational development (OD) from the 1960s to the 1990s. Some of the key papers reviewed include Armenakis and Bedeian (1999), Bartunek and Moch (1994), Beer and Walton (1987), Friedlander and Brown (1974), Gersick (1991), Pasmore and Fagans (1992), Sashkin and Burke (1987), Van de Ven and Poole (1995), Weick and Quinn (1999), Woodman (1989), and Woodman and Pasmore (1987). Areas covered in the review include research on theory and practice, models, methods, and measurement. The review provides a necessary understanding of the wider field from which emerged organizational transformation.

The second area of literature reviews organizational transformation (OT). OT is perceived as an emergent extension of OC and OD. Literature reviewed in this section include areas on levels of change (Argyris, 1993; Argyris & Schon, 1978, 1996; Bartunek & Moch 1987, 1994; Golembiewski, Billingsley & Yeager, 1976; Lundberg, 1989; Nielsen and Bartunek, 1996; Porras & Silvers, 1991; Watzlawick, et al., 1974); interpretive schemes as in sensemaking (Bartunek, 1984, 1993; Gioia, 1986; Weber & Manning, 2001; Weick 1964, 1969, 1979, 1993a, 1993b; Weick & Quinn, 1999; Van de Ven & Poole, 1995), dialogue and collective mind (Heracleous & Barret, 2001; Bacharach, Bamberger & Sonnenstuhl, 1996; Frost & Egri, 1994; Isaacs, 1993; Levine, 1994; Lievegoed, 1991; Louis, 1994; Spock, 1983a, 1983b; Steiner, 1947; Senge, 1990; Weick & Roberts, 1993), consciousness change as in

reframing and consciouness raising (Bartunek , 1984; Bartunek & Moch, 1994; Fiske & Taylor, 1991; Gioia & Chittipeddi, 1991; Gustavsson & Harung, 1994; Levy & Merry, 1986; Louis, 1994; Morgan, 1986; Olson, 1990; Palmer & Dunford, 1996; Young, 2002).

The third area of literature review looks into the area of religious spirituality and organizational transformation. Spirituality is considered from both the secular and religious perspectives. Literature on spirituality and religion in OT has been sparse and sporadic. Research gains momentum towards the end of the 1990s. While there was a flourish of literature since, much of the work on the area is far from ideal. A few seminal papers did stand out: Bartunek and Moch (1994), Dean, Fornaciari and McGee (2003), Dehler and Welsh (1994), Egri and Frost (1991), Frost and Egri (1994), Hiebert (1982), King and Crowther (2004), Louis (1994), Tischler, Biberman and Keage (2002), and Quatro (2004). The discussion on religious spirituality for OT draws from the wider literature, which covers a spectrum of disciplines, and reviews areas such as immanence and transcendence in OT (Cobb, 1977; Needleman & Eisenberg, 1987; Prinz, 2004; Sabatino, 1998), emptiness/receptivity in OT (Conze, 1960, 1967; Gau, 2000; Greenleaf, 1977; Kalupahana, 1976; Knitter, 1981; Ornatowski, 1997; Sendjaya & Sarros, 2002; Yong, 1997), and relationships in OT (Chai & Chai, 1973; Chao, 1983; Hsieh, 1967a; Yang, 1961). Relationships in OT are further discussed under balance and harmony (Chai & Chai, 1973; de Kermadec, 1983; Khoo, 1998; Lin, 1992; Yao, 2000), and individualism and group solidarity (Dyck, 1997; Hsieh, 1967b; Li, 1999; Mei, 1967; Xu, 2002; Yang, 1961).

3.2 Organizational Change and Development

The following section reviews literature on the field of organizational change and development over three time periods: 1960s and 1970s; 1980s; and, 1990s. As the field develops, discussions tend to overlap and repeat given that the time periods are artificial.

3.2.1 Organizational Change and Development: 1960s and 1970s

In the late 1960s two seminal books were written on organizational change (OC) in the context of the social psychology of organizations. First, Katz and Kahn (1966) in their research apply systems thinking to the understanding of organizational change attempts. Second, Weick (1969) postulates in his writing that change is an integral element of the organizing process. These authors discuss three important methods of organizational development (OD): participation in decision-making, survey feedback, and social-technical system design.

In the late 1960s and early 1970s, OD practitioners turned to scholarly disciplines in the social sciences, especially to social psychology, for theory development to organizational change (Johnson, 1967). Due to the linkage and growth between organizational change, social psychology, and organizational behavior, over the last twenty years, Woodman and Pasmore (1987) says that the more appropriate title for the field was Organizational change and development rather than OD.

A widely used definition of the OD field is offered by Beckhard (1969):

> "Organizational development is an effort (1) planned, (2) organization wide, and (3) managed from the top, to (4) increase organization effectiveness and health through (5) planned interventions in the organization's "process," using behavioral-science knowledge" (p. 9).

Some writers concur that the main objective of OD is to improve organizational performance (Beckhard, 1969; Beer, 1980; French & Bell, 1978; Lippit, 1969). Others include the personal development of organization members (Friedlander & Brown, 1974; Harvey & Brown, 1982; Huse & Cummings, 1985). However, throughout the past two decades, many writers comment that both research and practice in the field of OD suffer from the lack of a unifying theory of planned change (Bennis, 1966; Burke, 1976, 1982; Friedlander & Brown, 1974; Golembiewski, 1979; Lundberg, 1978; Porras & Robertson, 1987; Sashkin & Burke, 1987). As Lundberg (1978) notes, "OD's 'theory' is largely uneven and insufficient" (p. 9). Porras and Patterson (1979) express their opinion that, "at present no generally accepted theory of

organization change exists" (p. 44). On an optimistic note, Porras and Silvers (1991) comment that:

> [p]lanned change that makes organizations more responsive to environmental shifts should be guided by generally accepted and unified theories of organizations and organizational change – neither of which currently exists. Yet despite this absence of clear conceptual underpinnings, the field continues to evolve and grow. (p. 51)

Further, with radical changes in organizational research methods occurring since the late 1970s, action research has become the primary research method of OD practitioners (Brief & Dukerich, 1991; Pasmore & Friedlander, 1982; Susman & Evered, 1978). Bartunek (1993) concurred and added that action research is "now recognized as having the potential to contribute to scholarship in addition to serving as a problem solving method" (p. 323).

Throughout the earlier half of the 20th century, organizational change and development have been maturing and growing in many directions. Friedlander and Brown (1974) identify two approaches to OD: the Human-Processual approach and the Technostructural approach. They observe that "the human-processual and technostructural change approaches converge at the interface of the organization process and structure" (Friedlander & Brown, 1974, p. 315). Their framework shows that the human-processual aspect of OD does affect people's attitude. However the human processual- approach has only rare substantial effect on either stable behavioral processes or on performance outcomes. In contrast, the technostructural approach does have substantial effects on performance. Thus a convergence of the two OD approaches indicates outcomes that will conflict rather than complement. Subsequent work thus seeks for an integrative model to link these approaches and value outcomes. Clark and Krone (1972) reviewed the OD field in the early 1970s. They defined an open systems framework of adaptive change by managers in response to the pressures of environmental changes.

Friedlander and Brown (1974) argue that attempts to develop OD theory had generally failed due to a lack of total focus to link research to theory. Alderfer (1977) echoes the sentiments of Friedlander and Brown (1974). His review offers a thorough

description of OD research and practices in the late 1970s. He observes that, by the end of the 1970s, OD was being applied broadly across different organizational settings and research has improved with new instruments, methods, foci and concepts. However, research then was focused more on academic theory rather than on practice theory.

3.2.2 Organizational Change and Development: 1980s

Sashkin and Burke (1987) in reviewing OD literature in the 1980s, conclude that they could "...find no real coherence among the various theoretical contributions of the 1980s that would lead us to think that the field of OD is approaching a theoretical synthesis" (p. 401). A decade earlier, Friedlander (1976) had likened OD to an adolescent going through the maturing process in the context of a strange and complex family situation, a *menage à trois*. However, in considering the trends and prospects for OD in the late 1980s, Sashkin and Burke (1987) concede that OD has successfully passed through adolescence and has formed a new *menage à trois* with culture and sociotechnical systems (STS), as a means of dealing with deep and abiding value conflicts.

Sashkin and Burke (1987) identify five trends in the OD field in the 1980s:

1. evidence of increasing structure-process integration in the implementation of new work structures: a task-process integration seen in the STS approach;

2. growing attention to developing OD theory by combining systems approach with the thoughtful strategy development of organizational culture: simply called managing change in OD as applied to designing organizational cultures;

3. a greater focus and increase scope in managing conflict resulting from decentralization of authority in management, labor-management collaboration and organizational mergers and acquisitions in the 1980s;
4. greater sophistication in OD research resulting from improved methodologies; and

5. hope for improved integrative theory of OD following the increase interest in meta-analysis.

Concluding that OD is still a field in transition, Sashkin & Burke (1987) close their review presenting three possible scenarios for the field of OD: first, one of stagnation and retrenchment; second, stability and slow but steady growth; third, an exciting move focusing on improving whole systems to fulfill both human needs of organization members and system effectiveness.

Woodman (1989) concurs with Sashkin and Burke (1987) that the field of OD lacks coherence. In an attempt to make sense of the field, Woodman (1989) groups change and development in OD into seven categories:

1. refinement of change theories which, in main, discusses two types of organization development theory namely, change process theory and implementation theory (Porras & Robertson, 1987);

2. developments in research methodologies, especially in the attempt to move away from a positivistic paradigm to a naturalistic one (e.g. Argyris, Putnam, & Smith, 1985; Cooperrider & Srivasta, 1987; Reason, 1988;) or to blend quantitative and qualitative research (e.g. Bernstein & Burke, 1989; Bullock & Tubbs, 1987; Golembiewski et al., 1976);

3. developments in organizational strategy, most importantly in exploring possible useful frameworks to link strategic areas of OD with organizational transformation (e.g. Bartunek & Louis, 1988; Quinn & Cameron, 1988; Tichy & DeVanna, 1986; Torbert, 1989);

4. OD in international arenas and the emerging area of planned change for transorganizational development (Cummings, 1984; Evans, 1989; Motamedi, 1985);

5. developments in organizational culture construct, with interest focusing on diagnosing and changing organizational cultures (e.g. Fitzgerald, 1988; Sathe, 1985; Schein, 1985a, 1985b; Wilkins & Dyer, 1988);

6. development of high performance, high commitment work systems, explicating its theoretical and developmental roots (e.g. Barko & Pasmore, 1986; Cherns, 1987) and defining characteristics (Sherwood, 1988); and

7. OD in social movements, an aspect of the field's concern with social action and societal change (e.g., Alderfer, Tucker, Alderfer & Tucker, 1988; DuToit, 1987; Pate, 1987; Perlmutter & Trist, 1986; Poplawski, 1987; Schindler-Rainman & Lippit, 1980).

Woodman's (1989) review significantly highlights the field as characterized by a renewed focus on changing whole systems and a wide breadth of progress cutting across theory, method, and practice.

Pasmore and Fagans (1992) offers a response to Sashkin and Burke (1987) to move in the direction of development rather than to stagnate in the face of new challenges posed by developments in the OD field as categorized and discussed by Woodman (1989). Pasmore and Fagans (1992) argue that:

> ...individual and organizational development are inseparable...and that the goal of organization development must therefore be the sustainable development of both individual and organizations through ongoing processes aimed both at meeting organizational goals and at giving meaning to the human experience. (p. 377)

Pasmore and Fagans (1992) introduce the concept of organizational citizenship as part of the framework for research and practice with reference to participation and change in OD. They turn to Arendt (1958), Etzioni (1968) and Neumann (1989), who note that the participative act requires individual courage and the collective will to overcome resistance to authentic participation.

Pasmore and Fagans (1992) identify and explore issues associated with the use of participation in OD in effecting organizational change. They posit that many of the current failings of the field can find its locus in misconceptions of the 1980s concerning the efficacy of existing theories and practices in the area of preparing people to participate in change. They raise the question as to the feasibility for people to participate in the full range of decisions that affect them. Woodman (1989) is of the opinion that people prefer to take part in organizational changes that affect them rather than to remain passive. Neumann (1989) differs in opinion. He says that approximately only one third of a work force chooses to participate in organizational change efforts when provided the opportunity. Earlier on, Locke and Schweiger (1979) concur with Dachler and Wilpert (1978) that participative decision making studies fail to define the nature of the participation phenomenon or the conditions under which it will work. In their review, Pasmore and Fagans (1992):

1. examine the history of research concerning participation in OD and its underlying purpose, with references made to Dachler and Wilpert (1978), Guzzo, Jette, and Katzell (1985), Lewin (1948, 1951), Locke, Feren, McCaleb, Shaw and Denny (1980), Locke and Schweiger (1979), Lowin (1968), Miller and Monge (1986), Neumann (1989), Smith, Orgxan and Near (1983); Pasmore and King (1978), Roethlisberger and Dickson (1939), Sashkin (1984), Wagner and Gooding (1987), Vroom (1960);

2. discuss the philosophical origins of democracy and citizen participation from the time of Plato, to the potentially full participant citizens of democratic America (De Tocqueville, 1835/1956), to the participation of organizational members in change and OD (Argyris, 1957,1964; Arendt, 1958; Etzioni, 1968; Neumann, 1989);

3. provide extensive discussion on three moderating variables which influence effective participation in organizational change:
   - organizational receptivity (Argyris, 1957, 1964; Kanter, 1983; Likert, 1967; Lowin, 1968; McGregor, 1964; Neumann, 1989);

- individual ego development (Loevinger,1976; Kohlberg, 1969; Kahn, 1990; Pierce, Gardner, Cummings, & Durham, 1989; Torbert, 1989; Wood & Bandura, 1989); and
- knowledge availability (Hackman & Oldham,1980; Jaques, 1961, 1976);

4. present a strategy combining individual and organizational development to prepare people for organizational citizenship to participate in organizational change (Etzioni, 1968; Hirschman, 1970; Lewin, 1947; Pasmore, 1988; Weathersby, 1981).

The Pasmore and Fagans review provides an in depth treatment of various participative processes identified by Sashkin and Burke (1987) and Woodman (1989) as inherent in successful OD and organizational change efforts. Their review also emphasizes the symbiotic relationship of organizational change and individual change and its lasting change impact in the thinking, feeling, and sense making of individuals as well as the practices, structures, processes and arrangements of organizing.

Beer and Walton (1987) provide further example on the development of OD. They sought to apply theory from psychology and organizational behavior to organizational development. They then define OD as comprising "...a set of actions undertaken to improve organizational effectiveness and employee well being" (Beer & Walton 1987, p. 339). They also seek in their attempt to incorporate OD into the area of general and human resource management, instead of detaching OD as a unique field of organizational inquiry and practice. Beer and Walton's position can be seen as an attempt at an integrative model to link conflicting aspects of people and performance in OD, as highlighted in an earlier discussion by Friedlander and Brown (1974).

Much as OD has been growing and maturing as a field, Porras and Robertson (1987) opine that OD and other change scholars have to attend to a number of complex dynamics associated with change. Some such examples of dynamics of change concern equilibrium and non-equilibrium models of change (Gemmil & Smith, 1985; Gersick, 1991; Leifer, 1989; Lichtenstein, 1995; Smith & Comer, 1994; Romanelli & Tushman, 1994); the distinction between incremental and radical change first

articulated by Bateson (1972) and Watzlawick, Weakland & Fisch (1974) as the distinction between first- and second-order change, followed then by a third-order change (Bartunek and Moch, 1987, 1994). In the 1990s Bacharach, et al. (1996), Van De Ven and Poole (1995), and Weick and Quinn (1999) and other researchers take up the discussion on the dynamics of change under the subject of tempos and rhythms of change. Robertson, Roberts & Porras (1993) observe that the quality of empirical research in the field has improved over time (e.g., Beer & Walton, 1987; Nicholas & Katz, 1985) although research has not been directed toward the evaluation of theories of change. Further discussion on the foregoing is taken up in the sections that follow.

3.2.3 Organizational Change and Development: 1990s

Jantsch (1980) notes that there are observably three distinct models of organization change processes: the deterministic, the equilibrium and the dissipative (non equilibrium). Organization theorists and practitioners mostly agree that the deterministic models of organizational processes function well within given boundaries. But given that organizational systems are open and interactive, such complex dynamics of organizational processes cannot find simple explanations from deterministic and equilibrium models.

The deterministic and equilibrium models perceive the universe as being simple, ordered and governed by fundamental laws (Prigogine & Stengers, 1984). This deterministic paradigm presumes an underlying order to the environment and if that order can be understood, organizations can accordingly be designed to fit that order. Take, for example, Weber's organization model of the bureaucracy (Weber, 1947). However, given that a system is a set of elements interacting with each other and the environment (Von Bertalanffy, 1975) Weber's closed system gave way to components of the open systems approach.

The equilibrium model evolves from the open systems approach and has for its premise adaptation to environmental conditions. Though the equilibrium model accounts for organizational and environmental interdependency, "...open system models have had limited applications to social system processes" (Gemmill & Smith,

1985, p. 752). Lundberg (1980) observes that these models have limited application because of their perception of systems as being mechanistic and thus failing to address the organic perspectives of social system processes. Lundberg's observation implies that such models of system change have for its concept incremental, cumulative change.

The deterministic and equilibrium paradigm of change has been termed the Darwin's model of evolution and depicted "...as a slow stream of small mutations, gradually shaped by environmental selection into novel forms" (Gersick, 1991, p. 10). In contrast to the Darwinian gradualism, Eldredge and Gould (1972) postulate a different premise of evolution based on a punctuated equilibrium model. They hypothesize that species exist in static (equilibrium) form over long periods of time and new species emerge and mutate quickly by way of sudden revolutionary punctuations of rapid change.

Smith and Comer (1994) credited Jantsch (1980) with being the first to propose applying the punctuated equilibrium paradigm to social system dynamics. Jantsch (1981) subsequently developed a general model with potential applicability across many systems. The punctuated equilibrium (dissipative) model has for its theory change processes by which whole system change takes place under highly turbulent or chaotic conditions. Gemmil and Smith (1985), Leifer (1989), Lichtenstein (1995) and Romanelli and Tushman (1994) contribute discussions applying the paradigm to groups and organizations undergoing whole system change. Smith and Gemmill (1991), and Smith and Comer (1994) apply the paradigm to change processes in the small group.

Gersick (1991) summarizes in her article some of the basic contributions to the study of whole system change in social systems. The contributions are made by scholars who adopt the punctuated equilibrium paradigm in their discussions: Kuhn's (1970) distinction between normal science and scientific revolution in sociology; Levinson's (1978) theory of adult development as an alternation between periods of stability and transition in psychology; Abernathy and Utterback's (1982) contrast between evolutionary and radical innovation in industry; Prigogine and Stengers (1984) on their work on order, chaos and change in self organizing systems in the physical

sciences; and Miller and Friesen's (1984) model of momentum and revolution in organizational adaptation.

Whole systems organization change represents organizations' rapid responses to turbulent changing environments. Such changes are usually planned and are referred to as planned change in change literature. However change must be measurable in order to be useful to specify what kind(s) of change their results pertain to, failing which it will be particularly disastrous when evaluating planned change programs (Van De Vliert, Huismans & Stok, 1985). Porras and Silvers (1991) comment that planned change should be guided by generally accepted and unified theories of organizations and organizational change – neither of which currently exists" (p. 51). Golembiewski et al. (1976) propose three types of change and three possible measurable outcomes of organization change:

> 1. Alpha change involves a variation in the level of some existential state, given a constantly calibrated measuring instrument related to a constant conceptual domain.
>
> 2. Beta change involves a variation in the level of some existential state complicated by the fact that some intervals of the measurement continuum associated with a constant conceptual domain have been recalibrated.
>
> 3. Gamma change involves a redefinition or reconceptualization of some domain, a major change in the perspective or frame of reference within which phenomena are perceived and classified, in what is taken to be some relevant slice of reality. (pp. 134-135)

Bartunek and Moch, in their joint work on organizational change, distinguish three different orders of schematic change: first-order, second-order and third-order change (Bartunek & Moch, 1987; Moch & Bartunek, 1990). They propose that successful planned change efforts achieve one or more of the following three schematic change:

1. first-order organizational change includes changes consistent with already present schemata;

2. second-order change, however, seeks to change the schemata themselves; and

3. third-order change requires organization system to distinguish among schemata and develop and implement alternatives.

According to their schematic model of change (Bartunek & Moch, 1994), first- and second- order organizational changes do not transcend human cognitive capabilities and are called secular phenomena; third- order change, however, presumes a transconceptual mode of understanding and is analogous to mystical experience, predicated on a leap of faith (Bateson & Bateson, 1987).

Weick and Quinn (1999) observe that since the review by Porras and Silvers (1991), "...an important emerging contrast in change research is the distinction between change that is episodic, discontinuous, and intermittent and change that is continuous, evolving, and incremental" (p. 362). They base the contrast in change on implied metaphors of organizing, analytic frameworks, ideal organizations, intervention theories, and the roles for change agents. The tempo of change follows the sequence unfreeze-transition-refreeze for episodic change. The rhythm of change takes the sequence of freeze-rebalance-unfreeze in the case of continuous change. The former change is Lewinian and is characterized by inertial, linear, progressive, goal seeking, motivated by disequilibria, and requires outsider intervention. The necessary change is created by intention and is consistent with second-order change. The latter change is Confucian and is characterized by cycles, procession, without an end state, equilibrium seeking and eternal. The change here is one of re-directing what is already under way and is consistent with first-order change.

Van de Ven and Poole (1995) propose a typology of change process theories to provide a framework for rhythmic organizational change. Their theory introduces four basic motors of change in organizations: life cycle, teleology, dialectics and evolution. Each of these theories is characterized by different event sequence and generative mechanism. These four motors are classified along two dimensions: the unit of change and the mode of change. Life cycle and evolution motors have deterministic sequence of change, which result in first order change. The dialectic and teleological motors have constructed emergent processes that generate second-order change. Van de Ven and Poole propose a "fifth motor" made up of combinations of these motors to create hybrid change theories. Although it is left unsaid by the

authors, the fifth motor of hybrid change theories can potentially generate third order change.

Armenakis and Bedeian (1999) selectively review theory and research on organizational change in the 1990s. They focus strictly on literature dealing with the dynamics underlying organization change, to provide a sharper indication of the major contemporary thinking on organizational change. In presenting their review, they surface four research themes or issues common to all organizational change efforts.

The first research theme deals with content issues. It largely has to do with strategic orientation, organization structure, and organization-environment fit. Attention is paid to Burke and Litwin's (1992) content model of organizational performance and change and Vollman's (1996) model of transformation imperative. Content research issues are factors foundational to an organization's long-term success and define its overall character, mission, and direction.

The second research theme concerns contextual issues. Four studies deal with the collective responses taken by organizations reacting to external environmental changes (Fox-Wolfgramm, Boal & Hunt, 1998; Kelly & Amburgey, 1991; Haveman, 1992; Meyer, Brooks, and Goes, 1990). A fifth study describes a meta-analysis of selected internal contextual, content, and process factors (Damanpour, 1991). The final three studies are on mathematical models of organization-environment relations (Gresov, Haveman & Oliva, 1993; Huff, Huff & Thomas, 1992; Sastry, 1997). These studies are important in so far as they help provide insight into an organization's effectiveness in responding to external/ internal environmental changes.

The third research theme concerns process issues. Four models on phases in implementing change are presented (Armenakis, Harris & Field, 1999; Galpin, 1996; Judson, 1991; Kotter, 1995). In addition, two other models on stages in understanding change are considered (Isabella, 1990; Jaffe, Scott & Tobe, 1994). This section is significant because it brings together much needed theory and models of processes for change.

A final research theme concerns criterion issue. Relevant criterion variables to be considered in the framework of planning and implementing an organizational change include receptivity, resistance, commitment, cynicism, stress, and related personal reactions in phases of the change process (Armenakis et al., 1999; Clarke, Ellett, Bateman & Rugutt, 1996; Dean, Brandes & Dharwadkar, 1998; Galpin,1996; Jaffe, Scott & Tobe, 1994; Meyer & Allen, 1997; Schabracq & Cooper, 1998). The factors considered here help provide perspective to psychological orientations vital to enacting new behaviors so that desired changes are achieved.

The concluding recommendations offered by Armenakis and Bedeian (1999) in their review are incisive and insightful. They propose that

1. future studies should evaluate content, contextual and process issues: apart from helping make predictions about how and why organizations change, such an approach can help in unifying the field (Barnett & Carroll, 1995);

2. organizational research should be conducted longitudinally (Pettigrew, 1990; Van de Ven & Huber, 1990) as this is fundamental for understanding the dynamics of organizational change (e.g., Beer & Eisenstst, 1996; Fox-Wolfgramm et al., 1998; Orlikowski, 1996);

3. the increase in individual enacting behaviors is necessary for successful change (e.g. Dirks, Cummings & Pierce, 1996; Mossholder, Setton, Harris & Armenakis,1995; Schweiger & DeNisi, 1991); it underscores the importance of psychological ownership for successful change;

4. the field of organizational change should draw on findings in cognate areas (e.g., Clarke, Ellett, Bateman & Rugutt, 1996; Fleury, 1994; Morera et al., 1998), a cross disciplinary approach potentially offers additional data on affective and behavioral reactions to change; and

5. qualitative methods are academically acceptable in research due in part to the mounting availability of research materials, newly developed software and technology (Denzin & Lincoln, 1998a, 1998b, 1998c; Lee 1998; Seidman,

1998) thus nudging developments in the field toward a more non-positivistic paradigm.

Armenakis & Bedian (1999) feel positively about the field of OD. Their review on research and theory of organizational change in the 1990s "demonstrate that the field is robust and that it continues to be responsive to contemporary organizational demands" (p. 313).

There appears to be strong consensus on the importance of organizational change and development. In the words of Kahn (1993), " No research topic in our field has a longer lifeline than organizational change and few, if any, are more important" (p. 407). However, there seem to be little agreement on a model to explicate change. Moreover a preferred strategy for implementing change is also lacking. It could be that the vast array of models for change and their concomitant strategies for implementing change is resultant from the diverse academic and experiential backgrounds of both researchers and practitioners (Women, Ruddle & Moore, 1999).

3.3 Organizational Transformation (OT)

Dehler and Welsh (1994), Lundberg (1989) and Porras and Silvers (1991) perceive Organizational Transformation (OT) as an emergent extension of organizational development (OD). OT emerges in the 1980s within the same time frame as the notion of spirituality in the management literature (Dehler & Welsh, 1994). It has for its concern planned organizational change (Porras & Silvers, 1991). As an area of research OT largely grows out from applied behavioral science (French & Bell, 1999) and draws from developments in system science theory, psychology, and transpersonal psychology (Porras & Sivers, 1991).

3.3.1 Levels of Change

When OD emerges in the 1960s, its main concern is with individual and group level interventions to bring about gradual or incremental organizational change (Bennis,

1969; Lewin, 1951). The field then broadens to include large-scale interventions and strategic change. This trend towards different levels of change is perceivable from the OD literature, as given in the discussion that follows.

First, Watzlawick, et al. (1974) make a distinction between two levels of change: first-order and second-order change. The critical distinction is that first-order change concerns adjustments within the system while second-order change involves qualitative changes to the system itself. Bartunek and Moch (1987), Ford and Backoff (1988) and Levy (1986) reiterated this distinction. However, Bartunek and Moch (1987, 1994) go on to make a further distinction for a third order of change, which they describe as being transconceptual in nature. Their proposal pushes the boundaries of research to include the otherwise moribund areas of spirituality and religion in organizational change.

Second, Golembiewski et al. (1976) develop a conceptual framework to distinguish three categories of change termed alpha, beta change and gamma change. Their concept provides a much-needed framework to determine levels of change and to evaluate impact of such levels of change.

Third, Argyris and Schon (1978, 1996) offer the concept of learning loops as a very powerful tool for understanding and implementing change. Argyris (1993) emphasizes that two types of learning are necessary in all organizations: the first is single loop learning and the second is double loop learning. Single loop learning takes place when error detection "permits the organization to carry on its present policies or to achieve its present objectives" (Argyris & Schon, 1978, p. 2). Double loop learning takes place when "error is detected and corrected in ways that involve the modification of an organization's underlying norms, policies and objectives" (Argyris and Schon, 1978, p. 3).

Nielsen and Bartunek (1996) discuss a triple loop learning in an organization in which "... the embedded social tradition-system is both criticized and treated as a partner in mutual action learning. The actor considers not only changes in actions and governing values but also the tradition-system within which governing values are nested" (p. 503). Flood and Romm (1996), and Snell and Man-Kuen Chak (1998) also discuss

triple loop learning, somewhat akin to Bateson's (1972) deutero-learning, as a third level of learning concerning structures and strategies for learning. Romme and van Witteloostuijn (1999) comment that double loop and particularly triple loop learning are more concerned with structural patterns such as mental maps and sense making structures, among other concerns. Implicit in the distinction between the different systemic levels of learning is therefore the relationship between structure and behavior.

Fourth, Lundberg (1989) perceives Organizational Learning (OL) as defining the tasks of OD as adjusting, adapting and anticipating. In conceptualizing OL in terms of three dynamic, cyclical processes he differentiates OD into three conceptually distinct bodies of theory and practice. First, Organizational Change (OC) deals with adjustment to manage internal operations to achieve internal congruence. Second, OD deals with adaptations to improve organization environmental alignment. Third, OT concerns are with anticipating and preparing for a probable future. Lundberg's model serves to facilitate change that involves learning to configure core values and assumptions with the view of enhancing organizational sense making and anticipation.

The foregoing discussion on the OD literature demonstrates that apart from a trend towards different levels of change, there is a growing awareness and interest among scholars and practitioners to research more into areas of change that is transformational. Golembiewski (1979) describes transformational change within organizations as "a redefinition of the relevant psychological space" (p. 413). It requires a basic shift in attitudes, beliefs and cultural values, and reframing (Bartunek, 1988). But Argyris (1976) notes that the "...data on theory-in-use indicate that most behavior may be categorized as approximately the single loop model" (p. 373). Two decades later, Argyris (1993) says that double-loop learning is rare in most organizations. Chapman (2002) echoes this sentiment in her following comment, "[d]espite the increasing incidence of transformational change, OD frameworks largely reflect traditional assumptions and approaches developed at a time when first-order change predominate" (p. 16).

Implicit in her comment is an observation of a dearth in change literature on theories, models and practices for OT. Porras and Silvers (1991) have earlier made this same lament when they examine articles concerning OD and OT that were published between 1985 and 1989. In any case, OT is transformational change directed towards introducing a new interpretive scheme.

3.3.2 Interpretive Schemes

The introduction of a new interpretive scheme for transformational change in organizations requires alteration of organizational members' frameworks of understanding and a change in their processes for interpreting and creating meaning from organizational changes (Armenakis & Bedeian, 1999; Bartunek, 1984). This third order change fundamentally challenges the adequacy of schemas themselves to argue for direct exposure to the "ground for conceptual understanding" (Weick & Quinn, 1999, p. 368).

i) Sensemaking

The process of revising existing schemas to make sense of changes in the organization is termed sensemaking (Gioia, 1986). Sensemaking is a continuous process of adjustment and adaptation (Weick & Quinn, 1999), which facilitates cognitive and affective change that is based on both an attitudinal and interpretive condition (Huy, 1999). Weick (1995) observes that occasions for sensemaking are increased by situations that break current perceptual frameworks.

In her study of a religious order, Bartunek (1984) proposes that major changes in interpretive schemes of the organization occur through dialectical processes that lead to synthesis. She also observes that the process of revising the order's interpretive scheme is enmeshed in reciprocal structural change mediated by acts (behaviors) and interacts (emotions) of organizational members to change. She further perceives that both environmental forces and leadership can foster alternative interpretive schemes or circumscribe the understanding that can potentially take place among members of change organization in the change process. Bartunek (1984) appeals to the comment by Ranson, Hinings and Greenwood (1980) that, "...when priests revise their

theology, when teachers adopt a more radical pedagogical frame of reference, or when professional assumptions supplant managerial ones, we may expect structural forms to be altered to insure their symbolic appropriateness" (p. 12).

Bartunek (1993) contends that to elicit transformative change in a preexisting shared schema requires a strong alternative schema, presented clearly and persistently. March (1989), in an observation on organizational analyses and decision making, says that, "decision making is a highly contextual, sacred activity, surrounded by myth and ritual, and as much concerned with the interpretive order as with the specifics of particular choices" (p. 14).

Weick (1993a) observes that there is a discernable schematic shift in interpretive paradigms from normative models of rationality for decision making to models of contextual rationality that are more refined about social relations. Weick (1993a) describes contextual rationality as being

> ...sensitive to the fact that social actors need to create and maintain intersubjectively binding normative structures that sustain and enrich their relationships. Thus, organization become important because they can provide meaning and order in the face of environments that impose ill-defined, contradictory demands. (p. 634)

Weick (1993b) credits Salancik and Pfeffer (1978) with being the first to identify and make explicit the notion of sensemaking as a process of committed interpretation that occurs in a social context. Weick (1993b) says that this concept was implicit in his earlier writings on the idea that commitment is a reference point for sensemaking (Weick, 1964,1969, 1979). Buchanan's (1974) review on conceptions of commitment suggests that organizational members' commitment is a function of identification, participation and loyalty. Porter and his associates define commitment as organizational members' desire to remain and to contribute high levels of energy to the organization, and belief in the values and goals of the organization (Dubin, Champoux and Porter, 1975; Porter & Smith, 1970; Porter, Crampon and Smith, 1972). Weick (1993b) states, "social order is created continuously as people make commitments and develop valid, socially acceptable justifications for these

commitments" (p. 32). In Weick's schema, the use of binding social action (behavioral commitment) causes people to become bound to "...interacts rather than acts, that the form of interacts is itself committing, and that justifications of commitment tend to invoke social rather than solitary entities" (Weick, 1993b, p. 10).

The findings from Bartunek's study indicate that organization members tend more to experience cognitive change when they participate in change (Bartunek, 1984). Data from a study by Weber and Manning (2001) confirms Bartunek's findings. The data shows that participants more actively involved in organizational changes experience more changes in their cognitive map from Time 1 to Time 2. Weick and Bougon (1986) explain that in organizational settings, organization members edit their organizational experiences. Selected experiences are assembled and adapted to form mental maps to give sense to their individual and collective experiences.

Organization members' individual and collective experiences make up an organization's sensemaking processes. Earlier research suggests that direct and indirect experiences affect sense making (Mead, 1934; Weick, 1979). Equivocality in organizational life will therefore lend organizations to multiple, conflicting interpretations, all of which are plausible (Daft & MacIntosh, 1981). In responding to this problem, Weick (1979) offers theories on equivocality reduction. Weick's framework includes reducing quantities of information, surfacing logical and adaptive communications acceptable to most people and, minimizing resistant differing perspectives. While the approach may obtain some measure of agreement, it appears both, to limit examination of existing fundamental causes of dissonance and, to reduce areas where underlying patterns of meaning can be altered and adapted to heighten organizational transformation. Bacharach et al. (1996) state that, "[t]heories of cognitive consistency have maintained that parties often seek to avoid or reduce inconsistency even if this reduces the potential for utility maximization" (p. 480).

ii) Dialogue and Collective Mind

An alternative paradigm is theorized that organizational members' individual and collective sensemaking processes include a mental dialogue that incorporates organization members' direct experiences with their perceptions of their experiences (Harris, 1994; Weber & Manning, 2001). Weber and Manning (2001) comment that

this cognitive orientation in sensemaking is not present in most models and theories of organizational change. Van de Van and Poole (1995) with reference to Gioia and Pitre (1990) note that the fragmented diversity of theories and different disciplinary approaches to organizational change begs for some integration whilst preserving the integrity of alternative perspectives. However discussion on the cognitive frame in organizations has been taken up in the literature under organizational mind (Sandelands & Stablein, 1987), collective mind (Weick & Roberts, 1993) and collective cognitive ordering (Porac, Thomas, Wilson, Paton & Kanfer, 1995).

Thus the cognitive orientation approach to sensemaking involves two aspects: dialogue and the collective mind. Isaacs (1993) states that "[d]ialogue produces insights into collective challenges that can alter people's ways of thinking and acting in their systems" (p. 27). Senge (1990) and Bohm (1990) have earlier made a distinction between dialogue and discussion. In dialogue, organization members' collective mind and emotion are expressed through collective experience in organizational settings. This then results in shared meanings, which may in turn lead to new and aligned actions [behavior] (Isaacs, 1993). Discussion, very much like a debate, narrows and focuses on options, actions and choice (Levine, 1994). Dialogue is a conversation for possibility as discussion is a conversation for action (Flores, 1979). In learning organizations, dialogue allows organization members to access and to maximize their collective creative thinking. Senge (1990) terms this as "team dialogue" and puts it this way "[i]n dialogue people actually feel as if they are building something, a new deeper understanding" (p. 245) Spiritual science (anthroposophy) provides another perspective to team dialogue with an explicit added dimension of the spiritual to group, organization and human development (Lievegoed, 1991; Schaefer & Voors, 1986; Spock, 1983a, 1983b: Steiner, 1947). Some examples of spiritual dialogue are found in shamanic impulse of self healing and unblocking energy (Frost & Egri, 1994), Quaker practice for organizational renewal (Louis, 1994) and approaches to Christian mystical experiences (Bartunek & Moch, 1994). Levine (1994) states this "collective creativity sometimes exhibits the quality of a common spirit revealing itself" (p. 61). Heracleous and Barret (2001) in conceptualizing discourse as a duality of communicative actions and deep structures, mediated by the modality of interpretive schemes, indicate discourse plays a role in shaping organizational change processes.

The cognitive framework is akin to the logic of action framework proposed by Bacharach, et al (1996). With reference to logic of action framework, Bacharach et al. (1996) distinguish between organizational change and transformation. They maintain that change is constantly taking place whereas transformation occurs only when realignment of logics occur across organizational subgroups.

Weick and Roberts (1993) in discussing collective mental processes in organization change prefer the phrase collective mind and avoid the phrases group mind and organizational mind. Perhaps this is to avoid association with negative ideas stemming from groupthink concepts (Janis, 1982). Weick and Roberts (1993) draw their understanding from Weger, Giuliano, and Hertel (1985) that in understanding collective mental processes the "group mind is not indexed by within-group similarity of attitudes, understanding, or language, nor can it be understood without close attention to communications processes among group members" (pp. 254-255).

The word collective refers to people who act as if they are a group. It is similar to our reference to people multi-individuals. In our "people multi-individuals" framework of understanding, individual persons maintain personal integrity and responsibility while contributing to the whole and do not become part of an undifferentiated whole. In the words of Weick and Roberts (1993),

> ...[o]ur focus is at once on individuals and the collective, since individuals can contribute to a collective mind, but a collective mind is distinct from an individual mind because it adheres in the pattern of interrelated activities among many people. (p. 360)

For the purpose of practice, trust is a vital construct needed to hold together a well-developed collective mind to form a complex and sensitive transformational system (Weick and Roberts, 1993).

iii) Consciousness Change

Implicit in the framework of multi-individual people and collective mind is the concept that both the individual and the collective are able to change and learn by shifting from normal ways of thinking and acting. Porras and Silvers (1991) credited

Levy and Merry (1986) for identifying two distinct approaches to consciousness change: reframing and consciousness raising.

Organizational members are active framers and framing occurs at all organizational levels (Ireland, Hitt, Bettis & Porras, 1987; Nystrom, 1986; Reger, Gustafson, Demarie & Mullane, 1994; Sproull & Hofmeister, 1986). The frame through which a person interprets new information is a person's schema to construct reality (Daft & Weick, 1984; Fiske & Taylor, 1991). Schemas focus the perceiver on present data that is consistent with existing knowledge (Fiske & Neuberg, 1990). For Morgan (1986) "situations and problems can be framed and reframed in different ways allowing new kinds of solutions to emerge" (p. 337). For Bolman and Deal (1991), "inability to consider multiple perspectives continually undermines efforts...to change organizations" (p. 309). Palmer and Dunford (1996) state, "...the reframing approach champions the virtues of analyzing and responding to organizational situations through the use of multiple frames." (p. 12)

Bartunek (1984) suggests that integrating new behaviors into organizational identity can reframe organization members' cognitive interpretations of the organization' character. Fiol (1991) proposes that an organizational identity can evolve through a careful control of new actions to create new identities that are then incorporated into the existing identity belief structure. Gioia and Chittipeddi, (1991) suggest that sense-giving activities, directed at gaining members' acceptance of management's vision for the organization's vision, could alter the organization's ideal identity. Palmer and Dunford (1996) identify four constraints that limit the outcomes which can be produced through reframing: cognitive limits; frame dominance and the limits of language; conception of action and their limits on reframing; and knowledge and power as limits to reframing. Porras and Silvers (1991) contend that reframing in organization brings change to organization members' perception of reality but does not change current organizational reality; instead, it brings about a worldview change that leads to organizational transformation.

Theory for consciousness raising in individual and organizational change and transformation has been primarily adapted from transpersonal psychology. Carl Jung was the first clinical transpersonal psychiatrist and depth psychologist. The Jungian

perspective views the unconscious as a creative and vital resource for conscious life (Hall, 1986; Morgan, 1986; Wilmer, 1987). Taking this perspective, Olson (1990) states that the transcendent function is the process through which the opposition of conscious and unconscious forces can be held together for positive transformative change among organizational members. Young (2002) considers Ken Wilber one of the most important theorists in the field of consciousness studies. Drawing from Wilber's Spectrum of Consciousness model, Young (2002) argues that at higher levels of consciousness organizations' problem solvers will be more effective and will experience greater levels of self-fulfillment. Gustavsson and Harung (1994) suggest that "it is the level of collective consciousness of an organization that is the prime mover of its behavior and development" (p. 34). They further contend for a need to "transcend the intellect and its formal and logical operations and instead, arrive at a deeper reality connected with intuition, emotions and ultimately, a transcendental consciousness" in order to understand and promote organizational transformation (Gustavsson and Harung, 1994, p. 36). Some approaches to consciousness raising are found in techniques of meditation, forms of contemplation and creativity exercises (Bartunek & Moch, 1994; Gustavsson & Harung, 1994; Louis, M.R., 1994). The salient point on consciousness raising is that it "makes the process of transformation visible to organization members" and with this greater awareness organization members become better able to participate in the transformative process (Porras & Silvers, 1991, p. 70).

3.4 Spirituality and Organizational Transformation (OT)

A conscious foray into the area of spirituality and the work place began in the early 1990s. The Journal of Managerial Psychology (Ottaway, 1994) and the Journal of Organizational Change Management (Boje, 1994) are the first to publish focus issues on spirituality in the work place in 1994 with contribution of articles by McCormick, Neck and Milliman, Dehler and Welsch, Mason, and Bento; and, by Bartunek and Moch, Frost and Egri, Loius, and Levine. Since then an increase in attention to research exploring spirituality and religion in organizations has seen a proliferation of literature incorporating spirituality into management theory, development and practice

(Block, 1993; Chappell, 1993; Bolman and Deal, 1995; Bracey et al., 1990; Collins & Porras, 1997; King & Nicol, 1999; Mitroff & Denton, 1999; Neal, 1997; Renesch & Defoore, 1996). Social scientists have also begun to show increased interest on the subject of spirituality and religion in organizations. This is evidenced by special issues of journals published on the subject in the Journal of Organizational Change Management (Biberman & Whitty, 1999, 2003), American Behavioral Scientist (Eylon & Giacalone, 2000), Journal of Management Education (Dehler & Neal, 2000) and special sections in the Journal of Management Inquiry (Boal & Hirsch, 2000). In 1999, a new interest group on Management, Spirituality, and Religion was formed and approved by the board of the Academy of Management. "By this act, the Academy provided legitimacy and support for research and teaching in this newly emerging field" (Neal & Biberman, 2003, p. 363).

The notion of organizational spirituality (OS) arises within the same time frame as research studies on organizational transformation (OT) in the 1980s. A decade later, discussion surrounding OS and OT "remains poorly explicated in terms of both meaning and relationship with other organizational concepts" (Dehler & Welsh, 1994, p. 17). Over the last 12 years OS continues to be "perhaps one of the most compelling and least understood forces driving organizational theory and practice today" (Quatro, 2004, p. 228).

Spirituality, historically, has been rooted in religion. However, OS in the work place mostly does not have any particular association with specific religious tradition (Korac-Kakabadse, Kouzmin & Kakabadse, 2002; Quatro, 2004). Much of the management literature makes a distinction between spirituality and religion (Adams, 1984; Owen, 1989; Vaill, 1990). Spirituality is couched opaquely as "an awareness within individuals of a sense of connectedness that exists between inner selves and the world" (Stamp, 1991, p. 80). While OS usage of the term spirituality may bear little relation to the term religion, allowance is made to include in its discussion reference to the sacred, divine or otherworldly (Dehler & Welsch, 1994; McCormick, 1994). Then again, some scholars venture to move the focus of discussion from the secular side of spirituality to the religious perspective (Bartunek & Moch, 1994; Egri & Frost, 1991; Frost & Egri, 1994; Louis, 1994; McCormick, 1994). Nevertheless, the literature abounds with writings on the inherently spiritual nature of

organizational life (Giacalone & Jurkiewicz, 2003; Gilley, et al., 2001; Neal, 2000; Porth, McCall, & Bausch, 1999; Vaill, 1998). But Quatro (2004) observes the literature has not yet codified this inherent spirituality in operational terms, at least not in an integrated whole. Quatro comments this could be due in cause to the manifold views represented by the contemporary organizational spirituality movement, which makes it impossible to define a universally acceptable construct of organizational spirituality.

3.4.1 Definitions of Spirituality in OT

A quick analysis of discussion in the previous paragraph reveals three levels of thinking concerning spirituality: first, spirituality is divorced from religion; second, spirituality and religion are inseparable; and third, a condescending allowance for opaque reference to religion in spirituality. There are many dimensions to spirituality and they take varied connotations for different people. The following paragraphs provide a sampling of definitions in the literature on spirituality and religion in organizations.

Generally the usage of spirituality that is common in the OT movement has little to do with a person's relationship with the sacred (Adams, 1984; Hawley, 1993; Owen, 1989; Ray, 1992). Clark's definition of religion serves well to define spirituality: [It] can be most characteristically described as the inner experience of the individual when he senses a Beyond, especially as evidenced by the effect of this experience on his behavior when he actively attempts to harmonize his life with the Beyond" (Clark, 1958, p. 22). In this definition, spirituality is not taken to be synonymous with religion. Roof's (1993) research distinguishes between religion and spirituality. Roof's respondents feel that religion has "...an institutional connation. It means practicing rituals, adhering to dogma, and attending services. Spirituality...had more to do with life's deeper motivations and an emotional connection to God" (Conger, 1994, p. 13).

Lips-Wiersma (2003) observes that the distinction made between spirituality and religion is often not value free. For example, Burgess (1996) contends that "...[t]here

is a definitiveness in religion which spirituality feels the right to call into question...There is a vulnerability and responsible freedom in spirituality which can be seen as threatening to accepted, systemized truth" (p. 44). Work spirituality is the expression of the human desire to find meaning and purpose in life and is a process of living out one's set of deeply held personal values (Block, 1993; Maynard, 1992). It represents a particular form of work feeling that energizes action (Dehler & Welsch, 1994). Vaill (1989) indicates that "stirrings of spirit" (p. 214) is another common explanation for spirituality, meaning high or low spirits, the human spirit, team spirit and school spirit. Spirituality also includes inner wisdom, authority (Ray, 1992) and compassion (Maynard, 1992).

For some researchers, spirituality involves a religious connotation (Vaughan, 1989; McCormick, 1994). Dale (1991) defines spirituality as "that human striving for the transforming power present in life; it is that attraction and movement of the human person toward the divine" (p. 5). Egri and Frost (1991) states that, within the shamanic system "...spirituality is not a religion with a fixed set of dogmas but rather, spirituality pervades and infuses all forms of existence – human, animate and inanimate" (p. 7) The human spirit and search for spiritual meaning in life "...go beyond rational concrete experiences or phenomena to the abstract, emotional search for meaning – the how and why of existence" (Egri & Frost, 1991, p. 176). Vaill (1989) also perceives of spirit as "our intuitive feeling of something that pervades, energizes, weaves through, infuses, saturates some person or action or thing or concept in our experience" (p. 215).

Duck (1993) comments that change is fundamentally about feelings, and the new management paradigm says that managing people is about managing feelings, but by design organizations are emotionally barren and do not know how to deal with emotion (Tichy & Sherman, 1993). Dehler and Welsh (1994) posit that "implementing change successfully requires change agents to supplement structural reorganization by attending to the emotional side of the enterprise - in this case, appealing to matters of spirituality" (p. 19).

Spirituality as a human emotion has also been described in terms of the "unconscious" (Lee, 1991; McKeachie & Doyle, 1966). As an aesthetic experience, it

is mental activity, detached from purpose, at the fringe of awareness as opposed to purposeful thinking at the center of awareness (Sandelands & Buckner, 1989). As implied, inspired action involves transcendence – a sense of purpose that rises beyond the instrumentalities associated with reasoned action (McKnight, 1984). In terms of behavior, spirituality is a subconscious feeling that energizes individual action in relation to a specific task (Dehler & Welsch, 1994). Dehler and Welsch (1994) observe: "Spirituality, it has been argued is internalized as a form of intrinsic motivation and enacted as a flow experience. In addition, spirituality has been depicted as a form of emotional action critical to the creation of shared meaning" (p. 21). In the OT framework, emphasis is placed on cognitive commitment and its dependence on instrumental behavior (Weick, 1993a, 1993b). Under the OS and OT framework there is a schematic shift in alignment of behavior as a resultant of emotion (Dehler & Welsch, 1994).

3.4.2 Spirituality and Religion in OT

Cawley (1997) notes that spirituality has become polarized – one end represents religious or faith-based spiritualities and the other embodies secular spiritualities. The polarization has developed in a manner in which spirituality tends to be viewed as individually oriented and good, and religion tends to be viewed as institutional and bad (Pargament, 1999).

McMinn and Hall (2000) comment that this polarization and the lack of clarity in defining spirituality and religion has led to recent work on defining spirituality and religion. Spohn (1997), in a critique of the emerging phenomena of spirituality, says

> ...the discipline of spirituality is still defining itself...some forms of spirituality appear resistant to any form of normative reflection, whether it be ethical, religious, or theological. Personal intuition and pragmatic results supply their own warrants for the validity of certain practices. This private assurance parallels the current preference for personal spirituality over institutional religion. (p. 109)

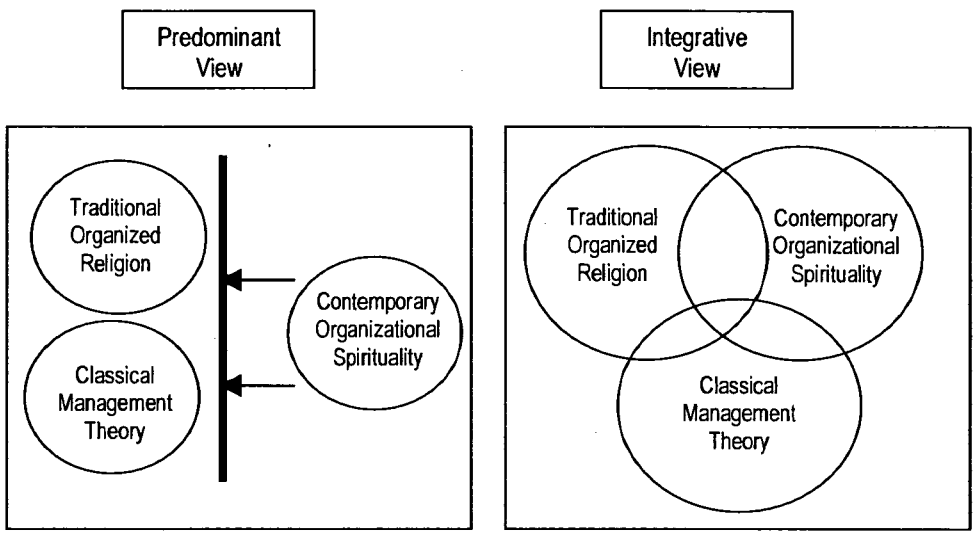
i) Bases for Spirituality and Religion in OT

Neal (1997) states that it is obvious practitioners and academics are not comfortable to integrate and state the theoretical and religious bases of the spirituality movement for fear of becoming entangled in a web of theoretical and religious differences. Quatro (2004) points out that "...we cannot with impunity, whether practitioner or academic, embrace the contemporary organizational spirituality movement without understanding and appreciating its classical theoretical and traditional religious underpinnings" (p. 229). Quatro (2004) further argues,

> "...as it is currently positioned in the literature, the contemporary organizational spirituality movement lacks theoretical context and increasingly alienates adherents of traditional organized religion, neither of which bodes well for the ongoing efficacy of the movement in terms of HRD practice." (p. 229)

It is Quatro's (2004) contention that the predominant view of organizational spirituality as a decidedly independent phenomenon effectively blocks classical theory and traditional religion out of the contemporary dialogue. In place of the Predominant View of organizational spirituality, Quatro (2004) proposes an Integrative View that includes Classical Management Theory and Traditional Organized Religion with Contemporary Organizational Spirituality (see Figure 3.1).

Figure 3.1: A Comparison of the Predominant View and an Integrative View concerning the Influence of Classical Management Theory and Traditional Organized Religion on Contemporary Organizational Spirituality



Source: Quatro, S.A. (2004). New age or age old: classical management theory and traditional organized religion as underpinnings of the contemporary organizational spirituality movement. *Human Resource Development, 3*(3), p. 231.

Quatro (2004) further posits that the theoretical foundations for considering the spiritual element of organizational life are deep. He discusses the works of three classical theorists namely, Follett (1918,1924), Maslow (1998), and Greenleaf (1970, 1980) and contends that they "are singled out as arguably having the deepest, broadest, and most explicit connection to spirituality in the workplace" (Quatro, 2004, p. 230). Moreover, Quatro (2004) considers the following persons as seminal theorists in spirituality in the workplace: Senge (1990); Block (1993) Vaill (1998); and, Mitroff and Denton (1999). In further reviewing the pertinent literature (Quatro, 2002) Quatro delineates, synthesizes and tabulates (Quatro, 2004) those practices, values, beliefs, and norms that represent the doctrine of the contemporary organizational spirituality movement (see Table 3.1).

Table 3.1: The Practices, Values, Beliefs, and Norms that Comprise the Doctrine of the Contemporary Organizational Spirituality Movement

Practice, Value, Belief, or Norm	*Definition*
Shared and intentional mission, vision, and values	The formal articulation and integration of mission, vision, and core values into every aspect of the organizational system is of the utmost importance
Individual and group transparency	Open, honest, and nondefensive communication is valued and expected at all levels of the organization and is not limited to work matters
Equity and justice	Fairness, particularly surrounding performance management, compensation, and employee discipline, is of critical importance
Personal consciousness and accountability	Awareness of individual and aggregate group or corporate behavior and related consequences (both positive and negative) is continually reinforced throughout the organization
Ethical clarity and soundness	The ethical code of the organization is unequivocally clear and consistent with natural and moral law (e.g., the Golden Rule)
Task significance	The organization constantly reinforces the higher order purpose of the organization and the individual and corporate tasks completed therein
Individual, organizational, and societal interconnectedness	The belief that organizational life is not a zero-sum game is widely propagated throughout the organization, reinforcing the symbiotic nature of open organizational systems
Inclusiveness	The organization intentionally embraces and leverages people from all walks of life, without unnecessary regard for individual personal differences surrounding race, national, origin, gender, age, spirituality, or religion
Servanthood	The ideal of leadership as servantship is widely embraced and embodied by the senior management of the organization
Empowerment and shared governance	Employees at all levels of the organization are engaged in the planning, conceptualization, and design activities traditionally performed only by management
Active individual and organizational spiritual practice and expression	The organization fosters individual, group and even corporate practice and expression of spirituality in the regular course of daily organizational life

Source: Quatro, S.A. (2004). New age or age old: classical management theory and traditional organized religion as underpinnings of the contemporary organizational spirituality movement. *Human Resource Development, 3*(3), p. 232.

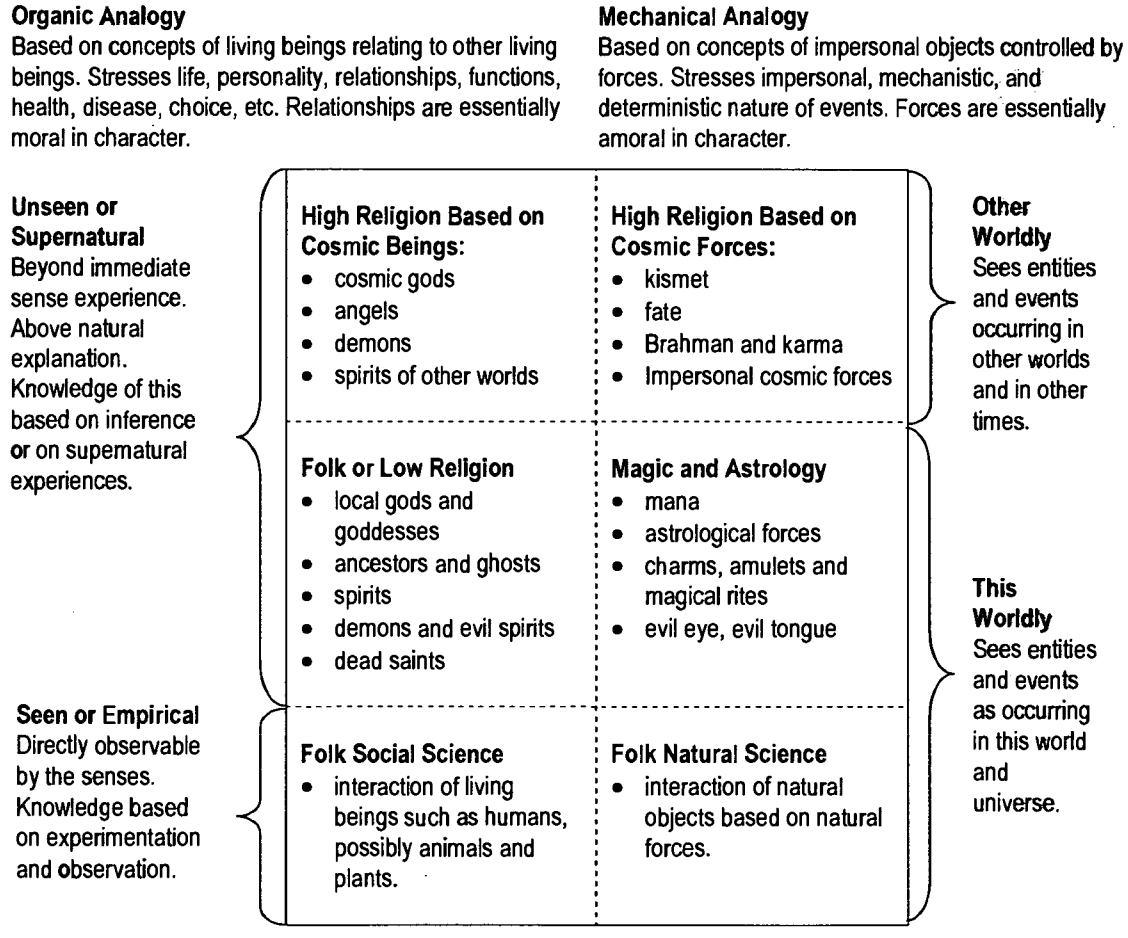
In further discussion, Quatro (2004) presents research on the influence of traditional organized religion on organizational spirituality. Specifically, he discusses selected religious concepts as they relate to organizational spirituality from the Judeo-Christian, Muslim, Hindu and Buddhist perspectives. In his concluding comments, Quatro (2004) contends "[a]s for traditional organized religion, we must aggressively investigate and question the false dichotomy that has been posited in both the academic and practitioner communities concerning the ideal of spirituality juxtaposed against the evil of religion" (pp. 246-247).

ii) False Dichotomy of Spirituality/Religion in OT

Quatro's approach helps provide the integrative bases to develop a theoretical and religious foundation for the spirituality movement. However, we observe that Quatro did not explain why the Predominant View is an obstruction to affect a new paradigm for spirituality and organizational transformation or why it is a false dichotomy to place in negative contrastive terms spirituality vis-a-vis religion.

We find Hiebert's (1982) analytical framework useful to provide further insight and explanation to Quatro's framework (see Figure 3.2).

Figure 3.2: An Analytical Framework for the Analysis of Religious Systems



Source: Hiebert, P.G. (1982). The flaw of the excluded middle. *Missiology, 10*(1), p. 40.

Hiebert's (1982) analytical framework has two dimension of analysis. First, the Seen-Unseen Dimension is that of imminence-transcendence. Along this continuum are the empirical (seen) and the supernatural (unseen). Second, the Organic-Mechanical Continuum is that of this worldly - other worldly. This continuum comprises two analogies: the organic analogy sees the world in terms of living beings in relationship to one another; the mechanical analogy is deterministic where all things are taken to be inanimate parts of greater mechanical systems.

Hiebert (1982) writes that "One of the greatest cultural gaps between Western people and traditional religionists is found in this dimension. The former have bought deeply into a mechanical view of the universe and of the social order" (p. 42). Hence, science dictates the empirical world using mechanistic analogies while religion relates with other worldly matters in terms of organic analogies. In the case of the spirituality movement, it is still operating on an old paradigm: a spirituality running on a mechanistic mode operated by a this-worldly transcendent mechanism! The new schema for the spirituality movement is one that ought to be premised on an organic mode and powered by an immanent presence or secondarily a possible mechanistic mode powered by an immanent presence.

Neal and Biberman (2003) recognize that Westerners have indeed created such a distinct dichotomy between the outer world of worldly activities and the inner world of spirituality and religion. And though it has helped humankind to rise above superstition and the power and domination of the church, it has denied the world of the best and the highest in being human. Ashforth and Vaidyanath (2002) contend that the secular and sacred are interpenetrative and should not be viewed as mutually exclusive. Therefore, they secularize religions and propound that "[s]ecular religions offer transcendence through edifying cosmologies that address fundamental questions about identity and meaning, without necessarily invoking a supernatural power. Normative controls are used to instill faith in the often distant ends of the organization and to sacralize the means through which the ends are pursued" (Ashforth & Vaidyanath, 2002, p. 359).

Saint Laurent (2000), writing on spirituality and world religions, defines spirituality as the inner meaning of human experiences under the impact of a human worldview.

In a more inclusive definition to accommodate five different world religions, he defines religion as the pursuit of transformation under the impact of a sacred worldview. Hill et al. (2000) describe spirituality as the broader of the two constructs because they both embrace a common criterion, whereas religion includes additional criteria not applicable to spirituality. They propose that both spirituality and religion include

> ...the subjective feelings, thoughts, and behaviors that arise from a search for the sacred. The term search refers to attempts to identify, articulate, maintain, or transform. The term sacred refers to a divine being, divine subject, Ultimate Reality, or Ultimate Truth as perceived by the individual. (Hill et al., 2000, p. 23)

Michael Downey (1996) laments the fact that both the institutional dimensions of religion and critical reflection

> ...are sorely neglected in so many developments of spirituality today...so many currents in contemporary spirituality manifest...privatized approach to the sacred, devoid of any clear sense of belonging to a community, and a lack of a clear sense of critical social responsibility which any authentic awareness of the sacred demands. (p. 25)

Most certainly, if the trunk of a tree be separate from its roots then that trunk must surely perish in due course. Similarly, the spirituality and work movement is non sustainable unless its roots in religion(s) are rediscovered.

King and Crowther (2004) express the opinion that religion and spirituality "have always been significant influence on individual attitudes and behaviors and the potential for that influence to have an effect in and for the organizations that employ them has always existed" (p. 83). While oganizational scholars and practitioners have been slow to incorporate religion and spirituality into their research and practice, other research disciplines have long integrated them into areas of specialty as in education and psychology (King & Crowther, 2004; Fornaciari & Dean, 2001), theology and philosophy (Dean, Fornaciari & McGee, 2003). Writing in the area of leadership, Klenke (2003) calls for multidisciplinary research and collaboration between educators, researchers and practitioners to meet the challenge of integrating spirituality into existing theories and for model development. Dean, Fornaciari &

McGee (2003) assert that spirituality, religion and work (SRW) researchers have a wide range of theoretically, conceptually and empirically sound traditions to integrate into their work and that those well-established fields can contribute prior insights that responsible researchers should include in their own SRW work.

3.4.3 Spirituality, Religion and Work (SRW) in OT

We note that Western thinking on the Christian religion has been influenced by the prevalent Greek philosophy of the time, especially Platonic dualism, instead of by more Hebrew modes of thinking. However, we see philosophy here in traditional terms as in the service of theology, as "the handmaid of theology" (ancilla theologiae) rather than the overlord of theology (hegemonia theologiae) (Keenan, 1993). As such the relationship between Christian theology and Greek philosophy need not be cast in concrete for all time. Carnogurska (1998) observes that current intellectual self-reflection of "...[w]estern research into global philosophical thinking increasingly reaches beyond the limit of European tradition and focuses on the study and objective analysis of Eastern systems of thought" (p. 203).

Porras and Silvers (1991) contend that concepts from Asian philosophy underlie some types of OT practice. They propose that more theory development exploring Eastern conceptions of change for OT should be done. Therefore, we take some liberty to interpret spirituality and religion in work from Asian perspectives. To quote Marshak (1993), "because the discussion is cross-cultural in nature, a phenomenological and/or anthropological orientation is necessary; that is to say, assumptions must be interpreted from the frame of the originating culture" (p. 395).

In the following sections, we take up Quatro's (2004) challenge to strongly contend for the place of traditional religion in the spirituality, religion and work (SRW) movement and to expose the pretentious dualism posited in both the academic and practitioner communities concerning the ideal of spirituality juxtaposed against the evil of religion. To maintain relevance and integrity in our contention, we adopt Quatro's (2004) Doctrine of the Contemporary Organizational Spirituality Movement to assess discussions on the contribution of traditional religion to SRW. The researcher integrates a multidisciplinary approach to SRW from the wider literature

apart from that of SRW. Several salient aspects of religious spirituality in OT will feature in the discussion such as, immanence and transcendence, emptiness/receptivity, and relationships. Emphasis will be on Christian philosophical and theological perspectives to religious spirituality, given that this research is a case study in OT of a Christian church. However, comparisons from other religious and philosophical spiritualities will also be made where appropriate.

i) Immanence and Transcendence in OT

Heraclitus (c504 BCE) and Parmenides (c515 BCE) are the primary influence in Western philosophical thinking. Heraclitus says that all things are in a state of flux and of becoming. Parmenides disagrees and says that change is an illusion and that the only reality is that of being. MacKenzie (1986) writes that in the fourth century BCE, Plato and Aristotle attempt to synthesize being and becoming. Thus they develop a duality with a sharp divide between a constantly changing physical, temporal reality vis-à-vis a spiritual world which is eternally changing. Plato perceives the spiritual world as residing in a transcendent realm whereas Aristotle says it inhabits the physical reality itself. During the Rennaisance, scientific investigations attempt to dispense with the idea of transcendental influences in the world with new concepts of the order of nature working under natural laws, for example Nicholas Copernicus (1473-1543 CE), Galileo Galilei (1564-1642 CE), Johannes Kepler (1571-1630 CE), and Isaac Newton (1642-1727 CE).

The dualistic worldview emerges in the 17th and 18th centuries with the growing acceptance of a Platonic dualism (Bufford 1981) and impacts the way Western theologians think and do their theologizing. Sabatino (1998) observes that several contemporary theologies are seeking to rise above this dualistic conception of the divine presence as being a transcendent power separate from the world. Contemporary theologies struggle to develop a more holistic and non-dichotomous perspective toward comprehending the relationship between God and world (Knitter, 1981). Essentially it is a theology of an immanent presence of God who operates within a realm of human discourse. Academics and practitioners in the area of spirituality and OT struggle with this same issue when they appear to affirm and accept a realm of experience they associate with spirituality, while tending to reject formal religion.

Sabatino (1998) posits that transcendence focuses power at the center, of which the divine is itself the center. In contrast, immanence focuses and centers on the world which the divine empowers. This difference is fundamental in that the divine is not "out there" but present at the very center of self, opening upon that realm which Bonhoeffer (1953) alludes to as the beyond that is within. To quote the Apostle Paul, "we proclaim him, admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ. To this end I labor, struggling with all his energy, which so powerfully works in me" (The Holy Bible, Col 1:28-29, New International Version).

To exegete Paul's words, this means that all cognitive motivation (wisdom) in life is centered on social relationships (everyone), which in turn is based on a primary relationship with the Spirit of God (his energy...in me), who empowers and energizes multi-individuals to move together towards a possibility of community and transformative perfection.

This perspective of an empowering immanent presence of the divine should find acceptance not only in churchly settings, as is the case in this study, but even with those preferring a dualistic approach to spirituality and religion in OT. This religious perspective of empowerment satisfies several aspects set out in Quatro's (2004) doctrine of the contemporary organizational spirituality movement, for example personal consciousness and accountability, ethical clarity and soundness, individual, organizational and societal interconnectedness, inclusiveness, empowerment and active individual and organizational spiritual practice and expression. In fact the consciousness of immanent presence more than reinforces task significance, it moves individuals, organization, and society to transcend beyond task to a sacred sense of inclusive relationships.

Spiritually and psychologically it makes a huge difference for the experience of transformation, individually or multi-individually within organizations, whether one's perspective leans toward a transcendent or immanent understanding of the divine presence. The former tends to banish the sacred to the attic, only to be left forgotten, and thus makes the spiritual path of transcendence unattainable to most people. The

latter is like having the divine presence in one's living room only for all to unavoidably experience heightened or alternative states of consciousness (Needleman & Eisenberg, 1987) of the sacred.

In Islam the *sharia* is essentially understood as the embodiment of the Divine Will and, the believer owes the same attitude of obedience to the *sharia* as to the Quran (Prinz, 2004). Religious life can only be understood within the schemata of *sharia* as law, which provides the believer the tool to live a holistic life in obedience to divine will. Central to the teaching of *sharia* is the doctrine of *tawhid* (unity). *Tawhid* refers to the "oneness, uniqueness, and incomparability of Allah to any of his creatures" and serves as "... the cornerstone of Islam, the foundation of its systems and institutions, and the primary determinant of one's relationship to the natural and social order" (Badawi, 2001, p. 297). This means that life is an integrated whole and cannot be divided into different spheres of action and is one contiguous flow in accordance with divine will.

But, Nasr (1971) comments that the ideal character of the *sharia* also includes its social and economic teachings, which mostly have not been carried out till this day. Whilst *tawhid* has to do with the external dimensions of *sharia*, the inner dimension is found in the *tariqah.* Al-Ghazali (1980) explains that *tariqah* is a journey through the *sharia* and with the *sharia*, to turn away from the world and to turn to God. Even in considering *tariqa*, the inner dimension of the *sharia* or the 'spiritual' path in Islam, Nasr (1971) writes, "*Tariqah* is, in fact, concerned not only with the external act and the moral attitude connected with it but also and most of all, with a state of being" (p. 140). However, religious living in divine will is not the same as the experience of the divine. As Prinz (2004) writes "[t]he spiritual path of union with God is the second stage rising from a unified life within God's will. Not all are necessarily capable of the spiritual path that leads to this mystical union with God, but all are capable of the unification of their life under God's will" (p. 173).

We observe from the foregoing discussion that living in divine will according to a written divine code, void of an immediacy of the divine presence, tends less to psychologically lead to consciousness raising and/or a sensitization for a spirituality of transformation. Hence, is one to surmise that if humans in themselves have not the

ability to attain transcendence and the divine be not immanent, then neither shall humans and the divine meet nor transformation be experienced? Then again, if multi-individuals internalize the written divine code to form a collective mind in the community, would this not be a form of transcendence of the conscious to facilitate Islamic OT as is evident in the relative cohesiveness of the Islamic world community?

It is obvious that the explicit expression of *sharia* as *tawhid* and/or *tariqah* in the individual and communal life of Muslims is the formal articulation of mission, vision and core values into every aspect of the Islamic system. As a written divine code of practice it is also an open, honest and nondefensive communication that is valued and expected at all levels of the world Islamic family, embracing both religious and work life. The presence of ethical clarity and soundness in the written code also reinforces personal consciousness and accountability and therefore calls for equity and justice in its observance. These observations are in accord with Quatro's (2004) doctrine of the contemporary organizational spirituality movement.

In a highly schismatic situation in a church, the Apostle Paul demonstrates great sensitivity in invoking both the psychological and spiritual elements to calm all parties to the feud and thus bring about change. In a letter to the church at Philippi Paul writes:

> Rejoice in the Lord always. I will say it again: Rejoice! Let your gentleness be evident to all. The Lord is near. Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus. Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable--if anything is excellent or praiseworthy--think about such things. Whatever you have learned or received or heard from me, or seen in me--put it into practice. And the God of peace will be with you. (The Holy Bible, Philippians 4:4-9, New International Version)

First he employs what Levy and Merry (1986) term reframing and consciousness raising to effect consciousness change. Instead of focusing on the feuding parties and

the attendant problems at hand, he reframes the whole scenario by redirecting attention to the immanent presence of the divine with a call to worship in acknowledging the sovereign presence of God. Then in an exercise of consciousness raising, Paul juxtaposes the conscious and the unconscious forces to a higher level of collective consciousness, sensitizing them to their interconnectedness in and with God. Second, Paul offers, as a reminder, what Bartunek (1993) refers to as a strong alternative schema through a process of committed interpretation in their social context by way of reaffirming the practice of their collective values and principles, with himself as role model. In a sense there is here a transcending of morality, not in the sense of mystical transcendence, as Paul's morality in context is

> ...[w]hat comes in the place of human fulfillment of the requirements of rightness is true righteousness as a gift. This involves conceiving of the principle of rightness as giving what it demands so that the believer can live out of this gift. (Cobb, 1977, p. 18)

The "principle" is in essence here the giver himself, Christ. Hence Paul's exhortation to the church to "think about ... [and] put in practice. And the God of peace will be with you."

In Paul's case, organizational transformation of the church is instituted by divine immanence impacting directly on relationships, both spiritual and social, at the emotional and mental planes, followed with a non-instrumental use of a code of ethical behavior based on the divine relationship. The researcher reiterates the point that an immanent presence that focuses and centers on the community which the divine empowers, also brings about heightened states of consciousness and spirituality for individual, organizational, and societal bonding (Quatro, 2004). Such religious concepts and practices do certainly provide strong foundation for spirituality and religion in OT.

Philippians 2:5-11

5. This think ye among you, which also [was] in
Toúto phroneíte en humín hó kaí en
Christ Jesus,
Christō lēsoú

6. who in the] form of God
hós en morphē Theoú
subsisting not robbery deemed [it]
hupárchōn ouch harpagmón hēgēsato
the to be equal things with God,
tó eínai ísa Theō

7. but himself emptied [the] form of a slave
allá heautón ekénōsen morphēn doúlou
taking, in likeness of men
labōn en homoiōmati anthrōpōn

8. becoming; and in fashion being found as a man
genómenos kaí schēmati heuretheís hōs ánthrōpos
he humbled himself becoming obedient until death,
etapeínōsen heautón genómenos hupēkoos méchri thanátou
and death of a cross.
thanátou dé stauroú

9. Wherefore also - God him
Dió kaí ho Theós autón
highly exalted and gave to him
huperúpsōsen kaí echarísato autō
the name - above every name,
tó ónoma tó hupér pán ónoma

10. in order that in the name of Jesus every
hína en tō onómati lēsoú pán
knee should bend of heavenly [beings]
gónu kámpsē epouraníōn
and earthly [beings] and [beings] under the earth,
kaí epigeíōn kaí katachthoníōn

11. And every tongue should acknowledge
kaí pása glōssa exomologēsētai
that Lord Jesus
hóti Kúrios lēsoús
Christ [is] to [the] glory of God [the] Father.
Christós eis dóxan Theoú Patrós

(English text is taken from The NIV Interlinear Greek-English New Testament [Alfred Marshall]; transliteration is taken from PC Study Bible.)

ii) Emptiness/Receptivity and OT

In the prior discussion, Paul's approach to OT for the church stems from direct observation and experience of the immanent presence as embodied in the Christ. Gau (2000) contends that from the perspective of pastoral psychotherapy

> ...in the gestalt of self-emptying and receptivity, Christ is the point of intervention where divinity and humanity meet. The Christ gestalt reveals that it is the divine nature to be human and human nature to be divine, servant-hood being common to both. (p. 406)

Gau (2000) further posits that humans are therefore part and parcel of the Christ gestalt in as much as in the incarnation God expresses the divinity from within humankind. Thus humans embody the Christ gestalt when they act out the same form of servant-hood (Gau, 2000) they see in Paul's life, as it also is in the life of Christ.

We further the discussion on emptiness/receptivity for OT through an analysis of the following quote from the Apostle Paul:

> Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death - even death on a cross! Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. (The Holy Bible, Philippians 2:5-11, New International Version)

From the onset it is observable that, for OT in the church to be successful, leadership from the top must first model it. Thus Paul calls to the church to have the same mindset as that of Christ. From the text and context of the above quote, it is apparent that Paul refers to the servant-mind of Christ. Christ has "made himself nothing, taking the very nature of a servant". The phrase "made himself nothing" means "he emptied himself" and translates the Greek verb *ekenōsen* which, in turn gives rise to the noun "kenosis" and the adjective "kenotic". Kenosis is from the Greek verb, -*kenein*, which means, "to empty". It is used of things, spaces, as leaving a place or

deserting it, to pour out, make away with, waste away, make void or of no effect or to become so; the adjective, *kenos*, takes the meaning destitute, bereft, without fruits of toil, as in empty handed (Liddell & Scott, 1996). This 'nothing-ness' of Christ of the human nature must be read in conjunction with the Christ who in his very nature as God is divine. That is, Christ the divine God has now become Christ a human being to become the servant of humankind. In so far as Christ constrains his divine power and did not assert his divinity (Brown, 1975) he so empties himself of divinity and becomes nothing of God. And further, as a servant he empties himself to the lowest level of humankind, only to humble himself more as he empties his life even to the point of death on a cross. Schillebeeckx (1980) notes the close parallel between "humbled himself", *tapeinōsis*, and "emptied himself", *kenosis* (pp. 169-179). In his life ways, Christ exemplified what it means as supreme leader to be and to do the acts of a servant in first serving others' highest needs, rather than to be served.

Sendjaya and Sarros (2002) contend that it is not Greenleaf (1977) but Christ who first introduces the notion of servant leadership to everyday human endeavor. However, it is Greenleaf (1977) who is first to conceptualize the new paradigm of servant leadership and to introduce it into the modern organizational context. In Greenleaf's (1977) servant leadership paradigm, servant leaders place other people's needs, aspirations and interest above their own; the servant leader's primary motive is to serve first, as opposed to lead. It is Greenleaf's (1977) contention that the servant leader "begins with the natural feeling that one wants to serve, to serve first" (p. 13). The end purpose of servant leadership is to serve others to be what they are capable of becoming (Greenleaf, 1977). Pollard (1997) posits that the true leader is not the "...person with the most distinguished title, the highest pay, or the longest tenure...but the role model, the risk taker, the servant; not the person who promotes himself or herself, but the promoter of others" (pp. 49-50).

In David Hinton's translation of Confucius'Analects, he renders the passage 15.18 as follows: The Master said, "...'[t]he noble-minded make Duty their very nature. They put it into practice through Ritual; they make it shine through humility; and standing by their words, they perfect it. Then they are noble indeed!'" (quoted in Soles, 2000, p. 263). Servanthood is premised on biblical teaching but is a widely received concept

in organizational thinking, and is an important aspect of the organizational spirituality movement (Quatro, 2004).

There is the willful intention of Christ to be human not only to do the work of a servant but to also take on the being of a servant. In so doing Christ equates God-hood to servant-hood. One might say this is Christ's sense of self-concept, a notion associated with self-image, self-esteem, self-perception, and self-awareness (Leonard, Beauvais & Scholl, 1995; Sosik & Dworakisky, 1998). Hence the emptiness of Christ begins first with a self-understanding of who and what he is prior to his receptivity of a new self-understanding of who and what he is to be. Gau (2000) states it as "Christ makes emptiness/receptivity conscious and communicates it in a universally understood language, which is himself" (p. 406). It was Christ's strong self-concept that consciously leads him to make a deliberate sacrifice of himself. He "operated out of a sense of being deeply secure in his identity" (Ford, 1991, p. 153). This immanence of the divine consciousness in human discourse can be referred to as an "incarnational consciousness" (Dupre, 1987, p. 255). Incarnational consciousness denotes spiritual conviction, and in organizational context buttresses awareness of individual and aggregate group or corporate behavior and related consequences, both positive and negative, to drive it through in the ongoing spiritual life of organization (Quatro, 2004).

In an obverse situation, the church can take on the self-concept of Christ in the same incarnational consciousness to bring about an organizational transformation. Multi-individual persons in the church organization can collectively go through the same process of emptiness/receptivity as reciprocal relationship to the emptiness/receptivity of Christ. In other words, as Christ empties himself of divinity to receive humanity and servant-hood to humankind so, in a corollary process, humankind can be empty of its humanity to receive divinity and servant-hood for God to serve others. The researcher refers to the dual corollary process as the "double inverse relationship" for OT.

Needleman and Eisenberg (1987) refer to Meister Eckhart's proposition of such a transcendent state in which man, who is always in the presence of God, experiences the kingdom of heaven within. That such an inner experience comes about when the

mind becomes uncluttered and allows God to enter the soul. Through this process, the collective consciousness takes on an incarnational-consciousness. Knitter (1981) writes that, "...[i]n arriving at the depths of our consciousness we discover that there is no self-consciousness; rather, we are conscious of ourselves with the consciousness of God; we truly participate 'in the mind of Christ'(Phil.2:5)" (p. 50).

The a priori emptiness/receptivity of the Christ as servant for humankind engenders a like response from humankind and with this, the double action of inverse relationship can lead to an OT. Farling, Stone and Winston (1999) argue that the principles, values and beliefs of servant leaders provide the underlying foundation of their motivation. The import of this emptiness/receptivity ideal is that top management must first set the genuine example of pouring out themselves for organizational members before an ensuing mutual response can be experienced for OT. Such ideals are consonant with Quatro's (2004) proposed doctrinal essentials of contemporary organizational spirituality and demonstrate the connectedness of the movement with traditional religion.

Transpersonal psychologists study such spiritual and religious experiences as alternative states of consciousness, and they are fascinated by the possibility that human beings possess such transcendent powers of consciousness (Needleman and Eisenberg, 1987). Such experiences are sometimes described as "unitive consciousness, cosmic consciousness, or union with the divine" (Robbins, Chatterjee & Canda, 1997, p. 361). Wellings and McCormick (2000) include in transpersonal experience "...states of enlightenment...experience of emptiness, of being at one with the universe, the giving and receiving of unconditional love and compassion for others and for life itself" (p. 3).

However, in transpersonal theory spirituality is not referenced to theology and is not to be confused with Christian religion and practice, although spirituality and transpersonal theory "contains references to Eastern philosophies and contemplative practices" (Cowley, 1996, p. 671). But, Judy (1996) acknowledges, "ONE MAJOR ROOT (upper case in original text) of transpersonal psychology in the West is Christian mysticism, which is a strain of Christian theology and practice" (p. 134).

Sunyata, the experience of emptiness or nothingness, is central to Buddhist thinking. Historically, *sunyata* in Buddhist term refers to the impermanent quality of phenomena and the lack of self (*anatman*), which is the nonsubstantive or empty character of self and everything, including the *dharmas*, the causal factors of existence, which formerly are viewed as substantive (Ornatowski, 1997). Nagarjuna, a scholar-monk, systematizes these teachings on emptiness and organizes them in the wider body of literature called *Madhyamika*, meaning the middle way. While holding his position on emptiness, Nagarjuna's main achievement is his identification of emptiness with dependent co-origination (Murti, 1955), to avoid both extremes of substantialism/eternalism (*sasvatavada*) and annihilationism (*ucchedavada*) by adopting a middle way (Murti, 1955; Ruegg, 1981).

Conze (1967) explains that the Madhyamika is interested in the conditions which govern the transcendental intuition of the Absolute and the Void is introduced as a method which leads to the penetration into true reality; emptiness is not taught to make a theory, but a ladder which reaches out into the Infinite, and which should be climbed, not discussed, to get rid of theories altogether. To experience the immanence of the Absolute (or God in Western and Christian modality), Buddhists begin with the original unity between the Ultimate and the finite rather than a beginning assumption with dichotomized distinctions. As such the relationship between God and the world is not monistic (simple identity) or dualistic (clear distinction) but non-dualistic (Knitter, 1981) in which both are and have their being in each other (Kreeft, 1971; Merton, 1968). Thus the experience of *nirvana* is a blessed state, in the otherworldly sense, in contrast to *samsara,* which is the misery of the phenomenal world. In the Madhyamika schema *nirvana* is *samsara* and vice versa and, as both are negated, is *sunya* or empty and all that remains is *sunyata* or emptiness (Cobb, 1977). The *Yogacara* school of Mahayana Buddhism shares with the Madhyamika the same view of *sunyata* but differ by ascribing a positive ultimate reality to consciousness and in elimination of dual perception as constituting true emptiness (Ornatowski, 1997). Ornatowski (1997), with reference to Kalupahana (1976) and Conze (1960), states "...while Madhyamika placed more emphasis on analysis and wisdom (*prajna*) in the realization of *sunyata*, the Yogacara focused more on mind *(vijnana*) and a ruthless withdrawal from everything through yogic practice" (p. 96).

According to Smith (1991), the yogas are the means by which Hindus seek union with the Brahman (God) who lies concealed in its deepest recesses. Of the four spiritual yogas outlined by Hindu teachings, through *karma yoga* (or the way to Brahman through work) Hindus pursue Brahman through increasingly selfless work, exercising their minds (through the pursuit of knowledge, or *jnana*) and their physical bodies (through the offering of devoted service, or *bhakti*). In the more advanced stage of their practice of *karma yoga*, the yogi will come to care for nothing for the worldly rewards connected with their work. Hence Indian Buddhism with its otherworldly orientation (Ornatowski, 1997), like its counter part in Hindusm, is motivated not by personal gain or worldly rewards and riches but a selfless expression of *sunyata* to the task at hand. Quatro (2004) contends that *karma yoga* "clearly emerges as normative in regard to the contemporary organizational spirituality movement" (p. 244).

Sunyata takes on many shifts in meaning with the introduction of Mahayana Buddhism to China and Japan. "These changes reflected not only the inherent development of the idea itself but also the impact of various cultural traditions and ways of thinking upon the idea of *sunyata*" (Ornatowski, 1997, p. 99). Most significant in the many shifts in meaning of *sunyata* is its accommodation to the Neo-Taoist notion of nothingness (k'ung), which understanding is that nothingness was the primary source from which all phenomenal forms arise. Chinese Buddhism combines the phenomenal and absolute of form and emptiness into one harmonious whole. "When in China Buddhism fused with Neo-Taoism, 'emptiness' became the latent potentiality from which all things come forth" (Conze, 1967, p. 61). Japanese Buddhism also adopts the Neo-Taoist idea that views the Tao as nothingness or pure potentiality from which all things come forth. The Ming, Neo-Confucian philosopher Wang Ji (1498-1583AD) wrote

> ...[a]s human beings, we must take creation and transformation as our study. From nonbeing, creation manifests being. From being, transformation returns to nonbeing. Our pure awareness gives birth to heaven, earth, and the myriad things, and heaven, earth, and the myriads beings in turn go back to nonbeing. There is no time when creation and transformation are not operating; they never stop or pause. (quoted in Clearly, 1991, p. 49)

This Neo-Taoist idea of nothingness is close to the Christian theological concept of creation *ex nihilo*. The verb "create" is a translation of the Hebrew term *bara'* and derives from the Hebrew Bible verse "[i]n the beginning God created the heavens and the earth" (The Holy Bible, Genesis1:1, NIV). Prior to the divine creative act "the earth was formless and empty, darkness was over the surface of the deep" (The Holy Bible, Genesis1: 2, NIV), much like the Taoist notion of nothingness (k'ung). B*ara'* is used only of God's activity, and excludes and falls outside the sphere of human ability, to denote the concept of initiating something new or, most frequently, to describe the creation of the universe and the natural phenomena (Harris, Archer Jr., & Waltke, 1980). Hence the divine creation of the heaven and earth points "...back to the beginning of everything that exists. It is not possible to go back beyond that designated point in time. We have reached the ultimate limits of the past which are conceivable to us as human beings" (Aalders, 1981, p. 51).

As Yong (1997) states "creation *ex nihilo* correctly refers to the world's temporal, phenomenal, existential, and ontological dependence on the creative act" (p. 90). Hence there is therefore a near consonance between this concept of creation *ex nihilo* and the Neo-Taoist idea of Tao as nothingness or pure potentiality from which all things come forth. Here we have a creative God who is open and participates in world, allowing for the possibility of a transcendent world to be in reciprocal participation with the divine and with each other.

With the many shifts in the meaning of *sunyata*, as discussed in the foregoing paragraphs, emptiness is thus seen as both a positive affirmation of the phenomenal and the harmonious oneness of the phenomenal and the absolute. Hence Buddhism in China and Japan becomes more positively world affirming in contrast to the otherworldly inclination of Indian Buddhism (Ornatowski, 1997). This eastern thinking of *sunyata* is positive and implies openness to participation in world, as opposed to being self-contained or self-sustained. Nothingness is thus an affirmation of human interconnectedness and interdependence. The latent potentiality of an immanent presence serves only to provide power for the affirmation of human and/or divine relations. This "implies that everything and everyone participates mutually and reciprocally in one another's being ... that in extending ourselves to others we are not diminished but actually enriched" (Sabatino, 1998, p. 86). *Sunyata* as opening and

sharing through relationships represents a form of emptying and receiving, a process by which we become who we are in and as we give ourselves. Sabatino (1998) contends that "...[i]nasmuch as we live through the contributing presence of others, the lack or need within ourselves does not simply negate, but draws us forth to participate, and thus share, in the life and world of one another" (p. 88). Fostering a corporate behavioral code to celebrate the principle of interdependence and interconnectedness, which is fundamental to Buddhist teaching of the five training principles or *sikkhapadas* (White, 2001), provides root from traditional religion for Quatro's (2004) doctrine of the contemporary organizational spirituality movement.

iii) Relationships in OT

In our review of Hiebert's (1982) analytical framework we observe the organic analogy of non-Western settings that sees the world in terms of living beings in relationship with one another. The consciousness of immanent/transcendent presence of otherworldly being(s) impacts psychologically and spiritually on humans and affects the way they relate and live their lives in the material world. A religious spirituality can also affect human transpersonal psychology to bring about emptiness/receptivity for individual and collective transformation consonant with Quatro's (2004) doctrine of the contemporary organizational spirituality movement. In non-Western settings, it is natural and common to be in communication with otherworldly beings regarding work and this worldly concern.

The desire to communicate with the divine is deeply rooted in the nature of man. To the Chinese people, communicating with their own deceased ancestors best fulfills the function of communicating with the divine (Seah, 1984). Addison (1925) says that from the beginning of Chinese history ancestor worship was already an old and well established custom. Deeply entrenched in the indigenous religion of the Chinese, it predated Confucianism, Taoism and Buddhism. Chinese indigenous religion very much defines Chinese culture that in turn provides the underlying foundation of Confucianism, Taoism and Buddhism in China. There exists a complex relationship among Taoism, Buddhism, Confucianism and Chinese culture (Dean, 1998; Kohn, 1995; Roth, 1999; Tsui, 1991). During the periods of the Sung (960-1278 CE) and the Ming (1368-1644 CE), Neo-Confucianism arises and incorporates into Confucian ethics and politics Buddhist cosmology and Taoist metaphysics (Chai & Chai, 1973).

"The three in one doctrine...was the foundation of social and political life in China...Those who embraced Buddhism would also support Confucianism and Daoism, and vice versa...and that there was no conflict between them at all" (Yao, 2000, p. 228). This religious mixture and blending of the Chinese religion gives vent to Latourette's (1947) comment that "the average Chinese has long been and still is an animist, a Buddhist, a Confucianist and Taoist with no sense of incongruity or inconsistency" (p. 611).

Chao (1983) asserts that it is the ancestral cult of the Chinese that imposed agnatic kinship (p. 101). In the Book of Mencius, IVA.26, Mencius says "[t]here are three things which are unfilial, and having no posterity is the greatest of them (quoted by Hsieh, 1967a, in Moore, p. 180). The ancestor cult attains its full development in the classical periods of the Zhou (1100 BCE - 256 BCE) and early Han (206 BCE - 220 CE) dynasties and is often referred to as the classical religion. Yang (1961) contends that the "core of classical religion was the worship of heaven and its pantheon of subordinate deities, and the worship of ancestors" (p. 23). A classical statement in the *Li Chi* (or the Book of Rites) says, "[a]ll things originate from heaven and all men originate from their ancestors...[t]he sacrifice is to express gratitude towards the originators and recall our beginnings" (quoted by Chao, 1983, p. 128). Filial piety thus comes to play a central role in the ancestral cult.

Given the nature of filial piety in Chinese society, Confucianist scholars develop from it a non-theistic perspective of the ancestral cult. Extending the other-worldly conception of ancestor veneration to a this-worldly perspective, they interpret all ritual behavior and offerings to the spirits of ancestors as mere expressions of longing for the continued existence of the departed, without belief in the actual existence of the soul. Thus the Confucians merely adopt the ancient religious cult practices but re-interpret them by substituting supernatural belief with human sentiment. The non-theistic ritual serves the purpose of stabilizing and perpetuating the kinship system as the basic unit of social organization (Yang, 1961; Berkowitz, 1969). Without the provision of the non-theistic social ritual as "functional equivalents" (Kraft, 1979, p. 324) Confucianist change efforts of removing away traditional religious practice will lead to states of mental and spiritual deprivation (Seah, 1984). However, at the common level of the Chinese, the spiritual question of the soul remains an important

issue. As such, Confucianism remains a blend of idealism and realism: it is ethical and metaphysical (Chai & Chai, 1973). Woven into its practice is a single thread of unity, the pursuit of a particular kind of highest life that is simultaneously involved with the daily mundane of life and a concern with what is beyond the heaven. The former is the *tao* of man and concerns human affairs. The latter is the *tao* of heaven and has to do with the subliminal matters of the transcendental (Chai & Chai, 1973).

Flowing from the foregoing discussion on the thought and tradition of the Chinese people, several important concepts pertaining to the nature of ancestor veneration stand out that are relevant in its application to the SRW movement. We discuss two concepts in the following paragraphs: first, balance and harmony; and second, individualism and group solidarity.

a) Balance and harmony

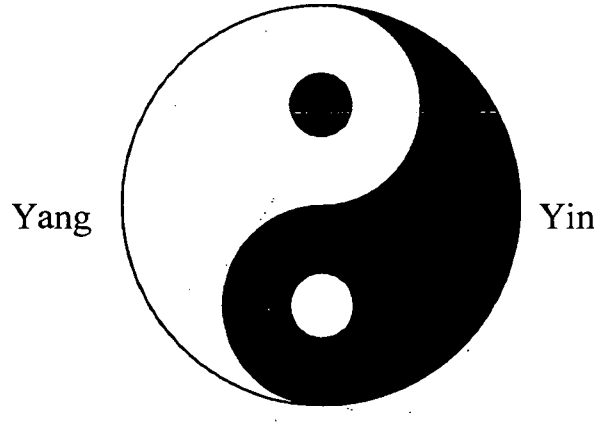
With the blending of the ancestral cult into Confucian philosophy, importance is attached to both spiritual cultivation and a conscious care for the ordering of the world. In this context, the concept of balance and harmony is important to the Chinese mind. Confucian understanding of harmony is primarily related to music (Yao, 2000). In the Book of Rites (Liji Jijie, 1989), tones are said to rise from the human heart, while music is related to the principles of human conduct (cited by Yao, 2000, p. 171). Thus music comes to play an important role in Chinese religious and social ceremonies, where ritual and music functions together to establish harmony. Lin (1992) states "...[m]usic unites, while ritual differentiate. Through union the people come to be friendly toward one another, and through differentiation the people come to respect one another" (p. 565). As expression of human character harmony manifests the highest inner state of virtuousness, which one attains through the cultivation of one's character in balance to one's emotion (Yao, 2000).

Foundational to the concept of balance and harmony is the Chinese philosophy of *yin* and *yang*. The diagram of the *T'ai Chi T'u* of two intertwined figures is the most evocative expression of the duality, y*in* and y*ang* (see Figure 3.3 on *T'ai Chi T'u).* The manifestation of *Tao* in the diagram *T'ai Chi T'u* expresses essential energy made up of two opposing yet complementary forces (de Kermadec, 1983). Zhang

(1992), in discussing *Tao* as the Chinese equivalent of the Greek word *Logos,* contends that in both words each contain in the one word the same duality of thinking and speaking. The import of this is that *tao* as "thinking" (noun) speaks of a complete and stable state, whereas *tao* as "speaking" (verb) is fluid and denotes a state of motion. Khoo (1998) says that the dynamic in the pun is lost in the English translation of *Tao* as "the Way", which therefore does not provide its full meaning. As such, it is often preferred untranslated as *tao*.

The *T'ai Chi T'u* or Diagram of the Great Origin, shows that the Grand Original Cause, itself uncaused, produces the *yang* and *yin*, the five elements, and so on, through the male and female norms (*tao*), to the production of all things (Werner, 1983 as cited in de Kermadec, 1983). The two forces of *yin* and *yang* are both paradoxical and complementary. They are "not two distinct principles but complementary aspects of the same reality: nothing is *Yang* or *Yin* absolutely and one can say that everything possesses a yin aspect and a *yang* aspect" (de Kermadec, 1983, p. 10). Thus in *yin* there is *yang* and in *yang* there is *yin*, as illustrated by the white dot in the yin and the black dot in the *yang* in the figure (see Figure 3.3). *Yin* and *yang* implies that which is inseparable and which is unable to maintain itself except in relationship (Cooper, 1982). This Chinese worldview "presumes the inherent oneness, or interdependence, of everything and everyone in the universe" (Marshak, 1994, p. 20).

Figure 3.3: The T'ai Chi T'u (Yin-Yang)



Source: De Kermadec, K.H. (1983). *The way to Chinese astrology* (N. D. Poulsen, Trans.). London: Unwin Paperbacks. p. 10.

Hence, maintaining the balance between the *yin* and the *yang* is not only essential to the spiritual, mental and physical well being of an individual but also that of the world around – the harmony between heaven and earth (Blofield, 1975), between man and nature and with the spirits of ancestors (Graham, 1961) and also between fellow human beings, as true morality is founded on relationships (Cooper, 1982). Confucianists take harmony as the underlying virtue of all relationships and by which all other virtues become fully realizable (Yao, 2000).

This *yin-yang* balance and harmony of relationships as expressed in the notion of filial piety, however, has for its wider concerns the interplay among human beings. Yao (2000) says that "...[a]ccording to Confucianism, conflict first arises from the relation between oneself and others, and harmony is the result of an appropriate accommodation of one's own needs to the requirements of others" (p. 179). Confucianism teaches that it is in the innate nature of humans as social beings to know, or can be taught to know, the manner in which to relate to others and the proper way to treat others. In the Book of Mencius, VIIA.15, Mencius says

> ...[t]he ability possessed by man and not acquired through learning is innate ability. The knowledge possessed by man and not acquired through reflection is innate knowledge. Thus every child, when he is carried in the arms, knows enough to love his parents. When he is grown up, he knows enough to respect his elder brothers ... all these are feelings common to mankind in the world. (quoted by Chai & Chai, 1973, pp. 53-54)

Mencius further contends that it is inadequate to maintain one's own innate goodness; instead, one should develop and extend it as a model of excellence for all. In the Book of Mencius, IA.7, Mencius counsels to

> ...[t]reat the aged in my family as they should be treated, and extend this treatment to the aged of others' families. Treat the young in my family as they should be treated, and extend this treatment to the young of others' families. (quoted by Chai & Chai, 1973, p. 57)

Confucian teaching assumes Heaven and humans to be of the same essence and see sincerity as central to the unity of Heaven and humanity. According to Mencius, 4A.12,

> ...sincerity is the Way of Heaven while to think how to be sincere is the way of humans. Thus sincerity is taken as the foundation of the five human relations (ruler-subject, father-son, elder-younger brother, husband-wife and friend-friend) and the guarantee of achievement in moral cultivation... (quoted by Yao, 2000, p. 217)

The *yin-yang* balance and harmony of relationships is not alien to Christian thinking of the West. The Apostle Paul's dictum on relationship is:

> ...[s]ubmit to one another out of reverence for Christ. Wives, submit to your husbands...Husbands love your wives...Children obey your parents...Fathers, do not exasperate your children ...Slaves obey your earthly masters with respect and fear and with sincerity of heart...And masters, treat your slaves in the same way... (The Holy Bible, Ephesians 5:22 - 6:9, New International Version)

Further, the unknown writer of Hebrews reminds readers of the relationship between this-worldly humans and the otherworldly spirits of ancestors and the Christ, immanent in this transcendent world, that:

> Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God. Consider him who endured such opposition from sinful men, so that you will not grow weary and lose heart. (The Holy Bible, Hebrews 12:1-3, New International Version)

The race of life is run not alone but with the presence of a surrounding cloud of witnesses. The writer of Hebrews reifies the roll of the Old Testament saints, in the eleventh chapter, as the cloud of witnesses, cheering on the writer's audience as the runners in a Greek footrace in an Olympic stadium. Trentham (1972) comments that "...[i]t is what the runner sees in the witnesses, not what the witnesses sees in the runner, that inspires him. He knows that he has a pattern of superior performance to emulate" (p. 85).

Moreover, looking to the finishing line, there is the Christ beckoning the runners on to the glory of the goal (Barclay, 1976). The *yin-yang* balance and harmony of relationships therefore makes contemporary, through the eyes of faith, the unseeable past and future in the present so that humans may know how to order their world and relationships. Brunner (1956) writes "[w]e live in the past by faith; we live in the future by hope; we live in the present by love" (p. 13).

Jung (1936) sees religion as the human search for meaning and wholeness to attain personal integration and wholeness. Assagioli (1965, 1973) posits that the function of religion and spirituality is to aid humans in realizing inner unity among all areas of their lives, besides a oneness with the universe. Robbins, Chatterjee and Canda (1997) perceive the linkage of spirituality and religion with contemporary science and philosophy as an effort in transpersonal theory "to overcome the many destructive aspects of contemporary life and also to take advantage of the potential for personal and social transformation" (p. 382). As such, in *yin-yang* relationships neither *yin* nor *yang* is good or bad inherently. It is when the balance of the two in relationship is broken that something bad (imbalance, disharmony, etc.) disrupts that which is good and harmonious (Kim, 2001)

In *yin-yang* balance and harmony of relationships the issues of sincerity and the treatment of others stand out for application to the spirituality movement. Sincerity speaks of openness and honesty in one's dealings with others. Sincerity does not see exchange in organizational life as a zero sum game. It is in fact an ethical code of conduct and resonates with the Golden Rule. Hence one's treatment of others is fair in terms of equity and justice. All these accord with Quatro's (2004) doctrine of the contemporary organizational spirituality movement.

b) Individualism and group solidarity

The foregoing section observes that filial piety forms the locus of ancestor veneration. As the backbone of the Chinese ethical system and religious thinking, the cult serves as the integrator of the family, society and nation (Chao, 1983; Hsieh, 1967b in Moore; Chai & Chai, 1973; Yao, 2000). By encouraging the ancestor cult, the Chinese foster harmony and unity as a check and counter balance to the excessive

competition and exaggerated individualism. Conversely, the ancestor cult also functions as a strong reinforcement of group solidarity. Yang (1961) points out that filial piety begins with the family but ripples throughout the whole society so as to "cause an abundant restoration of people's morals" (p. 45). The most important virtue in Confucian teaching is *jen*. *Jen* (or *ren*) "...has been translated variously as humaneness, humanity, love, goodness, benevolence, man-to-man-ness, human-heartedness, kindness etc., and these translations themselves reveal its rich content and wide extension" (Yao, 2000, p. 213).

Similarly, Laotse says in the Book of Lao, LIX:

> "Who is firmly established is not easily shaken.
> Who has a firm grasp does not easily let go.
> From generation to generation his ancestral sacrifices
> Shall be continued without fail.
>
> Cultivated in the individual, Virtue will become genuine;
> Cultivated in the family, Virtue will become abundant;
> Cultivated in the village, Virtue will multiply;
> Cultivated in the state, Virtue will prosper;
> Cultivated in the world, Virtue will become universal."
> (translated by Lin Yutang, 1942, p. 611)

Li (1999) contends, in his text on Confucianism and comparative philosophy, that the Chinese understand religion in social terms. His argument on the Chinese syncretic approach to participation in different religions implicitly deflects criticism from the West that Confucianism is undemocratic. Furthermore, in defining democracy in terms of liberty, equality and pluralism, Li (1999) contends that these values are not consonant with Confucian values. Li (1999) posits that the Confucian idea of *jen* precludes "the concept of rights" (p. 174) and, its inherent value of loyalty means "[o]ne's responsibilities usually override one's liberty" (p. 175) and as such the loyal person is "not really autonomous" (p. 176). In terms of equality, Li (1999) remains steadfast that "in Confucianism people are essentially unequal because of their social roles" (p. 177). Li (1999) is also adamant that pluralism is incompatible with Confucian value of unity in that, the former yields "paramount respect to an individual's will", while the latter emphases the importance of the social whole and as such "unity is valued above plurality" (p. 178).

Hsieh (1967b) differs in position and proffers that such argumentations, as in Li (1999), come from a standpoint of silence arising from tacit Confucian ethics about the individual's equality, freedom, rights and duties. Hsieh (1967b) highlights that "Confucian ethics never downgrades the status of the individual; on the contrary, it always emphasizes the value and dignity of the individual" (p. 307). Hsieh contends that since *jen* is to love all men, the importance of the individual is necessarily emphasized. However, Hsieh clarifies that what Confucius calls equality is the equality of humanity. That is, every human has at conception the seed of humanity and therefore possesses the equality of every human possibility, though not equality in other respects. Hsieh (1967b) concedes that, in fact, men are not equal and what is called "equality is equality of opportunity or equality of possibility, and not equality of achievement" (p. 310).

In terms of freedom of the individual, Hsieh (1967b) asserts that while Confucian ethics support individual freedom, such freedom is circumscribed by "the freedom to do good or the freedom to choose what is good...and not the freedom to choose evil" (pp. 310-311). However, though freedom is one of the rights of the individual, the rights of individuals are of less importance than the duties and obligations of the individual with respect to "self-inspection...propriety and concession...towards others...[l]oyalty and reciprocity...in one's relationships with other men" (Hsieh, 1967b, pp. 314-317). It is the Golden Rule of treating others in the same way as you treat yourself. Nevertheless the duties and obligations of the individual to the community are reciprocal in nature in as far as Confucian ethics asserts "...the mutual dependence of the individual and the family...the mutual dependence of the individual and the state and the whole of mankind" (Hsieh, 1967b, p. 319).

In a more succinct way, Mei (1967) stresses, "Confucianism places dual emphasis on the importance of the proper development of the individual for the well being of society, and, at the same time, on the importance of social responsibility for the perfection of the individual" (p. 323). Commenting further on the social thought and practice of the Chinese with regards to immortality, Mei (1967) says that, while the masses regard their future life in terms of heaven and hell, the literati are more concerned about leaving behind a fragrance lasting for millenniums. Thus the Chinese concern is with one's achievement during one's lifetime, in virtue, in public service,

and in teaching; what Shih (1945-1946) denotes as "worth, work, and word" in his idea of the Chinese three-W theory of immortality (pp. 40-41).

In a celebrated passage of the *Ta hsueh* (The Great Learning) it is stated:

> "From the emperor down to the common people, all, without exception, must consider cultivation of the individual character as the root. If the root is in disorder, it is impossible for the branches to be in order. To treat the important as unimportant and to treat the unimportant as important – this should never be. This is called knowing the root; this is called the perfection of knowledge." (Mei, 1960, trans., in de Bary, ed., p. 129)

Irrespective of social positions, everyone must cultivate the individual character as "the root" of social well-being and harmony. Chinese social thought emphasizes the obligations rather than rights and prerogatives of the individual in relation to society. Thus participation in social service is integral to individual perfection. However, one's social status is not derived at explicitly but implicitly through "one's inner sense of personal integrity and dignity" (Mei, 1967, p. 328).

It is universal knowledge that in Chinese society the family holds pole position. Social organizations and social relations in Chinese society are in turn patterned after the family (Mei, 1967), as in the same manner life in the world of the spirits resembles in parallel the world of the living (Hsu, 1967; Chan 1967). In a real sense, in the ancestral cult of worship, relationship between the two is like a trade off where "what a man can do for his ancestors is balanced by what his ancestors can do for him" (Addison, 1924, p. 594). The world of the living and the world of the spirits are viewed as a continuum where the "deceased as well as the living are all parts of one family, all linked in an endless family chain" (Addison, 1925, p. 49). From here, it is not difficult to see that an essential meaning to ancestor veneration is the extension of the idea of filial piety. There is a close connection between paying tendance to ancestors and filial piety, a duty which extends beyond death. In return for the gift of life and sustenance, the Chinese respect and support their seniors in life and in the after life. As earlier mentioned in the discussion, the Chinese has developed a system of five social relations with their respective attendant duties and obligations. Hence the "individual achieves his inner stature as well as his social status through his

participation in the social process and his contribution to society, and the family is the point at which to begin" (Mei, 1967a, p. 331). Such a family system expresses a both-and approach to individualism and group solidarity in societal relations. It also aligns with the yin-yang philosophy of balance and harmony in human relationships. Such a family system would with logical intention resonate with a strong sense of cohesion and stability.

Several contributors to the interdisciplinary volume on *Confucianism for the Modern World* observe that Confucianism is a living tradition, and traditions change (Bell & Chaibong, 2003). And modernity, as a universal force, has affected the traditional family system in Chinese society (Mei, 1967). For example, Xu (2002) analyses China's Tiananmen protest movement as a quest to define individual identity and the resolve to participate in collective action by the younger generation of Chinese. Xu (2002) raises the question how could a "self-centered 'me generation'...engage in such an enormous collective action that demanded great devotion to a common idealistic cause?" (p. ix). Xu (2002) argues that there is no contradiction in the inner logic of those who amass at Tiananmen in 1989 as they perceive political change as basic to the realization of individual potential. However, though many would accept the basic hallmarks of modernity, many would also be disenchanted with a Western-style liberal modernity (Bell & Chaibong, 2003).

One pervasive aspect of Western-style liberal modernity is the modern rights movement. Gilligan (1982) uncovers two modes of moral orientations to human rights: the first has to do with rights and justice; the second relates to responsibility and care. Gilligan describes rights as characterized by independence, or claims to autonomy. It carries the meaning of freedom of responsibilities to care for oneself and others. This individualistic inclination evidences a moral and legal bent towards rights that, conceptually and behaviorally, divorces rights from human relationships (Gilligan, 1982; Gilligan, Ward & Taylor, 1988; Glendon, 1991). Gilligan defines such a perspective on rights as natural egoistic hedonism and she posits that it is devoid of any natural basis for human relationships necessary for the maintenance of communal life (Gilligan, 1982).

The prior perspective on rights stems from the Epicureans (400 BCE) whose original philosophy of hedonism "claims that what brings pleasure is right and what brings pain is wrong" (Geisler & Feinberg, 1980, p. 356). Bentham (1748 – 1832 CE) and Mill (1806 –1873 CE) adopt such a view of human nature where an interest in life varies as the ratio of pleasure to pain varies, a view gaining increasing dominance in the west (Dyck, 1997). Bentham develops a "hedonistic calculus" in which he defines the right action as the one that brings the greatest pleasure to the greatest number of people (Geisler & Feinberg, 1980, p. 389). This is called quantitative utilitarianism. Mill refines this view by attaching a qualitative meaning to pleasure, his concern being more with the kind of pleasure gained vis-à-vis other pleasures (Geisler & Feinberg, 1980).

Ross (1930) contends that rights are claims that we owe one another, and moral obligations identify the just claims that we can expect from one another. Ross (1930) posits that humans are social beings that share a common moral relationship, with an understanding of how they ought to relate justly with one another. Dyck (1997) observes that the requisites of community consists of certain relations and "[c]reating and sustaining communities requires creating and sustaining these relationships" (p. 8). Dyck (1997) affirms his biblical heritage and portray a view that "rights and responsibilities, justice and caring as inseparable realities of our common morality" (p. 9). Dyck's position adopts a both-end approach to individualism and group solidarity that is very consonant with *yin-yang* philosophy in human relationships.

The foregoing discussion serves to demonstrate that individualism and group solidarity are mutually inclusive in human relations, and that both are interdependent in the development of communal life. What is important to note are the moral values that constitute the make up of both the individuals and the community that they collaborate to develop. Hobbes sees the native condition of man as a "war of everyone against everyone" (quoted by Butler, 1951, p. 63). Rooted in religious spirituality, whether eastern or western or both, there are common core values and moral laws that are integral to the ethical functioning in human organizations. The inclusiveness of religious mores enfolds and builds on multi-individuals from all walks of life, without sacrificing the individual for the group or vice versa. Always there is that *yin-yang* dynamic equilibrium of balance and harmony in human relationships. Hsieh, Mei,

Galligan, Ross, and Dyck all walk that fine balance between rights and responsibilities, care and justice, and the emphasis between individuals and the group. Such religious moral values that govern individuals and the group are significant for the spirituality movement as discussed by Quatro (2004).

3.5 Summary

Classical organizational development (OD) that began in the mid-1950s and continues to the present should be more appropriately termed organizational change and development (OC and OD). The main objectives of the discipline are to improve organizational performance and personal development of organizational members. In the 1960s and 1970s, focus is on integrating the human and the technostructural approaches which subsequently give rise to sociotechnical systems theory and the open systems framework.

Moving into the 1980s, emphasis is on the symbiotic relationship of organizational change and individual change with reference to participation and the dynamics of change. This leads to whole system change in social systems. Whole systems organization change is transformative, and moves from a perception of systems as being mechanistic to an organic perception of social system processes. Within this time frame, the notions of spirituality and organizational transformation emerge as an applied behavioral science and draw from developments in systems science theory, psychology, and transpersonal psychology.

In premodern times, the application of spirituality in organizational transformation is respected, valid and reliable. However, the advance of modernist science, rationality, enlightenment, and profit maximization, led to the vaporization of spirituality in organizations. Without spirituality, organizations lack spiritual profit and become bankrupt. Postmodernists recognize this spiritual poverty in organizations and thus reintroduce spirituality into the organizational discourse. Much of the discourse on spirituality in organizations, in the 1990s, concerns ideas about meaning, values and searching at work. But, it is about a truncated spirituality that distinctly separates the outer world of activities from the inner world of spirituality and religion, and further divides spirituality from religion. Such Platonic dualism is reflective of much of the

western mindset. The current quest is for holism in organizations. This takes a more global philosophical stance, and adopts Eastern systems of thought, to reintegrate spirituality to its natural roots in religion for organizational transformation. Thus, in this millennium, spirituality, religion and work (SRW) surfaces as a new emerging field in organizational transformation.

This research adopts an approach for a religious spirituality in organizational transformation. In the next chapter, the researcher extends the literature and proposes a model of religious spirituality for organizational transformation.

CHAPTER 4: RESEARCH MODEL

4.1 Introduction

Implicit in the preceding chapter covering the literature review is a strong consensus of the importance of organizational change. This last chapter also reveals that there is little agreement on a conceptual framework for understanding change or a preferred strategy for implementing change. One probable reason for this could be the diverse educational and experiential backgrounds of those involved in organizational change (Women, Ruddle, & Moore, 1999). As a result, a great variety of paradigms flourish, each of which presents its own bias on how best to approach and implement change. More poignant to this research is the comment by Dean, et al. (2003) that current researchers in the OT field "correctly point to a dearth of acceptable research models that are at once acceptable to careful methodology traditions and faithful to SRW's subject matter" (p. 379).

Wilson (1992) proffers a comprehensive framework for understanding organizational change. He conceptualizes change as based on two primary dimensions that in turn give rise to a typology characterizing a variety of organizational change approaches (see Figure 4.1).

Figure 4.1: Approaches to Organizational Change

	The Process of Change	The Implementation of Change
Planned Change	Cell 1 Desired change can be stated in advance. The focus is on building commitment and support for the change.	Cell 2 Desired changes can be stated in advance. The implementation of change focuses on reducing resistance.
Emergent Change	Cell 3 Change is the result of an interplay of history economics, politics, and industry characteristics. The focus is on understanding how change happens.	Cell 4 Change is the result of a variety of antecedent forces that shape the current context. The implementation of change is a function of contextual forces and processes (e.g. power).

Source: "A Strategy of Change: Concepts and controversies in the management of change," by D.C. Wilson (p. 10), New York, NY: Routledge.

The two primary dimensions of change are: planned change versus emergent change, and process of change versus implementation of change. Wilson (1992) describes planned change as a strategic choice that sees top management as performing the key role of human agency in determining organizational processes. Conversely, emergent change is systemic in nature and involves all participants in the organization in determining organizational outcomes. Wilson (1992) defines the process of change as the contextual analysis of context, antecedents and history of change that provides understanding to how change happens. The implementation of change on its part involves the management of participants by applying preconceived interventions programmed to achieve predetermined outcomes.

In his summation, Wilson (1992) contends that it cannot be assumed that change is a linear process that can be rationally planned and implemented. He suggests that a comprehensive model of change must take into consideration not only goal directed change strategies but due consideration must be paid to the impact of contextual factors such as power, gender and accounting models employed to define and control organizational performance.

However, Wilson's framework for analysis does not recognize the role of religious spirituality for organizational change. Thus, in this chapter, the researcher proposes an alternative framework that is best consonant with a religious spirituality of organizational transformation (see Figure 4.2), to conceptualize change models through discussion of several models of change within that framework, for adoption and adaptation of a change model. The conceptual framework is discussed in the following pages and provides an understanding of organizational change from the perspective of a religious spirituality for OT.

4.2 Framework for Model Typology

In the past, discourse about organizational change flows mainly from approaches that are top down or bottom up (Louis, 1994). The top down approach to organizational change essentially sees change as originating from decisions made by top

management (Wilson, 1992). The bottom up approach, on the other hand, is systemic in nature (Wilson, 1992) and involves organizational members participating in the full range of decisions in organizational change that affect them (Pasmore & Fagans, 1992; Woodman, 1989). Over time, some discourse about organizational change has come to involve an outside-in approach, requiring intervention from an objective outsider, who functions as a consultant to facilitate organizational change. Though being in a position to have some influence over an individual, a group, or an organization, a consultant has no direct power to make changes or implement programs (Block, 1991). Coming from a Quaker experience, Louis (1994) proposes another change approach may come from the "person out", or what the researcher terms an inside-out approach. Although Louis (1994) is talking about change at the level of individual practice, he acknowledges that individual change may contribute to organizational renewal, and may in itself constitute a form of organizational renewal.

The researcher encapsulates in the Framework for Model Typology below (see Figure 4.2) a classification system for change models of the four preceding approaches to organizational change. In the following sections the researcher briefly discusses examples of models that illustrate each of those four approaches to organizational change namely: action technology models; planned change models; learning models; and spirituality models and each is further discussed below.

Figure 4.2: Framework for Model Typology

Outside-in (Action Technology Models)	Top-down (Planned Change Models)
Bottom-up (Learning Models)	Inside-out (Spirituality Models)

Source: Developed by David Jeremiah Seah for this research

4.2.1 Outside-In approach

This group of approaches contains, among others, action research, action learning and action science. As mentioned earlier in the literature review, since the late 1970s, action research has become the primary method for OD practitioners (Brief & Dukerich, 1991; Pasmore & Friedlander, 1982; Susman & Evered, 1978). The concept and model for action research was originally developed by Kurt Lewin in 1946 to respond to problems he perceived in social action (Kemmis & McTaggart, 1988). Shortly before, the first reference to the action learning model was made by Revans in October 1945 (Revans, 1982b). Revans' (1982a, pp. 626-7) definition of action learning, as cited by Marsick and O'Neil (1999), is given as follows:

> "Action learning is a means of development, intellectual, emotional or physical that requires its subjects, through responsible involvement in some real, complex and stressful problem, to achieve intended change to improve their observable behavior henceforth in the problem field." (p. 160)

The roots of action science are in the action research tradition of Kurt Lewin and in John Dewey's theory of inquiry (Putnam, 1999). Argyris, Schon, and others who have worked with them, are credited with developing the concept of action science (Argyris, 1980, 1982, 1993; Argyris, Putnam & Smith, 1985; Argyris & Schon, 1989, 1996; Schon, 1983; Torbert, 1976). Action science serves the purpose of enabling people to reflect on and improve social practices that shape inquiry, choice and action (Putnam, 1999). Raelin (1997) classifies these models bearing the term "action" as part of their reference label as "action technologies" (p. 21).

The action technology models essentially employ cycles in their operational method. The operational method of action learning uses learning cycles (Weinstein, 1995; Coates, 1989; Mumford, 1997; Garratt, 1997). Marquardt (1997) describes the operation of action learning as:

> "Built on the whole learning cycle: Learning and creating knowledge through concrete experience, observing and reflecting on this experience, forming generalizations from experiences and testing the implications of those

> generalizations in new experiences, and beginning the process again." (p. 10)

Similar to action learning, the action research process utilizes learning cycles (McGill & Beaty, 2001). McTaggart (1992) proffers the following definition of the action research process:

> "Action research involves participants in planning action (on the basis of reflection); in implementing these plans in their own action; in observing systematically this process; and in evaluating their actions in the light of evidence as a basis for further planning and action and so on through a self-reflective spiral." (p. 54)

As well, from the action science perspective, the cycle of critical reflection, reframing, and unlearning/relearning is employed (Argyris, Putnam & Smith, 1985).

From the above discussion, it is noted that action learning, action science and action research all involve solving problems in the workplace setting, using collaborative groups with the involvement of external facilitator/researcher (Abraham, 1994; Dickens & Watkins, 1999; Kemmis & McTaggart, 1988; Raelin, 1997). All three approaches require the presence of skilled facilitators with different or varying levels of skills. In action learning, the facilitator's role is clearly more passive than in action science, and the amount of direct intervention taken by action learning facilitators may vary depending on each facilitator's comfort level (Raelin, 1997). Action science facilitators, on the other hand, will often probe into members' defensive behavior when given permission by participants (Raelin, 1997). In action research, the facilitator is needed to unfreeze the group dynamics so that participants can proceed to make changes. The feedback to the community may act as an intervention itself, or the action researcher may implement more structured actions that create changes within the system (Dickens & Watkins, 1999).

4.2.2 Top-Down approach

Under this label are planned change models that include Porras and Silvers' (1991) Planned Process Model and Lewin's (1951) three stage planned process. Porras and Silvers (1991) comment that previous major reviews of the field (Friedlander & Brown, 1974; Beer, 1976; Alderfer, 1977; Faucheux, Amado & Laurent, 1982; Beer & Walton, 1987; Porras, Robertson & Goldmen, 1990) used different frameworks to organize their discussions with none based on a model of the change process itself. Porras and Silvers (1991) propose a Planned Process Model as a model of planned change. The Planned Process Model assumes that whilst organizational performance and individual development are resultants of collective behaviors, the organization provides the vision as the basic rationale for the design of work settings.

Porras and Silvers (1991) describe planned organizational change as "typically triggered by a relevant environmental shift that, once sensed by the organization, leads to an intentionally generated response" (p. 52). Planned change interventions are traditionally associated with OD. Subsequently, OT becomes the cutting edge of planned change and is known as the second-generation OD.

Lewin's three stage planned change process remains one of the most influential models that provide a foundation for early OD theory and practice. Lewin (1951) models a change processes that provides practical strategies for organizational improvements. In a later publication, he posits that organizations in states of equilibrium are not conducive to change (Lewin, 1997). To facilitate conditions for change, imbalance must be fostered on the organization such that restraining forces are identified and then selectively removed. Lewin (1997) refers to this first sequence of the change process as the unfreezing stage. The organization then transits into a new set of behavioral activities in the change process, supported by forces driving the work in the organization. This second sequence of the change process is the movement stage. The third sequence in the change process is the refreezing stage. On attaining to the desired future state, the refreezing stage is the consolidation of the new organizational situation.

Weick and Quinn (1999) suggest that analyses of organizational change since the review by Porras and Silvers (1991) show that an important emerging contrast in change research is the distinction between change that is episodic, discontinuous, and intermittent and change that is continuous, evolving, and incremental. Schein (1996) contends that Lewin's ideas remain central to episodic change because they assume that inertia in the form of quasi-stationary equilibrium is the main impediments to change. Lewin perceives that equilibrium would change more easily if restraining forces such as personal defenses, group norms, or organizational culture were unfrozen.

Margulies and Raia (1978) comment that Lewin's (1997) planned change process "...is clearly a process of change which is built upon the premise that rationality provides a sound springboard for determining change goals and the subsequent action designed for achieving those goals" (p. 75). Wilson (1992) observes that in the planned change approach "the locus of change is assumed to emanate solely from the management cadre, and the task of implementing it, equally, to lie solely with managers" (p. 12).

4.2.3 Bottom-Up approach

This section contains learning models such as Senge's (1990) five learning disciplines, Fiol and Lyles' (1985) levels of organizational learning, Argyris and Schon's (1978) learning loops, and Lundberg's (1989) organizational learning cycles.

Beer (1976), Burke (1976), Beer and Walton (1987), and Sashkin and Burke (1987) observe and criticize the OD field for its overemphasis on planned and managed change with its attendant bias towards its relatively short term, homogenizing, and internal effects. Senge (1990) contends that radical organizational change does not happen unless there is radical personal change. For organizations to evolve and sustain change, environments must be created that will enable individuals to develop the capacity to learn continuously. Senge (1990) considers five learning disciplines that are essential for developing a learning organization: personal mastery, mental models, shared vision, team learning, and system thinking. Although learning in the

organization is systemic, Senge (1990) states that organizations cannot attain to its full potential without the commitment of management leadership to these disciplines in their individual lives.

Fiol and Lyles (1985) note that though individual learning is important to organizations, organizational learning is not simply the sum of each member's learning. Fiol and Lyles (1985) define organizational learning to mean "the process of improving actions through better knowledge and understanding" (p. 803). Fiol and Lyles (1985) identify two levels of organizational learning, namely lower level learning and higher level learning, and respectively correlate them to the single loop and double loop learning in the concept of learning loops by Argyris and Schon (1978).

Lundberg (1989) perceives organizational learning as concerning the development of organizational insights, knowledge, and association between past actions, the effectiveness of those actions and future actions. Lundberg (1989) conceptualizes organizational learning in terms of three dynamic and cyclical processes that are then presented in terms of three successively complex models. First, the OC model handles adjustment to manage internal operations to achieve internal congruence. Second, the OD model concerns adaptations to improve organizational environmental alignment. Third, the OT model deals with anticipating and preparing for a probable future.

4.2.4 Inside-Out approach

The emergent spirituality and religion in organization research stream seeks to present an organic model that is diametrically opposed to the mechanistic, structural paradigm of the organization, which is fast becoming inadequate in explaining and predicting human behavior in organizations (Dehler & Welsh, 1994; Fornaciari & Dean, 2001; Mitroff & Denton, 1999). Some encouraging early spirituality models broaching spirituality and religion in organizations include western mystical tradition (Bartunek & Mock, 1994), quietism in Quaker practice (Louis, 1994), shamanism (Egri & Frost, 1991; Frost & Egri, 1994), eastern cyclical change (Marshak, 1993,1994), and transpersonal and social psychology (Luft, 1969,1984). Fornaciari and Dean (2001)

appealing to Malloy (1999), Wolfe (1999), and Frederick (1998) contend that the unifying theme in SRW research involves examination of the emotive and all-inclusive relationship between the whole person and the organization.

Egri and Frost (1991) contend that shamans and consultants in OC and OD perform parallel roles, which are both holistic and healing, in guiding community and/or organizational transformation. Egri and Frost (1991) describe a framework for understanding the process of shamanic healing that recognizes the vital roles in personal and community development for maintaining holistic balance between the physical reality of the body, the intellectual and social reality of the mind, and the spiritual needs of the soul.

There are four main stages in the shamanic model of change and development in community/organization (Frost & Egri, 1994). The first stage is akin to that of Lewin's model whereby a state of disequilibrium must first exist before change can take place. Thus, when the holistic balance in and among the facets of body, mind and soul is unsettled, either at individual or collective levels, pain and distress is experienced to create a disequilibrium state. At this point shamans or shaman-consultants are introduced to facilitate the transformational process of change to re-establish a new equilibrium state for the individual and the community/organization (Eliade, 1964; Halifax. 1979; Harner, 1980; Rogers, 1982; Walsh, 1990).

During the second stage, shamans voluntarily go into altered states of consciousness, moving through different frames of experiences of the organization at will (Frost & Egri, 1994). In a like sense, the shamanic consultant searches for information in the world of ordinary reality, the symbolic world of the organization's culture and the energy realm of organizational relationships (Frost & Egri, 1994). The search seeks for information concerning the affect of conventional culture change techniques, focusing on symptoms of dysfunctionality that indicate the energy blockages which originate in prior periods of individual and organizational distress (Frost & Egri, 1994).

At the third stage, shamans journey to alternative realities to experience themselves and interact with other spiritual entities beyond physical realms. In the process,

shamans feel, and gain spiritual insights, into the pain, anguish and stresses of the organization. For shamanic consultants, they would take an inward move to sensitize themselves to the spirit of the information and knowledge, garnered in the second stage above, to heal. The inward journey "is guided by one's spirit and intuition, not by one's intellect or rational analysis" (Frost & Egri, 1994, p. 19).

At the fourth stage, Frost and Egri (1994), appealing to Doore (1980), Harner (1980) and Walsh (1990), state that shamanic practices are purposeful in that shamans bring back the information to heal the communities that they serve. Likewise, the essential task of shamanic consultants is to engender the self-healing potential of individuals and organizational communities to harmonize and balance past, present and future energy flows for individual and organizational healing. The shamanic consultant does this by identifying and bringing to awareness the location of any energy blockages and then brings healing, beginning by way of emotional release, or grieving.

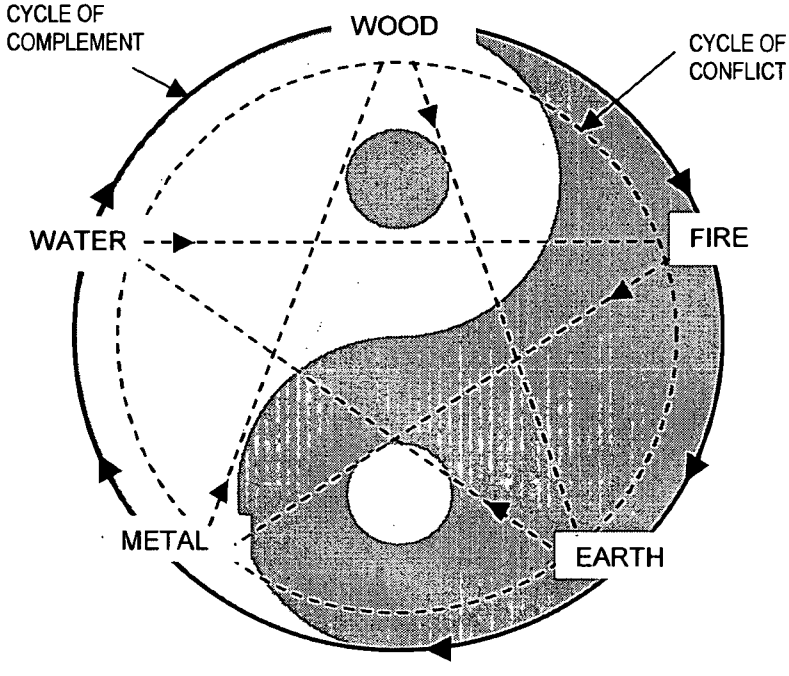
The Chinese people, in general, see change as the only constant feature of existence. The *I Ching* is seen as the reference to that search for balance and harmony in a chaotic world. The *I Ching* is the Book of Changes, and exemplifies a shamanic, cosmic worldview of change (Lip, 1979; Palmer, 1997). To the Chinese death is relative to life and is considered an extension of living. They believe that all things in the universe are closely related; every movement in the universe gives rise to a reciprocal movement (Lip, 1979, p. 5) Thus, human limitations can only be overcome by fusing the energies of nature with that of the Superior Being and harmonizing the flux of *yin* and *yang*. The *tai chi* symbol (see Figure3.3) is the symbolic image representing all forms of changes (Lim, 2002, p. 36).

The yin and yang forces, which is discussed in the previous chapter, and the five elements are interdependent, and are animated by *ch'i*. *Ch'i* is the original breath that brings to existence life (Palmer, 1997). The five elements refer to the five universal elements of wood, fire, earth, metal and water. These five elements constantly interact with one another in two cyclical relationships: the cycle of complements and the cycle of conflicts (Lim, 2002). The cycle of complements takes the sequential flow whereby wood gives rise to fire, fire produces earth, earth gives birth to metal, metal creates water, and water makes wood (Lim, 2002; Lip, 1979, Palmer, 1997). The cycle of

conflict represents the power of counteraction between the five elements and exhibits how these elements can weaken one another (Lim, 2002; Lip, 1979, Palmer, 1997). Thus fire is overcome by water, water by earth, earth by wood, wood by metal and metal by fire. Lim (2002) comments that applying the principles of complements and conflicts is contingent upon balancing the value of the five elements by adjusting the yin and yang qualities of each of these elements (see Figure 4.3 on *Yin-yang* and the cycles of complements and conflicts of the five elements). Lip (1979) says, " The services of a geomancer were thus considered essential to determine the prevalence of the elements and forces" (p. 16).

Marshak (1993, 1994) proposes a Confucian cyclical change model in the face of continuous change. The cyclical change model has for its rhythm of change the sequence of freeze-rebalance-unfreeze. Weick and Quinn (1999) posit that most models of change are principally Lewinian in character. The Lewinian models have for its tempo of change the sequence of unfreeze-transition-refreeze, as in episodic change.

Figure 4.3: Yin-yang and the Cycles of Complements and Conflicts of the Five Elements



Source: Developed by David Jeremiah Seah for this research

Marshak (1993, 1994) posits that the assumptions relevant to the cyclical change model include the following beliefs: change is cyclical, where patterns of ebb and flow are repetitive; processional, in that movements follow orderly cyclical sequences and departures creates disequilibrium; journey-oriented with no end state; based on restoring/maintaining equilibrium; concerns appropriateness in actions for maintaining balance and harmony with the natural order of the universe; and change is constant where nothing remains the same forever.

Dupre (1988) comments that "[a]ny quest for spiritual meaning today requires an inward turn, however much the ultimate goal may be communal" (p. 23). Bartunek and Moch (1994) develop from the Christian mystical tradition a Third-order Organizational Change model and describe some of the attributes of transconceptual experience. However, in using the mystical experience as a model they make a distinction that "transconceptual knowledge is not wholly identical with mystical experience" (Bartunek & Moch, 1994, p. 34). In their consideration, first- and second-order organizational changes do not transcend human cognitive capabilities and are called secular phenomena. Third-order change, however, transcends cognitive structures and is experientially transconceptual in nature, and is analogous to mystical experience. These orders of change have been discussed in the prior chapter.

In the mystical experience, the different stages, which are conceptually but not experientially distinct, are commonly referred to as the purgative, illuminative, and unitive ways (Dupre, 1988; Egan, 1984; John of the Cross, 1953; Smith, 1977). Merton (1951) observes that the passage from the purgative to the illuminative stage requires intellectual strength as it involves much mental activity to engage in true contemplation. To move on to the unitive stage is even more difficult as it calls for movement through a passage what St John of the Cross (1953) calls the "dark night of the soul". Here mystics experience a shattering of their sense of personal integrity and unity so as to achieve transformation into a new understanding. Merton (1951) views the dark night as a progressive loss of cognitive mode of understanding.

Thus, to foster third-order change, Bartunek and Moch (1994) posit that change agents must induce spiritual development in the client system. To initiate the third-order change process, participants must first question their own cognitive assumptions

and recognize their limitations and the relative nature of all cognitive schemes. Bartunek and Moch (1994) propose that the change strategy may involve three primary stages:

1. developing the capacity for first-order change,
2. developing the capacity for second-order change, and
3. developing the capacity for third-order change.

To facilitate the capacity for third-order change, a change agent must initiate a series of second-order changes "that are framebreaking and that foster experiencing events from multiple perspectives" (Bartunek & Moch, 1994, p. 37). Bartunek and Moch (1994) further posit that the third stage may itself consist of hierarchically ordered steps.

Louis (1994) proposes another model of change that he describes as a "renewal from the person-out" (p. 57). Louis feels the sense of a need for renewal because of two features of the current condition: widespread cynicism and turmoil in the workplace (Kanter & Mirvis, 1989), and the unmet need for community (Bellah, Madsen, Sullivan, Swidler & Tipton, 1985, 1991). Louis (1994) posits that renewal is needed at individual, organizational, and institutional levels. Louis (1994) borrows from Quaker practice to develop a model for organizational renewal.

Louis defines renewal as meaning to refresh, to restore the spirit, to restore vigor (Webster, 1979, as cited by Louis, 1994). In the model of Quaker practice for organizational renewal, what stands out is the mystical view of the possibility of direct experience of the spirit and, that in coming together as a group to worship, the spirit is invoked (Louis, 1994). Thus, decision-making is based on the principle of unity among those present as guided by the will of the spirit. Meetings for Business are conducted as special purpose Meetings for Worship, with silence marking the beginning and ending of each meeting – "it is a worshipful silence" (Louis, 1994, p. 50).

Following the Quaker model for organizational renewal, Louis (1994) proposes the following approach to bring about a sense of quietness and fellowship for renewal in organizational settings:

1. meetings are to convene quietly by allowing every participant member in the organization to arrive in mind as well as body before commencing with the agenda. Initial silence is allowed to grow for about twenty minutes;
2. all participant members in the organization join in assuming responsibility for preparing for cases to be put at meetings;
3. all participant members are to meet one another with respect by listening thoroughly to each presenting speaker and to what is being conveyed;
4. all participant members must learn to exercise patience, to draw one another out, and wait to move forward, until each has had a chance to express concerns and views on an issue;
5. all participant members learn to test the sense of the meeting. Voting is not a practice, so discussions are made until accord is reached or the issue is deferred; and
6. all meetings end with a time of worshipful silence.

A final model of an inside-out approach to change that is considered here is the Johari Window. Luft and Ingham (1955) developed the Johari Window (JW) as a graphic model of interpersonal behavior. The JW is built on assumptions derived from selected theories of personality and social psychology (Luft, 1969, 1984). The model "is described in terms of awareness of behavior and feelings in a relationship" (Luft, 1984, p. 57). Apart from its application to interpersonal human interactions (Hall, 1974; Holloman, 1973; Luft, 1969, 1984), the JW model may be applied to group work (Conyne, 1974; Crapo, 1986; Esposito, McAdoo & Scher, 1975; Hudgins & Preston, 1981) intergroup relations (Luft, 1969, 1984), and as well in organizational setting (Galpin, 1995).

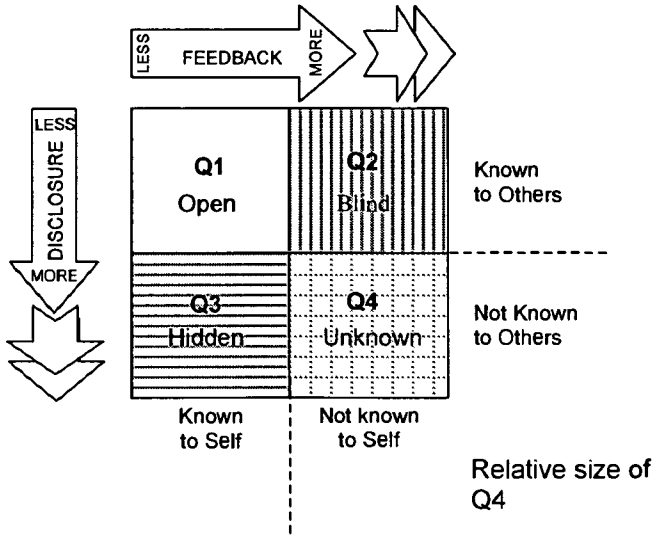
The JW model concerns awareness in human behavior. Implicit in the model are two human attributes of awareness and consciousness (Luft, 1969, 1984). Luft (1969, 1984) posits that "Consciousness usually refers to what is felt within oneself;

awareness, to what is felt outside oneself" (Luft, 1984. p.59). However, Luft (1969, 1984) uses the two terms interchangeably.

The JW model (see Figure 4.4) comprises four quadrants of the window representing the total person (or group or organization) in relation to other persons (or groups or organizations). Luft (1969; 1984) proffers the following definitions and principles defining each quadrant:

1. The open quadrant, Q1, refers to behavior, feelings, and motivation known to self and others.
2. The blind quadrant, Q2, refers to the behavior, feelings, and motivation known to others but not to self.
3. The hidden quadrant, Q3, refers to behavior, feelings and motivation known to self but not to others.
4. The unknown quadrant, Q4, refers to behavior, feelings, and motivation known neither to self nor to others.

Figure 4.4: Johari Window



Source: Luft, J. (1969). *Of human interaction.* Palo Alto, CA: National Press Books. p. 13. (adapted for this research).

Two processes affect the shape of quadrants in the JW: feedback and disclosure. Feedback and disclosure causes redistribution of awareness, changes the size and shape of the four quadrants and affect individuals, groups, organizations and parties to the relation.

The process of change in the JW is through the open quadrant (Q1), generally first impacting the hidden quadrant (Q3) before that of the blind quadrant (Q2), with the unknown quadrant (Q4) being least affected, if at all. A major assumption in the model is that simultaneous feedback and disclosure presents a high probability of extending the open quadrant (Q1) into and exposing the unknown quadrant (Q4).

The unknown quadrant (Q4) is the shadow of deeply hidden and unknown areas of behavior. It is intensely resistant to rational and logical approaches. The size of Q4 in relation to the other quadrants is not directly knowable, but it is potentially larger as shown in Figure 4.2. The unknown quadrant (Q4) contains the "untapped resources of the person (Luft, 1969, p. 66). It is the quadrant with the "most potential for creativity" (Galpin 1995, p. 30). But, others feel that the Q4 is not likely to yield information and become aware to self (Esposito, McAdoo & Scher, 1975; Hudgins & Preston, 1981). Luft (1984) indicates that information on Q4 could be known only by inference or in retrospect.

Luft (1984) suggests that there are other ways and means by which Q4 can become open such as by the use of alcohol, drugs, states of high disturbance, altered inner states, special experimental condition and dreams. But, Luft (1969) does not recommend that persons in social or industrial organizations attempt to deal directly with the unknown quadrant (Q4). However, Luft (1969) indicates that "...heavily charged group experience or overly dramatic events..."(p. 64) can precipitate a change impact on the open quadrant (Q1) from the unknown quadrant (Q4). Interestingly, Q4 has rarely been used as an approach to effect change, especially at group and organizational levels.

4.2.5 Identifying a religious spirituality research model

The foregoing sections discuss change models and their respective approaches to organizational change. In this section, the researcher briefly sets out to identify a relevant change model, from the framework of model typology, which is consonant with the religious spirituality perspective of this research.

The action technology models adopt an outside-in approach to change. According to the schema posited by Bartunek and Moch (1994), action technology models would bring about first- and second-order organizational changes that do not transcend human cognitive capabilities and, as such are termed secular phenomena. The approach of action technology models, as in Wilson's (1992) framework to organizational change, does not recognize the role of religious spirituality for organizational change. Embedded in its approach are logic and rationality both of which run counter to the intuitive and mystical nature of a model for religious spirituality. Nonetheless, action technology as a method can help provide structure for a religious spirituality approach model for OT. This point is taken up for discussion in the next chapter on method.

The top-down approach of planned change models is highly deterministic in nature. And, similar to action technology models, planned change approach is also based on logic and rationale. Given that religious spirituality tends to be intuitive and mystical in nature, and is often suprarational, can planned change models be adequate to facilitate change in effusive emergent states? Planned change models and its approach do not quite align with the transconceptual and mystical approach that characterize third order change for OT (Bartunek & Moch, 1994). Similar to action technology models, planned change models do not recognize the role of religious spirituality for organizational change. To foster third order change, planned change approach must make provision to induce spiritual development in the client system (Bartunek & Moch, 1994). However, a planned and deterministic approach can aid in providing some sense of earthly direction for an otherwise nebulous approach of religious spirituality couched in a *mysterium* that is otherworldly minded!

Implicit to their critique of planned and managed change, Beer (1976), Burke (1976), Beer and Walton (1987) and Sashkin and Burke (1987) imply that bottom-up approach learning models provide long term, homogenizing, and internal effects for radical organizational change. But, though learning models take a systemic approach to organizational change it nevertheless admit to the need for the change exercise to be top driven if it is to succeed! And, as per the models proposed by Senge (1990), Fiol and Lyles (1985), Argyris and Schon (1978), and Lundberg (1989), learning hints loudly of cognition and rationale and once again provides little consideration for the intuitive and mystical part of spirituality and religion in the process of OT. Furthermore, these learning models do not provide handles as to how change is to take place. However, it is conceded that multi-individuals in organizations must continuously learn in order that radical personal change, that will in turn lead to radical organizational change, can take place. Then again, without spirituality, and more so a religious spirituality, organizations cannot develop deep roots to evolve and sustain change.

Spirituality models of the inside-out approach, apart from the Quaker model and the Johari Window model, for the most parts involve specialist individuals such as shaman or shaman-consultant and individual mystic to bring about change. That is, multi-individuals in organizations are not directly involved in the exercise of religious spirituality but are passively acted upon. As such, the power for change vests in the specialists. In the Quaker model each individual is part of the spiritual exercise in the determination for change outcome. Collectively participants invoke the spirit of the meeting. This does indicate some form of a transcendent experience but falls short of a mystical experience of immanent otherworldly realities, or participation in the life of the larger self, in the sense as expressed in transpersonal psychology.

On the surface, the JW model does not appear to have an inside-out approach to change. In terms of awareness and consciousness, the JW model would fall into the category of secular phenomena for first-and second-order change. However, a consideration of the unknown quadrant (Q4) indicates that the quadrant is resistant to rational and logical approaches, and is not directly knowable. Q4 is the shadow of deeply hidden and unknown area of human behavior. What intrigues about the unknown quadrant is the sense of *mysterium* it effuses. The fact that Luft (1969, 1984)

indicates that it is not known what would trigger off an opening of that quadrant serves only to stir added curiosity. Further, Luft (1969, 1984) advises that it is not recommended that the unknown be approached directly! It is obvious that Q4 is the quadrant where untapped, rich and creative resources reside but remains locked up and lost to all. Paradoxically, while the JW model has to do with human attributes of awareness and consciousness as they relate to human behavior, the unknown quadrant eludes knowing and yet remains largely ignored and less researched. Perhaps this is part of the negative results of reductionism and humanism and its secularizing effect (Berger, 1963, 1967, 1999)? Could this be due to a change in semantics that ignores soul and its divine connotations in exchange for a human concept of self (Allen, 1998) Is this also a case of a stratified mindset (Hammel & Simmons, 1970; Hiebert, 1976) that makes sharp division between the concrete and the non-concrete in order to mask an agenda to remain in control of what is knowable?

Of all the models discussed, it would appear that the JW as a graphic model is most dynamic and embraces all the approaches and models posited in the framework of model typology. Moreover, the unknown quadrant (Q4) offers a very exciting possibility of intuitive and mystical consideration for a religious spirituality of change. Pursuing a truly inside-out approach to change, the researcher proposes approaching the JW from the perspective of the unknown quadrant (Q4), deep from within the potential relative size of Q4, on the basis of an immanent presence of spiritual realities. Drawing from the other approaches as well, the researcher adopts and adapts the JW model and develops the Johari Window Reversed (JWR) model for a religious spirituality of OT. The following section discusses the JWR model.

4.3 Johari Window Reversed (JWR) Model for OT

For the model development of JWR, the researcher briefly discusses its psychological, biblical and theological underpinnings. Appeal will also be made to other disciplines where it adds clarity to the JWR model. The four quadrants of Q1, Q2, Q3 and Q4 are then renamed so as to help provide clearer comprehension of their functioning in the transformation process.

4.3.1 JWR from Psychoanalytic and Analytical Psychological Perspectives

In psychoanalytic psychology, Freud postulates that a person's actions, thoughts, memories, hopes, wishes, fears, and dreams exist in a continuum (Gay, 1983). Freud also discovers that many of the thoughts and feelings that influence personality functioning operate outside of conscious awareness (Narramore, 1985). There are two areas of mental life that operate outside of conscious awareness. The first area lies just outside of the immediate range of attention, and can be easily recalled, Freud labels Preconscious (Freud, 1927). The second are thoughts that are repressed, and are not meant to be remembered, but that can be recalled only with great effort, Freud labels Unconscious (Freud, 1927). That is, the unconscious is firstly a purely descriptive term that includes that which is latent, that which is capable of becoming conscious at any time (Freud, 1927). And secondly, as a dynamic view of the process of repression, it gives the unconscious a systemic sense so as to equate the unconscious with the repressed (Freud, 1927). Repression refers to the state in which ideas exists before being made conscious. Freud (1927) asserts that the force which brings about the repression, and that maintains it, is construed as resistance during the work of analysis. Thus, the concept of the unconscious is derived from the theory of repression.

In other words, Freud pictures the mind as including two parts, one repressed and the other repressing: the repressed part of the mind equates with what is unconscious and the repressing part with the conscious. Duffy (1988) sees in Freudian theory the dethronement of consciousness where the id is a reservoir of unconscious, libidinal energies controlled by the 'pleasure principle' and constantly demanding immediate satisfaction. However, the emergent ego, which is conscious and organized, is allied with the 'reality principle', and exercises control over present instinctual gratification in favor of long term good. In the words of Duffy (1988), "...[t]he ego polices the id, though the former is not always master in its own house, for the reality principle is often vanquished in its conflict with the pleasure principle" (p. 612).

However, Strachey (1960) contends that it is not practical to relate the repressed with the unconscious and the ego with the preconscious and conscious. Strachey (1960)

argues that two facts show that in the ego too there is an unconscious, which behaves dynamically like the repressed unconscious. Strachey (1960) posits the two facts, that of a resistance proceeding from the ego during analysis and, that of an unconscious sense of guilt.

Freud's notion of the unconscious is that it contains all that is worst in human feelings and wishes. Hence, what is repressed, and forced into this dynamic unconscious, "...is always evil and vicious" (Gay, 1983, p. 80). Jung (2002) acknowledges that psychology has profited greatly from Freud's pioneer work and has learnt that human nature has a dark side, "...and that not man alone possesses this side, but his work, his institution, and his convictions as well" (p. 41). Thus, Freud's favorite metaphor likens a psychoanalyst to an archaeologist, "...who is willing to explore an ancient garbage dump in order to find the pieces that are missing from view" (Gay, 1983. p. x). This scientific skepticism of Freud is to a large part influenced by the tough-minded positivistic German professors with whom he worked, who were scornful of metaphysical speculations or religious explanations of natural phenomena (Gay, 1989). Nevertheless, psychoanalysis is to Freud a search for truth in human lives because human beings are, in finality, unified beings (Gay, 1983). That being the case, it begs the question as to whether one can also repress feelings and wishes that are gentle, pure and loving?

Jung (2002) develops analytical psychology and argues differently from Freud. Jung (2002) contends that beneath the threshold of consciousness, the "...unconscious contents are by no means exclusively such as were once conscious and, by being repressed, have later grown into unconscious complexes...the unconscious has contents peculiar to itself..." (p. 32). Thus far, Freudian discussion on the unconscious borders on a fringe of consciousness as William James puts it (James, 1890/1950). But, Jung (1960) says that the unconscious must include "the psychoid functions that are not capable of consciousness and of whose existence we have only indirect knowledge" (p. 95). Jung (1960) states that "...the unconscious is not simply the unknown, it is rather the unknown psychic" (p. 95).

Jung agrees with Freud on the concept of libido or psychic energy, on the existence of the unconscious, on repression, and on the importance of dreams (Sanford, 1985).

However, Jung's interest in the religious aspect of psychic experience was a contributing factor leading to his break with Freud (Frenchak, 1985). Jung's intense interest in religion helps him to strongly advocate the reality of the soul and the importance of a healthy soul for psychological well-being. Though analytical psychology fails to clearly define a system of understanding of the divine, it advocates the ongoing exploration of the divine in human existence. And, it also does provide a structure and system that not merely allows, but expects, a spiritual experience to be part of one's coming to wholeness (Frenchak, 1985).

Jung (2002) posits that the idea of sin is linked to psychic concealment, which is repression in analytical jargon. Psychic concealment takes two forms. First, in terms of repression, by the creation of conscious or unconscious secret, which serves to alienate their possessor from the community or, otherwise, saves their possessor from dissolving in the unconsciousness of mere community (Jung, 2002). Second, psychic concealment can take the form of withholding of emotions. Jung (2002) posits that "...[w]hen emotion is withheld it tends to isolate and disturb us quite as much as an unconscious secret, and is equally guilt-laden" (p. 34).

Jung's research recognizes two layers in the unconscious. He distinguishes between a personal unconscious and an impersonal or transpersonal unconscious, which is also referred to as the collective unconscious (Jung, 1966). The collective unconscious stands for the objective psyche, the personal unconscious for the subjective psyche (Jung, 1966). That is, the individual psyche is not just a product of personal experience. It also includes a pre-personal or transpersonal dimension reflecting archetypal contents of universal patterns and images such as are found in all the world's religions and mythologies (Edinger, 1992).

In his discussions on the nature of the human psyche, Jung (1960) observes the very relative nature of consciousness, in that its contents are conscious and unconscious at the same time. The seeming paradox indicates, "...conscious and unconscious have no clear demarcations, the one beginning where the other leaves off" (Jung, 1960, p. 110). That is to say, the psyche is a conscious-unconscious whole. Jung (1960) equates the contents of the personal unconscious to that of the psyche, and poses the question – is there a psychic unconscious that is not a fringe consciousness and not

personal? There has been tacit assumption that the soul is known in every detail. However, even with the discovery of a possible unconscious psychic realm an outcry arises against such a hypothesis. A conclusion is not drawn that, if the psyche is in fact a veiled form of existence, not immediately accessible to consciousness, then all human knowledge, in truth, must be incomplete to a degree that is indeterminate (Jung, 1960).

Jung (1966) postulates that an arbitrary segment of the collective psyche is expressed in conscious personality, which he terms the persona. By implication, the persona's contents, like the impersonal unconscious that it reflects segmentally, is collective (Jung, 1966). Thus, the persona, as such, also does not represent the individual in toto. The term persona is taken from the word for the masks worn in Greek drama. The persona therefore is only a mask of the collective psyche (Jung, 1966) and covers the ego to present the individual's best face to the world (Scotton, 1996). In this sense, the persona is less autonomous and more a tool of the ego (Scotton, 1996). Jung (1966) states, "...[f]undamentally the persona is nothing real: it is a compromise between individual and society as to what a man should appear to be" (p. 158). In the words of Shakespeare (1984),

> All the world's a stage,
> And all the men and women merely players;
> They have their exits and their entrances,
> And one man in his time plays many parts,
> His acts being seven ages. (pp. 55-56)

Jung (1966) contends that despite the close identity of the ego-consciousness with the persona, the unconscious self cannot be fully repressed. The unconscious self will in some ways assert the presence of the real individuality.

The foregoing discussion on the psychology of Freud and Jung portrays the human psyche as comprising the thoughts and emotions, the unconscious and or collective unconscious, and the persona. The researcher proposes a linkage between the preceding psychological schemata of Freud and Jung to the Johari Window whereby the Open Quadrant (Q1) equates with the Persona Quadrant, the Blind Quadrant (Q2) would be the Thought Quadrant, the Hidden Quadrant (Q3) is thus the Emotion

Quadrant and the Unknown Quadrant (Q4) represents the Unconscious and Collective Unconscious Quadrant. Further discussion on the linkage is taken up in the following paragraphs.

A point to note here is that the Open Quadrant (Q1), now equated as the Persona Quadrant, is not fully known to self or to others as implied in the JW model. Freud's earlier postulate, as argued by Strachey (1960), indicates that in the ego too there is an unconscious which behaves dynamically like the repressed unconscious and, therefore, implies that the persona, as such, is then an incomplete representation of a person's psyche or, for that matter, the psyche of a group, a community or an organization. The researcher's argument finds further support in Jung's earlier contention that, if the psyche is in fact a veiled form of existence, not immediately accessible to consciousness, than all human knowledge is incomplete and cannot be fully determined. The researcher's contention is further enhanced by Jung's rhetorical question as to whether is there a psychic unconscious that is not a fringe consciousness and not personal?

From a biblical perspective, the Apostle Paul comments on this same issue of human knowledge on an imminent-eternal continuum of now and then that:

> Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known. (The Holy Bible, 1 Cor. 13:12. New International Version)

Seah (1983) appeals to Arndt and Gingrich (1979), Morris (1953), and Conzelmann, (1975) and argues that the context of Paul's above comment is in the contrast between an infant and a man in the way they think, form or hold an opinion, indicating the working of the mind of the thought process in general, and, in particular, in reasoning and judging. Orr and Walther (1976) expresses that, "...the manners and achievements of both childhood and adulthood, however, are incomplete and fragmentary. It is a future state not yet reached that is complete" (p. 297). The Apostle Paul's illustration of the mirror is thus *a fortiori* argument of the preceding one, contrasting the seeing of an object by imperfect and distorted reflection with the seeing of the object directly (Seah, 1983).

By extension, the researcher suggests that the psyche of a person, in terms of thought and emotion, as represented by the Thought Quadrant (Q2) and the Emotion Quadrant (Q3) respectively, are as such also incomplete and fragmentary. Accordingly, the collective psyche of multi-individuals would bear the same characteristic and likewise have an impact that is incomplete and fragmentary on their community and organization.

The researcher also proposes a tentative assumption that, in psychic concealment, both the repression of conscious and unconscious thoughts, and as well the withholding of emotions, is retained within the Thought Quadrant (Q2) and the Emotion Quadrant (Q3). That is, conscious mental life expresses itself as ego-consciousness through the Persona Quadrant (Q1), whilst preconscious and unconscious mental and emotional thoughts are lodged within the Thought Quadrant (Q2) and the Emotion Quadrant (Q3). This point is implicit in Jung's (1966) earlier comment that "...the unconscious self, one's real individuality, is always present and...can never be repressed to the point of extinction" (p. 158). As such, Freud's psychoanalytic term Unconscious, which understanding falls within the ambit of the human intellect, cannot be situated in, or be used to designate, the JW Unknown Quadrant (Q4). But, Jung's analytic psychological term Collective Unconscious represents a possible fit to designate the JW Unknown Quadrant (Q4) as its "...archetype represents the authentic element of spirit, but a spirit which is not to be identified with the human intellect, since it is the latter's *spiritus rector*" (Jung, 1960, p. 116).

Concerning the subject of spirit, Cowley (1996) defines psychology as originally to mean the word or language of the spirit or soul, and that the transpersonal approach is focused on spirit, "...and on understanding the language and development of the spiritual or sacred dimensions of being that lie 'beyond' the personal or ego level" (p. 669). Cortright (1997) says transpersonal psychology melds the wisdom of the world's spiritual traditions and modern psychology, to provide an interesting and compelling composite answer to the fundamental question human beings have been asking through the ages, "Who am I?" Looking deep within, the world's spiritual tradition respond by saying "...a spiritual being, a soul", whilst modern psychology

annunciates, "... [a] self, an ego, a psychological existence" (Cortright, 1997, p. 8). The following section provides additional discussion to integrate psychology and theology for theory development of the JWR model.

4.3.2 JWR from Integrative Psychological and Theological Perspectives

Duvall (1998) concedes that an ongoing controversy rages on about the meaning of psyche in psychology and theology. Boyd (1998) says that Sigmund Freud and the mental health movement evidenced understanding that they have been treating the soul. Boyd (1998) contends that "the soul is the central focus of all psychotherapy (p. 66). However, there remains an absence of the term soul in modern psychology, with self currently replacing the soul as the main focus of much psychological theorizing (Moreland, 1998). But, the psychological literature does evidence attempts at the synonymous usage of self and soul (Broughton, 1980; Moreland, 1998), leading to Duvall's (1998, p. 11) question, "Are the soul and self the same?"

Observably, biblical anthropology does not use the terms, the *ego*, the *self*, and the *id*. Anthropology assigns the scriptural Old Testament Hebrew terms *ne'phesh* for soul, or, due to the lack of precise terminology in Hebrew psychology, the overlapping uses of *ne'phesh, lebab',* for heart, and *ru'ah,* for spirit (Harris, Archer & Waltke, 1980; Cameron, 1962a, 1962b). The corresponding terms in scriptural New Testament Greek is *psuche* for soul, *kardia* for heart, and *pneuma* for spirit (Dihle in Kittel & Friedrich, 1974; Kleinknecht in Kittel & Friedrich, 1974; Cameron, 1962a, 1962b). Interestingly, the term psyche is the basis for the word psychology, and literally translates as the study or knowledge of the soul (Duvall, 1998; Johnson, 1998). Yet, definition of the word remains perplex and elusive, about whether the soul is the same as or different from human spirit (Boyd, 1998), even though the word psyche lies importantly embedded in the words psychotherapy and psychology.

Moreland (1998) posits that this shift in emphasis from soul to self in psychology calls for a general acceptance to a view that requires "...re-appropriating a substantial soul in psychological models and therapeutic interventions" (p. 29). Appealing to Cooper (1989), Hasker (1995), Moreland, (1995), Moreland and Wallace (1995),

Moreland (1998) holds that, historically and biblically, Christianity takes the view that a human being is a unity of two distinct entities – body and soul. More importantly, while the soul is not by nature immortal, at death the soul enters an intermediate disembodied state, to await eventual reunion with a resurrected body (Moreland, 1998). This view of the soul is termed substance dualism. The notion of substance is central to the Christian concept of a human person but is fraught with misunderstanding (Moreland, 1998). Similarly, psychological models of the self are as confusing. Self-models lack agreement on a set of distinctions related with deliberations of the self (Moreland, 1998). For the purpose of this research, it suffices to tentatively accept, in main, Moreland's (1998) clarification of the essence of substance dualism and the nature of the faculty of the soul as it equates to key features of certain psychological models of the self. Essentially the soul contains five different states: sensation, thought, belief, desire and volition (Moreland, 1998). That is, it comprises the five sensory faculties (smell, taste, touch, hearing and sight), the emotional faculty, the faculty of the mind, and faculty of the spirit through which the person relates to God (Moreland, 1998).

An important distinctive point is to be noted, from the foregoing discussion, at this juncture. The researcher observes that Moreland (1998) distinguishes the faculty of the spirit from all the other faculties of the soul, by his explicit accordance of a spiritual function of agency to the faculty of the spirit, via which the person and God relates. By implication, the other faculties of the soul therefore do not perform the function of spiritual agency. As earlier argued, the researcher appeals to Jung's (1960) notion of the spirit as archetype of the collective unconscious, that spirit cannot be identified with the human intellect, nor therefore with what Moreland (1998) designates as the faculty of the mind. As it stands, Moreland is inconsistent in positing that the soul is not by nature immortal but yet contends that it survives the body at death in an intermediary state! Johnson (1998) similarly suggests that the *psuche* "...is not destroyed by biological death, but continues to exist, unless destroyed eternally by God" (p. 18). But, even Johnson's position begs the question as to what gives the *psuche* a limited propensity of immortality to survive death? Except for the faculty of the spirit, all the other faculties of the soul, whether conscious, preconscious and unconscious, fall within the realm of human intellect and, as such, are soulish, and therefore are in contradistinction to spirit and that which is spiritual.

Central to this study, the researcher raises the question: where then does the spirit fit in the nature of the human person, and the human organization and community?

Boyd (1998), Duvall (1998), Johnson (1998) and Moreland (1998) all adopt a dualist view of the human nature as comprising two distinct entities of body and soul. Boyd (1998), Duvall (1998), Johnson (1998) and Moreland (1998), in accord with other theologians (Lewis & Demarest, 1996; Berkouwer, 1962; Cooper, 1989; Hoekema, 1979; Murray, 1977), object to a trichotomist position taken by theologians such as Nee (1986), and psychotherapists such as Fisher (1978) and Vande Kemp (1982), who hold that a person is made up of three parts, namely the body, soul and spirit.

The dualist position appeals to diverse Greek concepts of person posited by Plato, Aristotle, and Aquinas, as comprising body and soul, and the differing radical dualist view of Descartes, which defines self by its mental functioning, in his well known foundational method of *cognito ergo sum*, which translates I think therefore I am (Duvall, 1998). Though Duvall (1998) contends that while some forms of body-soul dualism are appropriately rejected, and that not all forms of dualism are problematic, nonetheless the dualist position has not provided a cogent philosophical argument to explain the place of spirit, or a lack of it, in the human make up of a person.

The researcher has earlier in the literature review demonstrated that the relationship between western Christian theology and Greek philosophy is not immutably cast in stone. The researcher now posits and contends, in arguments found in later paragraphs, that a trichotomy of the human person can be better understood from an Asian philosophical perspective that provides space for spirit not only in the individual, but also in the human organization and community. Prior to a philosophical discussion, the researcher first counter argues an alternative biblical and theological understanding for spirit in the trichotomous nature of person. And, in so doing, the researcher also exposes the weakness of the dualist biblical and theological position that remains mired in a Greek philosophical mindset.

Christian psychologists who take a dichotomous position on the composition of the human person harp on the interchangeable usage of the terms soul and spirit, to contend that the human model is made up of two parts - body and soul/spirit (Boyd,

1998). Appeal is made to the imprecise terminology in Hebrew psychology, and its overlapping usage of *ne'phesh* for soul, *lebab'* for heart, *ru'ah* for spirit, to argue for the synonymous usage of the words soul and spirit in the Bible (Boyd, 1995a; 1995b). That, soul and spirit both refer to the psychological faculties (Louw, Nida, Smith & Munson, 1989). But, in a clear self-contradiction, Boyd (1998) states that there is a difference in emphasis between the words soul and spirit as they apply to people in their earthly sojourn: soul emphasizes the earthly aspect of the inner person, while spirit emphasizes the God-related aspects of the same inner person (Boyd, 1995a; 1995b). Boyd's (1998) self-contradiction is further accentuated by his appeal to Bauer, (1979) and Kohlenberger and Swanson (1984) for comparison, from New Testament texts, of the terms soulish *(psuchikos)* to refer to the more lowly and earthly aspect of a person (1 Cor.2: 14; 15: 44,46; Jas. 3:15; Jude 19), while spiritual *(pneumatikos)* indicates the more lofty, angelic, and Godly aspects (Gal.6: 1; 1 Cor. 2: 13-15; 3:1; 14:37; 1 Pet. 2:5). Boyd's (1998) argument is perforated with internal inconsistencies in his insistence that soul and spirit cannot be split into two conceptual parts but yet he makes fine distinctions in the nature and functioning of soul and spirit.

Duvall (1998) expresses her dichotomous bent in emphasizing the "...soul's distinction from the body" (p. 9). Duvall (1998) appeals to Saucy (1993) in her discussion on the dichotomy of the human person:

> In the original creation statement, the union of the material and the immaterial or body and spirit constituted the human being as a living soul (Gen. 2:7). The Hebrew (*ne'phesh*) and Greek (*psuche*) words for "soul" come from roots meaning "to breathe." As breathing is the mark of life, so "soul" refers to the creature enlivened by the breath of life or the spirit. The great emphasis in soul is thus upon man as a living being. (p. 32)

Saucy's (1993) description of the human being as a living soul exhibits uncertainty and confusion in its meaning. In the first instance, Saucy states that the union of the body and the spirit is what constitutes the human being as a living soul. In the second instance, Saucy (1993) states that soul refers to the creature that is made alive by the spirit. By deduction, this means that soul and spirit are two separate entities, that spirit is what gives life to the soul, and that the body and the soul constitutes the creature

that becomes the living being on the onset of receiving the spirit as the breath of life. This in essence means that the human person is therefore a trichotomy made up of body, soul and spirit. Such a view directly contradicts Duvall and Saucy's position of the human person as a dichotomy!

Brotzman (1988) finds 750 uses, in a semantic range, of the Hebrew word *ne'phesh* (soul) in the Old Testament. Brotzman (1988) states that *ne'phesh* may be used to refer to both man and animals as creatures created by God. But what distinguishes man from the other creatures of creation is not found in the usage of the word *ne'phesh* but in man's being as the only creature "...that bears the *imago Dei*..." (Brotzman, 1988, p. 407). Brotzman (1988) contends that, man is a *ne'phesh* (see Gen. 2:7), and that the term refers to the person as an entity, and that *ne'phesh* (soul) and *ru'ah* (spirit) are sometimes used interchangeably, all of which argue strongly against the view that man comprises three discernible parts of body, soul and spirit. Chafer (1944) concedes "...there is not the same breadth of distinction observable between soul and spirit as between soul and body, or spirit and body" (p. 19). However, Chafer (1944) emphasizes that the two terms are distinctive and used with infinite accuracy when assigned particular meaning in the Bible, and when no specific distinction is in view, the two terms are used interchangeably.

Barr (1961) comments that it is naïve to approach the semantics of biblical language through the study of individual words. Chomsky (1957) observes that in linguistics, language is not merely a collection of words but the conveyance of deeper meaning. The researcher therefore proposes that the bible creation myth in Genesis be hermeneutically interpreted from the wider text and context of Genesis chapters 1 and 2, rather than from a particular argumentation of specific words, or from a psychologically imposed perspective on those specific words, that determine the essence of the nature of the human make up. To facilitate discussion on the trichotomy of the human person, the researcher quotes the rough Hebrew translation of the text Genesis 2:7 by Owens (1989, p. 7):

> then formed Yahweh God man of dust from the ground and breathed (*naphah*) into his nostrils the breath of life (*neshama*) and became man a living being (*ne'phesh*).
> (Hebrew words in brackets inserted by researcher)

In the text, the noun *ne'phesh* indicates the life of an individual, since personal existence by its nature involves drives, appetites, desires, will, but the term is rarely used in reference to Divinity since God does not have the cravings and appetites common to man, nor is God's life limited by death (Waltke, 1980). Cameron (1962a) states that in many cases *ne'phesh* indicates the principle of life, and covers different states of consciousness: the seat of physical appetite, the source of emotion, the will and moral action, an individual or person.

The conjunctive "and", in the above text, that links *neshama*, the breath of life, to *ne'phesh*, soul, is significant and ought to be strongly noted. The noun *neshama* when used in reference to man "...generally signifies the breath of life..." (Fisher, 1980, p. 605), which makes man becomes a living creature, not merely creature; implicitly this living creature is being contrasted with a dead one. Yet, it is not man's possession of the *ne'phesh*, or man's position as a living being, that differentiates man from the other animals. It is to be noted that in Genesis 1:30, every living creature that was created also has the *ne'phesh*. But, Genesis 1:26-28 "...affirms the uniqueness of man by stating that man alone is made in God's image and by giving him authority over the animals" (Wenham, 1987, p. 61).

The pertinent question that is posed here is: what about the *neshama* that makes man in the image of God and not just *ne'phesh*, a living soul? It is posited that *neshama* is "frequently found in combination with *ru'ah* (spirit) and seems synonymous with *ne'phesh*" (Fisher, 1980, p. 605). Cameron (1962b) holds the opinion that "...generally *ru'ah* is to be regarded as the animating principle in relation to which the *ne'phesh* is the living being" (p. 1211). Further, the immanence of God is made visible by the Spirit of God, *ru'ah*, in effecting divine purposes everywhere, the earliest evidence of which is seen in Genesis 1:2 where *ru'ah,* as the Spirit of God, is involved in the process of creation (Cameron, 1962b). Theologically, in the Old Testament "...the most important usage of *ru'ah* involves its representation of the metaphysical or numinous, specifically the 'Spirit of God/the LORD'...the agent of creation" (Van Pelt, Kaiser & Block, 1997, p. 1075). That is, "...the invisible essence of *ru'ah* is known primarily by its effect on the visible world, by which we can then attempt to perceive its essence" (Van Pelt, Kaiser & Block, 1997, p. 1073).

The crux of the researcher's contention is that what *Yahweh* God *naphah*, breathed out, into the nostril of man, was the invisible essence of *ru'ah,* the Spirit of God, to make man from a non-being, though more than just a clump of earth, to a living soul, *ne'phesh*. The impartation of *neshama*, breath of life, is specifically used in the creation of man. This significantly implies that the *neshama* is in essence the *ru'ah*, spirit, which makes alive the human *ne'phesh,* soul, which in turn is couched in divinity to bear the *imago Dei*. In other words, *ne'phesh* as the soul in man is the subject of personal life, in which *ru'ah* as spirit is the principle (Chafer, 1944). Cameron (1962a) appears confused where on one hand he states *ne'phesh* "...indicates the principle of life" (p. 1208) and on the other *ru'ah* is "...to be regarded as the animating principle in relation to which *ne'phesh* is the living being" (p. 1211). The researcher contends that the spirit is the principle of life to the soul, and soul of man becomes the form of the body, which in turn gives expression to the invisible essence of the spirit and soul of the living being.

In the context of the Greek New Testament, Cameron (1962a) states that *psuche* is the corresponding term for *ne'phesh,* while *pneuma* is the equivalent of *ru'ah*. Cameron displays inconsistencies in explaining the correspondent meanings of the four terms. First, Cameron (1962b) says that "...generally *ru'ah* is to be regarded as the animating principle" in relation to *ne'phesh* (p. 1211) or "...sometimes denotes principle of life" (p. 1208) but in the same breath Cameron (1962a), while stating that the meanings of *pneuma* and *ru'ah* are similar, says that *pneuma* "...is seldom used to denote the life-principle or breath" (p. 1212). Second, Cameron (1962a, p. 1208) ascribes the numerous psychical states of consciousness to the *ne'phesh* but, Cameron (1962b) later ascribes the same psychological states to the *pneuma* (p. 1212). Third, Cameron (1962b, p. 1212) observes that in two places the Spirit is set alongside the Father and the Son in a context implying deity and equality (Matthew 28:19; 2 Cor. 13:14; cf. 1 Pet. 1:2), which therefore signifies the divine Trinity in the Godhead. Thus men who are created in the image of God are of necessity also reflectors of the *imago Dei*, and thus by nature are trichotomous in make up, comprising body, soul and spirit.

Davidson (2001), theologizing on the human Jesus, says that it is the Spirit sent by the Father who is the agent of incarnation. Thereby the humanity of Jesus subsists only in

unity as the Son of the Father, but his humanity is what it is by virtue of the Spirit's action:

> He is conceived of the Spirit – not that the Spirit becomes incarnate, but the Spirit makes the 'theandric' (divine-human) character of the one enfleshed Word a concrete reality, creating, sanctifying, and sustaining the humanity which that Word (and he alone within the Godhead) assumes. (Davidson, 2001, p. 151)

In the same sense, the human person as enfleshing the *imago Dei*, also possibly sustains a theandric character by the same action of the Spirit of God. Thus, even as all life depends on the animating power of the spirit, this would also hold true for the spiritual community (Van Pelt, Kaiser & Block, 1997) to express the invisible essence of a theandric character. Chafer (1944) observes that:

> ...there is the closest relation between the human spirit and the Holy Spirit – so close, indeed, that it is not always certain as to which reference is made in the Sacred Text. Holy Spirit works in and through the human spirit; but this is not said with respect to the human soul. 'The Spirit itself beareth witness with our spirit' (Rom 8:16). A soul may be lost, but this is not declared of the spirit (Matt 16:26). (p. 20)

The distinction between the soul and spirit, as expressed in the human person, is made clear in three important texts that are considered in the following. First, the apostle Paul writes, "...it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body" (1 Cor. 15:44, NIV). The reference here to the natural body is indicative of the present body which is adapted to the soul, in contrast to the spiritual body which is future and adapted to the spirit (Chafer, 1944).

In a second text, the apostle Paul pens his benediction, "May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ" (1 Thess. 5: 23, NIV). Christian sanctification involves the whole person, comprising the inner life of the spirit, the individual life of the soul, and the physical life of the body (Chafer, 1944).

The third text, whose author is unknown, states, "For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and

spirit, joints and marrow; it judges the thoughts and attitudes of the heart" (Heb.4: 12, NIV). While Johnson (1998) contends that a strict ontological separation between spirit and soul cannot be made on the basis of Scripture, it is here evident that the word of God can and does divide and discriminate between that which is psychical and that which is spiritual (Chafer, 1944). Johnson (1998) also posits that some bible verses do seem to imply a distinction between soul and spirit but other verses use the terms interchangeably. However, the researcher contends that in this text, the two terms soul (*psuche*) and spirit (*pneuma*) are not and cannot be used interchangeably, in the same manner that the thoughts and attitudes of the heart are differentiated, as also are the bone and marrow.

Beringer (2000), an ecopsychologist, whose research interest covers environmental ethics, ecospirituality, sacred cosmology, and the healing powers of nature, laments that communicating about spirituality and essential concepts like soul and spirit is difficult at best, and neglecting the sacred, and the doing away with the metaphysical, "...has led spirituality to losing its essence, spirit, and assuming secular meanings" (p. 159). Besant (1991), a theosophist, reflects on the links between the spirit, the sacred, the higher consciousness, and the spiritual realm, and makes a critical distinction in the thoughts and feelings of the human spirit:

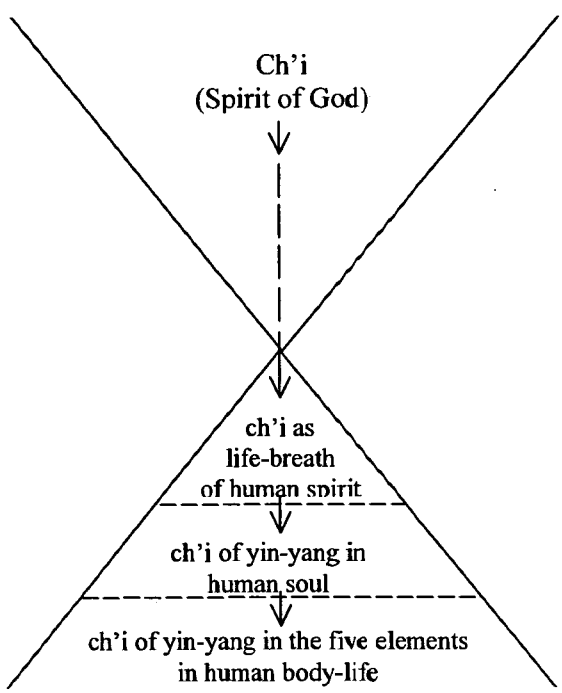
> The word 'spirit' is restricted to that divinity in us that manifests on the highest planes of the universe and is distinguished by its consciousness of unity. Unity is the keynote of spirit, for below the spiritual realm all is division...The spirit is that part of human nature in which the sense of unity resides, the part in which primarily we are one with God [the sacred, spirit], and secondarily one with all that lives throughout the universe. (pp. 74-75)

Though coming from a different theological and philosophical persuasion, the researcher concurs with Beringer and Besant that, the element of the spirit cannot be ignored whether one's communication about the spiritual stems from arguments that is religious, philosophical, metaphysical, psychological or otherwise. The researcher has earlier posited that the weakness of western thinking is that it has fossilized in the Greek approach to doing philosophy. It is very much a stratigraphic approach akin to Clifford Geertz's concept of holism (Hammel & Simmons, 1970), which approach lacks integration and therefore results in a fragmentary understanding of what it

means to be a human (Hiebert, 1976; 1985) The researcher also posits that an Asian philosophical perspective provides a more dynamic approach to the understanding of the nature of the human person, and also of the human organization and community.

In the Chinese cosmology, Ch'i is the original breath that brings to existence life (Palmer, 1997). The Ch'i infuses the whole universe and animates the yin and yang forces, and the five elements, therein. The same universal Ch'i also becomes the ch'i (life breath) of man; ch'i also energizes the yin yang elements of the human soul, which then finds expression through the ch'i of yin yang in the five elements in the human body life of man (see Figure 4.5). Further, the ch'i in man and the Ch'i in the universe must be maintained at a state of balance and harmony so as to prevent dysfunction and chaos in man, society and the universe.

Figure 4.5: Ch'i and the Trichotomy of Human Nature



Source: Developed by David Jeremiah for this research.

Seen through the lens of Chinese philosophy, it is not difficult to comprehend that the Spirit of God (*ru'ah* or *pneuma*) who fills the whole universe is the breath of life that

Romans 12:1-2

1 I beseech therefore you, brothers, through the compassion - of God,
Parakalō oún humás adelphoí diá tōn oiktirmōn toú Theoú

to present the bodies of you sacrifice a living
parastēsai tá sōmata humōn thusían zōsan

holy - to God well-pleasing,
hagían tō Theō euáreston

the reasonable service of you;
tēn logikēn latreían humōn

2 and be ye not conformed - age to this. but be ye transformed by the
Kaí mé suschēmatízesthe tō aiōni toútō allá metamorphoústhe tē

renewing of the mind, for the to prove you what
anakainōsei toú noos eis tó dokimázein humás tí

the will - of God, the good, and
tó thélēma toú Theoú tó agathón kaí

well-pleasing, and perfect.
euáreston kaí téleion

(English text is taken from The NIV Interlinear Greek-English New Testament [Alfred Marshall]; transliteration is taken from PC Study Bible.)

infuses man with a spirit (*ru'ah* or *pneuma*), and its attendant divine connotations, that becomes the life force to the soul (*ne'phesh* or *psuche*), which then finds expression in the theandric character of the human person (*persona*). Therefore, Q4 can be appropriately termed as the Spirit Quadrant for the reason that change in this quadrant would transcend human cognitive capabilities, with an increasing loss of cognitive mode of understanding, and is more intuitive and mystical in experience.

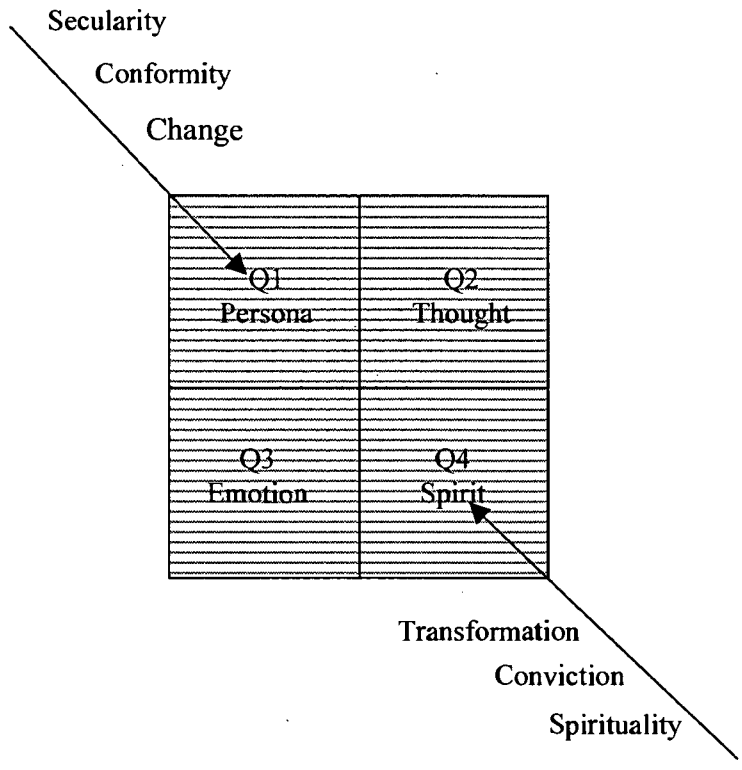
4.3.3 JWR from Pauline Worldview Perspective

In sections 4.3.1 and 4.3.2, the four quadrants of the JWR have been renamed the Persona Quadrant (Q1), the Thought Quadrant (Q2), the Emotion Quadrant (Q3) and the Spirit Quadrant (Q4). In the discussions that follow, the researcher looks at the JWR model from the worldview perspective of the apostle Paul (see Figure 4.6). A worldview comprises the cognitive, affective, and evaluative assumptions that provide people with a way of looking at the world that makes sense out of it and serves as "...the foundation on which they construct their explicit belief and value systems, and the social institution within which they live their daily lives" (Hiebert, 1985, p. 48).

The apostle Paul, in his address to the church in Rome, expresses two perspectives whereby the world can be perceived:

> Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God— this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is--his good, pleasing and perfect will. (The Holy Bible, Rom. 12:1,2. New International Version)

Figure 4.6: Johari Window Reversed: Pauline Worldview Perspective



Source: Developed by David Jeremiah Seah for this research

Paul posits that the first worldview perspective is secular, and calls for conformity to the pattern of this world, to bring about change in mindset and volition. The Greek verb *suschēmatizō,* from where the noun schema derives, means "...to conform or to assimilate oneself to..." (Moulton, 1978, p. 394) and has "...more especial reference to that which is transitory, changeable, unstable..." and "...could not be used of inward transformation..." (Vine, 1975, Vol. I, p. 227). And in this context, the verb *suschēmatizō*, lays stress on the outward change (Vine, 1975, Vol. IV, p. 148), is used in relation to the Greek noun, *aiōn*, translated as "this world", and carries with it the meaning "...a period marked by spiritual or moral characteristics" (Vine, 1975, Vol. I, p. 41). In sum, this means that change, from a secular worldview, concerns the outward form, and is based on a schema that is characterized by unstable spiritual or moral characteristics. Therefore such change could not lead to inward transformation of the individual, organization or community. In Bartunek and Moch's (1994) schema, such organizational change does not transcend human cognitive capabilities and would be called secular phenomena.

Paul posits a second worldview perspective that stems from the spiritual, to test for divine conviction, and to bring about transformation by the renewing of the mind. The Greek verb *metamorphousthe*, from the root word *metamorphoō (meta,* implying change, and *morphē*, which lays stress on the inward change in form), translates "...you be transformed..." meaning, "...to undergo a spiritual transformation..." (Moulton, 1978, p. 266). The verb, *metamorphousthe*, is in the present imperative and lays stress on the inward change (Vine, 1975, Vol. IV, p. 148). The verb is also in the second person, plural, and in the passive voice (Moulton, 1978, p. 266) thus pointing to the believing community upon whom the transformation is being effected (Vine, 1975, Vol. IV, p. 148). Such a transformative change would be experientially transconceptual in nature, and would be classified as mystical according to Bartunek and Moch's (1994) orders of change.

The Romans passage emphasizes the willing response on the part of the church community to the *anakainōsei tou noos*, "renewing of the mind", by the Spirit of God. The renewing of the mind is "...the adjustment of the moral and spiritual vision and thinking to the mind of God, which is designed to have a transforming effect upon the life" (Vine, 1975, Vol. III, p. 279). The noun, mind, translates the Greek term *nous*, and denotes the "frame of mind" (Moulton, 1978, p. 280) as in "...the seat of reflective consciousness, comprising the faculties of perception and understanding, and those of feeling, judging and determining" (Vine, 1975, Vol. III, p. 69).

Anakainōsei tou noos (renewing the mind) is in the singular form. This use of the singular form represents a sudden switch from the plural forms found in *suschēmatizesthe* (you be not conformed) and *metamorphousthe* (you be transformed), both of which relate with *humas*, you, as in the plural form, that is used to address Paul's Roman audience. The researcher proposes that the significance of this switch lies in the fact that conforming or transforming in a community is a people multi-individuals decision, but a collective decision would lead to a singular collective mind "...being renewed in knowledge according to the image of the one who created it" (Moo, 1996, p. 756, n.69).

1 Corinthians 2:10-13

10. *For to us revealed - God through the Spirit;*
hēmín gár apekálupsen ho Theós diá toú Pneúmatos
for the Spirit all things searches, even the deep things - of God.
tó gár Pneúma pánta erauná kaí tá báthē toú Theoú

11. *who For knows of men the things - of a man except the spirit - of a man*
Tís gár oíden anthrōpōn tá toú anthrōpou ei-mē tó pneúma toú anthrōpou
- in him? so also the things - of God no one has known except
tó en autō Houtōs kaí tá toú Theoú oudeís égnōken ei mē
the Spirit - of God.
tó Pneúma toú Theoú

12. *And we not the spirit of the world, received but the Spirit - from - God,*
Hēmeís dé ou tó pneúma toú kósmou elábomen allá tó Pneúma tó ek toú Theoú
In order that we may know the things by - God freely given to us;
hína eidōmen tá hupó toú Theoú charisthénta hēmín

13. *which things also we speak not in taught of human wisdom*
há kaí laloúmen ouk en didaktois anthrōpínēs sophías
words, but in [words] taught of [the] Spirit, with spiritual things spiritual things comparing.
lógois all en didaktois Pneúmatos Pneumatikois Pneumatiká sungkrinontes

(English text is taken from The NIV Interlinear Greek-English New Testament [Alfred Marshall]; transliteration is taken from PC Study Bible.)

To sum up, in Paul's worldview, the secular perspective of conformity is directed at the Persona Quadrant (Q1) to bring about transient change, while the spirituality-based conviction engages the Spirit Quadrant (Q4) to bring about transformation by the renewal of the mind at the level of the individual, organization and community.
In Paul's schema, the researcher observes that inward transformation is a passive process on the part of multi-individuals in the church community. Though passive in nature, the process requires the willful conscious effort of the believing community to yield to God, as a spiritual act of worship, so that transformation can occur. Paul's concept is very much like the Taoist idea of active inaction, *wu-wei*, where the term *wei* indicates deliberate human action while *wu* means nothing: the act without action is Tao-praxis, whereby all things are allowed to run their own course (Park, 2001). Loy (1985, p. 76) opines that "...*wu-wei* is genuine paradox: "the union of two contradictory concepts – action ("...nothing remains undone") and nonaction ("nothing is done...")". This concept of actionless-action is echoed in the *Bhagavad Gita* in Hinduism, "The action that is obligatory is done without love or hate by one who desires no fruit and who is free from attachment – that action is characterized by *sattva*, balance" (quoted by Cooper, 1982, p. 94).

The apostle Paul explains that the process of passive transformation, by the renewing of the mind, comes as a revelation by the Spirit of God:

> ...but God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God. For who among men knows the thoughts of a man except the man's spirit within him? In the same way no one knows the thoughts of God except the Spirit of God. We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us. This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words. (The Holy Bible, 1 Cor 2:10-13, NIV)

In the preceding text, Paul explains that transformation is essentially a substituting of a this-worldly moral, vision and thinking for that which is divine and spiritual, like as to the mind of God. However, Paul writes the present text, which is addressed to the Christians in Corinth, with an intentional pun in meaning. Conzelmann (1975) raises the question whether Paul is referring to God's Spirit as God's power to reveal or of

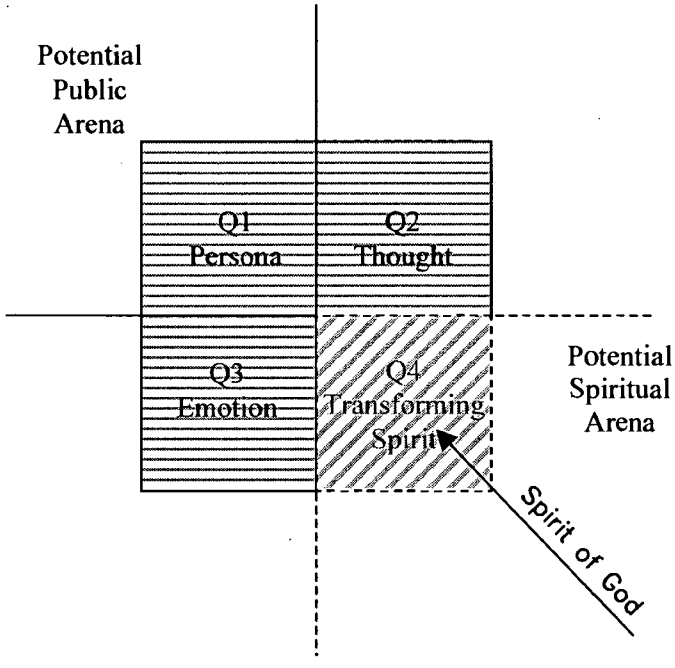
the divine Spirit in man, which enables man to receive revelation? This in turn raises a further issue of the unity between the metaphysical and the anthropological senses of *pneuma*, spirit, in anticipation of *pneuma* as a cosmological and anthropological factor in one (Conzelmann, 1975). But, Paul is emphatic that the only person capable of revelation about God is the Spirit of God (Barclay, 1975), in the same manner that it is only the spirit of man who can reveal the deep thoughts of man.

It is worthy of note that, Paul distinguishes between two kinds of men: the *pneumatikos,* the man of the spirit who is sensitively guided by the Spirit; and, the *psuchikos,* the psychical man who is soulish and lives for the present physical life and its material needs only (Conzelmann, 1975; Barclay, 1975). Hans Jonas (cited by Conzelmann, 1975, p. 67) shows that it is the Gnostic transformation of values that leads to a trichotomous anthropology. Man is traditionally seen in the dichotomy of body and soul, but is here regarded as a worldly being and contrasted with the unworldly self, the spirit. The researcher disputes this Gnostic perception as argumentation for a trichotomous anthropology. It must be said that the apostle Paul is in the first instance not a Gnostic. Besides, the text stands by itself in demonstrating that Paul distinguishes between the *anthrōpos*, man, as a physical being, who is *psuchikos de anthrōpos* a psychical (soulish) man, one who is "...occupied with mere animal things, animal, sensual..." (Moulton, 1978, p. 443), and the *pneuma tou anthrōpou*, spirit of a man, meaning "...a characteristic spirit, an influential principle..." in man (Moulton, 1978, p. 331).

The researcher has earlier posited that the size of Q4 in relation to the other quadrants is not directly knowable, but it is potentially larger as shown in Figure 4.2. According to Paul, man has a potentially wider spiritual arena to tap from, where the Spirit of God and other worldly spirits are resident. Man can potentially receive the spirits of the world or the Spirit of God, thus leading to an inflation of the human spirit with spiritual thoughts. However, in Pauline polemics, it is only the Spirit of God who inflates man's spirit with spiritual truths that reveals the thoughts of God. Thus in 1 Cor. 2:16 Paul concludes by saying, "But we have the mind of Christ", where *noun Christou*, mind of Christ, is synonymous with the *pneuma*, spirit (Conzelmann, 1975). This spiritual inflation brings about a renewal of the mind and leads to transformation

of multi-individuals in the believing community to live out their lives in a potentially wider public arena (see Figure 4.7).

Figure 4.7: Johari Window Reversed: Pauline Spiritual Transformation



Source: Developed by David Jeremiah Seah for this research

Pauline spiritual transformation, in context of organizational transformation, carries a different understanding of spirituality and transformation from that of secular spirituality as is seen in the OT literature, even in the more specific area of SWR. Pauline spiritual transformation involves the real and direct interface of the Spirit of God, and or possibly the participation of angelic beings and the witness of the soul-spirits of departed ancestral saints, with the human collective as antecedent to organizational change and behavior.

In secular spirituality and organizational transformation, spirituality is more identified with cognition and or emotion. Porras and Silvers (1991) describe all change as a process of altering cognitive understanding as antecedent to behavioral change. Bartunek and Moch (1994) posit that emotion-based action is not fully mediated by cognitive structures. Dehler and Welsh (1994) see emotional behavior as automatic

and reflexive, and that rationalization for such behavior is made in retrospect, that is, "...behavioral change precedes cognitive change" (p. 23).

The researcher has earlier posited that in Paul's second worldview perspective, *metamorphousthe* emphasizes the passive process of inward change of form, which is the experience of spiritual transformation. The passive process points to the active part played by the Spirit of God, thus the immanence of God, rather than to any human activity of transcendence. That is not to say that in the process of spiritual transformation the subject does not experience transcendence, but that the transcendental experience happens *ex post facto.* Sabatino (1998) rightly posited that immanence focuses and centers on the subject whom the divine empowers, whereas transcendence focuses power in the divine who himself is the center. Thus spiritual transformation is the opening up upon the realm alluded to as the beyond that is within (Bonhoeffer, 1953). Hence active inaction, *wu-wei*, is necessary in order that spiritual transformation can run its full course.

In the earlier discussion on *anakainōsei tou noos*, "renewing of the mind", the definition of "mind" is seen to comprise both the thought and the emotion, and as well the volition. Important note must be taken of the fact that mind forms "...the seat of reflective consciousness" (Moulton, 1978, p. 280). This connotes that thought and emotion need not all be conscious but can, and do, become conscious on reflection (see discussion in section 4.3.1). This consciousness raising takes place when the Spirit of God transforms the spirit within man, and as well his institutions and community, and by the agency of the transformed spirit brings to consciousness the repressed thoughts and the emotions that would have otherwise been withheld.

Jung (2002) refers to the unconscious thought and emotions in terms of psychic concealment. Jung (2002) opines that "[p]sychological research has not as yet drawn all the many veils from the picture of the human psyche; it remains as unapproachable and obscure as all the deep secrets of life." (p. 199)

2 Corinthians 3:12-18

12 having therefore such hope much boldness we use
échontes oún toiaútēn elpída pollē parrēsía chrōmetha

13 and not as Moses put a veil on the face
kaí ou katháper Mōusēs etíthei kálumma epí tó prósōpon

of him, for the not to gaze the sons of Israel at
autoú prós tó mē atenísai toús huioús Israēl eis

the end of the [thing] being done away.
tó télos toú katargouménou

14 But were hardened the thoughts of them. For until the present day
Allá epōrōthē tá noēmata autōn áchri gár tēs sēmeron hēméras

the same veil on(at) the reading of the old testament
tó autó kálumma epí tē anagnōsei tēs palaiás diathēkēs

remains, not being unveiled that in Christ it is being done away.
ménei mē ánakaluptómenon hóti én Christō katargeîtai

15 But until to-day whenever is been read Moses a veil
all héōs sēmeron hēníka án anaginōskētai Mōusēs kálumma

on the heart of them lies
epí tēn kardian autōn keítai

16 but whenever it turns to [the] Lord, is taken away
hēníka dé eán epistrépsē prós Kúrion periaireítai

the veil.
tó kálumma

17 Now the Lord the Spirit is; and where the Spirit of [the] Lord [is]
Ho dé Kúrios tó Pneúmá estin hoú dé tó Pneúma Kuríou

freedom [there is].
eleutheria

18 But we all having been unveiled with face the glory of [the] Lord,
Hēmeís dé pántes anakekalumménō prosōpō tēn dóxan Kuríou

beholding in a mirror the same image are being changed [into]
katoptrizómenoi tēn autēn eikóna metamorphoumetha

from glory to glory, even as from [the] Lord Spirit.
apó dóxēs eis dóxan katháper apó Kuríou Pneúmatos

(English text is taken from The NIV Interlinear Greek-English New Testament [Alfred Marshall]; transliteration is taken from PC Study Bible.)

The apostle Paul presents a schema for psychic unveiling, that leads to the transformation of the mind:

> Therefore, since we have such a hope, we are very bold. We are not like Moses, who would put a veil over his face to keep the Israelites from gazing at it while the radiance was fading away. But their minds were made dull, for to this day the same veil remains when the old covenant is read. It has not been removed, because only in Christ is it taken away. Even to this day when Moses is read, a veil covers their hearts. But whenever anyone turns to the Lord, the veil is taken away. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit. (The Holy Bible, 2 Cor.3: 12-18, New International Version)

Paul's discussion makes use of the story in Exodus 34:29-35 about Moses who covered his face with a veil. The story recounts Moses' encounters with God on Mount Sinai, and that each time he came away his face was radiant. In 2 Cor.3: 7 it is said that the Israelites "could not look steadily at the face of Moses because of its glory", that is the luminosity was too dazzling to *atenisai*, meaning to "...fix one's eyes upon, to look steadily, gaze intently..." (Moulton, 1978, p. 58), a Greek verb that "...denotes intensity and fixedness set on a heavenly form..." (Martin, 1986, p. 62). Philo (in Life of Moses 2.70 as cited by Martin, 1986, p. 62) says, "...their eyes could not endure the dazzling brightness that flashed from him like the rays of the sun." The Exodus record states that the people were afraid to come near Moses. Thus Moses put a veil over his face when meeting the people but, whenever he went into God's presence, he would remove the veil until he came out.

In the Corinthian passage, Paul focuses his contextual discussion on the veil, and its application. *Kalumma,* the Greek term for a covering, "is used of the veil, which Moses put over this face when descending Mount Sinai, thus preventing Israel from beholding the glory" (Vine, 1975, Vol. IV, p. 184). Paul contends that since the days of Moses to the present day, *to auto kalumma*, the same veil is still there. Van Unnik (1963) infers that this double temporal clause makes the interpretation of the passage difficult in that:

> ...the veil was first on the face of Moses, then on the reading of the OT and lastly on the hearts of the Jews...Just as Moses in his relation to the Israelites, when he gave the commandments of the covenant, had a veil over his head, so now the veil remains, when his work is repeated in the reading of the Law. (pp. 163-4)

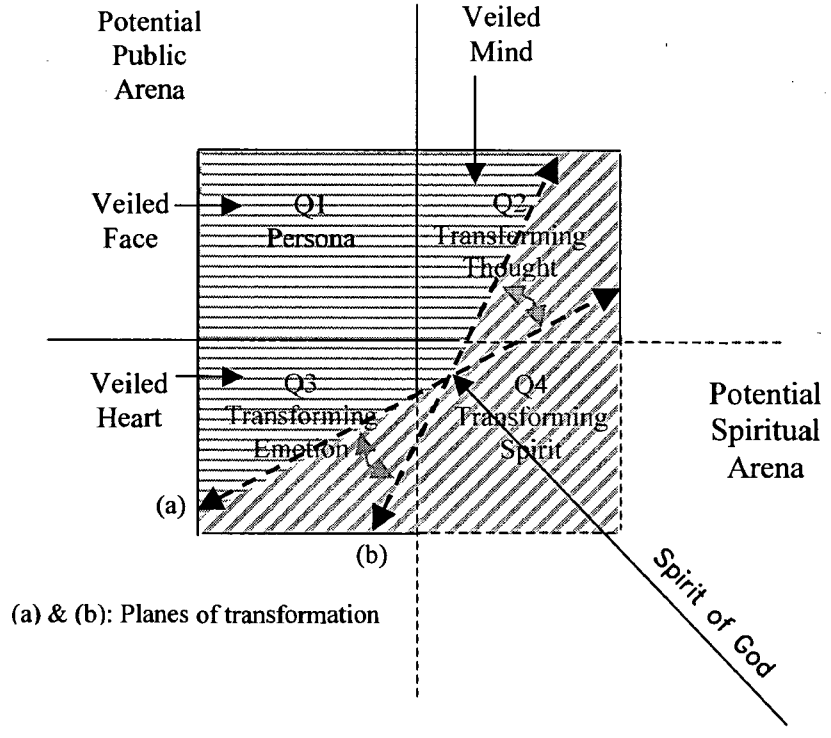
The researcher disagrees with Van Unnik's interpretation of the text that the same veil remains over the reading of the OT, but rather the veil remains over the minds of the unbelieving that were made dull. This is consistent with the understanding that, the same veil of unbelief, which was on the Israelites in the past, is now also on the minds, hearts and faces of Paul's Jewish contemporaries (cf Thrall, 1994, p. 261). The researcher observes that Moses is not veiled to the presence of God, but he is veiled to the people who are not able to gaze intently on the heavenly form emanating from Moses, and therefore the people would be veiled from, and be unable to behold, with open face, the presence of God.

Kalumma also denotes a metaphorical veil; "... a blind to spiritual vision..." (Moulton, 1978, p. 212). But, the researcher suggests that ***kalumma*** could also be applied to denote a spiritual veil, as this would be in line with the meaning of *anakalupto* in the text. *Anakalupto* means to uncover, unveil, and in 3:14 of the text "...the veil remains unlifted..."; in 3:18 it translates "unveiled face"; vv 13-17 continues the metaphor of the veil, referring to hindrance to the perception of spiritual realities, hindrances removed in the unveiling (Vine, 1975, Vol. IV, p. 172).

As observed by Van Unnik (1963), "It is not said, that this veil has been removed by Christ; no, it is still there, it is only removed "in Christ" in the communion with Christ who made the new covenant" (p. 164). In the text under consideration, Paul states that whenever anyone turns to the Lord, the veil is taken away. But, Paul qualifies that the Lord is the Spirit. Similarly, in the Exodus account, when Moses turns to the Lord, the veil is removed. The researcher posits that a turning to the Lord is done in the spiritual realm and not in the natural. That is, the act of unveiling is not performed through the instrumentality of the rational mind nor the emotion of the heart, or of any physical act of the believer. In 2 Cor 3:18, the Greek term *anakekalummenō*, "having been unveiled", is a participle, perfect, passive thus implying that the unveiling is being done on the believer by the Spirit of the Lord. This recalls our earlier discussion on

wu-wei, active inaction, and passive spiritual transformation. The researcher captures Paul's schema for psychic unveiling in Figure 4.8.

Figure 4.8: Johari WindowReversed: Pauline Transformation of Thought and Emotion



Source: Developed by David Jeremiah Seah for this research.

In our earlier discussion on 1 Cor.2: 10-13, Paul shows that it is the Spirit of God who informs on the thoughts of God. The believing community, having received the Spirit of God, is therefore provided understanding into the thoughts of God. Since it is the spirit of man who knows the thoughts of a man, it can therefore be surmised that the Spirit of God communicates the thoughts of God to the spirit of man to inform the thoughts of man. In this sense the Spirit of God inflates the spirit of man who passively experiences a transforming in the spirit (Q4).

Paul's discourse in 2 Cor.3: 12-18 on *kalumma,* the Greek term for a covering or veil, indicates that a veil covers the minds, hearts and faces of unbelieving people multi-

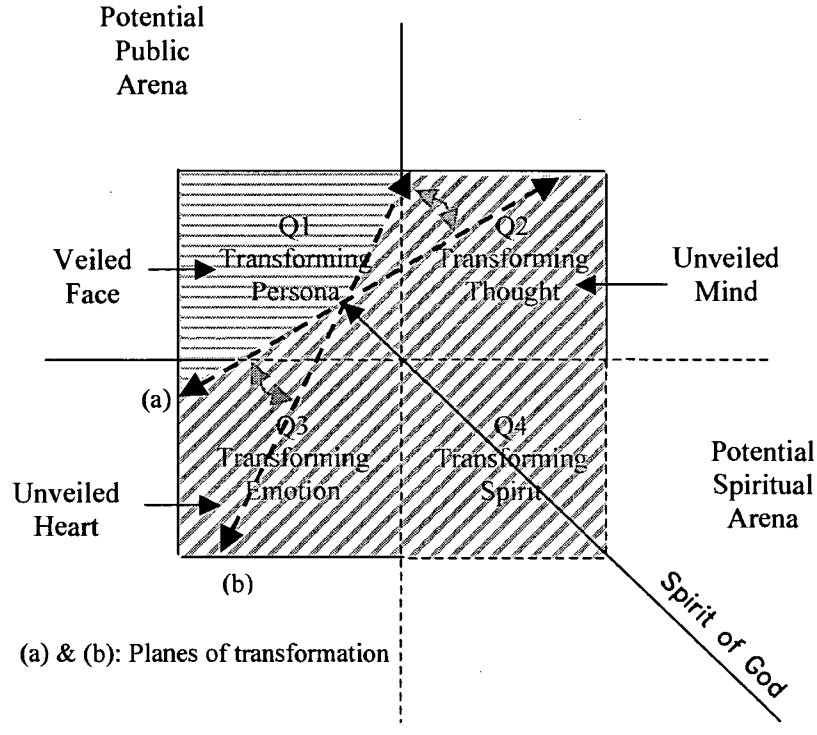
individuals in a community. Thus the Emotion Quadrant (Q3) has a veiled heart, the Thought Quadrant (Q2) has a veiled mind, and the Persona Quadrant (Q1) has a veiled face. Our earlier discussion on psychic concealment (Jung, 2002) demonstrates that Q3 is veiled in the form of a withholding of emotions; Q2 is veiled through the repression of conscious or unconscious secrets; Q1 is veiled in that it is incomplete and fragmentary as it is only a segmental reflection of the psyche.

The transforming of the Spirit (Q4) is through the direct action of the Spirit of God. The Spirit of God then acts, through the agency of the transforming spirit of man, to transform the Emotion (Q3) and Thought (Q2). The psychic unveiling of (Q3) and (Q2) can be effected simultaneously, and the degree and rate of transforming is dependent on the strength of resistance or receptivity on the ground, as represented by the planes of transformation (a) and (b) in Figure 4.8. In Paul's schema, *metamorphousthe*, "to undergo a spiritual transformation" (Moulton, 1978, p. 266), has the same meaning as *anakainōsei tou nōs*, "renewing of the mind", which means to bring the mind of man in alignment to the mind of God, so as to give effect to the transformation upon the life (Vine, 1975, Vol. III, p. 279). The researcher does not place too fine a distinction between emotion and thought, and as well the volition, because the Greek term *nous*, mind, denotes "the seat of reflective consciousness, comprising the faculties of perception and understanding, and those of feeling, judging and determining" (Vine, 1975, Vol, III, p. 69). That is, volition can result from mental thought or emotional thought, or both. Then again, spiritual transformation transcends human cognitive capabilities (Bartunek & Moch, 1994), rising above a transconceptual mode of understanding to a mystical experience, predicated on a leap of faith (Bateson & Bateson, 1987).

Thus, the transforming of the Spirit (Q4) would lead to the psychic unveiling and transforming of the Emotion (Q3) and the Thought (Q2) by the action of the Spirit of God through the agency of the human spirit. In religious parlance, this would mean bringing the collective mind of people multi-individuals, in an organization or community, in alignment with the mind and will of the Divine. This process of transformation would create a less incomplete and fragmentary reflection of the psyche as a result of the unveiled heart in Q3 and the unveiled mind in Q2. As such,

the impact of the transformation would affect the Persona (Q1) so as to have a transforming effect on it (see Figure 4.9).

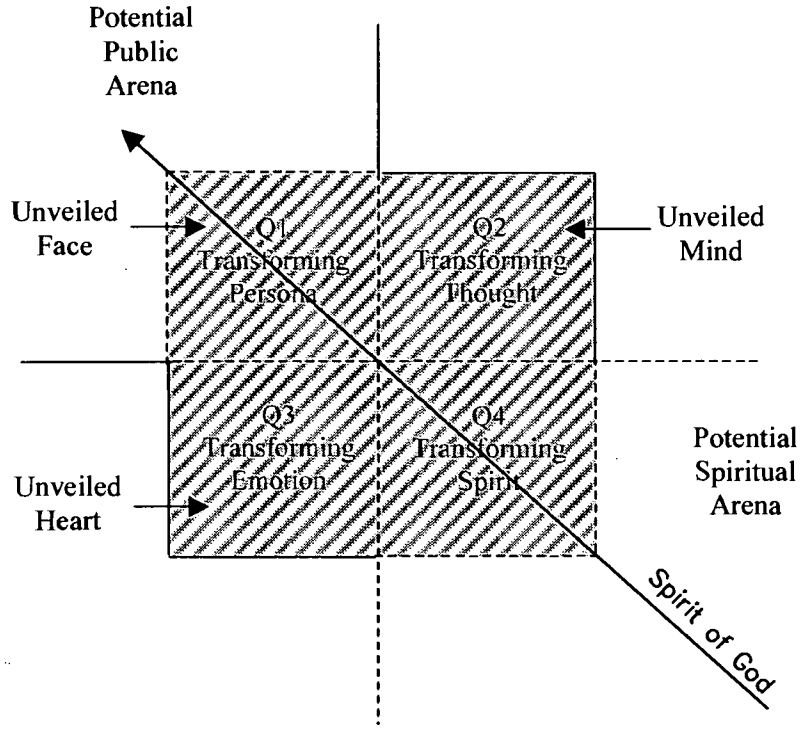
Figure 4.9: Johari Window Reversed: Pauline Transformation of the Persona



Source: Developed by David Jeremiah Seah for this research.

In 2 Cor.3: 18, Paul states that resulting from the transforming effect on the Persona (Q1) this would lead to the unveiled faces of the believing community (see Figure 4.10). Paul and his audience will stand in the same condition; "...for both parties the veil will be removed..." (Van Unnik, 1963, p. 167). The resultant unity gives freedom to their relationship with each other. In 3:18, *anakaluptō,* to be unveiled, is in the future passive and therefore indicative of that which is "to be disclosed in true character and condition" (Moulton, 1978, p. 22).

Figure 4.10: Johari Window Reversed: Pauline Transformation of Individual / Organization



Source: Developed by David Jeremiah Seah for this research.

Paul gives a glimpse of this true character and condition when he begins the section on 2 Cor. 3:12-18 with the Greek adverb *oun*, "therefore", to contend that his preceding arguments form a basis on which a new structure can be built, the making of a new covenant between God and man. This new covenantal hope is what makes the believer to become very bold. The Greek term *parrēsia*, translated bold, in "...Hellenistic Judaism means the right to have access to God, with a good conscience" (Martin, 1986, p. 67) including the sense of freedom and authority in speech (Moulton, 1978, p. 311), and the deportment to act openly, or to secure publicity (Vine, 1975, Vol. I, p. 138). The verb *metamorphoumetha*, "we are being transformed", indicates that transformation "...is gradual and progressive...", *apo doxēs eis doxan*, "from one stage of glory to yet a higher stage" (Martin, 1986, p. 72). The verb also strongly suggests a link with Christ as God's "image", who is the prototype *imago Dei* (Martin, 1986). It is this *katoptrizomenoi*, having a clear mirror image presented (Moulton, 1978, p 226) of the *imago Dei* that the believing

community "are now reflecting" (plural, participle, present tense) of the glory of God. Paul, in closing, emphasizes that the agent in this transforming process is the Lord who is the Spirit; the Spirit is the functional means by which the Lord, Christ, continues to operate after his death and ascension (cf Martin, 1986, p. 72).

The Exodus narrative is also implicit in its meaning that whenever a person is interfaced spiritually with the Divine, the persona of the person experiences some form of transfiguration. Van Unnik (1963) comments, "Not only did Moses see the glory of God, but his face itself was glorified" (p. 167). The researcher argues that this implicitly indicates that change at Q4 can in such an instance directly impact Q1. The experience would likely bring about an immediate heightened state of spiritual consciousness which bypasses the rational and the emotional in Q2 and Q3.

The foregoing discussion illustrates the modeling of OT from a religious spirituality approach. Implicit in the religious spirituality of OT are the religious spirituality for OC and OD. In this sense, OC and OD are subsumed in the religious spirituality of OT. The JWR Model also allows for a feedback effect from changes in the Persona Quadrant (Q1) to impact the Thought Quadrant (Q2) and the Emotion Quadrant (Q3), and possibly the Spirit Quadrant (Q4) as a back draft of religious spirituality.

4.4 Summary

The researcher proposes and develops a model of religious spirituality, and names it the Johari Window Reversed (JWR) Model, for organizational transformation. The researcher first develops a framework for model typology to provide a classification system for change models to discuss examples of change models and their attendant approaches to organizational change. Subsequent to discussions on the framework for model typology, the researcher identifies the Johari Window model (Luft & Ingham, 1955) for adoption and adaptation to develop the JWR model for a religious spirituality of OT.

The underpinnings for the model development of the JWR is based on theories gleaned from psychology, theology, philosophy and the bible. The psychological

foundation for the JWR model is garnered from the psychoanalytic work of Freud, the analytical psychology of Jung, and perceptions from transpersonal psychology. The integration of psychology and theology directs the deliberations on to the nature of the human make up – are soul and self the same? and, is the human nature dichotomous or trichotomous? The researcher is unequivocal that human nature is made up of body, soul and spirit. The researcher buttresses his position by appealing to a hermeneutical understanding from the bible of the human nature as seen from an Asian philosophical perspective.

Building on the foregoing theoretical arguments, the researcher adopts and integrates the worldview perspective of the apostle Paul to develop the JWR model of religious spirituality for OT. The JWR model demonstrates that preconscious and unconscious mental and emotional thoughts and feelings are repressed and or withheld in Q2 and Q3. The JWR model further demonstrates that Luft's (1969) unknown quadrant (Q4) does not represent the unconscious or collective unconscious, instead Q4 hosts the human spirit and is designated the Spirit Quadrant (Q4). Thus the Spirit Quadrant (Q4) holds the untapped resources of the person, group or organization, and presents the greatest potential for creativity.

Finally, the JWR model shows that the untapped creative potential of the human spirit in Q4 is harnessed, inflated and transformed by the Spirit of God. And, through the agency of the transforming human spirit in Q4, the mental (Q2) and emotional (Q3) thoughts and feelings, both conscious and unconscious, are also harnessed, inflated and released for transformation of the individual, group and organization.

Thus the researcher posits that the religious spirituality of OT embraces that of OC and OD as well. At the same time, the JWR Model allows for a feedback effect from changes in Q1 to impact Q2 and Q3, and possibly Q4 as a back draft of religious spirituality. The JWR model for religious spirituality in OT is made operational and discussed in the following chapter.

CHAPTER 5: RESEARCH METHODOLOGY

5.1 Introduction

The theoretical underpinnings of the research model in the previous chapter provide the rationale behind the research methodology. The research methodology serves to evaluate the research problem: What can harness and release the subconscious creative potentials of people multi-individuals for responsible organizational transformation of a church? Initially, the researcher struggled with the issue of epistemology of how best to conduct this research. The difficulty concerns two seemingly diametrically opposing paradigms of inquiry. These paradigms primarily posit two worldview approaches to research: first, the quantitative and experimental methods of logical positivism and, second the qualitative and naturalistic approaches to phenomenological inquiry.

However, because this research is exploratory in nature, the researcher finds a need for some degrees of freedom, to rise above the tyranny of epistemological methods, to draw of the best from both approaches. This approach is pragmatic (Patton, 1988), and makes possible a paradigm of choices that favor methodological appropriateness, over methodological orthodoxy, "as the primary criterion for judging methodological quality" (Patton, 1990, p. 39).

Further, this research is a naturalistic inquiry, and, as such, the research design "cannot be given in advance; it must emerge, develop, unfold..." (Lincoln & Guba, 1985, p. 225) as the fieldwork unfolds. In this case study, the JWR model that provides the conceptual framework for the research (see Figures 4.6 to 4.10), and the data collection apparatus of the Participatory Active Listening Prayer Program, hereinafter termed the PAL Program (Figure 5.2), together with the Participatory Active Listening Prayer Method, hereinafter known as the PAL Method (Figure 5.1), were partially emergent as the research occurs.

That apart, this case study is based on a mix of qualitative and quantitative evidence (Patton, 1990; Yin, 1994). For this reason, the researcher designs an Organizational Transformation Survey Questionnaire (hereinafter known as the OT Survey Questionnaire) to generate quantitative data. Janesick (2000) offers a fluid view of the design process, and observes that the essence of good qualitative research entails the use of a procedural set that is at once open-ended and rigorous. Thus, notwithstanding the emergent form, in this research, the multiple methods and wealth of data types, represent hard thinking and attest to its methodological rigor (Patton, 1990). The following sections make explicit the paradigm of choices for this research.

5.2 Exploratory research

In the early stages of this research, the researcher lacks adequate comprehension of the problem to formulate a specific hypothesis. Thus, the researcher decides on an exploratory study because this approach offers the flexibility with regards to the methods used for gaining insights and ideas into the problem, and for developing hypotheses (Churchill, 1995). Churchill (1995) further posits that the researcher's imagination and ingenuity drives the research, although perceptions into a phenomenon can be gained through literature searches, experience surveys, focus groups, and selected cases. Therefore the researcher has conducted an extensive multi-disciplinary review of the literature to help identify, and clarify concepts in the research problem. This research also utilizes multiple small groups, consisting of four to six members each, as focus groups in its PAL Method. And, foremost, the researcher has elected to use the case study method.

Defining the research question helps in determining the strategy to be used in this research. Yin (1994) states, "The key is to understand that research questions have both substance...and form" (p. 7). The substance of the research question, in this research, is about organizational transformation. The form of the research question is about what can bring about this organizational transformation. Hence the research question: What can harness and release the subconscious creative potentials of people multi-individuals for responsible organizational transformation of a church? The nature of the question therefore indicates that this is an exploratory study. As an

exploratory study, Yin (1994) states that any of the following five strategies can be used – for example, an exploratory survey, an exploratory experiment, an exploratory case study, a historical study, and an archival analysis. Since this exploratory study is to some degree emergent, and focuses on an unfolding contemporary event in a church, the natural choice of this research is therefore a case study. Stake (1994) posits that case study draws attention to the epistemological question of "what specifically can be learned from the single case" (p. 236). Therefore, this research is an exploratory case study.

5.3 Naturalistic Inquiry

Patton (1990) states that qualitative designs are naturalistic in that the researcher wants to minimize research manipulation by studying naturally unfolding programs or treatment processes and impacts. Guba (1978) defines naturalistic inquiry as a discovery-oriented method that minimizes researcher manipulation of the study setting and does not put prior limitations on what the outcomes of the research will be. Stake (1994) posits that naturalistic caseworkers "seek to see what is natural in happenings, in settings, in expressions of value" (p. 242). Thus the qualitative inquiry poses a problem of a design paradox in that, the term design implies a specific blue print but at the same time the approach requires a degree of flexibility and openness. Lincoln and Guba (1985) clarify, "design in the naturalistic sense...means planning for certain broad contingencies without, however, indicating exactly what will be done in relation to each" (p. 226). This research fits the descriptive of a naturalistic inquiry in that it takes place in the natural setting of a church, where the PAL Program naturally unfolds, with no limitations of predetermined outcomes placed on the research.

Yin (1994) describes a case study as an empirical inquiry that investigates a contemporary phenomenon within its real-life context where the boundaries between phenomenon and context are not clearly evident. Miles and Huberman (1994) highlight the richness and holism of qualitative data and its strong potential for revealing complexity and for providing understanding of latent, underlying, or non-obvious issues. They argue that "such data provide 'thick descriptions' that are vivid,

nested in a real context, and have a ring of truth that has a strong impact on the reader" (p. 10). Miles and Huberman (1994) also contend that qualitative research emphasizes people's lived experiences, and serves well for establishing the meanings people put on events, processes, and structures in their lives, and relating these to the social world around them. In this research, its naturalistic inquiry unearths thick descriptions that are cited verbatim from transcripts of the PAL Program and the Prayer Participants' Essays (hereinafter known as the PAL Essays). The researcher intentionally draws, deeply and widely, from both ends of the spectrum of conflicting thoughts, feelings and perceptions of the participants, as provided in documentations of the PAL Program.

5.4 Grounded Theory

In this naturalistic inquiry, the researcher includes the use of grounded theory methods (Charmaz, 2000; Glaser, 1978, 1992; Glaser & Strauss, 1967; Strauss & Corbin, 1990, 1998;). Charmaz (2000) describes grounded theory methods as consisting of "systematic inductive guidelines for collecting and analyzing data to build middle range theoretical frameworks that explain the collected data" (p. 509). Grounded theory research fits into the wider tradition of fieldwork and qualitative analysis, whereby the qualitative researcher "constructs a picture that draws from, reassembles, and renders subjects' lives. The product is more like a painting than a photograph" (Charmaz, 2000, p. 522).

Charmaz (2000) provides a thorough and balanced discourse on the development of objectivist and constructivist methods of Grounded Theory. Glaser and Strauss (1967) are first to provide written guidelines for systematic qualitative data analysis with specific analytic procedures and research strategies. Glaser (1978, 1992) bases grounded theory methods on positivistic methodological assumptions and emphasizes emergence of data and theory through inductive logic and systemic approach. Glaser assumes an external reality that can be researched by uncovering data, coding it, and using comparative methods step by step. Strauss (1987) initially takes an emergent form to empirical work but lost that sense of emergence and open-ended character in a later work (Strauss & Corbin, 1990). Strauss and Corbin (1990), as with Glaser

(1978, 1992), assume an external reality that researchers can unearth and document, but they base it on their analytical approach to questions, hypotheses, and methodological applications. Strauss and Corbin (1998) later modify their stance to become less prescriptive, and take on a behaviorist, rather than interpretive, approach to their hypothetical analysis (Charmaz, 2000). Charmaz (2000) also observes that both Strauss and Corbin, and as well Glaser, endorse a realist ontology and positivist epistemology with Glaser being more positivistic, whilst Strauss and Corbin being less so.

Contrary to Glaser, Strauss and Corbin, Charmaz (2000) differs that grounded theory must be objectivistic and positivistic, and adopt symbolic interactionism. Charmaz (2000) posits that from her constructivist view, "meaning and emergence within symbolic interactionism complement grounded theory", however "grounded theory can be used with sensitizing concepts from other perspectives" (p. 513).

Symbolic interactionism has its roots in the concept of the self as developed by Mead, (1934, 1938, 1959) who argues that reflexivity is crucial to the self as a social phenomenon. This concept is a major alternative to functionalism and social systems theory, and is important in sociology, as a critique of positivism. In his social behaviorism, the conditioned responses of human beings are the bases of social life – individuals internalize the attitude of the social group and imagine themselves in other roles, and thus carry on an internal conversation with the self and anticipate the response of others. Mead's emphasis on social objectivism is criticized for the failure to consider the objective restraints on social actions. This is especially so in the light of modern symbolic interactionism, which views society as emerging from the infinite transactions of social actors (Rock, 1979). As pointed out by Solzhenitsyn (1993), "no new work of art comes into existence (whether consciously or unconsciously) without an organic link to what was created earlier" (p. 3).

Charmaz (2000) argues that, similar to other qualitative approaches, grounded theory research is an emergent process, and not the resultant of a single positivistic research problem objectively sequenced in a study, and not even if it is logically and inductively sequenced. Charmaz (2000) concedes that constructivist grounded theory must make empirical research more reflexive, and the final product of research more

contextually situated. Further, grounded theory can preserve realism through a courageous persistence of becoming increasingly interpretive in empirical inquiry, and shed positivistic predispositions (Charmaz, 2000). As such, a constructivist grounded theory may remain at "a more intuitive, impressionistic level rather than an objectivist approach" (Charmaz, 2000, p. 526). Conscious of the criticism leveled against symbolic interactionism, Charmaz (2000) is aware of the hazard posed by any inductive method, such as the constructivistic approach, in overemphasizing the individual as the active, reflective actor. Therefore a constructivist researcher must learn how the larger social forces affect individuals in what they think, feel and do in response (Charmaz, 2000).

This research predominantly takes a constructivist approach to grounded theory. It includes multiple voices, views, and visions in the people multi-individuals participants, of the PAL Program, rendering of their lived experiences. Participants are also practiced to exercise empathy in listening to one another's stories with openness to feeling and experience. The researcher has earlier stated that this research is in form emergent. However, the PAL Method evolves in design and makes the empirical research to be more reflexive and contextually situated.

Bourdieu and Wacquant (1992) express that "conception of reflexivity range from self-reference to self-awareness to the constitutive circularity of accounts or texts" (p. 37). Woolgar (1988) posits that reflexivity, as self-awareness, is simply benign introspection, thinking more deeply about what we do and being more self-aware. Both these concepts of reflexivity pose the hazard of over emphasizing the individual as the active, reflective actor as earlier expressed by Charmaz (2000). Besides not being contextually situated, both understandings of reflexivity fail to state the realm in which it takes place, for example, is it at the cognitive and rational or at the intuitive and mystical realms (see section 4.2 for discussion). By virtue of this research being an exploratory and naturalistic case study, the researcher has contextually situated the reflexive exercise. Kemmis (1980) contends that, "case study research provides authentic insights which have a reflexive capacity to change, in an emancipatory way, the particular situation studied" (p. 136).

In the previous chapter on model development, the researcher has demonstrated that the proclivities of this research is more intuitive, mystical and therefore constructivistic. However, this research also provides for the emergence of objective data through, both, the inductive and analytic logic, in a systemic approach. The researcher brings to the surface from the research data the emic realities of participants, and collaboratively makes conscious an etic reality by discovering data, coding it, content analyzing it, interpreting it, and reporting it, besides building and administering from it, a quantitative OT Survey Questionnaire, so as to also satisfy requirements of a positivistic epistemology. In the process of research, the drafts of transcripts from the PAL prayer sessions (hereinafter termed the PAL Transcript) are made available to participants who are requested to read them, as part of the reflexive exercise. As it is a verbatim transcript, no issues of views arise to be challenged or corrected. Therefore the researcher has grounded this exploratory naturalistic case study.

5.5 Case Study

In an earlier discussion (see section 5.2), the researcher determines the substance and form (Yin, 1994) of the epistemological question of this research (Stake, 1994) and concludes that this research is an exploratory case study. Patton (1990) states that the "depth and detail of qualitative methods typically derive from a small number of case studies, too small for confident generalizations" (p. 53). Smith (1979) characterizes the case as a "bounded system" (pp. 316-377), and Stake (1994) observes that within the system, within the boundaries of the case, behavior is patterned.

The boundedness and behavior patterns of the system provide key indicators in understanding the case (Stake, 1988). The research of any phenomenon necessitates a boundary, in order to define, and to provide the unit of analysis. Miles and Huberman (1994) abstractly define a case as "a phenomenon of some sort occurring in a bounded context" and the case is, in effect, the unit of analysis (p. 25). Babbie (1995) contends that by directly approaching and observing the social phenomenon under study, the researcher can develop a deeper and fuller understanding of the case; the researcher "may recognise several nuances of attitude and behaviour that might escape

researchers using other methods" (p. 281). In the words of Stake (1994) the case is a 'functioning specific" (p. 236) as is also the case in this research.

While this case is a functioning specific, the researcher agrees with Yin (2003) on the strengths of multiple case studies, especially the value of designing a two-case study. The Tabernacle Church and Missions Limited (TCM) has multiple churches and offers an excellent platform for multiple-case studies. However, this would be beyond the scope of this research. Notwithstanding, the researcher uses three of the other churches to pilot test the OT Survey Questionnaire, on three separate occasions.

The OT Survey Questionnaire is by design a one-shot, post-test-only because of the emergent, naturalistic and exploratory nature of the case study. In this case study, the researcher develops the instrument as a type of quasi-experimental design (Churchill, 1995) and introduces it as a subset of the case study design. In this case study, the researcher is not able to determine the when and whom of exposure to the stimulus in the PAL Program. However, the researcher does have control over the when and whom of measurement (for further discussion, see chapters 6 and 8). This research approach overcomes the pitfall of rendering the case study as a subset of the quasi-experimental design, which is the concern of Yin (2003). As such, the researcher disagrees with the position taken by Cook and Campbell (1979) who contend that, "[c]ertainly the case study as normally practiced should not be demeaned by identification with the one-group post-test-only design" (p. 96).

So as not to detract from the point, Patton (1990) reminds that regardless of the unit of analysis, "a qualitative case study seeks to describe that unit in depth and detail, in context, and holistically" (p. 54). Stake (1981) argues that good case studies can "provide more valid portrayals, better bases for personal understanding of what is going on, and solid grounds for considering action" (p. 32). Stake (1995) also contends that, "the real business of case study is particularization, not generalization. We take a particular case and come to know it well, not primarily as to how it is different from others but what it is, what it does" (p. 8).

Yin (2003) discusses a matrix of research designs and presents four types of designs for case studies: single-case (holistic) designs (Type 1), single-case (embedded)

designs (Type 2), multiple-case (holistic) designs (Type 3), and multiple-case (embedded) designs (Type 4). To focus the discussion, the researcher only looks at the single cases of holistic and embedded designs. The differentiation of the single cases is an important step in designing and conducting a case study as it defines the unit of analysis or the case itself.

Yin (2003) cautions that much care must be paid in the investigation of single-case designs "to minimize the chances of misrepresentation and to maximize the access needed to collect the case study evidence" (p. 42). The single case may be a holistic or an embedded case study. A holistic design exhibits a single unit of analysis or its underlying theory is holistic in nature. The weakness with the single-case holistic design rests potentially in the entire case study being researched at an abstract level, thus lacking any clear measure or data (Yin, 2003). Furthermore, the entire nature of the case study may also shift during the course of research (Yin, 2003).

Yin (2003) proposes an embedded design, by having a set of subunits, to increase the sensitivity to such shifts. Single-case embedded designs involve several units of analysis. For example, the main unit of analysis can be the organization as a whole, the smallest unit is the individual member, and sandwiched in between are other subunits of analysis. This more complex design, with its subunits, "can often add significant opportunities for extensive analysis, enhancing the insights into the single case" (Yin, 2003, p. 46). Yin (2003) cautions that an over emphasis on the subunits would lead to the holistic aspect of the case being ignored, and thus the nature of the case study may also shift (Yin, 2003).

Stake (1995) refers to Yin (1994) as a "fine case methods book" (p. 77) but observes that Yin focuses on the use of the case study for the development of theory instead of understanding the case itself. Stake (2000) classifies the former as instrumental case study, and the latter as intrinsic case study. The instrumental case study examines a particular case to provide insight into an issue or refinement for theory. That is, the case is of secondary interest only and primarily serves to facilitate understanding of something else. The intrinsic case study serves the purpose of providing better understanding of the immediate case at hand. Stake (1994) laments that, "[m]any social scientists have written about case study as if intrinsic study of a particular case

is not as important as studies to obtain generalizations pertaining to a population of cases" (p. 238).

For evaluation in case study research, Patton (2002) applies the terms summative and formative. Summative evaluation provides overall judgment on the *evaluand* (thing being evaluated) to assess its potential of being generalizable to other situations, and is consonant with instrumental case study. "Summative evaluations seldom rely entirely, or even primarily, on qualitative data because of the interest in controlled comparisons, generalization, and relatively large samples" (Patton, 1990, p. 155). Formative evaluation fits the intrinsic case study, as it does not seek generalization beyond the case being studied. "Formative evaluations often rely heavily, even primarily, on qualitative methods. Findings are context specific" (Patton, 2002, p. 220).

This research has earlier been defined as a grounded, exploratory and naturalistic case study. From the above discussion, the researcher further refines this case study as a single-case embedded design. The PAL Program (see chapters 6, 7 and 8) shows that this case study has for its subunits of analysis the church organization, the multiple small groups that make up the collective leadership, and the people multi-individuals participants in the PAL Program. And, while agreeing with arguments posited that attention should not be drawn to generalization in all research (Feagin, Orum, & Sjoberg, 1991; Simons, 1980), the researcher also sees the usefulness of case study as a small step toward grand generalization (Campbell, 1975; Stake, 1995). Yin (1994) argues that case studies, like experiments, are "generalizable to theoretical propositions and not to populations or universe ... and the investor's goal is to expand and generalize theories (analytic generalization) and not to enumerate frequencies (statistical generalization)" (p. 10).

Thus, this case study is intrinsic in so far as it contributes uniquely to knowledge about people multi-individuals of the collective leadership in the PAL Program and the Church organization. At the same time, the case is formative in that the findings are context specific and aims at forming (molding) the subjects that constitute the subunits of analysis in this single-case embedded design. Where this case contributes to the development of theory in the JWR Model, it is seen to be instrumental. This

instrumental case would also be summative as it seeks to make controlled comparisons and "petite generalizations" (Stake, 1995, pp. 7, 20) across various subunits of the case through the OT Survey Questionnaire.

5.6 Interpretation in Case Study

Erickson (1986) argues that interpretation is the most distinctive aspect of qualitative inquiry. Stake (1995) contends that all research depends on interpretation. However, this research is case study, not general qualitative research. But, in view of this case being both intrinsic and instrumental, the task of interpretation is both to understand the case, as much as, to understand phenomena or relationships within the case (Stake, 1995).

Moreover, that this case is both formative and summative makes interpretation more complex, because of the divergent approaches to interpretation that this necessitates. First, many of the issues in this case emerge intuitively from beyond the conscious realm of participants to surface as emic issues. And second, these emic issues, when surfaced to the conscious realm, are then given understanding as etic issues in this case. Pike (1954) coined the terms emic and etic, according to Pelto and Pelto (1978). Hiebert (1976) defines the two terms as such: in an emic approach, the researcher provides perspectives from the participants' views of their own world; and, in an etic approach, the researcher uses his personal categories and assumptions to describe the participants' world (cf., Stake, 1995, p. 20).

Erickson (1986) contends that in qualitative work, the key interpretations to be pursued are those of the people being researched rather than that of the researcher's interpretation. Erickson (1986) emphasizes that emic issues concern the values recognized in the behavior and language of the people being researched. Geertz (1973) refers to such qualitative interpretations as thick descriptions. Stake (1995) posits that thick description is not the objective description of complexities but is the particular perceptions of the actors or people being researched.

For the foregoing reason, the researcher draws widely and deeply from the PAL Transcripts and Essays and tries to provide thick descriptions of emic insights into happening in key episodes or testimonies. But, as a non-participant insider, the researcher also offers his own emic-etic direct interpretations and narratives. The researcher agrees with Stake (1995) that given the researcher's own intense interaction with the case, his personal constructivist orientation to knowledge, and participant intentionality, " the researcher ultimately comes to offer a personal view" (p. 42). Von Wright (1971) connects intentionality with understanding and argues that:

> ...'understanding' also has a psychological ring which 'explanation' has not. This psychological feature was emphasized by several of the nineteenth-century antipositivist methodologists...who thought that understanding as a method characteristic of the humanities is a form of empathy or re-creation in the minds of the scholar of the mental atmosphere, the thoughts and feelings and motivations, of the objects of his study...(p. 6).

It is in this sense the researcher attempts to create an emphatic understanding, through thick descriptions, for the reader to understand and vicariously experience, what the case would convey. Stake (1995) observes that:

> Human construction of knowledge appears to begin with sensory experience of external stimuli ...nothing about the stimulus is registered in awareness and memory other than our interpretations of it. No aspects of knowledge are purely of the external world, devoid of human construction. (p. 100)

Thus, in this context, and consonant with most contemporary researchers, the researcher subscribes to the belief that knowledge is constructed rather than discovered (Stake, 1995).

Daft and Weick (1984) posit that "[b]uilding up interpretations about the environment is a basic requirement of individuals and organizations" (p. 284). Bartunek (1984) reports a case study of a religious order and proposes that "major changes in interpretive schemes occur through dialectical processes in which old and new ways of understanding interact, resulting in synthesis" (p. 355). The researcher has earlier provided discussion on interpretive schemes (see section 3.3.2). Therefore the

researcher's constructivist position justifies, and supports, the abundant release of good and rich raw materials in the final case report to readers, for them to form their own conclusions on the case (Stake 1995).

In this case, the researcher's process of construction leans towards inductive reasoning rather than to deductive reasoning. Lincoln and Guba (1985) elucidate that deductive analysis starts with theory-based hypothesis and confirms or falsifies them through a process of deduction by allusion to some body of empirical data. In the case of inductive analysis, it begins with the data itself, and not with theories or hypothesis, from which inductive reasoning may arrive at theoretical assertions or propositions. However, the researcher is aware that interpretations, and subsequent assertions, are often based on the researcher's inner understandings, coupled with the assertions of other researchers, and that often they are not evident (Stake, 1995). Therefore the researcher validates the findings in this case study by examining the inquiry elements that substantiates the credibility of the case (Patton, 1990).

5.7 Credibility of the Case Study

Stake (1995) posits that, "All researchers recognize the need not only for being accurate in measuring things but logical in interpreting the meaning of those measurements" (p. 108). Furthermore, Stake (1995) argues, apart from ethical obligations to minimize misrepresentation and misunderstanding, it is expected that efforts be made that "go beyond simple repetition of data gathering to deliberate effort to find validity of data observed" (p. 109).

Lincoln and Guba (1986) propose that the criteria, which address trustworthiness, or rigor, in constructivist inquiry, differ from that of traditional social science. They suggest credibility serves to substitute for internal validity, transferability for external validity, dependability for reliability, and confirmability for objectivity. Constructivists accept subjectivity as the approach to a deeper understanding of contextualized cases, instead of hypothetical unbounded generalizations and causal explanations. Therefore to gain confirmation and credence in the interpretation the researcher uses several protocols (Stake, 1995).

Patton (2002) posits that the credibility of the case depends on three distinct but related inquiry elements: rigorous methods, the credibility of the researcher, and the philosophical belief in the phenomenological paradigm. These three distinctions are taken up in the sections that follow.

5.7.1 Methodological Rigor: Triangulation

Miles and Huberman (1994) emphasize the rigor of methods for data gathering and analysis as critical to enhance credibility and acceptance of the evidence in qualitative analysis. In discussing the rationale for using multiple sources of evidence, Yin (1994) contends, "a major strength of case data collection is the opportunity to use many different sources of evidence" (p. 91). To add rigor and reduce the likelihood of misinterpretation, the researcher applies triangulation to provide multiple perspectives to depict and account for this case study, rather than seek for singular truth and linear predictions (Patton 2002).

Stake (1994) describes triangulation as "a process of using multiple perceptions to clarify meaning, verifying the repeatability of an observation or interpretation" (p. 241). Denzin and Lincoln (2000 contend that triangulation reflects "an attempt to secure an in-depth understanding of the phenomenon in question" (p. 5). They further argue that objective reality cannot be captured but can only be known through its representation. Flick (1998) posits that triangulation is not a tool or strategy of validation, but an alternative to validation.

The researcher is aware that Richardson (2000) offers the alternative concept of crystallization as the central imaginary for validity in viewing qualitative research designs and their components. Jansick (2000) suggests that crystallization incorporates the use of multiple disciplines to inform research processes and broadens the understanding of method and substance. This conceptual approach moves postmodernists mixed-genre texts from plane geometry of triangulation to light theory of waves and particles (Richardson, 2000). The paradox of Richardson's (2000) crystallization concept is that "we know more and doubt what we know. Ingeniously,

we know there is always more to know" (p. 934). Given that this research is multidisciplinary in approach, nevertheless the researcher brings the scope of discussion back to a more manageable level by focusing on triangulation issues.

Denzin (1978) identifies four primary types of triangulation: i) data triangulation; ii) investigator triangulation; iii) theory triangulation; iv) methodological triangulation. Patton (2002) posits that these four kinds of triangulation contribute to verification and validation of qualitative analysis. These four primary types of triangulation, as applied to this case study, are discussed in the paragraphs below.

i) Data triangulation

Patton (2002) defines data triangulation as comparing and cross-checking the consistency of information derived at different times and by different means within qualitative methods. Or, the use of a variety of data sources in a study (Patton, 1990). Lincoln and Guba (1985) suggest that casework can be crossed checked through member checks and audit trails. As this research employs mix approaches, the researcher triangulates the case data from the PAL Transcripts (see chapter 6), the PAL essays (see chapter 7), and the OT Survey Questionnaire (see chapter 8).

The PAL Transcripts, though not in narrative form, allows for PAL prayer participants (hereinafter known as PAL Participants) to reflexively review the raw data. This apart, the PAL Participants document their own insights from each PAL session and on ad hoc basis share their insights with each other. The act of journal writing is a rigorous documentary tool (Janesick, 1998, 1999). These techniques are borrowed from the arts and the humanities, and are extremely helpful for focusing PAL Participants to the case study at hand (Janesick, 2000. Thus PAL Participant's personal journal provides additional reflexive insights to the PAL Transcript, from which the PAL Essays are then written as a form of autoethnography (Ellis & Bochner, 2000). That is, PAL Participants engage in reflexive moves of reflection on reflection to make distinct the research data, embodied in the PAL Transcript, from their personal representation as recorded in personal journals, both of which are then encapsulated in their PAL Essays (cf. Gergen & Gergen, 2000).

The PAL Transcript and Essays are then triangulated against data from the OT Survey Questionnaire. The constructs for the OT Survey Questionnaire are emergent from the PAL Transcript (see chapter 8 for further discussion). The aggregated responses from the survey questionnaire provide evaluation to the research problem. Thus the triangulated qualitative and quantitative data sources in this case study does attempt to give a balanced, true and fair view of this research. This triangulated data source is given additional credibility by its investigator triangulation, which is discussed in the following paragraphs.

ii) Investigator triangulation

Patton (2002) defines investigator triangulation as using multiple as opposed to singular analysts, or the use of different researchers or evaluators (Patton, 1990). For this case study, the investigator triangulation comprises: first, the transcriber, who also is responsible for the audio recording (a PAL Participant), and two editors of the transcription (one is a PAL Participant and the other is not); second, a five-member coding team of the PAL Transcript and Essays (of whom only two are PAL Participants); and third, the researcher who writes up this case study and another who serves as the reviewer (a PAL Participant). All the investigators are graduates, and hold postgraduate qualifications or are pursuing postgraduate degrees, of whom two hold earned doctorates.

In addition, the participants who are being studied, in this case, are requested to read and review the PAL Transcript, as raw data, although opportunity to review the findings is not given, due to the constraints of time to write up this thesis.

However, a reflexive triangulation (Patton, 2002) is potentially set up involving the researcher, the participants (in reviewing the PAL Transcript and writing two reflective PAL Essays), and those receiving this thesis (namely, the thesis supervisor and examiners, organizational members who utilize the TCM library, and other persons at University of South Australia, or where ever and however this thesis is made available). The thesis supervisor and examiners can also serve the external audit function of disinterested experts to render judgment about the quality of data collection and analysis, and thus provide the external credibility for this research.

iii) **Theory triangulation**

Patton (2002) opines that there is no necessity to be committed to any single epistemological perspective in the practice of qualitative methods, and in fact, there is no need for concern about theory. Patton (2002) posits that, "in real-world practice, methods can be separated from the epistemology out of which they have emerged" (p. 136). While the researcher agrees, but for pragmatic reasons the writing of this thesis has to concern itself with theoretical frameworks and theory generation. In theory triangulation, the researcher uses multiple perspectives or theories to interpret a single set of data (Patton, 2002). For this case study, the researcher triangulates theory from phenomenology, constructivism, and reality-orientated inquiry.

By phenomenology is meant the study of how people depict things and experience them through their senses (Husserl, 1913; Van Manen, 1990). This research alludes to the given meanings that PAL Participants provide in terms of images, impressions and sensations (see section 5.2.1). Patton (2002) posits that reality lies in the subjective experience that also incorporates the objective thing. This forms the person's reality and focuses on meaning making as the essence of human experience. Van Manen (1990) contends, "...the essence or nature of an experience has been adequately described in language if the description reawakens or shows us the lived quality and significance of the experience in a fuller and deeper manner" (p. 10).

Thus, phenomenology emphasizes the lived experience. To distinguish the phenomenological theory for this case study, the researcher engrafts grounded theory to provide emphasis on inductive strategies of theory development in contrast to theory generation by logical deduction from an a priori assumption (see section 5.4). Glaser and Strauss (1967) posits that:

> Generating a theory from data means that most hypotheses and concepts not only come from the data, but are systematically worked out in relation to the data during the course of the research. Generating a theory involves a process of research. (p. 6)

Blumer (1978) describes grounded theory as the task of scientific study to lift the veils off an intended area of study by excavating closely and deeply in it through careful study. This approach aligns with the naturalistic bent of this research (see

section 5.3). This approach of linking phenomenology, grounded theory and naturalistic inquiry is in itself an internal triangulation. This phenomenological inquiry provides basis for constructivist theory with which it is triangulated.

Constructivist theory takes the world of human perception as not real in an absolute sense, but is made up and shaped by cultural and linguistic constructs (Patton, 2002). Constructivist philosophy builds on ontological relativity and takes a stance that no worldview is uniquely determined by empirical or sense data about the world (Patton, 2002). Neimeyer (1993) posits, "All of our understandings are contextually embedded, interpersonally forged, and necessarily limited" (p. 2). Kuhn (1970) argues that ideas are in point of fact molded and based on paradigms of knowledge that are socially constructed and enforced through group consensus. Thus constructivists, as postmodernists, deny the possibility of ontological grounding about any aspect of existence, and hold that reality can only be constructed (Radavich, 2001).

Constructivists deny objective truth because the generation of truth is dependent on language, which is socially constructed and, as such, distorts reality (Patton, 2002). As views of reality are socially constructed and culturally embedded, the exercise of control over language therefore, implicitly determines the sway over all categories of reality. In this context, the control of language can possibly negate the ideal of constructivism to "give voice" to the disenfranchised outside the mainstream (Weiss & Greene, 1992, p. 145) so that multiple voices can be heard and valued as manifestation of diversity (Stockdill, Duhon-Sells, Olson & Patton, 1992).

To allow for the multiple voices to be heard from the ground, the researcher premises the constructivist view upon the phenomenological naturalistic perspectives, and overcomes the control of human language by introducing the Pentecostal-charismatic element of a mystery language of the spirit, as an instrument of equipoise (for discussion, see following section on PAL Method). However, while this approach facilitates "multi-voicing" (Gergen & Gergen, 2000, p. 1028), the researcher acknowledges that it nonetheless requires interpretation of the mystery language of the spirit to an appropriate known language of other persons, without which intelligibility cannot be achieved (Gergen & Gergen, 2000).

Then, in common with the reflexive mood of PAL Participants, the researcher gives voice to himself as author of this thesis, in coordinating the multi-voices of PAL Participants, to act as the "ultimate arbiter of inclusion, emphasis, and integration" (Gergen & Gergen, 2000, pp. 1028-1029). Though the researcher is mostly a non-participant in the PAL Program he is culturally an insider and therefore, able to cull from the multi-voices, embedded in the PAL Transcript and Essays, to adequately provide an emic view of this research, much like an autoethnographer (Patton, 2002).

To provide tension for the rigor of theory triangulation in this case study, the researcher triangulates the above two postmodern perspectives to the antithetical positivist reality-oriented correspondence perspective. Reality-oriented correspondence theory presumes that there is a real world with verifiable patterns that can be observed and predicted (Patton, 2002). In this case study, the researcher brings the quantitative data from the OT Survey Questionnaire as objective evidence to corroborate the uses of evidence from the above phenomenological and constructivist perspectives, and engage in reality testing or reality-oriented perspective to qualitative inquiry (Patton, 2002).

For this case, the researcher does not espouse logical positivism because absolute objectivity of pure positivism is impossible to attain (Shadish, 1995; Schwandt, 2001; Patton 2002). However, the researcher makes allowance to consider logical empiricism and postpositivism in this study, as both are more accommodating to the natural sciences (Schwandt, 2001; Campbell & Russo, 1999). Thus, though using positivist reality-oriented correspondence, the researcher does not concern himself with issues of validity, reliability, and objectivity. But, recognizing the impossibility of value-free inquiry, the researcher employs rigorous field procedures, and methods of triangulation, to match criteria of quality that includes "...'truth value' and plausibility of findings; credibility, impartiality, and independence of judgment; confirmability, consistency, and dependability of data; and explainable inconsistencies or instabilities" (Patton, 2002, p. 93).

The researcher therefore demonstrates awareness of the strengths and limitations to both qualitative and quantitative perspectives to research by providing triangulation at

the theoretical level. The theoretical triangulation provides the framework for the methodological triangulation in this research, which is discussed in the following paragraphs.

iv) Methodological triangulation

The methodological triangulation of this research borrows and combines parts from pure methodological approaches, thus creating mixed methodological strategies. Patton (1990) posits that to accomplish this, "...it is necessary to separate the measurement, design, and analysis components of the hypothetico-deductive (quantitative/experimental) and holistic-inductive (qualitative/naturalistic) paradigms" (p. 189).

Patton (1990) proposes two ideal types of mixed method for triangulation. First, the hypothetico-deductive approach to research triangulates across three components to include quantitative data, from experimental or quasi-experimental designs, and statistical analysis. For this research the OT Survey Questionnaire provides the quantitative data for statistical analysis. As discussed earlier (see section 5.5 on case study) this OT Survey Questionnaire is developed as a type of quasi-experimental design. It must be emphasized that the constructs for the OT Survey Questionnaire are emergent and are derived from the qualitative data source of the PAL Transcript.

Second, the ideal-typical qualitative method triangulates across three components: qualitative data, holistic-inductive design of naturalistic inquiry and content or case analysis. The design of this case is naturalistic. In this research, the PAL Transcript and Essays provide the qualitative data, which are content analyzed (see chapters 6 and 7).

In summary, the researcher asks the question: Is this case study credible? That is, does this research match up with Lincoln and Guba's (1986) criteria for trustworthiness, or rigor, of a naturalistic evaluation by demonstrating credibility (internal validity), transferability (external validity), dependability (reliability) and confirmability (objectivity)? The question is left unanswered for now, but will unfold itself in the sections below, and the chapters following. For now, the researcher moves on to discuss the researcher's credibility and philosophical belief, followed by

a presentation of the researcher's matrix of substantive questions and discussion on the data collection method, namely the PAL Method and Program.

5.7.2 Researcher Credibility and Philosophical Belief

The previous section reviews the expedience of technical rigor for the credibility of qualitative findings. This section takes up the issues of the researcher's credibility and philosophical belief, and how they affect findings and or how findings are received.

The reserarcher's credibility and belief are of importance because he is the instrument in qualitative inquiry (Patton, 2002). That this research is reflexive in nature, commits him to personally reflect, evaluate and interpret the impressions, recollections and records of the case (Stake, 2000). But his reflexive understanding does not necessitate his having to follow the conceptualization of theorists, actors, or audiences (Carr & Kemmis, 1986).

By reflexive the researcher means interpretive, "to emphasize the production of meanings" (Stake, 2000, p. 450), with reference to a general frame of mind as in reflective qualitative casework (Schon, 1983). That is, the researcher seeks to understand the meanings and intentional content of social actions of this case, in terms of its own system of meanings (Fay, 1996; Outhwaite, 1975). And, in constructing and presenting a phenomenological interpretation of the case (Denzin & Lincoln, 2000), over and against a backdrop of shared understandings, practices and language, the researcher still essentially exercises his personal constructionist perspectivism (Fay, 1996) to objectify the multi-voiced text of the case content.

Thus, the research assertions find grounding in reflexive, interpretive, constructivist evaluations. In view of this, it behooves the researcher to provide necessary and truthful information about himself so that the reader can assess his integrity and credibility as a subjective objective researcher.

For the purpose of transparency, the researcher declares that he is the founding senior pastor and board chairman of TCM. He exercises supervisory authority over the

pastoral staff and leadership of the Church organization. For this reason, the researcher himself is positioned as a non-participant researcher, so as not to compromise the independence of the research, and the findings. The researcher is involved only in so far as it is needful for him to explain the concepts of the emergent JWR model and the PAL Method and, apart from trial runs to acquaint PAL Participants to the PAL Method, to coach another pastoral staff member to be the pastor-facilitator to run the PAL Program. As both the model and method are emergent, the researcher further appears at PAL sessions to tweak, adjust and provide additional insights and understanding to the JWR model and PAL processes, for the PAL Participants. The researcher is also present at the PAL sessions to administer the PAL Essays, which are take-home reflexive assignments.

Though TCM funds this research, the Board's decision to undertake the research is made prior to decisions to undertake and to fund this research as an academic study program with the University of South Australia. If anything, the funding of this study program serves the purpose of obtaining external credibility for this research and its findings, and thus places a note of seriousness to this research.

At the on-set of the research, the researcher holds academic qualifications in the areas of divinity (Trinity Theological College, Singapore), at the undergraduate level, and in intercultural studies (Fuller Theological Seminary, School of World Mission, U.S.A.) and in education and human resource development (The George Washington University, U.S.A.), both at the graduate level. Professionally, he is accredited with a post-graduate diploma in human resource management (Singapore Institute of Management).

In terms of experience, the researcher is instrumental to the setting up and development of TCM in Singapore, and in providing advisory, consulting and financial support to her affiliated churches in Thailand, Myanmar, and the Philippines. As founding pastor, since 1975, the researcher takes responsibility for the training, development and education of staff and members of TCM. Since then, the researcher conducts an organizational development program (October, 1984 to December, 1986) and an organizational change program (July, 1987 to October, 1994) for TCM in Singapore. Prior to this case study, the researcher conducts and presents an

organizational learning reflection to the TCM Board (early 1995), which leads to this organizational transformation program (July, 1996 to July, 1998). Both the above programs and the organizational learning reflections are discussed and presented in Chapter 2 - Case Narrative.

On this note, the researcher proceeds to discuss the PAL Method and Program, which informs the research problem with a matrix of substantive questions.

5.8 Participatory Active Listening Prayer Method (PAL Method)

In this section, the researcher discusses the PAL Method that makes operational the Spirit Quadrant (Q4) of the JWR Model. The PAL Method also serves to generate data in a two-year PAL Program. The generated data allows the researcher to design a matrix of substantive questions that informs on the research problem. The following paragraphs provide a quick recapitulation on the development of the JWR Model as a model of religious spirituality. Thereafter, the researcher discusses the theoretical rationale of the PAL Method, and its operational functioning to make operational the Spirit Quadrant (Q4) of the JWR.

To recapitulate, Chapter 4 provides discussion on the theoretical underpinnings for the model development of the JWR based on theories gleaned from psychology, theology, philosophy and the bible. The researcher provides argumentation from the psychology of Freud and Jung (section 4.3.1), and integrates psychology and theology (section 4.3.2), to develop the JWR Model and renames the four quadrants of the JWR as the Persona Quadrant (Q1), the Thought Quadrant (Q2), the Emotion Quadrant (Q3) and the Spirit Quadrant (Q4). The JWR Model is depicted in Figure 4.6. In section 4.3.3, the researcher argues for the trichotomous composition of the human nature, placing strong emphasis on the independence and indispensable essentiality of the human spirit in the substance and function of human life. The researcher takes an Asian philosophical hermeneutic perspective to the thoughts of Paul, the apostle, to provide integration to psychology and theology for redefining Q4 as the Spirit Quadrant, as in the spirit of a human.

In Pauline psychology, as expressed in 1 Cor. 2:10-13, humans can know their own thoughts by virtue of their human spirit in the Spirit Quadrant (Q4). More importantly, through the agency of the Spirit of God, who knows the thoughts of the Divine, the thoughts of God are revealed to humans. And the Divine, who is Spirit, reveals the thoughts of God to the human mind by the agency of the human spirit. The Psalmist also recognizes that the Spirit of God communes with the human spirit, and not directly with the human soul, in the lament, "My soul is downcast within me; therefore I will remember you...Deep calls to deep..."(The Holy Bible, Psalms 42:6-7, NIV). It is the soul that is downcast and that remembers but, it is the Spirit of God who calls to the spirit of man. Therein lies an understanding for a Pauline religious spirituality, both from this worldly and the otherworldly perspectives. Thus, the possibility of a phenomenology of religious spirituality for transformation at the individual, group, and organizational levels, is there.

5.8.1 Theoretical rationale of the PAL Method

The PAL Method can make this religious spirituality of transformation at the individual, group and organizational levels operational in the JWR through Q4. The PAL Method is developed based on the merits gleaned from the respective change approaches of change models, that make up the framework for model typology, discussed in section 4.2. Discussion on the merits is taken up in the following paragraphs.

First, in the outside-in approach, the action technology models (see section 4.2.1) help provide a composite structure of cycles (for diagrammatic concepts, refer to Kemmis & McTaggart, 1988; Garrat, 1997; Mumford, 1997; Marsick & O'Neil, 1999) as the operational method for the PAL Method. And, as action technology models are based on logic and rationality, the researcher adapts by introducing aspects of the intuitive and mystical in the process, as a counter-balance, for a religious spirituality, in the PAL Method. Nevertheless, logic and rationality are still somewhat retained by inducting a critical reflection approach (Marsick et al, 1992) in the process. Brookfield (1986; 1988) comments that critical thinking is praxis of alternating analysis and action; learning is made up of critical enquiry and reflection as opposed

to replication of learning past unquestioned behaviors. The purpose to this is to make possible *a posteriori* credible explanations or rationalizations of behavioral change, even though this might sound anomalous to the purpose of this research, which is to explore a transconceptual and mystical approach for third order change in OT (Bartunek & Moch, 1994). To further facilitate rational analysis of the religious spirituality of OT in this research, the researcher adopts different levels of requirement in documenting data for analysis, as practiced in action technology approaches (Marsick & O'Neil, 1999).

Second, from the top-down approach, the researcher intentionally leverages on the deterministic nature of planned change models (see section 4.2.2) in order to provide a clear sense of practical direction for this research, which otherwise is focused on a religious spirituality of OT that is naturally couched in *mysterium* of otherworldly mindedness. In this context, the researcher develops the PAL Method, in such a manner, so as to enable the organization to provide the initial vision, of a religious spirituality for OT, as the basic rationale in the design of future organizational flow (Porras & Silvers, 1991). Additionally, the researcher takes the direction of Lewin (1997) to create conditions for change by fostering imbalance on the church organization such that restraining forces are identified and then selectively removed. Following the guidance of Bartunek and Moch (1994), a degree of planned change is intentionally factored into the PAL Method, so as to make provision to induce spiritual development, in the form of multiplex contemplative spiritual exercises, to effect different and increasing levels of orders of change "that are framebreaking" (Bartunek & Moch, 1994, p. 37).

Third, change models of the bottom-up approach emphasize the need for organizations to evolve and sustain change that cater for long term, homogenizing, and internal effects (Beer, 1976; Burke, 1976; Beer & Walton, 1987, Sashkin & Burke, 1987; Senge, 1990). Critical to this approach is the need to create organizational environments conducive to learning for individuals (Senge, 1990), that is also systemic and synergistic (Fiol & Lyles, 1985), and continuous (Senge, 1990). In introducing the concept of organizational citizenship, Pasmore and Fagans (1992) contend that individual and organizational development are inseparable and that, sustainable development of both are coterminous. Thus, the researcher is attentive to

introduce the element of learning, in the PAL Method, that is beneficial to both participant people multi-individuals as well as the church organization. By virtue of the multiple small group dynamics attendant in the process of the PAL Method, learning is participatory at both the individual and synergistic levels. Implicit in the bottom-up approach is the emancipation of people multi-individuals to participate in change (Woodman, 1989), although opinions differ about participation and its effect on organizational change (Dachler & Wilpert, 1978; Neumann, 1989; Locke & Schweiger, 1979; Neumann, 1989). However, participation is consciously included in the outworking of the PAL Method because the participative act requires individual courage and the collective will to overcome resistance to authentic participation (Arendt, 1958; Etzioni, 1968; Neumann, 1989; Pasmore & Fagans, 1992).

Fourth, spirituality models of the inside-out approach perform the function of providing the animating spiritual breath for the PAL Method. In our discussion on the JWR model development, an observation has been made that inward transformation is a passive process of active inaction, *wu-wei*, and this holds true for all the spirituality models discussed in our research. However, the passive process of transformation does call for the willful, conscious efforts of people multi-individuals to participate in collective submission, to invoke the spirit of the gathered, and to be guided by the will of the spirit, as in the Quaker model (Louis, 1994). Or, as Levine (1994), in his discussion on listening with spirit and the art of team dialogue, puts it:

> In short, wisdom, insight, change and action come not from better thinking, testing and strategizing, but from letting go, receiving and listening. Moreover, the act of collectively letting go and thereby creating a larger, common vessel for receiving is what truly harnesses the power of the collectivity in ways that the collaborative participation ideals of even the most effective human relations approaches do not. (p. 64)

Levine's (1994) schema adopts Rogers' (1960) psychological paradigm that reframes listening as a critical and paradoxical skill in communication whereby the "forces of action and change are stirred up or released by active listening" (Levine, 1994, p. 63). The aspect of "active listening" as discussed in Rogers (Kirschenbaum & Henderson, 1989) and mentioned by Levine (1994), and the perspective of "participation", in the

above discussion, combines to provide the first part of the title to this method, "Participatory Active Listening".

In context of Q4 of the JWR model, spirit as indicated by Louis (1994) and Levine (1994) would refer to the human spirit, or the collective of the human spirit. But, consonant with Luft (1969; 1984) and the apostle Paul (see section 4.3.3), the researcher concurs that the human individual, and as well the collective, has a potentially wider spiritual arena than Q4 (see Figures 4.4 and 4.7), from where they can invoke the presence of the Spirit of God, or other worldly spirits, to inflate the spirit in Q4. On the subject of Chinese spirit mediumship, Wee (1977) writes that spirit mediums are people fated to have short lives, because they are not allotted much *linghun*, soul, but through the intervention of spirit mediumship, however, a short life can be extended "by having short periods of time when the medium's own soul is suspended and displaced by *shen*" (p. 198). *Shen* is defined as "gods, god-essence or god-power" (Wee, 1977, p. 469).

Furthermore, spiritual inflation can bring about transformation in all the other quadrants of the JWR model, at the individual, group and organizational levels. For this spiritual transformative process, the Spirit of God, as well as the collective human spirit, is invoked through worshipful prayers. The prayers are made coupled with the instrumental use of spiritual gifts given by the Spirit of God. The spiritual gifts are enumerated in 1 Cor. 12: 4-11 by the apostle Paul, and are used in practice by the worldwide Pentecostal-charismatic communities. This exercise of the spiritual gifts in prayers makes possible a spiritual transcendence of the minds and emotions, thus allowing for transconceptual and mystical experience of the immanent Spirit of God. This spiritual approach to prayer provides the second part of the title to the PAL Method, the "Prayer Method". Thus the full title of the research method is the Participatory Active Listening Prayer Method, and this title corrects the initial title, the Participatory Action Learning Prayer Method, that appears in the PAL Transcripts and Personal Essays of participants in this research.

While the approach of the PAL Prayer Method is potentially participatory and systemic in nature, the researcher acknowledges that the involvement of specialist individuals, such as shamans or shaman-consultants and Christian mystics, are helpful

to provide leadership to facilitate the transformational process. For the purpose of this research, the researcher as senior pastor coaches another pastoral staff member to fulfill the role of spiritual facilitator, with minimal intervention, so as to provide space for the collective spirit and the Spirit of God to act and interact freely in the transformational process. This freedom to act and interact is vital in the PAL Method as this allows for a transconceptual or mystical experience to transpire. As argued in the previous chapter, in the spiritual experience the collective is passive, it is the Spirit of God who acts upon the community.

It is to be noted that this initial act of transformation takes place in Q4 and, as such, the spiritual experience of transformation transcends both the human rationality (Q2) and emotion (Q3). Implicit in this observation is that, the initial understanding of the spiritual experience, therefore, need not necessarily be described in linguistic terms but, instead, by way of images, impressions, sensations and the likes. This also raises the possibility that subsequent behavioral changes, as expressed through the Persona (Q1), can take place directly from Q4, thus bypassing Q2 and Q3. Luft (1969) also raises this possibility that a change in Q4 can directly precipitate a change impact on Q1. Further, this means that both, emotional and mental comprehension and explanation of the spiritual experience takes place *a posteriori*, and that understanding of the phenomena need not necessarily be an issue of linguistics, as implied by Sandelands (1988). Perhaps, it might be more appropriate to term the *a posteriori* exercise of rationalization as a sense making process in which the change experience is given meaning, not so much as how the experience is thought about afterwards as suggested by Trice and Beyer (1993) but, more possibly by how it remains as an image, an impression or a sensation, much like a picture paints a thousand words!

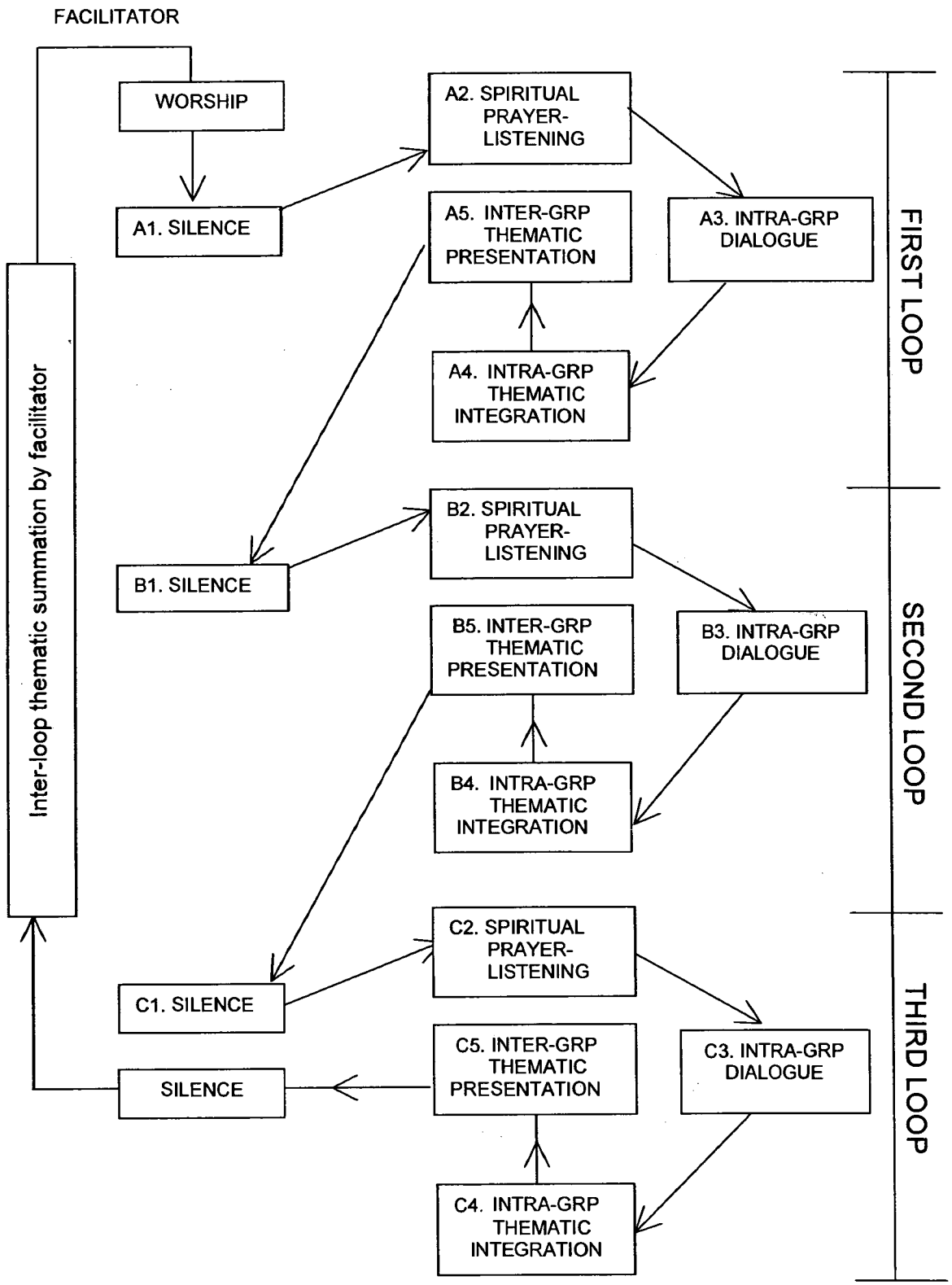
5.8.2 Operational functioning of the PAL Method

The foregoing theoretical rationale forms the premise on which the PAL Method is developed to make operational the Spirit Quadrant (Q4) to bring about a religious spirituality of organizational transformation of a church. The researcher is intentional in forging the religious perspective of spirituality in this case study for several reasons. This research is, after all, a study on a religious spirituality of OT that

concerns a church. And, spirituality is a key construct for this OT. As such, this research is about managing the business of a religious organization. The precise point of the study is to demonstrate the false dichotomy separating spirituality and religion in management, a point thoroughly discussed in the literature review (chapter 3) and emphasized in the model development (chapter 4). Also as this is a case study, the focus is on this case, and not so much its generalizability to other situations. Besides the particular religious belief expressed here is not so much the issue, but the theories that will be generated from this study, that can be adapted and adopted, for use in other situations, in the same manner that this research has integrated multiple disciplines, philosophies and religious beliefs and applied them in the context of management. From a cross-cultural perspective, most cultures in the non-western world do not separate business and religion.

In the following pages, a descriptive is offered for the practical functioning of the PAL Method. A diagrammatic presentation of the PAL Method is given in Figure 5.1.

Figure 5.1: Participatory Active Listening Prayer Method (PAL Method)



Source: Developed by David Jeremiah Seah for this research.

1 Corinthians 14:2

2.	For the [one]	speaking	in a tongue	not	to men	speaks
	ho gár	***lalōn***	***glōssē***	***ouk***	***anthrōpois***	***laleí***

but	to God:	for no one	hears,
allá	***Theō***	***oudeís gár***	***akoúei***

but in spirit	he speaks	mysteries;
Pneúmati dé	***laleí***	***mustēria***

(English text is taken from The NIV Interlinear Greek-English New Testament [Alfred Marshall]; transliteration is taken from PC Study Bible.)

The diagrammatic presentation of the PAL Method in Figure 5.1 represents a complete tri-cycle of prayers and three learning loops per session. Each session begins with a time of worship followed by three prayer cycles, each of which is made up of five components: silence, spiritual prayer-listening, intra-group dialogue, intra-group thematic integration, and inter-group thematic presentation. Following the third prayer cycle, a time of silence ensues followed by a final inter-loop thematic summation by the facilitator. The session then terminates with a short flurry of spontaneous multi-individual worshipful prayers. The discussion on the PAL Method will take the following sequence: i) religious spirituality of prayer, ii) religious spirituality of worship, iii) religious spirituality of silence, iv) spiritual prayer-listening, v) intra-group dialogue, vi) intra-group thematic integration, vii) inter-group thematic presentation, viii) inter-loop thematic summation, and ix) learning loops.

i) **Religious spirituality of prayer**

Throughout each tri-cycle of prayer session, often, the prayers are made up of a mix of the vernacular language (the English language, in this case study), and the charismatic spiritual language, otherwise also known as *glossolalia* or the speaking in tongues. This practice of speaking in tongues, in the prayer exercise, brings about a heightened sense of spiritual consciousness and the experience of the sacred. In the one act, the multi-individual prayer participants experience both personal transcendence as well as the immanence of Divine presence. Such a sacred atmosphere is awesome and conditions participants to also be more positively accepting of one another and, therefore, of their groups and organizations.

Paul refers to this spiritual gift of speaking in tongues in the following text:

> For anyone who speaks in a tongue does not speak to men but to God. Indeed no one understands him: he utters mysteries with his spirit. (The Holy Bible, 1 Cor. 14:2, NIV)

Seah (1983) confirms that, in the above text, the Greek phrase *ho gar lalōn glōssē*, for the one speaking in a tongue, the reference to tongue here "does not denote a foreign language but a language given by the Holy Spirit" (p. 83). Seah's (1983) interpretation finds support in Grosheide (1953), Orr and Walther (1976) and Robertson and Plummer (1914). Further, the Greek clause *pneumati de lalei mustēria*,

but in spirit he speaks mysteries, indicates that what is communicated in a tongue are mysteries, and are therefore spoken in a mystery language of the spirit, in the realm of, or under the influence of, the spirit of the person speaking (Seah, 1983). Needless to say, the spirit of the person speaking must first be under the influence of the Giver of the spiritual gift, the Spirit of God.

Wee (1977), in her research, makes a similar observation on Chinese spirit mediumship and states:

> ...a spirit medium is considered as such only when actually possessed; at other times, he is no more than an ordinary human being. Possession usually entails trance, which serves to demonstrate that the spirit medium is no longer an ordinary human being but simply a passive human body animated by shen. A spirit medium in trance is therefore both human and non-human. (p. 196)

A critical element in spirit mediumship is the loss of consciousness during the period of trance. This is not the case in charismatic spirituality where the person(s), under the influence of the Spirit of God, remains passively in control of the human spirit and concurrently retains full consciousness while *pneumati de lalei mustēria.*

ii) Religious spirituality of worship

This sense of an immediacy of the Spirit of God promulgates "recognition of the emotions and the work of the Holy Spirit in worship" (Lee, 2004, p. 4). It is this conscious awareness of sacred presence that makes needful the element of worship in the PAL Method (see Worship in Figure 5.1). This is especially more so because of a tacit assumption, in a pluralistic society, that reality is unknowable, and that truth exist in the form "This is true for me" rather than "This is true" (Newbigin, 1989, p. 19). As such, the researcher contends, worship that expresses real-time religious spirituality, more than buttress and goes beyond Mol's (1976) emphasis on the importance of rituals as an important component in religion and its mere sacralization of the institutional identity in religion, with reference to the untouchability and awe that is found in religion. After all, God as Creator of humankind ought to elicit the reverence and honor due His name, in view of God's divine nature.

Reformed theologians classify the nature of God according to His incommunicable and communicable attributes (Berkof, 1984). The incommunicable attributes of God refer to that which alone belongs to the Divine such as God's omnipotence, omniscience and omnipresence (Grudem, 1994). The communicable attributes of God are that which can be communicated to and shared with humankind, such as divine wisdom, love and mercy (Grudem, 1994). However, in a postmodern world that imbibes the progress of science, these incommunicable attributes of God are seemingly more abstract and more difficult for humankind to fully grasp. Hence the immediacy of the Spirit makes expressive, even if in a tangential way, these incommunicable attributes of God. As such, worship reaches into and goes beyond the core nature of humans and their institutions, in as much as humanity are more than reflectors of the *imago Dei*. That is, worship is not focused on self, as seen as the *imago Dei*, but is instead turned inside out as a responsible response of worship to God whom humankind reflects.

In our earlier discussion on balance and harmony (see section 3.4.3.iii.a) the point has been made that music plays an important role in Chinese religious and social ceremonies. Lin (1992), makes an interesting observation, that links music and ritual to the metaphysical, and states, " Music expresses the harmony of the universe, while rituals express the order of the universe. Through harmony all things are influenced and through good order all things have a proper place" (p. 571). Confucians believe that music is essential for good character and that music harmonizes human sentiments and maintains social order (Yao, 2000). There are essentially two kinds of music (Yao, 2000). First, there is harmonious and peaceful music that is good for improving human character. Second, there is also music that is violent or seductive, which thus encourages bad behavior and fosters immoral sentiments.

By implication, the music attendant to religious worship is by character harmonious and peaceful, and so manifests in human character inner states of harmony "in which all feelings and emotions are properly expressed following the Mean" (Yao, 2000, p. 171). The apostle Paul expresses such thoughts of a religious spirituality in the music of worship:

> Therefore do not be foolish, but understand what the Lord's will is. Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit. Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ. (The Holy Bible, Eph 5:17-20, New International Version)

Being filled with the Spirit, and getting drunk on wine, is an intentional Pauline juxtaposition, to infer being under the influence of another element (cf. Lincoln, 1990, p. 344) that affects the behavior of the person being influenced. In this instance the church community comes under the influence of the Holy Spirit and thus, without inhibition and restraint, the people multi-individuals break forth in outward behavioral change (Q1) (Lincoln, 1990; O'Brien, 1999), of expressive worshipful thanksgiving, with songs that flow from the Spirit of God through the human heart (Q3), to Him whom they now worship. In the New Testament, *kardia*, heart, can also be taken to mean "man's entire mental and moral activity, both the rational and the emotional elements" (Vine, 1975, Vol. II, pp. 206-7) and, as such would include Q2, as reflecting understanding of what the will of Christ entails (cf. Lincoln, 1990, p. 343). O'Brien (1999) contends that heart here signifies "the whole of one's being" (p. 396). Most certainly, the spirits of the community (Q4) must have been impacted (see discussion in section 5.2), as their speaking and singing are spontaneous inspiration of the Spirit of God, and as such must be carried out by the agency of the human spirit. This then is indicative of a speaking and a singing in tongues, and in the language of *mustēria*. Yet, this same speaking and singing in a mystery language has obviously been made intelligible to the rational mind, by the instrumental use of the spiritual gift of the interpretation of tongues (1 Cor 12:10), and, as further taught by the apostle Paul:

> So what shall I do? I will pray with my spirit, but I will also pray with my mind; I will sing with my spirit, but I will also sing with my mind. (The Holy Bible, 1 Cor. 14:15, New International Version)

O'Brien (1999) is narrow in insisting, "that Paul has intelligible communication in view, not meditation, unknown speech, or *glossolalia*" (p. 395). Lincoln (1990) is unnecessarily segmental in thinking for taking the same position as O'Brien whilst acknowledging Paul's teaching in 1 Cor. 14:15. However, most certainly, the

communications are not expressions of drunken foolishness! If anything, the communications are the disciplined wisdom of a religious spirituality, effecting a mystical experience of third order organizational transformation, of the believing community.

iii) Religious spirituality of silence

In the desert tradition of *hesychia*, the quality of stillness or silence, the Desert Fathers saw silence as a profound expression of spirituality (see A1, B1 and C1 in Figure 5.1). The vow of silence helped them to maintain a watchful spirit of purity and humility that will please God. Thus monks go to the desert to find complete unity with and perfection in God. They try to dedicate to God not only their exterior acts but also all their inner activity (Regnault, 1999). Similarly, the crucifixion of Christ "calls for the sacrifice of all other 'noise' in His life just for the one voice and that is the voice of the Father" (Choo, 2004, p. 46).

Except there be silence in the inner sanctum of being, and there silence be silenced, the inaudible voice of the Divine remains to be heard. Writing on the subject of silence in prayer, Ware (1976), appeals to, and quotes from, Tauler and Kelley (1954) that, "Divine truth does not consist in talk but in silence, in remaining within the heart by long suffering" (p. 22). The seventeenth century Quakers taught, and currently still do teach, that one must wait in silence for the Spirit to speak. The Quakers perceive that "[s]ilence itself was layered, having depth and texture, and that to learn to be attentive to the varied qualities of the layers was to begin to discern the presence of the Spirit of God" (Wright, 1994, p. 10).

Ward (1975) indicates that there are different levels of silence for the Desert Fathers, one of which, according to Ware (1976), involves a process of progressive self-emptying (see discussion on emptiness/receptivity in section 3.4.3.ii). Thus, unless silence occasions a *kenosis* of the self, or *vice versa*, there will not be space for God in a person, a group, or an organization to bring about spiritual development, much less a transformation.

In a section on Abba Agathon (refer toWard, 1975, p. 23), it was said that as a young man he learnt from Abba Poeman who had high regard for him! Abba Agathon was said to be wise in spirit and active in body, taking responsibility for his own provision. Also, whenever Abba Agathon and Abba Amoun had anything to sell, they would state the price just once and silently, accept in peace, what was given to them in payment. In the same manner, whenever they desired to buy something, they do so in silence, without arguments. The process of buying and selling, without the entanglement of many words, is expressive of a silence of self-emptying.

Bartunek and Moch (1994) posit, that in view of the limitation and relative nature of all cognitive schemes, the need is there for the induction of spiritual development in organizational systems to foster third order change. Louis (1994) likewise posits such a need for renewal at individual, organizational and institutional levels in view of a widespread cynicism and turmoil in the workplace (Kanter & Mirvis, 1989) and the unmet need for community (Bellah, Madsen, Sullivan, Swidler & Tipton, 1985; 1991).

Observing the important practice of silence in all forms of Quaker religious meetings, Louis (1994) recognizes this need of silence for organizational renewal. Borrowing from the Quaker model, Louis (1994) emphasizes the place of silence, in marking the beginning and the closing, in the business of meeting. And that throughout, the sense of quietness and fellowship finds expression in the silence of respect, by way of the focused listening and patient acceptance which one extends to each other. Louis (1994) describes this silence as a "worshipful silence (p. 50).

iv) Spiritual prayer-listening

Wimberly (2004) posits that 21st century faith communities have a calling to an imperative vocation of listening in face-to-face communal context. The vocation of listening calls people to be decisively open in a vital dialogical co-presence with God, in an experiential relationship, that creates an openness to person-in dialogue who are the image of God (Wimberly, 2004). Pertinent to the experience of dialogic are the need for faith communities to engage in the unbusied silence of reflection on the nature of their relationship with God, and to reflect on their use of and attitude towards silence (Wimberly, 2004). Wimberly (2004) asserts this vocation in

community evokes genuine openness on four levels: first, an openness of co-presence as an obligatory social bond; second, a focused attention, as hospitable listeners, to listen to one another beyond the spoken words; third, the mutual genuine commitment to grow together through caring presence and listening; and fourth, holy listening that involves an ongoing assurance of personal acceptance and care of each other as evidence of a vocation of listening. The researcher has earlier provided discussion on the subject of dialogue and the collective mind (see section 3.3.2.ii).

The Desert Fathers are intense in the practice of silent listening, in order to engage themselves in the process of discerning the divine spirit from among spirits, the voice of God from multiple voices (Wright, 1994). This discernment of spirits is a task of layered inner listening, which finds its corollary in a stillness of layered silence. In silence the human spirit pensively waits for the Spirit to speak. To exercise the gift of discernment requires a discipline of stillness to move beyond the discomfort and the fright that silence often poses to the noisy and harried. Silent prayer enjoins silent listening to attain stillness (cf. Wimberly, 2004; Wright, 1994). This is "really best done in concert with others" (Wright, 1994, p. 11), for example in a Quaker spiritual community, that share "the mystical view of the possibility of direct experience of the spirit" (Louis, 1994, p. 44).

In the inner deserts of our being, the language of the spirits is baroque and we tend more "to give psychological interpretations to our inner voices than to attribute them to demonic sources" (Wright, 1994, p. 9). This is but natural, as we often bring our own frame of reference to the experience, and our understanding likewise is shaped by our own interpretive schemas (Wright, 1994; see also our discussion on interpretive schemes in section 3.3.2). However, the researcher agrees with Wright (1994) that, "the gift of discernment is charismatic in nature and not simply a learned skill" (p. 12). The gift of distinguishing between spirits is one of the gifts imparted by the Spirit of God as indicated by the apostle Paul in 1 Cor.12: 10 (The Holy Bible).

Wright (1994) posits that the aspect of listening in Christian community, as in the example of Wimberly's (2004) faith communities, is different in kind from desert listening. Wright would perceive Wimberly's faith communities as a problem solving one that desires to fix things as an aesthetic impulse. Wright (1994) terms this as "a

religious impulse of the first order" (p. 13), perhaps much like Bartunek and Moch's (1987) first- and second-order change that are termed secular phenomena, or Argyris and Schon's (1978) single and double loop learning. Wright (1994) portrays desert listening as spiritual listening, and "is a contemplative undertaking and not problem solving task. It is essentially prayer" (p. 14). The researcher terms this as spiritual prayer-listening (see A2, B2, C2 in Figure 5.1). It is transconceptual in nature, and analogous to mystical experience (Bartunek and Moch, 1987), or triple loop learning (Nielsen and Bartunek, 1996), somewhat akin to Bateson's (1972) deutero-learning. Wright (1994) opines that spiritual listening

> as a contemplative discipline pushes us beyond the immediate impulse to order and fix to the embrace of the whole human life with all its ambiguity, failure and paradox. We are pushed to a level of listening beyond our powers of analysis to the grace and the gift of divine life itself. We are invited into a realm of apprehension that surpasses our words, plans, schemes, and panaceas. We move into silence and into the creative work of God. (p. 14).

The researcher integrates the perspectives of both Wimberly (2004) and Wright (1994). The researcher takes the direction of Bartunek and Moch (1994) that, to initiate the third order change process, there is the prerequisite to first question the existing cognitive assumptions, and to recognize the limitations and relative nature of all cognitive schemes.

For our final deliberation on spiritual prayer-listening, the researcher draws from the insights of Levine (1994) on learning with spirit in team dialogue. Levine (1994) researched a process to correlate group breakthrough in the work context with collective, spiritual listening. His approach focuses on the centrality "of the skill of listening with emphasis on collective listening as a team skill" (Levine, 1994, p. 62). First, Levine (1994) weaves together four contributing disciplines to selfless, receptive listening from the client-centered psychotherapy of Rogers (1960), the participant-observation in ethnography (Spradley, 1979), the phenomenological observation of Husserl and Heidegger which stress that the phenomenon be allowed to reveal itself (Levine, 1994), and the detached objectivity in the spiritual science of anthroposophy of Steiner (1947), Spock (1983a; 1983b), Lievegoed (1991), Schaefer and Voors (1986).Then, applying a spiritual approach to groups, Levine (1994) seeks

to establish a connection between listening and dialogue through the notion of allowing the spirit of the group to speak and Senge's (1990) description of team dialogue.

Levine (1994) draws much of his inspiration on collective listening and spiritual listening from the writings of Steiner, Spock, Lievegoed, and Schaefer and Voors. The researcher does not agree with the anthroposophical religious worldview assumptions that underpin their writings. Nevertheless, the researcher takes a different application, to some of the findings of Levine (1994), that is useful for discussion on spiritual prayer-listening, in context of the PAL Method:

1. The PAL Method adopts a team dialogue approach to spiritual prayer-listening. Team dialogue depends on people multi-individuals participants "to exercise courage and ability to share intuitions and thoughtful musings, without feeling the need to perform or impress" (Levine, 1994, 62). Spiritual prayer-listening is team dialogue through the medium of prayer, as mediated by the Spirit of God. Thus with the facilitation of the Spirit of God, speaking and listening in prayer can be done in the realm of the spirit. This approach can transcend cognitive and linguistic skills, through the instrumental use of the Spirit-giftings of speaking in tongues and the interpretation of tongues, among other spiritual gifts. And, as earlier posited, given meanings to the dialogue can be communicated by way of images, impressions or sensations, or anything that may come through the five human senses. Communication need not necessarily be effected through the rational or linguistic processes.

2. "The art of team dialogue is a spiritual act connecting listener, teller and spirit" (Levine, 1994, p. 64). In spiritual prayer-listening, both the listeners and the speakers must practice selfless openness, objectivity, and detachment. This is to allow the spirit of the individual to speak through the individual speakers, and, as much as it is, for the listeners in the group to allow the spirit of the speaker to speak to the listeners. As is so aptly put by Wright (1994):

> Spiritual listening is not listening to words, to arguments, to pros and cons, to positions and opinions. It involves listening to

> the delicate intersection of the human heart, with its desires and dreams, and the vast and silent mystery that is God. (p. 11)

Senge (1990) comments that the artistry of dialogue "lies in experiencing the flow of meaning and seeing the one thing that needs to be said now" (p. 247). This artistry is seen in the example of the Quakers, who enjoin members not to speak imprudently but only those thoughts that are compelling, which would cause them to quake unless those thoughts are given ventilation (Senge, 1990).

Lievegoed (1972) posits that to be able to understand the other person, "there must be quietness in one's heart. One's soul must be quiet so that one can perceive what is going on in the other soul" (p. 63). Steiner (1947) says that when the inner self is absolutely silent, and you listen to the others quite selflessly, "then you hear through the word into the soul of the other" (p. 47). Spock (1983a) extends Steiner's listening approach to groups, and, in what she calls 'Gothean conversation', explicitly includes the spiritual dimension. Schaefer and Voors (1986) offer a non-intuitive reversal group approach. The approach segments the group, by separating and focusing individuals on reversible speaking and listening roles. Further, three listening roles are posited, each with different quality of listening, as the listeners engage the human consciousness comprising the elements of head, heart and will (Schaefer & Voors, 1986). The purpose is to achieve greater coherence and cohesion, and so attain heighten telling and listening.

The Desert Fathers listen for the inaudible voice of the Spirit in their hunger and thirst for God. These deep listeners also listen to the Spirit in the struggles and longings in the hearts of fellow seekers, and then make explicit for them the voice of God. It was rehearsed that, once Abba John Colobos asked some brothers a rhetorical question as to who sold Joseph into slavery in Genesis 37: 27-36. Abba John's answer was, not one of his brothers. Abba John said, "No, his humility sold him. He could have objected and said, 'I am their brother' but because he kept silence, he sold himself by his humility" (Burton-

Christie, 1993, pp. 250-251). Silence taught Abba John to hear the silence that spoke in Joseph, though the biblical text is silent on it.

3. Levine (1994) contends, "collective listening and spiritual listening can operate independent of consciousness about them" (p. 67). When a group exhibits self-control to hold itself in a state of simultaneous, multiple, merging ideas without needing resolution, it demonstrates powerful collective listening (Levine, 1994). Importantly, the leadership revolves with everyone feeling their ideas had been heard (Levine, 1994) That is, "dialogue emerges from the 'leaderless' group..." (Senge, 1990, p. 247). Similarly, in spiritual prayer-listening, multiple small prayer groups exercise dialogic prayer. The approach involves, both, the dialogical co-presence of God and the team person-in dialogue (see earlier discussion on Wimberly, 2004). It evokes a multiple non-leader foci. Thus, the team dialogic of spiritual prayer-listening creates a revolving center, imbued with a sense of the sacred, that emancipates the participants to exercise the silence to listen and or the prudence to speak in silence.

v) Intra-group dialogue

In the PAL Method, intra-group dialogue (see A3, B3, C3 in Figure 5.1) flows from the preceding spiritual prayer listening. In fact, spiritual prayer-listening is integral to intra-group dialogue. Dialogue here refers to the Greek term *dialegomai* (*dia*, through, and *legō*, to say), meaning to discourse, argue, reason, (Moulton, 1978, p. 93) or "a discourse of a more conversational character" (Vine, 1975, Vol. I, p. 317). The latter is the preferred meaning taken by the researcher. In essence, it means to collectively converse through for the attainment of understanding. In the discipline of team learning, it means, "a free flowing of meaning through a group, allowing the group to discover insights not attainable individually" (Senge, 1990, p. 10).

Spiritual prayer-listening and intra-team dialogue are conducted in, both, the English language and, also, in the Pentecostal-charismatic mystery language of *glossolalia*. In the event that *glossolalia*, speaking in tongues, is employed the accompanying spiritual gift of *ermēneia glōssōn*, interpretation of tongues, is used to provide a vernacular understanding. In the case of *prophēteia*, prophecy, it can be delivered in

the vernacular or in *glossolalia*. Sometimes dialogue does not consist of vocal conversations but more in terms of images, impressions, or sensations. This can sometimes be the case, when the communication comes by way of the spiritual gifts of *logos sophias*, a word of wisdom, *logos gnōseōs*, a word of knowledge, *pistis*, faith, and *diakriseis pneumatōn*, distinguishing of spirits. Technically the communication should be in a known language, especially the spiritual gifts that are connected to the intellect, for example the word of knowledge and the word of wisdom. But, during the exercise of spiritual silence and prayer-listening, the Spirit often speaks in silence by such means, especially when the gift of discerning is used in concord with the word of knowledge and the word of wisdom. It must be recognized that these are spiritual gifts, from the Spirit of God to the spirit of human persons, and, as such, they are not constrained by the natural human faculties.

Paul indicates in 1 Cor. 14:6 (The Holy Bible, New International Version) that *glossolalia* does contain the element, or any combination of *apokalupsei*, revelation, *gnōsei*, knowledge, *prophēteia*, prophecy, and *didachē*, teaching. In 1 Cor. 14:3 (The Holy Bible, New International Version), Paul says that prophesies serve three distinct functions of *oikodomēn*, edification, *paraklēsin*, encouragement, and *paramuthian*, consolation. Excluded in the operation of the PAL Method are the spiritual gifts of *charismata iamatōn*, gifts of healing, and the *energēmata dunameōn*, operations of powers (miraculous powers). The researcher intentionally excludes these gifts because of their sensational expressions, which will detract participants from the purpose of the PAL Method. The purpose is to cultivate a worshipful silence for the team dialogic of spiritual prayer-listening, to make operational Q4 of the JWR model. Although it must be emphasized that, it is not within the powers of the participants to prevent, at any time, the healing and power gifts from being expressed, as these gifts do also function in concert with all the other spiritual gifts, and they are all derived from one source – the Spirit of God.

The researcher's field approach is dissimilar to the non-intuitive reversible group approach adopted by Levine (1994). Contrary to Levine's approach, the researcher develops an intuitive reversible group process. In this process, focus is on the spiritual dimension, where the spirits of people multi-individuals participants are intentionally interfaced with one another, and then multi-individually submitted through a passive

obedience of *wu-wei*, active-inaction, to the immanent presence of the Spirit of God. Further, to create situations of people equipoise, intentional usages of the spiritual gifts are employed in the spiritual exercises of worship, silence, prayer-listening, and team dialogue. As earlier observed, the spiritual gifts can transcend rational and linguistic abilities, and they also introduce the intuitive and mystical into the process for a religious spirituality (see section 5.2.1 on theoretical rationale of the PAL Method). This approach from the perspective of a religious spirituality brings about a heightened sense of spiritual consciousness and both, an immanent and transcendent experience of the sacred.

The researcher takes the following approach for the intra-group dialogue:

1. To take a leaf from Quaker practice, participants ought to be present in mind and body, with their spirits well settled in, prior to the commencement of intra-group dialogue. From the foregoing sections, it is obvious that the components of worship, silence and prayer-listening serves this preparatory purpose. But as stillness and silence are critical to deep listening in the spirit, participants commit to arrive early, even prior to the commencement of worship.

2. Worship is quiet and contemplative, more focused on the *Dei* rather than the *imago Dei*. And, the music in worship is harmonious and peaceful, following Chinese thought, to harmonize the spirits of participants with each other and with the Spirit of God. The language of worship takes the form of the vernacular as well as the spiritual language of Pentecostal-charismatic *glossolalia*.

3. Intra-group dialogue, as continuum of spiritual prayer-listening, both, evince mutual genuine commitment to converse through to understanding and growth, by an involved ongoing assurance of personal acceptance and caring presence of listening to each other.

4. The intuitive reversible group process takes the following modes of listening: first, team members in the multiple small prayer groups must all participate in

deep listening, intuitively in heart and spirit, and keep faith to trust each other in the performance of this function; second, both the listeners and the speakers must prudently respond from the position of stillness and silence, both to listen and to speak beyond the spoken words, even to the discerning of the inner voices; third, after all have spoken, and every listener has spoken in response, the collective voice in dialogue is received in positive spirit, without judgement, and the whole discourse is then carried on to the next stage, which is termed intra-group thematic integration.

vi) Intra-group thematic integration

The intra-group thematic integration (see A4, B4, C4 in Figure 5.1) is built upon concepts from action technologies (see discussion in section 4.2.1), which include approaches from action research, action learning and action science. Essentially action technologies provide both the structure and process via which collaborative research, action and reflection can occur (Dickens & Watkins, 1999; Dixon, 1990; Raelin, 1997) to surface some concerns shared by the group. Discourse in the intra-group dialogue surfaces these many concerns, from which the group now discerns and identifies the thematic concern(s) that defines the substantive area, in which the group decides to focus their attention (Kemmis & McTaggart, 1988).

In integrating the thematic concern(s) and substantive area of concern(s), the individual member's concern is subsumed under the group's focal concern, whereby "I" gives way to "we", such that the thematic concern(s) is expressed in terms of "our thematic concern(s)". This is done by way of an unbusied silence of conversational discourse, being mindful of the dialogical co-presence of God and the person-in dialogue, who are the image of God. Substantial time is given for intra-group dialogue and the intra-group thematic integration, the deliberations of which are journalized by the individual participants.

However, each small prayer group would pull together the group's thematic integration, for presentation at the next level, which is the inter-group thematic presentation. Each group would appoint their own representative to deliver their presentation, in concert with presenters from all the other small prayer groups.

The following observations are made on the intra-group thematic integration level (A4). First, at this level, individual dissonant noises are filtered off. Second, the invocation of the voice of the Spirit of God would inspire awe of the sacred, so as to bring sobriety to the discourse, and thus act as a second filter to other dissonance. Third, the group learns as a team the disciplines of team dialogue, and the discernment of, both, the spiritual voice and the collective voice. Fourth, each small group team does have not prior knowledge of the conversation in the discourse of the other groups and, therefore, the groups are all mutually not influenced by one another.

vii) Inter-group thematic presentation

At this level, all group presenters use the plural pronouns of "we" and "our", without making personal references. The thematic presentations (see A5, B5, C5 in figure 5.1) by all the group presenters would thus surface the many concerns shared by the multiple small prayer groups, which represents the collective leadership present. However, at this level (A5) in the first prayer cycle, no attempt is made to directly discern and identify the collective thematic concern(s) or define the wider substantive area, to decide on the collective focus. Instead, all participants adopt the listening mode of step 4 in the intra-group dialogue approach in sub-section v, except that no response is made to the group presentations. And, the individual participants again journalize the presentations of the all group discourse. This completes the first cycle of the PAL Method.

At the inter-group thematic presentation (A5) level, the researcher makes the following notes. First, while there is a degree of individual self-emptying at the previous level, where "I" gives way to "we", the manifold group thematic presentations can make aware the latent potentiality of divine immanent presence to affirm human and or divine relations. Second, this heightened sense of spiritual consciousness can enhance the sense of the sacred to more than reinforce the task significance, and move individuals and groups to transcend beyond task to a sacred sense of a wider inclusive relationship. Third, in opening and sharing through relationships, everyone participates mutually and reciprocally in one another's being and so are not diminished but actually enriched.

Thus, the contents of the inter-group thematic presentations (A5 in Figure 5.1), and the enriching sense of the sacred, provide the lead in to the second prayer cycle that begins with silence (B1 in Figure 5.1). The spiritual prayer-listening in B2 is focused on the contents of the inter-group thematic presentations of A5. The third prayer cycle begins in C1, and the spiritual prayer-listening in C2 is based on the inter-group thematic presentations of B5. The final inter-group thematic presentation in C5 brings to a close the tri-cycle of prayers. After several minutes of silence to allow for personal reflection and resolution of spiritual learning to grow within each individual participant, the facilitator provides the inter-loop thematic summation of the session's prayer discourse.

viii) Inter-loop thematic summations

The final thematic summation crystallizes the thematic concern of the session's prayer discourse. It provides a sense of the free flowing discourse, reviews the developmental learning at each prayer cycle of the learning loops, and may bring closure to the subject of conversation at the session or may become the input content for the next weekly prayer session (cf Churchill, 1995, p. 155). The facilitator or the worship leader then leads the meeting into a gentle flurry of worshipful prayers, in a mixture of the vernacular and *glossolalia*, with which the seesion draws to a close.

ix) Learning loops

The prayer cycle beginning in A1 repeats itself in prayer cycles 2 and 3, commencing with B1 and C1 respectively, except that the level of filtering gets increasingly finer. This means that there is increasingly less dissonance in the spiritual voice and thus the collective voice. Effectively, the whole prayer exercise goes through three learning loops per prayer session. With the two-year PAL prayer program (see Figure 5.2), there would be multiple weekly iterations of learning loops (Argyris & Schon, 1978, 1996; Argyris, 1993; Nielsen & Bartunek, 1996) that would in turn initiate multiple series of hierarchically ordered steps within each of the first-, second- and third-order changes (Bartunek & Moch, 1994) in the church organizational system.

By design, the PAL Program extends over two years with three learning loops. The first learning loop started in July 1996 with the collective leadership of the Church

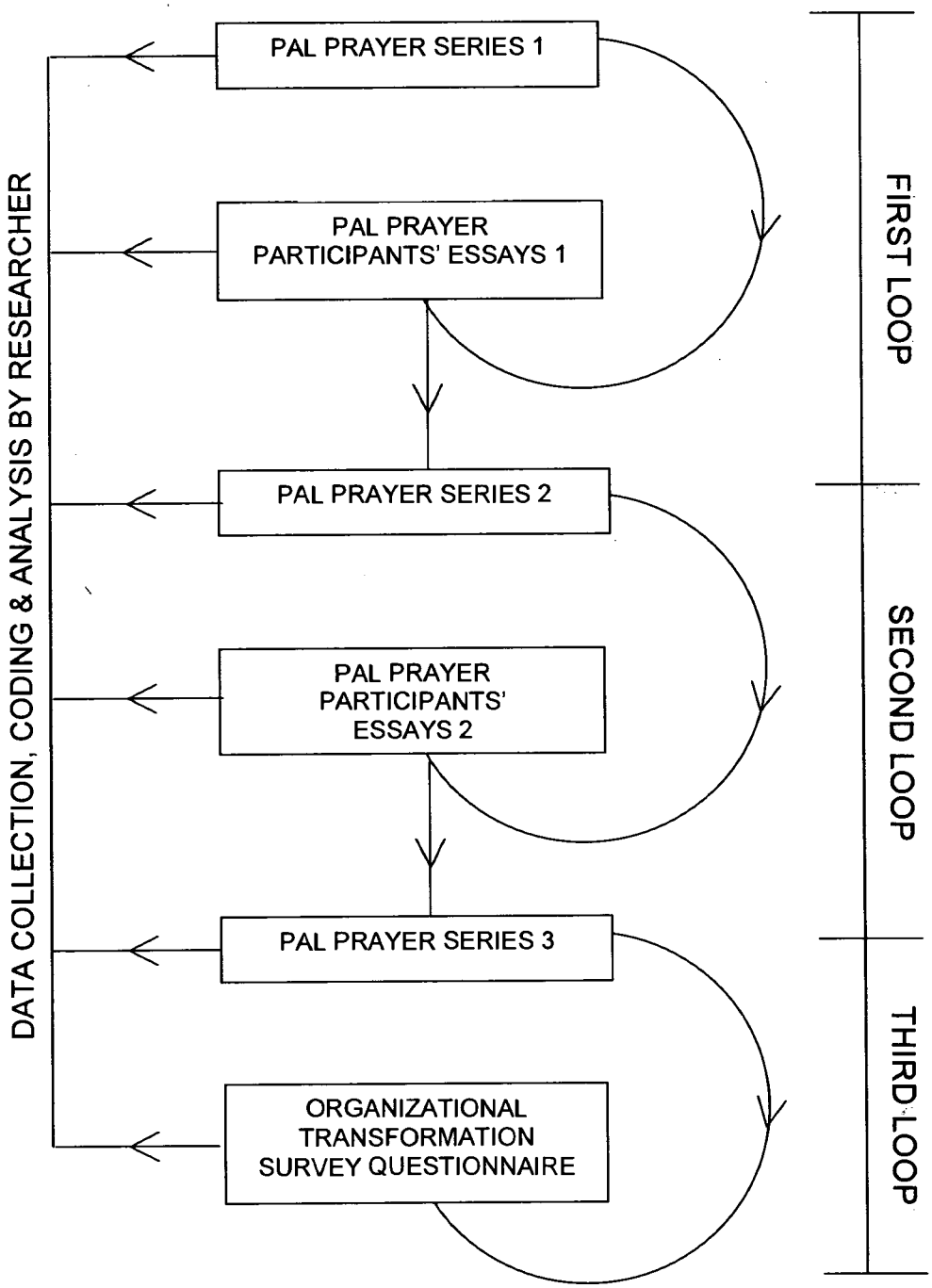
organization committing to come for weekly PAL prayer sessions (hereinafter known as the PAL session). This took a year and ended with each PAL prayer participant (hereinafter known as the PAL Participants) being invited to write a personal essay referred to as the PAL Prayer Participants' Essays 1 (see Figure 5.2), and hereinafter known as PAL Essays 1. PAL participants are to define in their own words, what PAL means to them, as well as describe the sequences and processes involved in PAL prayers. They are also to document their thoughts, emotions and experiences while doing PAL prayers. This completes the first learning loop about PAL prayers for the PAL program and how they make operational the Spirit Quadrant, Q4, of the JWR Model.

In the second year commencing August 1997, the PAL participants continue with weekly PAL sessions. As this is a naturalistic case study, the subject of conversation evolves with the weeks. The second learning loop for the PAL program ends in August 1998 with each PAL participant being invited to write a second personal essay referred to the PAL Prayer Participants' Essays 2 (see Figure 5.2), and hereinafter known as PAL Essays 2. This time, the PAL participants are asked to describe how and what impact PAL has on them as individuals, the collective leadership and the Church organization. Again, they are to document their thoughts, emotions and experiences while doing PAL. This second set of essay serves to document incremental changes in attitude and behavior into the second year of the PAL program.

The third learning loop extends over the month of August 1998. Weekly PAL sessions continue until the Organizational Transformation Survey Questionnaire has been administered to the Church. The survey questionnaire evaluates the research problem using aggregated responses from the PAL prayer participants as well as the rest of the Church who has not experienced PAL prayers. There are two parts to the analysis. First, the researcher evaluates if the sense-making PAL program is associated with positive attitudinal and behavioral changes. Second, it also evaluates if there is any difference in the attitudinal and behavioral changes between those who participate in PAL sessions and those who do not.

In the next section, the researcher discusses the data generated by the PAL Method during the two-year PAL Program. The generated data allows the researcher to design a matrix of research questions that informs on the research problem.

Figure 5.2: Participatory Active Listening Prayer Program (PAL Program)



Source: Developed by David Jeremiah Seah for this research.

5.9 Matrix of Substantive Questions

This case study concerns a church in need of an organizational transformation to provide long term homogenizing and internal organizational adjustment effects. Being a religious organization, religious spirituality is a key construct for its organizational transformation. The research problem is what can harness and release the subconscious creative potentials of people multi-individuals for responsible organizational transformation of a church.

As this is an emergent explorative case study on religious spirituality, the researcher attempts to identify meanings and constructs in the sense-making PAL Program. The coding of the PAL Transcript results in seven constructs that give structure and focus for the evaluation of the organizational transformation of the Church at the various subunits of analysis. Exhibit 5.1 produces below the Statement of Vision and Mission and Core Values of the Church that is the product of the sense-making PAL Program. This encapsulates the seven constructs of commitment, trust, community, joy, strong presence of God, qualitative growth and quantitative growth.

Exhibit 5.1: Tabernacle's Statement of Vision and Mission and Core Values

THE TABERNACLE CHURCH AND MISSIONS
STATEMENT OF VISION AND MISSION
AND CORE VALUES

VISION

To build a community of God's people who bears the presence of God to fulfill the great commission through discipleship, church planting and missions

GOALS

To train and equip every believer in our Church so that each one will fulfill the following goals:

- To demonstrate the strong presence of God through the disciplined exercise of the fruit and gifts of the Holy Spirit
- To evidence spiritual growth by doing every good work that He has commanded us
- To prove discipleship through the winning of souls and in enfolding them as responsible members of our Church

GOALS

- Must be quantifiable
- Can be evaluated
- Within specific time frame

VALUES

- Commitment
- Trust
- Community
- Joy

14 January 1998

Moreover, the researcher finds meanings in both the attitudinal and behavioral expressions of those constructs in the PAL Program. Following the PAL Program as it emerges, the research problem can be re-cast as a matrix of 42 substantive questions, using the seven constructs to evaluate organizational transformation at both the attitudinal and behavioral levels for the subunits of analysis at the individual, collective leadership and the organizational levels (see Table 5.1).

Table 5.1 Matrix of Substantive Questions

Levels of Effect / Values & Goals	Attitudinal			Behavioral		
	Individual	Collective Leadership	Organization	Individual	Collective Leadership	Organization
Commitment	SQ1	SQ2	SQ3	SQ4	SQ5	SQ6
Trust	SQ7	SQ8	SQ9	SQ10	SQ11	SQ12
Community	SQ13	SQ14	SQ15	SQ16	SQ17	SQ18
Joy	SQ19	SQ20	SQ21	SQ22	SQ23	SQ24
Strong Presence of God	SQ25	SQ26	SQ27	SQ28	SQ29	SQ30
Qualitative Growth	SQ31	SQ32	SQ33	SQ34	SQ35	SQ36
Quantitative Growth	SQ37	SQ38	SQ39	SQ40	SQ41	SQ42

This case study has for its subunits of analysis the church organization, the multiple small groups that make up the collective leadership, and the people multi-individuals participants in the PAL Program.

At the attitudinal and behavioral level of analysis, attitude as defined in marketing is "an enduring disposition to consistently respond in a given manner to various aspects of the world, including persons, events, and objects" (Zikmund, 1997, p. 352). Behavior, in marketing, concerns "...what subjects have done or are doing ... is a physical activity" (Churchill, 1995, p. 346). In the context of OT, Dehler and Welsh (1994) posit that in terms of behavior, spirituality is a subconscious feeling that energizes individual action in relation to a specific task.

Zikmund (1997) further posits that attitude comprises the affective component, the cognitive component, and the behavioral component: affect refers to a general feeling or emotion towards an object; whilst, cognition represents awareness of and knowledge about an object; and, behavior, or intention, reflects a predisposition to act.

Similarly, Churchill (1995) defines an individual's attitude as a "preference, inclination, views or feelings toward phenomenon" (p. 359). Churchill (1995) indicates that, in marketing, attitude reflects awareness/knowledge, intention, and motivation: awareness/knowledge refers to what respondents do and do not know about some object or phenomenon; whilst intention is indicative of individual's anticipated or planned future behavior; and, motivation refers to a want, a drive, an urge, an impulse that directs behavior toward goals.

Following the above definitions and descriptions of attitude and behavior, the researcher emphasizes the distinction between behavior as an attitude, as indicative of intention, and behavior as performance, as denoting an actual act of doing. In this research, the Thought Quadrant (Q2) and the Emotion Quadrant (Q3) of the JWR Model represent attitude. The Persona Quadrant (Q1) represents behavior. The PAL Method, which proxies for religious spirituality in OT, acts through the Spirit Quadrant (Q4) of the JWR Model.

Specifically, the 42 substantive questions are tabled below (see Table 5.2) to add structure and focus to the interpretation of data in the PAL Transcript, the PAL Essays and the OT Survey Questionnaire. For example, SQ1 asks: "What attitudinal effect did PAL have on the participant individuals with respect to commitment in church?" The researcher notes that while the workings of religious spirituality through the Spirit Quadrant (Q4) of people multi-individuals cannot be directly observed, the effects that are demonstrated through the Thought (Q2), Emotion (Q3) and Persona (Q1) Quadrants of the JWR Model can be observed, both attitudinal and behaviorally. And, it is the PAL Method that makes operational the Spirit Quadrant (Q4) of the JWR Model.

Table 5.2 List of Substantive Questions

No.	Substantive Questions
SQ1	What attitudinal effect did PAL have on the participant individuals with respect to commitment in church?
SQ2	What attitudinal effect did PAL have on the participant collective leadership with respect to commitment in church?
SQ3	What attitudinal effect did PAL have on the participant organization with respect to commitment in church?
SQ4	What behavioral effect did PAL have on the participant individuals with respect to commitment in church?
SQ5	What behavioral effect did PAL have on the participant collective leadership with respect to commitment in church?
SQ6	What behavioral effect did PAL have on the participant organization with respect to commitment in church?
SQ7	What attitudinal effect did PAL have on the participant individuals with respect to trust in church?
SQ8	What attitudinal effect did PAL have on the participant collective leadership with respect to trust in church?
SQ9	What attitudinal effect did PAL have on the participant organization with respect to trust in church?
SQ10	What behavioral effect did PAL have on the participant individuals with respect to trust in church?
SQ11	What behavioral effect did PAL have on the participant collective leadership with respect to trust in church?
SQ12	What behavioral effect did PAL have on the participant organization with respect to trust in church?
SQ13	What attitudinal effect did PAL have on the participant individuals with respect to community in church?
SQ14	What attitudinal effect did PAL have on the participant collective leadership with respect to community in church?
SQ15	What attitudinal effect did PAL have on the participant organization with respect to community in church?
SQ16	What behavioral effect did PAL have on the participant individuals with respect to community in church?
SQ17	What behavioral effect did PAL have on the participant collective leadership with respect to community in church?
SQ18	What behavioral effect did PAL have on the participant organization with respect to community in church?
SQ19	What attitudinal effect did PAL have on the participant individuals with respect to joy in church?
SQ20	What attitudinal effect did PAL have on the participant collective leadership with respect to joy in church?

No.	Substantive Questions
SQ21	What attitudinal effect did PAL have on the participant organization with respect to joy in church?
SQ22	What behavioral effect did PAL have on the participant individuals with respect to joy in church?
SQ23	What behavioral effect did PAL have on the participant collective leadership with respect to joy in church?
SQ24	What behavioral effect did PAL have on the participant organization with respect to joy in church?
SQ25	What attitudinal effect did PAL have on the participant individuals with respect to strong presence of God in church?
SQ26	What attitudinal effect did PAL have on the participant collective leadership with respect to strong presence of God in church?
SQ27	What attitudinal effect did PAL have on the participant organization with respect to strong presence of God in church?
SQ28	What behavioral effect did PAL have on the participant individuals with respect to strong presence of God in church?
SQ29	What behavioral effect did PAL have on the participant collective leadership with respect to strong presence of God in church?
SQ30	What behavioral effect did PAL have on the participant organization with respect to strong presence of God in church?
SQ31	What attitudinal effect did PAL have on the participant individuals with respect to qualitative growth in church?
SQ32	What attitudinal effect did PAL have on the participant collective leadership with respect to qualitative growth in church?
SQ33	What attitudinal effect did PAL have on the participant organization with respect to qualitative growth in church?
SQ34	What behavioral effect did PAL have on the participant individuals with respect to qualitative growth in church?
SQ35	What behavioral effect did PAL have on the participant collective leadership with respect to qualitative growth in church?
SQ36	What behavioral effect did PAL have on the participant organization with respect to qualitative growth in church?
SQ37	What attitudinal effect did PAL have on the participant individuals with respect to quantitative growth in church?
SQ38	What attitudinal effect did PAL have on the participant collective leadership with respect to quantitative growth in church?
SQ39	What attitudinal effect did PAL have on the participant organization with respect to quantitative growth in church?
SQ40	What behavioral effect did PAL have on the participant individuals with respect to quantitative growth in church?
SQ41	What behavioral effect did PAL have on the participant collective leadership with respect to quantitative growth in church?

No.	Substantive Questions
SQ42	What behavioral effect did PAL have on the participant organization with respect to quantitative growth in church?

5.10 Ethical Considerations

The researcher takes the guidance of Christians (2000) for the principles that form the ethical considerations for this research:

> These principles reiterate the basic themes of value-neutral experimentalism – individual autonomy, maximum benefits and minimal risks, and ethical ends exterior to scientific means. The policy procedures based on them reflect the same guidelines as dominate the codes of ethics: informed consent, protection of privacy, and non-deception. (p. 140)

The proposal for this research has the prior approval and subsequent funding of The Tabernacle Church & Missions Limited, the parent organization of The Crystal Tabernacle (the case study organization). The research proposal has also been vetted and approved by the Human Research Ethics Committee of the University of South Australia (the institution with whom this research is registered).

Official permission has been sought from the Board of TCM on 20 January 1996 to conduct case study research in the case study Church (Appendix 5.1). Official permission is granted in 2 March 1996 (Appendix 5.2). Official confirmation of approval to conduct the research is given by the Human Research Ethics Committee of the University of South Australia on 20 April 1996 (Appendix 5.3)

The PAL prayer meetings have its trial beginnings in the general prayer meetings of the case Church organization in June 1995 (Appendix 7.1). The Board of TCM discerns that the fledgling PAL Method has potential power to bring about transformation in the Church. Attendees at the Church prayer meetings then were equally excited about doing PAL prayers. As it evolves, the decision is made to research a PAL Program and develop the PAL Method. The Board of TCM decides to focus PAL praying on Church transformation and conclude with placing "the best

brains available into the thick of what is going on" (Stake, 1994, p. 242), which means roping in the incumbent leadership across all ministries in the Church. These leaders are deemed to be the most likely people open to transformation, and are likely to be more able to help affect a transformation on the rest of the Church.

Thus, the current leadership, across all ministries, of the case study Church is invited to attend a briefing on the research program on 21 July 1996. The briefing serves to inform prospective participants, and to answer any questions, with full details concerning the nature and purpose of the research. Those present are also informed of the intention to substitute the general prayer meeting of the Church with a leaders' prayer meeting, to research a PAL Program and the PAL Method. By this, prospective participants can then make informed decisions as to whether they would commit to participate in the research program. The letter of invitation to participate in the research (Appendix 5.4) and the information sheet (Appendix 5.5), accompanied with the consent form to participate (Appendix 5.6) are then extended to all present. As the research emerges, two letters to solicit reflections and responses by way of essays are sent to PAL Participants (Appendices 7.2 and 7.3). At the end of the two-year PAL Program the Church is invited to participate in an organization-wide OT Survey Questionnaire (Appendix 8.1).

The information sheet (Appendix 5.5) makes aware, in simpler terms, the following issues to prospective participants. First, it explains to the participant what the research is about, the nature of the research, and its intended purpose. That technically, the research takes a formative approach that empowers participants to foster self-determination and to enable them to help themselves, by actively learning to discern and document their own issues and concerns on transformation of the Church (Fetterman, 2000; Fetterman, Kaftarian, & Wandersman, eds., 1996).

Second, it describes the role of the participant in the research, that is, what they are required to do. Essentially, the research takes a participatory and collaborative approach (Cousins & Earl, 1995) to enhance "...participants' sense of being in control of, deliberative about, and reflective on their own lives and situations" (Patton, 2002, p. 269), using the PAL Method. The researcher's presence and participation at PAL sessions will be minimal. Instead, another pastor will be trained

to be the facilitator and teacher to support participants engaging in their own inquiry in this research (Patton, 2002).

Third, it clearly states the overt position of the researcher is one of non-deception as eschewing deliberate misrepresentation (Bulmer, 1982) or forms of covert research (Shils, 1959). For this research, qualitative evaluation is formative and the researcher adopts a non-participant insider perspective to interpret data emerging from participants of the collaborative inquiry. But where a summative evaluation is required, the researcher takes an outsider position as an attempt to provide objective judgment. Thus, evidentially, this research is evolving and emergent, and has a broad focus with a holistic view.

Fourth, it states the possible benefits and or risks that participants may be exposed to. Participants are informed that any benefits would be altruistic, and for the common good – the organizational transformation of the Church. Given that the research is emergent and takes a formative approach, evaluation is formative and the feedback is given on an ongoing basis, as a "learning from the process" termed "process use in contrast to findings use" (Patton, 2002, p. 327). Examples of formative evaluation can be seen in Appendices 6.1 and 7.1.

The potential risks to participants have to do with matters of privacy and confidentiality. The single most likely source of harm in social science inquiry is the disclosure of private knowledge considered damaging by experimental subjects (see Reiss, 1979, p. 73; Punch, 1994, p. 93, Christians, 2000, p. 139). Thus the information sheet contains assurance of confidentiality as the primary safeguard for anonymity against unwanted exposure, and that data will only be used in connection with the research. For example, in this thesis where names are cited in PAL Transcript and Essays, participant numeric are used in replacement. But, given that PAL sessions are audiotaped and transcribed verbatim, "...the signature status of privacy protection, watertight confidentiality has proved to be impossible" (Christians, 2000, p. 139). However, because the qualitative data is multi-voiced and the quantitative data is aggregated, as far as the researcher is aware, the research does not raise any significant ethical issues for any of the participants in the research, or for the case study organization.

Fifth, the information sheet gives respect for the autonomy of persons to enter and or to exit the research voluntarily. That is, no undue influence or duress is exerted on the participant (Christians, 2000). This is significant in view of the nature of the research, which is expected to incur an indeterminate length of time to develop a holistic view of the organization and for data gathering. In the anthropological tradition, a field research can take as much as ten years (see Patton, 2002, p. 273).

5.11 Summary

The researcher constructs this phenomenological research as a constructivist grounded, exploratory and naturalistic single-case embedded design. The case study is intrinsic and contributes uniquely to knowledge about the case study Church organization. Findings in the case are bounded, context specific, formative, and do not specifically seek generalization beyond the case. But, the case is also instrumental and summative because it contributes to theory development of the JWR Model and the PAL Method and Program, and makes controlled comparisons and petite generalizations across embedded subunits of the case.

To provide ethical and credible interpretation to the above-defined case, so that the reader can personally experience the case vicariously, the researcher provides objective and thick descriptions from both emic and etic perspectives. The researcher applies the methodological rigor of multiple triangulations to give credible voice to the perspicacious multi-voiced PAL Participants, while concurrently allowing the researcher voice to orchestrate and interpret the case.

Both researcher and participants contribute to the writing of the research script. Each adopts a reflexive, intuitive, inductive and constructive mood and, like an autoethnographer, informs the research process and broadens the understanding of methods and substance. PAL Participants contribute to the multi-voiced PAL Transcript, and their individual voice through the PAL Essays, while the aggregated voice of the Church organization is heard through the OT Survey Questionnaire.

These voices are captured in the following three chapters. The researcher co-ordinates and orchestrates all these voices and through this thesis gives voice to himself.

CHAPTER 6: THE PAL TRANSCRIPT: DATA AND ANALYSIS

6.1 Introduction

In the last chapter, the PAL Method is proposed to make operational the JWR Model through the Spirit Quadrant, Q4, for religious spirituality-led organizational transformation. In this chapter, the researcher applies the PAL Method to evaluate the research problem: What can harness and release the subconscious creative potentials of people multi-individuals for responsible organizational transformation of a church?

The PAL Program set out to facilitate organizational transformation through the collective leadership embarking on a sense-making exercise. Towards the end of the two-year PAL Program, the collective leadership crafted consensually the vision and mission statement and the core values of the Church. Therefore, the organizational transformation of the Church will be evaluated with reference to the seven constructs that founded the vision and mission statement and core values of the Church:

- Commitment
- Trust
- Community
- Joy
- Strong presence of God
- Qualitative growth
- Quantitative growth

That is, the substantive questions ask "What effects did PAL have on the attitudinal and behavioral expression of commitment, trust, community, joy, strong presence of God, qualitative growth and quantitative growth?" And, the research problem would be evaluated based on the results of the qualitative data analysis used to address the substantive questions.

The development of the seven constructs evolved over the two-year period, and it was based solely on the deliberations of the PAL Participants. While the two-year period is divided into four half-yearly periods to facilitate coding of the voluminous PAL Transcript, there is no basis to employ longitudinal analysis within the two-year period since the focus of discussions was not continuous but shifted as the discourse unfolded. For example, the discourse on trust dominated the PAL sessions in the first six months. In the second six months, the discourse focused on commitment, community and joy. While there was not a single mention of qualitative growth in the first six months, the sessions were caught up with strong presence of God and quantitative growth in the third six-monthly period. Therefore, the PAL Program, as it was played out, does not allow for evaluation of any systematic development of the constructs over time. Rather the two-year PAL Program is being evaluated as a whole with respect to the research problem and the substantive questions.

The PAL Program results are analyzed over three chapters using mixed method of qualitative and quantitative analyses. In this chapter, the PAL Transcript is first coded and analyzed. These results pertain to those for the collective leadership. In Chapter Seven, the results are compared at the individual level using the PAL Essays that capture their own personal views concerning the changes that were taking place. Chapter Eight reports the main results of this study where the research problem is addressed at the Church organization level using a survey questionnaire. In the next section, the researcher describes how the data for the qualitative analysis is being generated from the PAL Transcript.

6.2 Data

As part of the exploratory study on organizational transformation, the incumbent leadership of The Crystal Tabernacle (also referred to as "the Church") was invited to participate in a PAL Program based on the PAL Method. In response to the invitation, 61 leaders started the PAL Program in July 1996. As this is a naturalistic study, 16 new leaders were inducted to participate in the PAL Program when they joined the leadership while ten incumbent leaders ceased participating at various

stages of the PAL Program. Towards the end of the PAL program, there were 67 leaders who attended PAL sessions regularly.

Except for public holidays and the extended holiday season in December, a PAL session was scheduled weekly. The PAL session was held in the social hall of The Crystal Tabernacle. The 150 square meter social hall has no in-place furniture. For the purpose of each PAL session, participants would sit in free-forming small groups of no more than four persons. The free-form grouping allows for randomization in the group mix. As the focus is religious spirituality-driven action learning, randomization of group mix at each PAL session prevents possible group polarization and preserves the focus on the Spirit of God.

The public address sound system was set up and the entire session was audio-taped. This ensures clear recording of the discourse. All audio tapes were properly labeled in sets. Transcriptions were done within a week of each session.

At the beginning of the PAL Program in July 1996, the researcher facilitated the PAL session to motivate, demonstrate and model the PAL Method for a member of the pastoral staff. Subsequently, except for occasional interventions by the researcher to reinforce the proper implementation of the PAL Method, a pastoral staff member (Th.M., Trinity Theological College, Singapore) subsequently chaired all PAL sessions. The researcher appointed the Church corporate secretary as transcriber of the PAL audio tapes. She was instructed to provide a verbatim transcription of each PAL session, with appropriate attributing because it is useful to tell who says what. The researcher also appointed two Church pastoral staff (one, a D.Min, Fuller Seminary, U.S.A.; second, a D.Ed. candidate, George Washington University) to jointly proof read and edit the PAL Transcript. The editing process yields a clean-up version of what was said, editing out repetitions arising from transcription errors, and editing what was said into coherently punctuated sentences ready for coding and content analysis.

Consistent with the purpose of this study, the PAL Program set out in July 1996 to generate the vision and mission statement and the core values of the Church. Based on sequential development of the weekly PAL thematic summations, the leadership

developed consensually a document on the vision and mission statement and core values of the Church (see Exhibit 5.1). After this document was adopted by the Church on 14 January 1998, the leadership continued to pray through the implementation issues till July 1998. It is highlighted here that the discourse at each PAL session was free-flowing. While the Pastor-Chairman initiated each PAL session as a follow-through to the thematic summations from the previous PAL session, he had no specific agenda. For the purpose of analysis, the researcher will therefore analyze and discuss the (approximately) two-year PAL Program in four periods, the first three periods of six months each and the last period comprising seven months.

This two-year PAL Program yielded 77 sessions. Each PAL session lasted about three hours, with some two hours of recorded discourse. This resulted in some 140 hours of audio recording. Transcription takes on average three hours for every hour of tape. This compares well with the range of four to twenty hours of transcription per hour of tape documented in other studies (Potter and Wetherell, 1987). Transcription time totaled 420 man-hours or 53 man-days. The resultant transcript, hereafter called the PAL Transcript, is 1,129 pages of single-spaced Microsoft Word document, with 427,442 words and 5,843 paragraphs. With simple proof-reading and editing of the transcript averaging four minutes per page, it would have taken another 75 man-hours or ten man-days. The total time taken for transcription and simple editing was estimated to be 63 man-days.

6.3 Coding the PAL Transcript

The researcher appointed a reviewer and a team of five coders to analyze the voluminous PAL Transcript. The team approach also allows for researcher-coder triangulation and increases internal validity or credibility of the coding exercise (Lincoln and Guba, 1986, pp. 76-77). The appointed reviewer and coders are all Church leaders and staff who either hold postgraduate degrees or are pursuing postgraduate degrees. The coders were tasked to identify themes or constructs, build codebooks, mark texts, perform content-analysis and identify possible relationships among themes or constructs and generate hypotheses. The reviewer coordinates and reviews the coders' work for consistency.

The coding team and the researcher employed grounded theory (Glaser & Strauss, 1967; Charmaz, 1990; Lincoln & Guba, 1985; Lonkila, 1995; Strauss, 1987; Strauss and Corbin, 1990; Dey, 1993; Becker, 1998). An iterative process of weekly coders' meetings was facilitated through which the researcher becomes more and more "grounded" in the data and develops increasingly richer concepts and understanding of the phenomenon being studied.

The coders started with speed reading through the transcripts to get a sense of the themes or constructs that emerge by simply underlining key phrases (Sandelowski, 1995a, p. 373). Identifying potential themes or constructs is called "*in vivo* coding" (Strauss & Corbin, 1990). In this exercise, the researcher uses the term "inductive coding" as in inductive analysis where findings emerge out of the data. The coder noted down potential themes or constructs in his/her codebook for content analysis. In this open coding process, the coders identify specific or potential themes by pulling together and marking up, underlining and color coding real examples from the text (Agar, 1996; Bernard, 1994; Bogdan & Biklen, 1992; Lincoln & Guba, 1985; Lofland & Lofland, 1995; Strauss and Corbin, 1990; Taylor & Bogdan, 1984).

Consistent with expectations, the initial reading suggests that the major themes or constructs revolve around sense-making issues of the Church. Since the PAL Program ultimately generated the Vision and Mission Statement of the Church and her Core Values (see Exhibit 5.1), the following constructs naturally emerged in the coding process: commitment, trust, community, joy, strong presence of God, qualitative growth and quantitative growth. As the coding themes or constructs emerge, the coders take notes of possible relationships among the constructs with a view towards hypothesis generation. Of particular interests would be comparing and contrasting each construct at the attitudinal and behavioral level, as well as the individual, collective leadership and organizational levels.

To keep focus on the research problem and the related substantive questions in this case study (see Tables 5.1 and 5.2), the reviewer and the team of five coders were briefed thoroughly on the objectives of this case study, the PAL Method, the PAL Program, the transcription and the framework for the coding exercise. For each of

these identified constructs, the researcher, the reviewer and the coding team together formulated six substantive questions as they emerge from the qualitative data in the PAL Transcript. The researcher asks the question: What effects did PAL have on the individuals, the collective leadership, and the organization with respect to each construct at both the attitudinal and behavioral level?

The substantive questions for the seven constructs would be: What effect did PAL have on the individuals, the collective leadership, and the organization with respect to:

1. Commitment at the attitudinal and behavioral level?
2. Trust at the attitudinal and behavioral level?
3. Community at the attitudinal and behavioral level?
4. Joy at the attitudinal and behavioral level?
5. Spirituality at the attitudinal and behavioral level?
6. Qualitative growth at the attitudinal and behavioral level?
7. Quantitative growth at the attitudinal and behavioral level?

To facilitate the coding process of such a voluminous transcript, each coder was assigned specific construct(s) after all coders have an appreciation of the development of the thematic summations at each PAL session in the sense-making process of the collective leadership. Each coder then added each of these themes to their coding assignment.

Specifically, the coding exercise attempts:

1. to identify the various constructs of values relevant for sense-making and anticipation, like commitment, trust, community, joy, strong presence of God, qualitative growth, quantitative growth

2. to code each construct as it was expressed verbatim or indirectly giving the sense of it

3. to code participants' responses about these constructs either positively or negatively

4. to code participants' responses about each construct in *one or more* levels:
   - o attitudinal versus behavioral
   - o individual versus leadership versus organizational

5. to code participants' responses about each construct with respect to the research problem and the substantive questions

In this research, content analysis is interpreted to mean, generally, qualitative data reduction and sense-making. Therefore coding and content analysis are to qualitative research methods as principal component analysis and cluster analysis are to quantitative research methods. The researcher attempts to identify the core consistencies, meanings and themes in the coding exercise. Such thematic analysis requires pattern recognition competency (Boyatzis, 1998, p. 7). More specifically, content analysis also refers to searching the transcript for recurring words or themes (Patton, 2002,).

The coding team employs both manual and electronic means for the mechanical work of coding. The transcript was formatted in Microsoft Word document in a central column with two one-inch columns on each side of the central column. The left column was designated for shorthand codes and the right column was used for comments. Post-it notes and colored tags can be used to flag down different parts of the transcript for thematic analysis. The 'Reviewing' option in Microsoft Word can also be used to insert comments in the right column.

The first cut in thematic analysis would require the coders to read through the transcript and make comments in the right column or attach Post-it notes and color tags. Each coder then builds his/her codebook with a family of constructs and a thesaurus of words that render the same sense as each construct. At the weekly coders' meeting, each coder discussed the development of his/her codebook. The team discussed issues, shared learning and raised problems encountered in the initial reading. For example, do we code for "commitment" when the word or the sense of it was used by the Pastor-Chairman to facilitate the PAL session? Also, the personal and possessive pronouns, "we", "us" and "our", is deemed to suggest "community" when a group process is used. However, coding such pronouns throughout the PAL

Transcript may not capture correctly the leadership's reference to the development of the sense of community within the Church. Rather, such pronouns as used in the thematic summations by each small group's representative at the PAL session emanates from the requirement of the PAL Method to draw a small group representation based on individual experiences of and insights into the revelations from the Spirit of God through prayer. A word count of such pronouns would give a spurious finding of "community" when there is none. Therefore, the coding team and the researcher decided not to code such pronouns as giving the sense of "community".

The Code Table evolved at the end of the coding exercise after many iterations of determining the significance of each theme or construct. Coming up with a theme or construct is like coming up with a label for a filing system for many words that are being built up in the codebook. We build up such an index to each codebook. We develop a general category of shorthand code for all texts that give a sense of the key construct. For example, COMMIT*S, is used to code all texts that give a sense of "commitment" without using the word specifically. Further, to distinguish between the attitudinal and behavioral manifestations of each construct, we attach generically the suffix "ATT" or "BEH" to each construct when the text provides adequate evidence of such a distinction. For example, the attitudinal and behavioral manifestation of the "strong presence of God" would be "SPATT" and "SPBEH" respectively. Therefore, "SP*SBEH" would code all texts that give a sense of the behavioral manifestation of the strong presence of God.

These shorthand codes were inserted or written in the left column against the relevant sentence, paragraph or text of the transcript. Many sentences may be illustrating more than one theme or construct. Therefore, each coder also develops his/her own color code for different constructs in the same theme. The color code is appended to the marked up copy of the coder's transcript (For published examples of coding schemes, refer to Bernard, 1998, pp. 325-328, 387-389, 491-492, 624; Bernard, 2000, pp. 447-450; Boyatzis, 1998; Strauss and Corbin, 1998; Miles and Huberman, 1994).

To facilitate a search for the recurring theme or construct, we adopt the electronic means of using the "Edit/Find" option in Microsoft Word software program. For example, a wild-card option to find all words in the family – commitment, committed,

committal – is "commit". When the "Find" function stops at a word, the coder reads the paragraph or text to appreciate the sense before coding in the left column, inserting, say, "COMMITATT" = +1. The construct takes on a +1 value when the text speaks of a positive attitude towards commitment to Church, whether at the individual, collective leadership or the organizational level. Conversely, the construct takes on a -1 value when the text speaks of a negative attitude towards commitment.

Moreover, a Look-up Table of Codes is generated based on the Code Table. The coders systematically repeat the electronic search for synonyms of the identified themes or constructs. For example, passages with "pledge" or "pledged" would be coded as "commitment", and "faithfulness" would be coded as "loyalty". The Look-up Table of Codes also ensures that all coders have a common understanding of the constructs being coded and would be coding the sense of each construct correctly. After all direct coding is done for each family of constructs, the coder proceeds to read through the entire transcript in search of the sense of the construct being coded that are expressed in so many words, phrases and sentences. The text is underlined and the code "COMMIT*S = -1", say, is inserted in the left column against the underlined text for a negative display of commitment. The coder then inserts explanatory comments in the right column against the underlined text and adds key words, if any, to the Code Table as part of the inductive coding approach. These comments constitute part of the notes that the coder will draw upon later to code the research problem and the assigned substantive questions.

The research problem and substantive questions are coded as "RP" and "SQ" respectively, where the latter takes on SQ1 through SQ42 for the seven constructs (see Tables 5.1 and 5.2). The coder continues coding until he/she is satisfied that the transcript is appropriately coded for the family of construct(s) assigned to him/her.

To counter-check on the coding at the left column and to provide a tally count of all constructs, each coder enters each count in sets of five in a tally sheet. A Tally Sheet is set up for each construct to account for each occurrence, whether attitudinally or behaviorally, at the individual, collective leadership or the organizational level. The convention for dating is standardized across all coders. For example, 25 August 1996 is entered as "960825".

The coder totes up each coded construct in the left column of the transcript and inserts the sub-totals at the end of each period. At the same time, the coder totes up the number of "+1" and "-1" in the Tally Sheet for each construct. The tally counts of each family of constructs are then aggregated and analyzed by periods. The tally totals at the left column of the transcript are reconciled against the tally totals in the Tally Sheets.

More importantly, the coder does journaling to document his/her observations throughout the transcript. Journaling is one of the principal techniques for recording relationships among themes or constructs (Strauss & Corbin, 1990). There are three kinds of journaling: code notes, theory notes and operational notes. Code notes describe the concepts behind the themes or constructs. Theory notes summarize ideas about what is going on. And, operational notes deal with practice matters, like issues to be brought up for discussion at coders' meetings or points of clarification with the researcher.

The researcher adopts negative case analysis to identify problems and sharpen the understanding on various constructs that emerge from the coding. Appropriate revisions of the sense of the constructs are made from time to time. Verbatim quotes from the transcripts are marked out for discussion at the coders' meetings. They could be used as exemplars of the constructs or relationships among constructs. These could be either examples of central tendencies or norm or examples of exceptions to the norm.

The researcher then read through the coders' journals and displayed the findings in maps of the constructs and the relationships among them (Kearney et al., 1995; Miles & Huberman, 1994). These concept maps are similar to the personal semantic networks described by Leinhardt (1987, 1989), Strauss (1992) and D'Andrade (1991).

The coding and analysis took another 135 man-days. The researcher analyzes the coding results construct by construct in the following section before summarizing the results for the research problem in section 6.5.

6.4 Analyzing the Constructs

6.4.1 Commitment

There were 468 counts of positive reference to commitment as opposed to five counts of negative reference to commitment at the attitudinal level. The collective leadership gave rise to 438 of such positive counts. These counts contrast sharply with 19 counts of positive reference to commitment and four counts of negative reference to commitment at the behavioral level. It is noted however, that the high reference to any specific construct could arise because the focus of prayer and meditation could be directed in that direction in that session or for a specific period of time. Therefore, when the construct is less frequently referenced to in a specific period, it may not imply that the construct has become any less significant.

The researcher first attempts to make sense of the construct "commitment" that kept surfacing throughout the transcript.

> Our group shared about first, *commitment* is a kind of abiding in John 15. It is when we abide, when we *commit* ourselves to stay with Him and in the fold of the Lord's people, on the tree itself that we can be nourished. And I suppose one of the nourishments is the joy of serving God. The second thing we covered was that *commitment* is likened to an ingredient, you may want to call it that brings meaning to our relationship with God just as *commitment* brings meaning to a marriage, for example.
>
> (PAL Transcript, 26 Feb 97, p. 324)

The collective leadership understands commitment to be the substance of our relationship with God as well as our relationship with each other in the Church. Moreover, our commitment to God is necessary to draw our commitment to each other.

> *Commitment* begins with *commitment* to Christ, confidence in the Lord and the understanding of this begins with the understanding of God's love to us.
>
> (PAL Transcript, 22 Jan 97, p. 275)

Beyond recognizing the importance of our commitment to God, the collective leadership also appreciates that they need to allow the Bible (often referred to by the PAL Participants as "the Word of God", "the Word", "His Word", "God's Word", "the Word of truth") and the strong presence of God to transform their minds to bring about commitment to God and to one another.

> Lastly, we felt very strongly that we should meditate on the Word of God because the Word of God creates joy as in Psalm 1: His delight is in the law of the Lord. Also in Romans 12:2 the Word of God leads to transformation of the mind and transformation will lead to joy, trust and *commitment*.
>
> (PAL Transcript, 22 Jan 97, p. 274)

> I would like to share a picture ... Somebody saw rivers. The presence of God is symbolized by water flowing through a river. From a main river it branches out into various tributaries. As the river flows through it will affect the areas that it irrigates. The effect of this is that it refreshes the people around. There is joy and the result is that the hearts of people are stirred: people become more *committed*; people want to know the Lord more. And the different branches of the river or the different tributaries represent maybe the different ministries and the different parts of the body of Christ that God's presence is going to touch. As the water flows through the various parts can actually see a bigger picture. And we thought that God has a plan for us and it is made more visible as His presence flows into ... branches more and more, into the body of Christ.
>
> (PAL Transcript, 2 Jul 97, p. 471)

> First of all we talked about the presence of God. The presence of God brings refreshment for those who are weary or for those who are tired. Some of you talked about healing here. The presence of God brings restoration for the lost, for the fallen. It could refer to those who have fallen into sins, those who are backslided. The presence of God brings renewal to our spiritual *commitment*. That means there is a renewed zeal in us. There is a renewed desire to serve the Lord, a greater excitement, a greater conviction to want to serve the Lord.
>
> (PAL Transcript, 2 Jul 97, p. 479)

By revelation of the Spirit of God in the PAL prayers, the collective leadership also realizes that commitment necessarily translates into personal goals and setting targets for evangelism and outreach:

> Finally in the area of quantitative growth the Lord spoke to me about the people that I have been having contact with and which I have been sharing with particularly in the last three months. The Lord told me that I should bring at least two of them by the end of this year.
>
> (PAL Transcript, 4 Feb 98, p. 792)

> All of us think that God has given us these certain people to reach out to. But after a while we realize that there are many opportunities that God has presented to us. We also felt that we need to keep track of the people we share the gospel with so that we can pray for them and when there is an opportunity to invite them for our rallies and things like that.
>
> As to timing, our group felt that it is good to have a time frame. But more importantly we need to know God's *kairos* timing for our lives. So that when we know His *kairos* timing we can actually be effective instruments used by God to accomplish something He wants to do in our lives. We need to also seize the opportunity when God provides, to do the things that He calls us to do. On top of that, we need to redeem the time that God has given us and not to waste our time on a lot of things which at the end of the day do not build us up in any of these three areas.
>
> (PAL Transcript, 4 Feb 98, p. 790)

Through the building up of the code book through inductive coding, the following constructs are identified to be related to commitment: identity, involvement and loyalty. Other words that are raised in the code notes include: responsible, reliability and steadfastness (PAL Transcript, 25 Aug 96, p. 46).

Identity speaks of one's ability to associate with or feel a sense of belonging to the organization or symbols of the organization. Involvement necessarily implies participation in the Church organization's activities. Yet, loyalty can be expressed in one's faithfulness in the consistent support for the leaders or the Church organization. These three attributes of commitment are seen in the following presentation:

> Our group gave thanks to God for the building itself. One of us sees the building as *a symbol of* victory, of how we actually got

> this place not to be gazetted. This place actually was almost gazetted for conservation but we fought this battle and we won it. So the building itself is actually *a symbol of* victory for one of us. Another one of us felt that the building is *a symbol of* the *people's faithfulness* because back then when we bought this property, how *we pulled our resources to build up this building*, we were not that financially blessed as compared to now but somehow we managed to do it, so it is *a symbol of the people's faithfulness*. Another one of us felt that this building is *a symbol of* God's unchanging focus of how *through the years we actually moved from place to plac*e, especially the Tab West. They moved from Tab Central to here and then to a few streets down, then we met at Tab Central again, then we come back here again. Through all these changes somehow this person saw God's unchanging focus upon this church.
>
> (PAL Transcript, 1 Sep 96, p. 56)

The PAL Method, by design of the multi-prayer cycles and the multi-loop learning, abstracts the collective voice that reflects the spiritual thoughts and emotions of people multi-individuals who allow the Spirit of God to interact with their human spirits in the Spirit Quadrant of the JWR Model. In this coding of the PAL Transcript, the positive attitude towards commitment dominates the negative attitude in occurrences. This suggests that it is the norm of the collective leadership to feel positively about commitment. It is therefore all the more important and enlightening for me to draw from the negative examples of commitment.

> And the Lord gave us many things: people, leaders, building, everything is there. But why are we not joyful? We should be very joyful and ready with all the resources in our hands and *yet we are not doing anything*. In conclusion, it is time to drop our shackles and move on to do the Lord's work. *The feeling is that there is no push. There is no adrenalin. There is no gung-ho*.
>
> (PAL Transcript, 1 Sep 96, p. 60)

The collective leadership feels that lukewarmness is an indication of *a lack of commitment.* This is a hindrance to the growth and development of the Church. Moreover, the constant change of leadership has led to *difficulties in identification* with the Church and her leadership.

> Basically in our group we shared about frustrations: Over time, being *involved* in so many activities in church that we do not have enough time and losing focus in God because of that.

> Secondly, about the problems of the people that there is a *lukewarm ness* within the church that does not allow the church to really move forward and thirdly, about the problem of people. There is a constant change of people over the years, especially in the leadership.
>
> (PAL Transcript, 14 Sep 96, p. 82)

> Our group have got these three things they are not happy about. Certain leaders have been overloaded, taking on two, three ministries and yet nothing has been done about it, to the extent that they are burnout or they feel very tired.
>
> (PAL Transcript, 14 Sep 96, p. 85)

At the same time, the collective leadership confessed and acknowledged their negative attitude before one another. Through the revelation of the Spirit of God, they identified the reasons why they felt that way: fear of doing more and failing, and unwillingness to commit because it is costly.

> Two words: Fear and unwillingness. Fear in the sense of what you have to give up, what you have to take on maybe responsibilities. Unwillingness in the sense that you do not want to give up.
>
> (PAL Transcript, 22 Apr 98, p. 905)

> We see two problems to summarize of all the presentations and two solutions. First of all God trusts us. The two problems are there is *fear and apprehension* among us and the second problem is that we don't trust ourselves. Primarily we don't trust ourselves because we *fear commitment,* we fear *failure or we lack discipline.* The two solutions that the Lord seems to be telling us is one, we need to rely on the Holy Spirit because that is what is going to get us out of *our fear and apprehension* and bring us to peace and victory. It is the Holy Spirit working in us that is going to be able to cast out all this *fear* that we have. The other solution the Lord is telling us is that we need to have more teamwork and more community. What we cannot do alone we can do with the encouragement of others around us and we can do together as a team.
>
> (PAL Transcript, 22 Jul 98, pp. 1104-1105)

There is much less occurrence of the behavioral demonstration of commitment during the two-year period, July 1996 through July 1998. There are a few possible reasons for the less frequent documentation in the PAL Transcript. Firstly, the topics of prayer and dialogue, as they turned out, focused more on attitudinal changes. Perhaps

the Spirit of God was dealing with the Church collective leadership at that level during this period of praying and seeking the mind of the Spirit of God with respect to sense-making for the organization. Secondly, it is recognized that any OT program would take three to five years to effect changes in individuals and the organization. Moreover, the researcher raises the issue of whether attitudinal changes necessarily lead to behavioral changes. The researcher shall discuss this in more details in the subsequent analysis.

However, the researcher presents the following examples of positive behavioral demonstration of commitment through giving to the Church regularly and giving towards Building Fund, attending Sunday Worship Service and Devotional Home Fellowship (DHF) groups regularly.

> *Some of the norms for commitment in church: we pay your tithe regularly; we attend DHF; we attend service; also functions.*
>
> (PAL Transcript, 11 Dec 96, p. 242)

> For property because this building is a reminder of the faithfulness of God as well as the faithfulness of the people who participated in the giving and it portends for the future. On further reflection it shows us that it is *the people who gave* and who would also be committed and it is also necessary for people in the future to give in order that they can be committed.
>
> (PAL Transcript, 1 Sep 96, p. 58)

Besides the giving of money, members also gave their time to the Church. Members of the Church, in identifying themselves with the Church organization, find it natural to serve one another and the organization with thankfulness, and get involved in the many ministries in Church.

> Our group gave thanks to God that we can be proud of our church, God's faithfulness in giving us a beautiful and spacious church. We also gave thanks for *a sense of belonging* -- a family and that we have also been given opportunities *to serve* because of the many ministries that are in the church. We felt what the Lord was telling us is that truly we can have and continue to have *a sense of belonging* and we can be that family by *being part of the family* and of course may the *joy of serving* always be with us.
>
> (PAL Transcript, 1 Sep 96, p.57)

A positive behavioral demonstration of loyalty is seen in acts of faithfulness in consistent and reliable support for the Church organization.

> We gave thanks to God for two things: First was for the *people in the church, for the support for the church even their support for the leaders.* And also we gave thanks for the leaders especially the lay *leaders for their commitment, discipline and faithfulness in them.* On reflection three of us were focusing on people. The Lord was telling us that it is the people that made up the church, it is not the property, it is not the activities that we are looking for. The discipline of our leaders is such that *you must come for prayer meeting*, or *if you don't go for DHF you cannot be in the singing team*, that kind. The discipline there is important because finally it is the people who will represent the church.
>
> (PAL Transcript, 1 Sep 96, p. 58)

The researcher also abstracts three testimonies of behavioral commitment in evangelism at the individual level:

> It happened exactly two Wednesdays ago. But actually the battle began before that when I was very desperate to want to win somebody to the Lord. The people that I had don't seem to have much progress. So one day I remember about three weeks ago the Lord impressed upon me the mother of two kids.
>
> (PAL Transcript, 11 Mar 98, p. 856)

> It is a longer story than that. Started way back in August last year. I am just the one who reaped. Because it started by Celia who invited her colleague who is a Christian. She came and brought her daughters.
>
> (PAL Transcript, 11 Mar 98, p. 857)

> For mine, it is very short. It just took place this Sunday. When it happened, it is like me and Participant #30 were quite shocked must reconfirm, "You really want to accept the Lord?" Probably the Lord had prepared the ground. I just reaped. Basically he is an Indian brother from southern India. And he joined my company one month plus ago.
>
> (PAL Transcript, 11 Mar 98, p. 859)

There is also negative demonstration of commitment at the behavioral level. On 5 November 1997, which is late in the third half-year period, there came a reprimand on

the collective leadership for the consistent lack of punctuality at the PAL sessions. This is despite the overwhelming declaration of a positive attitudinal inclination towards commitment right from the start of the PAL sessions in 1996. This negative demonstration suggests that attitudinal and behavioral display of commitment need not be consonant all the time.

> Because first of all, you have committed to come by 7:30 p.m. and then the others are around waiting for you and you are having your dinner somewhere, knowing that by taking your dinner you will be late. Then I think you should make a sacrifice. Either eat in the bus or eat later but you must come on time.
>
> Because you must understand that we are a body corporate. We cannot say "Just let them go ahead. They don't have to wait for me." But don't forget you have committed to be punctual. In fact one of you came in and said, "How come so few people?" And he came in about 7:29 p.m. So while you may think that they don't have to wait, they can probably go ahead, the others are waiting for you. I hope that some of us are not making the habit. More and more of you; more than three-quarters of you actually come after 7:30 p.m. It should at least be the other way round. Three quarters of us come on time and one-quarter is late. But we have a situation where three-quarters of us are coming after 7:30 p.m. I think it is not acceptable. I hope that we have to fine tune our timing and work on that.
>
> (PAL Transcript, 5 Nov 97, p. 705)

Other confessions of behavioral manifestation of a lack of commitment include a lack of focus or priorities.

> Two points: The first thing was that there were two visions that point to the people who are busy doing too many things around.
>
> (PAL Transcript, 19 Nov 97, p. 721)

> The first point was taken from this verse: 2 Tim 2:4 "No soldier in active service entangles himself in the affairs of everyday life so that he may please the one who enlisted him as a soldier." This person shared that he feels he is not effective yet in evangelism because he has many concerns with his work, family and also constantly involves in what is to be done for church activities. So it is a reminder for him that in order

> for him to be an effective soldier, he has got to set his focus and priorities right.
>
> (PAL Transcript, 19 Nov 97, p. 722)

The PAL Method provides for iterative and hierarchical learning loops on silence-prayer-listening-team dialogue, integration and thematic presentation. This brings about phased changes in perceptions and convictions of the collective leadership.

> *As we reflected upon what we prayed*, we were encouraged to serve without complaints by looking at the leaders' example...
>
> (PAL Transcript, 1 Sep 96, p. 55)

> For the leaders, we thanked God for their dedication, sacrificial service, that they are clean and not corrupt. For the people we thanked God that they love the Lord, that they are committed. *On further reflection* we need to pray that God will grant the leaders a shepherd heart.
>
> (PAL Transcript, 1 Sep 96, p. 58)

> We gave thanks for the people, the property and the pillars. For the people, because they are the people that gave us a feeling of warmth and of home. And *on further reflection* this feeling of warmth is what attracts other people to come to church.
>
> (PAL Transcript, 1 Sep 96, pp. 57-58)

The researcher evaluates the research problem with respect to the construct of commitment. A participant asked this question, "If everybody is restored in the DHF group, does it mean that the whole church is restored?" (PAL Transcript, 1 Apr 98, p. 875) The question at hand is: Does the positive commitment of some indicate that a transformation has taken place in the group? How do we measure this transformative change? What are the discernible factors that emerge over these four periods?

The conclusion that can be made at this last period is that there was a consolidation of the collective leadership's mindset toward a corporate agreement that commitment is essential for the well-being of the Church organization. At this stage the participants have accepted commitment as one of the core values to be adopted by the organization. The iterative process of prayer-listening, deliberation, reflection and action has indeed brought about this consensus. What remains unclear was the degree

of personal and corporate conviction with respect to this value. The comments and behavior of the participants were still tentative, making it difficult to say that transformation has indeed taken place in the participants.

The consolation is that the participants started taking responsibility and giving account for their soul-winning behavior in 1998. While there have been some encouraging responses, there was also indication that many were struggling with fear and unwillingness. There was the tension in aligning commitment targets set and the effort put toward achieving them. Some have even voiced the concern that it has become burdensome.

It is not clear as to how much of the individual's mindset has changed with respect to commitment. This is largely due to the fact that the reflection and comments given tend to be representative of the small group. However, some personal testimonies, particularly in Period 4 seem to indicate that there are positive efforts made to demonstrate commitment by being involved in personal evangelism. Some personal targets were set and efforts were made to achieve them. These individuals also shared their personal joy in seeing the fruit of their commitment. No one was against the need for commitment. They only cited personal fear and resistance because of the demands involved.

At the leadership level, the process of group reflection and consensus building has caused the leaders to see the need for commitment and the need to increase the level of commitment. The participants saw the need to be examples to stimulate commitment in the rest of the organization. They also recognized that it must be done through a supernatural intervention, which is expressed in terms such as "strong presence of God" and "renewal". While there were occasions when the participants voiced their apprehension and the demands of commitment put on them as the collective leadership, most have recognized that this is nothing less than a requirement expected from leaders, and most of all from God. This is evident in the quick and unanimous adoption of commitment as a core value that the organization must have.

The general development of the core value of commitment over the four periods is as follows:

Period 1: Lament on the lack of commitment in the Organization

Period 2: Agreement on commitment as a core value for the Organization, and the development of organizational structure

Period 3: Leaders saw themselves as key to create "rippling effect" to stimulate commitment in the organization

Period 4: Work began on quantifying this commitment through soul-winning. Leadership shared their fears and struggles while remaining positive about commitment. But they voiced concern about the process.

Participants also highlighted the need to fine tune the structure of the organization to stimulate commitment. At the spiritual level, they saw the need for the Spirit of God to challenge, excite and convict the people through the Bible and to have the joy from the Spirit of God to commit willingly. At the collective leadership level, the participants (being a group of leaders) saw the need to be exemplary (rippling effect). At the organizational level, the participants saw the need for a clarification of the organization's vision and goal, a clarification of the commitment expected of them, and the development of a structure in cells groups and fellowship groups that facilitate expressions of commitment.

At the affective level, the participants voiced their fear and burden when they have to work on the goals of commitment like in this instance, soul-winning. At the end of Period 4, there was the agreement that commitment is to be expected from them, and that they should show commitment by being involved in the pursuit of the goals of the organization. But there was no clear and unanimous rallying of the people that can be termed "high adrenalin and gung-ho style" commitment that the participants were hoping to see.

The positive effect of the PAL Method is the reinforcement of the importance of commitment as a core value for the individual and the organization. This is a reinforcement of a value that the participants already recognized as critical for the personal and corporate well-being. When it is brought to a higher level of

consciousness, the participants were forced to examine the presence or the lack of this value in their lives and in the organization. The negative effect of this PAL Method would be a kind of apprehension that is generated in the participants with the anticipation that they will be called to task for their failure to demonstrate commitment.

"What can harness and release the subconscious creative potentials of people multi-individuals for responsible organizational transformation into a committed Church? Based on the above analysis of the coding, the researcher identifies the following constructs that can bring about behavioral change in commitment:

- Strong presence of God (behavioral)
- Joy (behavioral)
- Effective leadership with sense-making and anticipation

To summarize, the PAL Method opens up the sub-conscious mind of the participants through the process of reflection, revelation and resolution. First, PAL reflection helps the participant to see commitment as essential for individual and group growth. Second, PAL revelation surfaces the underlying apprehensions in the participants with respect to the demands of commitment. Third, PAL resolution identifies for the participants four elements that facilitate behavioral change in commitment, namely: the strong presence of God, joy and effective leadership with clear organizational goals and appropriate organizational structure.

6.4.2 Trust

The construct "trust" is often found in a Christian's vocabulary because the faith system is built on trust. The construct "trust" was coded by looking for *texts that are related to faith in someone, relying on someone, believing in someone, confidence in someone*. Some of the texts that the coder identified to express "trust" include *hope, believe, dependent on someone, openness, transparency, accepting one another, no fear and doubt, assurance of victory and assurance of God's presence.*

The construct "trust" can take on the following senses:

- God trusting the participants by revealing Himself to them
- God trusting the participants to fulfill the vision and goals
- Participants trusting God to help them and to speak to them
- Participants trusting one another with the things they sense
- Participants trusting the full-time staff leaders and vice versa
- Church organization trusting the leadership and vice versa

The other two related constructs "dependability" and "integrity" were used to a lesser extent. The construct "dependability" was coded by looking for texts that share similar meanings as "trust" that results in trustworthiness, faithfulness to do something, responsible to complete some tasks and reliability. The construct "integrity" was coded by looking at texts that connote honesty, righteousness, truthfulness, God-fearing, consistency and without pretence.

The coding of this construct offers some challenges. Firstly, the word "trust" has been used to mean different things in different contexts. For example, God's trust in His believers was the theme for the PAL sessions on 22 Jul 98 and 29 Jul 98. This technically increases the number of times the word "trust" has appeared in the transcript, whether or not the participants have trust or not. In fact, the word "trust" was used 292 times in the transcripts. In such instances, only the relevant texts are coded.

Furthermore, words such as "faithfulness" and "steadfastness" could either mean faithfulness to do something in the sense of "dependability" or faithfulness to someone in the sense of "loyalty" or "commitment". For example, when a participant thanked God "for the old Tabbers who have been faithful in coming to church" (PAL Transcript, 1 Sept 96, p. 56) and thanked God for the "faithfulness of leaders and people" (PAL Transcript, 1 Sept 96, p. 58), it is difficult to decide whether to code this as the construct "dependability" or "commitment". In another instance when "steadfastness" was coded in a text (PAL Transcript, 20 Nov 96, p. 202), it is difficult to determine if it was intended to mean steadfastness towards a person (then to code as "commitment") or towards performing a task (then to code as "dependability").

In fact, the PAL Method requires that the participants trust God to speak to and through the individual as well as trust one another to sense correctly the revelation of the Spirit of God. Hence, the PAL Method is basically trust in action.

"Trust" as a value surfaced when the collective leadership dialogued on what they consider should be the goals and values of the Church. Values such as "trust" and "integrity" were mentioned several times. "Trust: To rely on God by cultivating a prayerful life", "Integrity: To live a consistent Christian life", "Trust: Practice openness, press on to believe, keep strong prayer life" and "Trust: Be confident in the Lord. Integrity: Be honest, be consistent and upright in thoughts, words and deeds" (PAL Transcript, 21 Nov 96, pp. 218-9).

Again, "trust" surfaced 36 times during the PAL session on 11 Dec 96 when the collective leadership was asking God for values. For example, "We came up with six values: joyfulness, purity, harmony, charity or hospitality, truthfulness, trust" and "The first value was trust" (PAL Transcript, 11 Dec 96, p. 242).

The researcher attempts to abstract the meanings of "trust" as perceived by the participants. Firstly, the collective leadership sensed that they needed to *trust God.*

> And then one of us shared that the church has still been inertia at this point of time. He shared about the shackle and the chain. God has broken the chain, so the shackle is loose. We have still not taken off the shackle; we are still standing there. We need to put on discipline to unshackle ourselves and to trust in the Lord to start moving. Just like Peter himself when he was in the jail, he was awakened by the angels. He *trusted the Lord* so he followed the angel's voice and he walked out of the jail. We need *to trust in the Lord* and to get moving.
>
> (PAL Transcript, 22 Apr 98, p. 901)

> The first one, the Lord reminded us not to be cynical about His work. That means when we have done His work, we *shouldn't doubt* whether it is effective but we keep on working, don't give up, continue to persevere.
>
> (PAL Transcript, 27 May 98, p. 997)

The collective leadership generally *trusted God*'s blessing and provisions.

> *Trust* in the Lord, whatever management, whatever thing is happening to the church, God is in control.
> (PAL Transcript, 21 Sept 96, p. 84)

Leaders and members are *trustworthy* because they have been found to be faithful to do what they were doing in Church. In the first few sessions, the participants thanked God for faithfulness:

> And the Lord also encouraged us by showing us this picture of a crown of jewels to encourage us to continue to be *faithful* in what we are doing and to work for the reward that will not perish.
> (PAL Transcript, 25 Aug 96, p. 46)

> We also thanked God for *faithful* leaders and leaders that are different: our pastors, our elders and God-fearing people in our midst who are reliable, *trustworthy*. We don't have to watch our backs. We can count on each other.
> (PAL Transcript, 1 Sept 96, p. 54)

In the same sense, the collective leadership needs to be trustworthy with the gifts that God has given them: "If God has enabled us with these gifts we need to be responsible to use these gifts to the fullest" (PAL Transcript, 4 Feb 98, p. 789). The leaders are also *trusted* to be righteous – they are the pillars of the Church.

> For pillars which are basically referring to our leaders, they are righteous, they are God-fearing and they are the ones who impart values which will last into the next generation.
> (PAL Transcript, 1 Sept 96, p. 58)

> We know that the people are disciplined partly because the leadership are firm with the Word of God and they dare to discipline.
> (PAL Transcript, 1 Sept 96, p. 56)

Although "trust" surfaced as one of the core values that the collective leadership sensed from the Spirit of God, it was not like the Church had trust at the beginning. In fact, there seemed to be distrust within the Organization. One group shared that there were "hypocrisy detected within our midst; and the third thing is extreme trust

and distrust we have in the church so much so that there is no room to explain yourself or express yourself" (PAL Transcript, 21 Sept 96, p. 84). Another group shared that "when people don't want to tell us the truth, they dare not tell us the truth, they gossip behind us so all the while we are suspicious about what other people say about us" (PAL Transcript, 21 Sept 96, p. 82).

Then, there was one group who did not trust in the leaders' expectations: "unreasonable expectations placed on members and leaders, especially leaders that disregard the fact that the members are human beings with sisters, brothers, friends, father, mother, children and stuff like that" (PAL Transcript, 21 Sept 96, p. 88).

Trust is not something that is built up overnight. The collective leadership concur that it takes time and trying again and again to learn "trust".

> Our explanation for this is that in everything that we do, everything that we have, we want to *trust* God. Whether it is worry or anxiety we want to trust in God everything and approach the throne of God with confidence. That means *trusting* God, and this *trust* comes with a lot of practice.
> (PAL Transcript, 9 Oct 96, p. 125)

> If you do not have *trust*, I don't think you would want to pray to God about your problems. And this confidence and this *trust* come with a lot of practice, a lot of trial and error. You start by small requests and God will answer you. That builds up your confidence. As you grow in your Christian life, when you have bigger requests with the right motive you know that God will answer you as well. So, that builds up your confidence in approaching the throne of God.
> (PAL Transcript, 9 Oct 96, p. 126)

There were several exhortations for the leadership to trust in the Lord. "Trust in the Lord is needed mainly because right now we are starting, we are not sure if we will open up ourselves, or if we commit ourselves to work out these values whether we would get hurt, whether we would get stepped on and all that and then nobody would respond to us. So trust in the Lord and the results would come, the fruits would come" (PAL Transcript, 22 Jan 97, p. 273). This implies that the collective leadership has yet to trust one another.

The Spirit of God reveals the inner fears of the collective leadership and perhaps those of the people multi-individuals in the Church. This explains why things are hidden away in the Spirit Quadrant of the JWR Model. Yet the Spirit of God reveals that the antithesis of fear is trust. And, the way to overcome one's fears is to trust God.

> We have to dispel *fear* first before we can *trust* one another.
> (PAL Transcript, 22 Jan 97, p. 273)

> Another hindrance is if we have a sense of *fear to come into the presence of God,* we *fear* that God may ask us to do something we would not like to do, *fear* that our lives will be *changed* drastically in the way that we do not want to be *changed.* (PAL Transcript, 16 Jul 97, p. 484)

> And related to that is the need to *trust* God for the important things in our lives. Because very often we find that a large part of the reason why we are not still before God is because we are actually doing a lot of things to take care of the *'insecurities'* in our lives. So it is important to have the *trust* in God, especially the important things in our lives.
> (PAL Transcript, 16 Jul 97, p. 485)

To do just that, the focus is again re-directed from one's inadequacies to God's adequacy.

> In the area of trust we need to learn to *trust* God. I think if we cannot truly and fully *trust* God, it is very difficult to *trust* another person. Also learn in return how God *trusts* us because we are fallible but God is so vulnerable, He *trusts* us in many things. In the process of learning that *trust* in God and how God *trusts* us we can learn to be *vulnerable* also in *trusting* others. That is where *trust* builds *trust.*
> (PAL Transcript, 22 Jan 97, p. 278)

While the collective leadership is still struggling with the multi-individual "self" and its veiled face, the Spirit of God could not be more direct in getting the collective leadership to start trusting by unveiling one's veiled face and be transparent to one another. This is the PAL Method at work in transforming the mind and turning away from conforming to the world with our veiled faces. The researcher will highlight again this direct resolution of the research problem in section 6.5:

> In terms of *trust*, we need to dare to be *vulnerable*. One of us had a vision of an OHP. The OHP was first blur and needed to be adjusted to keep in focus. What we gathered is that life is like an OHP. In order to be *transparent and open* we need to let the *light* that is within the OHP to shine forth. As we begin to let that *light* shine forth, as we focus our lives on God, we dare to be *open to others*; we dare to *let people look at our lives*. Like you enter a lecturer hall, the lecturer switches on the OHP, you see nothing else but the screen. Everything else actually will grow dim at the sides. The focus will actually be on the screen itself. As we focus on God everything else will be dim and *our lives will be more transparent.*
>
> (PAL Transcript, 22 Jan 97, pp. 274-275)

The outworking of "trust" took a long time to surface. Perhaps this reflects how deep rooted these fears are for the multi-individuals to dare to be vulnerable, to dare to be transparent. Meanwhile, the lack of trust in God continues to be expressed in varied behaviors. The PAL sessions in the third period, July through December 97 highlight this struggle that the collective leadership has in trusting God, especially for quantitative growth:

> It is that sometimes we cannot *trust* ourselves to do it by ourselves. We know that we cannot be hot for so long. And sometimes for whatever reason. We can't *trust* ourselves to do it by ourselves.
>
> (PAL Transcript, 10 Sept 97, p. 605)

> And then that would bring about transformation to be carried out. And how do we do that? We must have this motivation or action that comes and we are bold enough to taste and see that the Lord is good. There was a word from Psalm 24: "Oh, taste and see that the Lord is good!" We have to be bold to come to this invitation of God and to rely on Him and to *trust* in Him in childlikeness to carry out what we have felt to bring about to the people.
>
> (PAL Transcript, 6 Jul 97, p. 521)

> In line with that, one of us shared that we need to get out of our comfort zone to reach others for Christ. And we need to come out of our traditional way of thinking, approach. Let Jesus direct us in evangelism (number 20). Lastly, *trust* God for the growth (number 1).
>
> (PAL Transcript, 27 Aug 97, p. 571)

> So summary: take time, have *faith* and act, get out of comfort zone...
>
> (PAL Transcript, 3 Sept 97, p. 587)

> *Faith* means a lot of things. It means believing in the work of the Holy Spirit. It also means having positive hope, being specific in our prayers, in our efforts. That would also mean planning and strategising how to witness. It also means perseverance.
>
> (PAL Transcript, 26 Nov 97, p. 746)

While the collective leadership is convicted that they should trust God for their efforts in reaching out to non-believers, their behavioral resistance led to a call to "pray against stronghold of disbelief" (PAL Transcript, 17 Sept 97, p. 622).

> They were saying that it is a stronghold of disbelief that God can bring people in. So you might be doing it but then you might have disbelief.
>
> (PAL Transcript, 17 Sep 97, p. 611)

Aside from "trust", a related construct is "integrity". The dialogue centered upon the need for leaders to have integrity before the members can trust them. One aspect of integrity was in handling the Word of God truthfully:

> For the first picture of a nursing mother, we felt that this relate to the fact that as DHF leaders or assistant leaders, we need to be like a nursing mother who takes care of their children both in sickness as well as in health, so we are to care of those who are both healthy and sick in our midst. We should be the very first person that they would remember to run to if they've problems, or if they've something very joyful to share.
>
> Secondly, we had this picture of medicine being taken in its right dosage, without dilution, without adding to it. The word that came forth from it was that we have to handle God's Word like medicine in its right dosage, to give it at the right time and not hold back when it is needed.
>
> (PAL Transcript, 19 Mar 97, pp. 356-357)

The researcher next evaluates the research problem with respect to "trust": What can harness and release the subconscious creative potentials of people multi-individuals for responsible organizational transformation of a church that trusts? To this end, the

researcher identifies the following that can bring about an *attitudinal* cognition of and *behavioral* response to the construct "trust":

- The PAL Method
- Qualitative growth
- The strong presence of God
- Community

i) The PAL Method

The PAL Method brings light into the Spirit Quadrant of the JWR Model in people as multi-individuals. In order for the revelation of the Spirit of God to come, the multi-individuals need to find their focus in God both individually and collectively. The conscious effort to focus on God and the Bible interacts with the work of the Spirit of God to make transparent all that is veiled in the Thought, Emotion and Persona through the Spirit Quadrant.

> In terms of trust, we need to dare to be vulnerable. One of us had a vision of an OHP. The OHP was first blur and needed to be adjusted to keep in focus. What we gathered is that life is like an OHP. In order to be transparent and open we need to let the light that is within the OHP to shine forth. As we begin to let that light shine forth, as we focus our lives on God, we dare to be open to others; we dare to let people look at our lives. Like you enter a lecturer hall, the lecturer switches on the OHP, you see nothing else but the screen. Everything else actually will grow dim at the sides. The focus will actually be on the screen itself. As we focus on God everything else will be dim and our lives will be more transparent.
>
> (PAL Transcript, 22 Jan 97, pp. 274-275)

> Also in Romans 12:2 the Word of God leads to transformation of the mind and transformation will lead to joy, trust and commitment.
>
> (PAL Transcript, 22 Jan 97, p. 274)

ii) Qualitative growth

The strength of one's relationship with God that is built up through years of experiencing God and His goodness is the basis for the transformation that comes with the Spirit of God impacting the Spirit Quadrant of the people multi-individuals in the collective leadership.

> God is the pacesetter and initiator of all these things and then it comes to the members' response of trusting God and trusting one another and then mutual commitment towards one another as well as towards God.
>
> (PAL Transcript, 22 Jan 97, p. 279)

> One point we also learned from this passage is that we must learn the good times in our lives. So that when we hit those rough times this experience and memories will help us pull through the difficult times. Just like the psalmist he was saying that how he used to go with the multitudes and leading the procession to the house of God. So he was recalling his past experience, those good times when he was with God. So what we learned from this passage is also that we need to recall and to keep in our memory the good experience we have with God.
>
> So when we go through the tough times, which we definitely will one time or other, this experience will actually help us to pull through. And I think it is also this experience that actually gives us the ability to put our hope in God when all things else are failing. Because we remember those good times and how we used to be like that. And we can still look forward to it again that somehow God will bring us back to those times again.
>
> (PAL Transcript, 8 Oct 97, p. 668)

iii) Strong presence of God

In the PAL Method, the Spirit of God interacts with the spirit of man to bring about the conviction of wrong doing and the revelation of what to do right. Therefore, the Spirit of God has a key role in the transformation of the collective mind of the leadership to trust God.

> We see two problems to summaries of all the presentations and two solutions. First of all God trusts us. The two problems are there is fear and apprehension among us and the second problem is that we don't trust ourselves. Primarily we don't trust ourselves because we fear commitment, we fear failure or we lack discipline. The two solutions that the Lord seems to be telling us is one, we need to rely on the Holy Spirit because that is what is going to get us out of our fear and apprehension and bring us to peace and victory. It is the Holy Spirit working in us that is going to be able to cast out all this fear that we have. The other solution the Lord is telling us is that we need to have more teamwork and more community. What we

> cannot do alone we can do with the encouragement of others around us and we can do together as a team.
>
> (PAL Transcript, 22 Jul 98, pp. 1104-1105)

> The conclusion that my group has is there are two voices within us that seem to be speaking in conflict with one another. We came up with a soul man and the spirit man. The soul man is that which focuses on the problem "O soul why do you despair?" The spirit man is the one that sort of remembers God, hopes in God, clings on to the Word of God. This is partly influenced by some reading some members of our group are doing. I think the previous group also shared about that.
>
> When we begin to focus on the problems and despair, and also from our personal reflections and struggles some of us are going through is that the soul man will always despair, felt very hopeless all the time. But we need to lift ourselves beyond the soulist part of man, into the so-called spirit man. To allow God's Word even as in verse 8 it says God will command His loving kindness to allow the Word of God to sort of lift up the spirit man to hope in God, to remember the goodness of God.
>
> (PAL Transcript, 8 Oct 97, p. 669)

iv). Community

There is a two-way relationship between the construct "trust" and "community". Trust behavior leads to community behavior and community behavior leads to trust behavior.

> We trust one another because we have established that relationship with one another.
>
> (PAL Transcript, 4 Dec 96, p. 230)

> We should trust in God and people, be joyful and share joy with one another so that we can harmoniously live together and be united in heart.
>
> (PAL Transcript, 4 Dec 96, p. 230)

> Here we have an openness, acceptance that brings along with it responsibility because we need to be responsible for others who trust us and we trust people who are responsible. And the result will be unity, harmony and peace within that group.
>
> (PAL Transcript, 11 Dec 96, p. 241)

The researcher notes with interest one small group's representation: "Trust: We felt that this can only be learned in community living" (PAL Transcript, 22 Jan 97, p. 281). Another group mentioned that the problem of lack of trust could be solved when we "have more teamwork and more community. What we cannot do alone we can do with the encouragement of others around us and we can do together as a team" (PAL Transcript, 22 Jul 98, p. 1105).

In spite of the revelation of the Spirit of God on what can bring about trust behavior as the core value of the multi-individuals in the Church, *much of the discourse has remained at the attitudinal level.* There were in total eleven counts of trust behavior as opposed to 645 counts of trust attitude in the transcript in the Tally Sheet on the construct "Trust".

There were 49 discourses that deal with *"trust" attitude at the individual level*, of which 33 were positive and 16 were negative. The transcript suggests that the PAL prayers had helped them realize that God can trust them individually and that individually they are exhorted to trust God. For example, "another one responded to the Psalm by being reminded that she is to trust God in all situations" (PAL Transcript, 8 Oct 1997, p. 872) and "So the Lord reminded him that he needs to believe that God is behind him, supporting him and he needs to always keep praying" (PAL Transcript, 20 May 98, p. 986). "Can God trust us on an individual plane? Yes." (PAL Transcript, 22 Jul 98, p. 1105) is one example amidst many in the PAL session dated 22 Jul 98 that denotes God's trust in the participants.

The PAL sessions on 22 Jul 98 and 29 Jul 98 caused some to realize that God could not trust them to fulfill the vision and goals of the Church. For example, "because that person lacks prayer, so this person feels that the Lord is not able to trust her, not so much cannot trust her but cannot trust her with the values, goals and vision" (PAL Transcript, 22 Jul 98, p. 1100). Another summarized "we could not trust ourselves, so we think God cannot trust us" (PAL Transcript, 22 Jul 98, p. 1097). However, this seemed to surface the idea that many in the leadership do not trust themselves rather than God not trusting them.

At the *collective leadership* level, there were 594 discourses on "*trust" attitude*, of which 542 were positive and 52 were negative. The collective leadership shared a deeper understanding of trusting God in relation to the peace of God and prayer. The leaders agreed that trusting God and the peace of God are positively co-related. For example, "It is in trusting in God that we find peace" (PAL Transcript, 9 Oct 96, p. 123) and "The peace of God is the confidence and assurance in any circumstances and we will have victory over sins" (PAL Transcript, 16 Oct 96, p. 137).

More than just a deeper understanding about trusting God, the collective leadership also recognizes the importance of trusting one another to build community.

> We need to trust God in the things that we do; between members, to trust the members. Another point was between the church and the outside community. The point was brought up that sometimes people don't trust Christians because they feel that the ultimate aim for Christians is to get other people in to fund whatever activities they may have. So we need to establish the trust between the church, members and the community that we are reaching out to. So the relationship between us and God, between members, is very important so that we can work together. There will be acceptance and also the trust between the church and non-Christians.
>
> (PAL Transcript, 11 Dec 96, p. 241)

The collective leadership has some negative responses towards trust attitudinally. It became clear that the collective leadership view fear and trust as two opposing factors: "Two words: Fear and unwillingness. Fear in the sense of what you have to give up, what you have to take on maybe responsibilities. Unwillingness in the sense that you do not want to give up. So what to do with that? First faith. Faith is required because it does not depend on what you can do with your own strength but the faith that God will be the one to do the work" (PAL Transcript, 22 Apr 98, p. 905). The collective leadership recognizes that the lack of trust, whether in God or in people, produces fear: "There is a slight problem here in the sense that there is a sense of hesitation and apprehension on our part. First of all there was a vision of people enclosed by a wall and they were trying to break through and then the wall broke by itself. And the people were quite hesitant about passing through the wall because they were concerned about the possibility of the wall collapsing" (PAL Transcript, 22 Jul 98, p. 1100).

On the other hand, the Spirit of God brought conviction that the love of God can build trust: "Are we allowing God to love us? If we are not, God gives the answer -- that is why you are having all these fears, insecurities, preoccupations" (PAL Transcript, 1 Oct 97, p. 655) and "Many groups also shared about we need to allow this love of God to come into us, not to close ourselves up but to allow this love to come into us, to take our all the preoccupations, the worries that are in us so that God's love in us can overflow" (PAL Transcript, 1 Oct 97, p. 655).

Just like that at the individual level, the collective leadership concurred that God could trust them as a collective body: "First because He has already chosen to reveal the vision, the goals and the values to us. So no sense revealing to us and not trust us with it. The second reason is because of our relationship with God. On the basis of how we are in God we believe that God can trust us" (PAL Transcript, 22 Jul 98, p. 1100).

Yet, there were other small groups who felt that God could not trust them to fulfill the goals and visions. The discourses include "On the corporate level maybe No. In that aspect the vision of a vessel. God is the captain and we are the sailors and if one sailor is disobedient, the vessel may not move and cannot move in a given direction. Even pictures like breaking down walls and things like that. If one of us says no, that God cannot trust us, then maybe we cannot move as a group, as a corporate whole" (PAL Transcript, 22 Jul 98, p. 1106) and "God cannot quite trust that we are moving together" (PAL Transcript, 22 Jul 98, p. 1097).

Since there were so few discourses that reflect "*trust*" *behaviorally*, the researcher wishes to highlight the examples although they are more outlier *individual* cases than reflective of the collective leadership. Two of the leaders decided to join the full-time staff team six months into the PAL Program. "They (a non-PAL Participant and Participant #22) really exercised very strong faith in making this decision to come full time. Like Participant #22, he doesn't know where he is going. That must be very strong faith. There has to be conviction also in making this step because if there is a calling but there is no conviction, then it is like Jonah running away from the calling" (PAL Transcript, 5 Mar 97, p. 345).

Although the researcher highlights earlier that trusting God will lead one to prayer and thanksgiving, the reverse is not necessary true. During the PAL sessions on 6 May and 13 May 98, many people who shared about their outreach efforts to non-believers prayed and thanked God for the salvation of their friends and family members by faith. But there was no trust in their outreach effort. Only one participant recognized the power of prayer as he began to fast and pray, trusting God to save his parents (PAL Transcript, 13 May 98, p. 968).

Unlike other constructs, it appeared that the PAL Program *did not have any behavioral affect on the collective leadership* with respect to working out their trust through evangelistic efforts. In fact, there was a vision given that the leaders "are not working hard enough and not putting their heart to the work" (PAL Transcript, 19 Nov 97, p. 722). An attempt to change this negative behavioral response goes, "Hey, we need to have a joint effort in our evangelistic effort. We cannot do it on our own. We need maybe to pray for one another, do visitation together. Or when our friend is here, you go up and introduce yourself. We need to have joint effort. Like the lamp that has two bulbs it actually could cover a wider area and it was more intense. So we need to be impactful and we need to persevere on in our efforts" (PAL Transcript, 19 Nov 97, p. 725).

The researcher analyzes the possible relationships that the construct "trust" has with the other goals and values of the Church (at the attitudinal level) and generates possible hypotheses. These relationships are summarized below:

- Qualitative growth
- Joy
- Commitment
- Community
- Quantitative growth

Firstly, the transcript suggests that trust can lead to qualitative growth of a believer. In one PAL session that focused on the participants' love for the Lord, the Spirit of God revealed that trust would affect one's love for God. For example, "the Lord impressed upon us that our love for Him is not free flowing because there are many

concerns, preoccupations, and worries in our lives. There was a vision that the river was very filthy, full of rubbish. And the water became stagnant and therefore it didn't flow. It shows that these worries and preoccupations are choking our lives; therefore it is not free flowing. After that there was also a vision about a river that was very clean. And the water flowed very freely. And therefore the Lord reminds us that we have to remove all these preoccupations and anxieties from our lives. Then our love for Him will be very spontaneous" (PAL Transcript, 1 Oct 97, p. 649). Another group also concluded "I think we fear too much. Or maybe like what one of us said, 'too *kiasu* to love God more'" (PAL Transcript, 1 Oct 97, p. 650).

The collective leadership agreed cognitively that prayers would demonstrate trust in God. The discourses include "One of the ways that we show our trust in God is when we present our requests, our petitions and our prayers to God" (PAL Transcript, 16 Oct 96, p. 123), "You will need to learn to trust in God before you commit to God anything and present your requests to God. If you do not have trust, I don't think you would want to pray to God about your problems. And this confidence and this trust come with a lot of practice, a lot of trial and error. You start by small requests and God will answer you. That builds up your confidence. As you grow in your Christian life, when you have bigger requests with the right motive you know that God will answer you as well. So, that builds up your confidence in approaching the throne of God" (PAL Transcript, 16 Oct 96, p. 126) and "So in summary we need to have the faith to keep praying, we need to keep asking" (PAL Transcript, 22 Apr 98, p. 904).

Secondly, the construct "trust" can bring "joy". The notion that attitudinal "trust" will generate attitudinal "joy" first surfaced in the PAL session on 29 Jan 97 which focused on joy.

> The next point was relationship with God: to learn to trust God when we face difficult situations or when we have worries and problems so that these will not cloud out our joy to pray. As we pray we will receive joy from the Lord and have a sense of rest in God.
>
> (PAL Transcript, 29 Jan 97, p. 293)

> Another one, to trust God in all things, not to worry too much. If you have that trust in God, you will be able to be joyful.
> (PAL Transcript, 29 Jan 97, p. 294)

> Trust is something like to be childlike, to be simple, to believe God is able. Only when we learn to trust God then we can learn to be thankful. When we learn to give thanks and be thankful then we will have the joy. And this will be the joy that will be a testimony of God's presence in our lives.
> (PAL Transcript, 4 Dec 96, p. 232)

> The third picture was of the moon and stars moving in a very systematic direction. The interpretation was to trust God as we move according to His direction. We believe that God can help us and God will give us joy as we fulfil His work.
> (PAL Transcript, 26 Feb 97, p. 327)

And, John 16:24 was quoted by a group and interpreted as "Maybe we should learn how to ask God, start seeking God for things and trusting to receive from Him that our joy may be complete" (PAL Transcript, 29 Jan 97, p. 296).

Related to this, the construct "trust" would also lead to thanksgiving. The discourses include "Trust and thanking God go hand in hand. We can only thank God when we have trust in God. And when we begin to thank God, we will trust God" (PAL Transcript, 4 Dec 96, p. 231) and "We need to have that confidence and trust in God enough to be able to give thanks, whatever our circumstances" (PAL Transcript, 16 Oct 96, p. 140).

Thirdly, the construct "trust" brings forth commitment that flows in response to his provisions:

> So if God has kept His promise then we say that we are very thankful for His provisions. If we are really thankful for His provisions, then the question is "How should we really respond in return to all His blessings?" Our group also concluded that in return we should remember God for His goodness and His kindness. We should show our love for Him in response by being faithful and committed to His church and to give of His blessings so that His blessings can reach out to the people outside the church.
> (PAL Transcript, 1 Sep 96, p. 62)

Fourthly, the construct "trust" has a two-way relationship with the construct "community". This has been discussed in more detail earlier under research problem. Clearly, "trust" builds community: "The value between you and God, and you and the members in the church was trust -- to trust in God and to trust in each other and to be sincere and to be open to each other" (PAL Transcript, 11 Dec 96, p. 243). The attitude towards "community" will be enhanced by one's attitude towards "trust": "The second value was trust. In this area we felt that the Lord was sharing with us that we must have trust and confidence in one another, not only in leaders but also between brothers and sisters and that would lead to an openness in the spirit" (PAL Transcript, 11 Dec 96, p. 238).

Fifthly, the construct "trust" facilitates quantitative growth. The researcher samples some of the discourses.

> Our group felt that first of all we need to trust God to ensure the growth. Not to worry. Sometimes we are afraid that all our hard labor will be in vain. Sometimes we are afraid of witnessing. And of course to trust God that He will create opportunities for us to reach out to people. The people are all around us. So actually trusting God to work on them. And not to choose people. Sometimes we are afraid that we bring the wrong person and he cannot fit into the church. We feel that it is a waste. So we have to trust God that no matter who he is, we just work on him or her and let God do the rest, let God fit him into the church.
>
> (PAL Transcript, 20 Aug 97, p. 551)

> And second sub point is that there is a need for individuals to trust God for growth that doesn't depend on himself that He is the all in all, contributing to growth.
>
> (PAL Transcript, 20 Aug 97, p. 560)

Besides trusting God, the development of a trustworthy character also brings quantitative growth. "In fact two of us felt that we need to be open in our lives, not only in our families but in our workplace, to become people who are approachable, people who know people, people who are trustworthy, people can come to us and speak to us. We also need to bear a good testimony that other people may see that

yeah, this person is a Christian and I am interested to know more" (PAL Transcript, 10 Sept 97, p. 597).

In conclusion, the collective leadership took some time to grapple with the construct "trust" just at the attitudinal level. With much conviction, the leadership confessed to difficulties in trusting God to help them and provide for their needs. This explains why much anxiety and worries are hindering the qualitative growth of the multi-individuals. And, they could not trust themselves to fulfill the vision and goals of the Church. So, God would not trust them to do likewise. Except for isolated individual cases, the researcher finds few behavioral responses in the senses of the construct "trust" being coded.

Yet, the PAL Method is trust in action. That the participants have been honest and transparent enough to confess their inadequacies and weaknesses to one another is deemed as "integrity". Therefore, most of the participants have little problem trusting each other in sensing the mind of the Spirit of God in the PAL prayers. In this sense of "trust" in the collective leadership correctly using the PAL Method to seek the mind of the Spirit of God, the researcher finds positive behavioral response.

6.4.3 Community

The initial reading of the transcript points to a frequent use of terms like "our group" and "my group" which possibly denote "group process". The coder did a wild card search of the transcript for "group" that generated more than two hundred occurrences. This is being coded as giving the sense of "group process".

The coder faced a problem in coding for "group process" as there were many terms that could potentially be admitted for coding. For example, words such as "we" or "I" could denote either group agreement or disagreement even when there is no direct reference to the subject. To avoid the potential bias being introduced, the coder decided not to code such generic term.

The coder also noted the frequent use of "unity" which may also mean "cohesiveness". Based on inductive coding, the coder created the related construct "unity" and proceeded to code accordingly. However, the coder became confused towards the end of the transcript as to whether a given text should be coded "unity" or "cohesiveness". For example, the following text could be coded either way:

> Whether we are pre or post '87 it doesn't matter. But that the whole church is going to unite together and move as a big group.
>
> (PAL Transcript, 25 Mar 98, p. 862)

After much reflection and discussion with the researcher, it is agreed that both constructs refer to the same thing and therefore the coding of "unity" is changed to mean the sense of "cohesiveness".

The construct "community" was adopted as a core value of the Church on 14 January 1998 (PAL Transcript, p. 755) to depict concisely a concept that has been raised in so many words throughout the PAL sessions. It is being coded by looking for *texts relating to factors that build community as well as the understanding of community by participants*. Although the participants do not allude to "community" directly, the following are often used to refer to the sense of it:

- Acceptance, encouragement, care and concern, appreciation, bonding, putting others before self, praying for others, supportive, sharing of lives, fellowship, being family, forgiveness, openness of relationship, partnership, patience and love, harmony, trust, commitment, joy, faithfulness, peace, doing good deeds, graciousness, compassion, transparency, spirituality etc.

The construct is also being coded by looking for *activities, attitudes and behaviors that would tear down and destroy community*. Some of these include:

- Hypocrisy, mistrust, lack of love, selfish desires, cliques, inward looking, unvoiced unhappiness, not wanting to take part in fellowship, etc.

The coder also attempted to code what the participants felt would be *the rewards of community, having cohesiveness, group goal clarity and group process*, such as:

- Joy, qualitative growth, quantitative growth, etc

The related construct "cohesiveness" is being coded by looking for *texts that have similar meanings and that which result in building or tearing down cohesiveness.* For example, the following could also mean cohesiveness:

- Unity, togetherness, harmony, like-mindedness, belongingness, teamwork, team spirit, sharing the same vision and moving towards it together, involvement, participation, activities that require people to work together, camp and fellowship attendance.

The related construct "group goal clarity" is being coded by looking at *issues raised by the participants as goals that they would like to achieve as a Church or goals that they would like to see in the Church.* These would include the following:

- Blessings to others in terms of good works, quantitative growth, qualitative growth, discipleship, unity, commitment, joy, etc.

The related construct "group process" is being coded by looking at *words that demonstrate group agreements or personal dominance,* such as:

- My group, the group, our group, this is my opinion, some of us, etc.

Quite distinct from the other constructs, the development of the construct "community" has been progressive over the two-year period that the collective leadership took to engage in sense-making for the Church organization. In the beginning, the participants understood that the Church community must use its God-given blessings to bless others.

> As we begin to recognize the strengths that the Lord has bestowed upon our lives and as we start giving thanks, learn how to give thanks to God, He will increase that capacity for us to serve Him, for us to *bless others.*
>
> (PAL Transcript, 25 Aug 96, p. 49)

This understanding of the mind of the Spirit of God was very vague and general even though it surfaced six times. There was no in-depth understanding of the construct "community". The dialogue was centered on positive relating with and appreciation of one another. (PAL Transcript, 25 Aug 96)

In the subsequent session (1 Sep 96), the participants began to show a deeper understanding of the construct "community". They began to draw on the idea of togetherness and unity which surfaced at least 28 times during the session. For example, someone shared:

> We felt what the Lord was telling us is that truly we can have and continue to have *a sense of belonging* and we can be that *family* by being part of the *family* and of course may the joy of serving always be with us.
>
> (PAL Transcript, 1 Sep 96, p. 57)

There was also a sharing that focused on God being the head of the community.

> There was a vision of a body with very small little people on the parts of the body and all these people form that whole big structure of the body. In summary, it is that the head of the body is the leaders. That head has to listen to God to direct this body. The Word is like the life-giving blood circulating around the body and impacting on the small little people on the various parts of the body. All in all is that the Lord was trying to tell us that we have to act as one body and each of us made up small little parts of that body.
>
> (PAL Transcript, 1 Sep 96, p. 57)

The following presentation demonstrates that the participants had a slightly better understanding of the importance of Church community:

> ...what we recognize is when we want to give thanks for the people we really must learn to relate in a way which is consistent with us wanting to give thanks for the people in this church. Which means to say that we put aside our differences. We don't grumble. We don't look at people for all their faults and that sort of thing but rather put on the love of Christ to put aside differences, to forgive as Christ has forgiven us.
>
> (PAL Transcript, 1 Sep 96, p. 61)

In the subsequent seven sessions from 23 Oct 96 through the end of 1996, the focus was to draw out the values from Philippians 4:4-9. With the focus on the passage, the idea of peace, unity, and graciousness towards one another, trust, love, humility, harmony, selflessness, and faithfulness to one another, joy, responsibility and openness began to surface. All these ideas thus provided the backbone for the development of "community" as a construct.

> So what we need is to have a church that is united, that has no quarrels, argue less so that we can be a peaceful people, a peaceful church.
>
> (PAL Transcript, 16 Oct 96, p. 140)

> Peace brings about harmony and harmony brings about unity. Unity brings about movement and with movement, God shall be with us.
>
> (PAL Transcript, 16 Oct 96, p. 138)

> We have unity as one of our values which can be seen in Philippians in the whole book itself in terms of unity and harmony.
>
> (PAL Transcript, 20 Nov 96, p. 198)

The notion of graciousness in community surfaced eight times, one time in the 20 Nov 96 session and seven times in the 27 Nov 96 session. However, the definition of graciousness differed for different small groups, but the general notion concerns relating to one another in the community:

> Graciousness (v5) - willingness to forgive when wronged, willingness to understand the other party before you jump into conclusion, willingness to exercise gentleness.
>
> (PAL Transcript, 20 Nov 96, p. 199)

The discourse considered how the Church can build community. One group noted the need to show "responsibility to the Church and to the people around us" and to have "trust between ourselves and others" (PAL Transcript, 11 Dec 96, p. 236). Another shared that "Faith came up as more important - being faithful to one another and also being faithful to others" in a community (PAL Transcript, 11 Dec 96, p. 239). The importance of joy in community is highlighted: "The second point, joyfulness. This will be towards our fellow Christians. It helps to prevent our spirits from being

depressed. It acts as a sign of encouragement for others" (PAL Transcript, 11 Dec 96, p. 245). It is important "to be transparent to each other" and to have "humility towards one another" (PAL Transcript, 11 Dec 96. p. 245).

> It is important for the whole church to feel a sense of involvement, that they are part of it, that whether it succeeds or not, they have a contribution to it. And I want this to spread within the church so that everybody takes ownership.
>
> (PAL Transcript, 15 Jan 97, p. 266)

> ... make use of the DHF sessions to really practice these core values, to be content, to be aware of who and what we have, so that we can build joy with one another, trust one another, dispel all the fears and commit to one another.
>
> (PAL Transcript, 22 Jan 97, p. 281)

The sessions from 19 Mar 97 to 14 May 97 centered on the roles and responsibilities of leaders with reference to Psalm 78:70-72 and provided the bases on which a Church community can be developed – through the leaders' role modeling, pace setting, care and concern, prayer, teaching and shepherding.

> We felt that first and foremost, as DHF leaders, we must love our members. To love I mean sometimes it is quite a general word but sometimes it is also quite specific. Just to summarize it from the Bible, it says: "A good shepherd lays down his life for the sheep." So in that sense it can encompass quite a lot of things. But basically the most important one is to love. Then, secondly, because of love, we need to pray for our members, not just to pray for things they need but also sometimes to intercede for them. Thirdly, to teach them the Word of God, which includes to counsel them, to excite them about Christ. The fourth point, we are to lead by personal example, to follow Christ closely and at the end of the day to inspire our members to follow Christ. We must also bear fruit ourselves both spiritual fruit as well as fruit in evangelism, so that this will also inspire our members to do so.
>
> (PAL Transcript, 19 Mar 97, p. 355)

The PAL sessions from 28 May 97 to 11 Jun 97 evaluated the goals that the leaders wanted to see achieved in Church community. These were narrowed down to unity, spirituality and numeric growth - "growth in numbers, growth in spirituality, which is discipleship and the strong presence of God" (PAL Transcript, 11 Jun 97, p. 444). In

these few sessions, the researcher sees "group process" in action as many people agreed that these are the goals that the church should have – "We are quite unanimous on these three things" (PAL Transcript, 11 Jun 97, p. 446).

In fact, it was interesting to note how one group linked loving God with loving his people – our community. "A good test of your love you can actually see in you is loving the church. Our church is imperfect. How you see this church? Do you think just because it is unclean, there are a lot of weeds around, then you don't want to come to church, you don't love the church? But would you love the church even though it is unclean like the way Jesus loves the church?" (PAL Transcript, 1 Aug 97, p. 652). This idea could be derived from the Lord's two commandments, to love the Lord and to love our neighbors.

> All these practicals of love or loving your neighbor should and could be practiced in the church. That is my second point. The church is that hot house. It provides an opportunity for us to practice these practicals of love. That is where the relevance of the one body is. Each part is sensitive to other parts which are hurt, which are weaker. And the body is sensitive and protective over one another. There is this idea of oneness being reiterated.
>
> (PAL Transcript, 15 Aug 97, p. 684)

Despite the lack of practice of community, there were 11 occurrences about team effort to bring forth growth in the 19 Nov 97 session. Examples include:

> The point on team work was that if all of us were to focus and join our efforts we will see the fruit coming.
>
> (PAL Transcript, 19 Nov 97, p. 726)

> We need to have a joint effort in our evangelistic effort. We cannot do it on our own. We need maybe to pray for one another, do visitation together. Or when our friend is here, you go up and introduce yourself. We need to have joint effort.
>
> (PAL Transcript, 19 Nov 97, p. 725)

The vision of the ants at work was a further demonstration of the deeper awareness of the importance of community in growth.

> The second thing that I want to draw our attention to is the vision of the trail of ants. There are two things that would explain for us in that vision. One, each individual ant is able to carry a weight that is way beyond itself in terms of its size. When the ant is required to carry an object that is beyond its capacity, it will find other ants around to help carry. I think that tells us two things that were repeated by several groups. There needs to be a partnership or a co-operation between ourselves and God. That means when we work with God, when we work with the Holy Spirit, we begin to find in ourselves a strength that is beyond ourselves that comes from the Lord Himself.
>
> (PAL Transcript, 26 Nov 97, p. 747)

It would be quite clear that the participants do see the importance of having teamwork and co-operation to bring growth. However, as the researcher would discuss subsequently, this cognitive understanding did not translate into consistent behavior.

On 14 Jan 98, the groups were required to reiterate the group goals of the Church. Six groups were able to reiterate the group goals while one group missed out the strong presence of God (PAL Transcript, 14 Jan 98, p. 759). However, the researcher notes that there were seven groups that missed out on the "community" construct as one of the values of the Church organization. Most of the groups responded that "the core values are joy, trust and commitment" (PAL Transcript, 14 Jan 98, p. 758).

On 4 Feb 98, the groups tried to recapitulate the four core values. The pastor-facilitator made an interesting summation:

> So although we did not come up with the word "community" per se, but on many occasions all these things that we were talking about: a sense of belonging, a sense of familiness, a sense of hospitality, a sense of one people, a sense of unity, we feel that it can be summarized as 'community'. In fact if you look at trust, commitment and joy, community almost becomes a bowl to contain all this. You cannot trust by yourself: I trust myself. There must be a sense of community. And also in commitment there must be a sense of community. In joy there must be a sense of community in it. Or else we don't need the Church: We can go home and be joyful ourselves, commit to ourselves, trust ourselves; we don't have to come to Church. So underpinning it you would still have the community almost as the bowl to contain it.
>
> (PAL Transcript, 4 Feb 98, pp. 785-786)

It was from this point onwards, that the participants had a better understanding of community as a value for the church. This summary helped the participants to recognize the link between community, commitment, trust and joy and how community interacts with all the other constructs that have been surfacing again and again.

As if it was a reminder of what the Spirit of God taught the collective leadership in the PAL sessions from 19 Mar 97 to 14 May 97, the sessions from 11 Feb 98 to 11 Mar 98 focused on discipleship model from Matthew 28:18-20 and Joshua 8:1-9. The emphasis was "to build a community. In order for that to happen, we need trust, commitment, community and joy" (PAL Transcript, 4 Mar 98, p. 833). One group recognized that the "the first thing that we must do as DHF leaders, the first thing that we must do as zone supervisors, as assistant zone supervisors or teachers in Children's Church is to communicate the vision and the goals of this church to the rest of the people in our church" (PAL Transcript, 11 Mar 98, p. 849).

The researcher notes in the Tally Sheet on Community that while *positive* expressions of community dominate, the PAL Method does allow for the *negative* voice. There are nine and 36 counts of expressions of *negative attitude* at the individual and collective leadership levels respectively; and 22 and 32 counts of expressions of *negative behavior* at the individual and collective leadership levels respectively. The researcher highlights some of the *negative* cases for discussion.

One factor that affected community building is the attitude of "community before self. There is this thinking of others' interests first -- something that we felt is *lacking* in the church" (PAL Transcript, 11 Dec 96, p. 237).

At the beginning of the PAL Program, the lay leaders expressed unhappiness over the full-time leaders. These negative feelings towards the full-time leadership would affect the functioning of the whole community because the body could not move without the head. It also showed that the lay leaders had drawn a very clear distinction between lay and full-time leadership.

> The third problem is with the leadership. This may sound a bit serious because this person finds that leadership can be a bit biased by making certain decisions. I guess that person wants a referendum. But in the end we prayed the Lord revealed to her that her vision is being blocked by this huge toadstool. That is the reason why she cannot understand what is good for the church and another vision was about this person's weakness which somehow has caused her to show mistrust to leadership in general, not just church leadership but all kinds of leadership. That person feels that she should be more persevering and should be given time for her to adjust to this new kind of leadership which God has to teach her.
>
> (PAL Transcript, 21 Sep 96, p. 88)

> Our group has two grouses. One of them seems to be unreasonable expectations placed on members and leaders, especially leaders that disregard the fact that the members are human beings with sisters, brothers, friends, father, mother, children and stuff like that.
>
> The other grouse is a lack of mentoring for leaders and they are expected to mentor others. Then when we prayed, when we gave thanks and rejoiced in the Lord, the Lord showed us that there is cause for us to give thanks because through all these things, the Lord is developing in us a spirit of patience. With regard to this grouse of lack of mentors, the Lord brought to our minds and made us thankful and that Pastor David is teaching us important things and I think ultimately we rejoice because the Lord is at hand. The Lord will grant all of us wisdom to cope and handle the situations and the leaders' visions and dreams as to how to deal with all these things that we have brought up.
>
> (PAL Transcript, 21 Sep 96, p. 88)

Quite distinct from the other constructs like commitment and trust, we have a reasonable count for *behavioral* expressions of "community": 36 and 411 counts (both positive and negative) at the individual and collective leadership levels respectively. As expected, the PAL Transcript coding offers no count at the organizational level.

The positive sharing on 26 Nov 97 on successful witnessing showcased many instances of group effort as a success factor. There were six instances of how the leaders helped one another to witness. For instance, Participant #9, Participant #41

and Participant #7 and some others actually worked together to enfold someone into church (PAL Transcript, 26 Nov 97, p. 738). There were eleven instances that showed that the participants believed that the Church community could be a catalyst for growth.

However, the cognition of the importance of the Church community was not matched with consistent behavior. One group observed that there was this "lukewarm ness within the Church that does not allow the Church to really move forward" (PAL Transcript, 21 Sep 96, p. 82). Another group shared about frustrations with people who "don't want to tell us the truth, they dare not tell us the truth, they gossip behind us so all the while we are suspicious about what other people say about us" (PAL Transcript, 21 Sep 96, p. 82).

In fact, the PAL session on 21 Sep 96 provided an occasion for leaders to share the things that "pissed them off" in the Church. Hence, most of the sharing was negative to begin with. However, as the leaders prayed on, the sharing of their PAL experiences became positive.

> The three things that pissed us off are the specific behavior of a specific person; the hypocrisy detected within our midst; and the third thing is extreme trust and distrust we have in the church so much so that there is no room to explain yourself or express yourself. So in our own ways we shared about how we actually overcome this. The first is to determine to rejoice in the Lord and not look at the person's behavior. Second one is accepting circumstances and just moving on in life. The third is in all things let God heal you in prayer and thanksgiving. Interesting enough, after we were prayed for, the Lord showed us a different aspect. Sometimes what you see -- when you find something wrong with a person -- it could be a personification of a deeper problem that you have maybe with someone else or some other subject itself. Then actually the Lord put us in another person's shoe to say what about the other person? As much as you are affected, how about the other person too? So the Lord actually brought to mind a different aspect altogether after our prayers.
>
> (PAL Transcript, 21 Sep 96, p. 84)

The inconsistent behavioral support for "community" was demonstrated by the lack of support for fellowship meetings by certain leaders and most members. On one hand,

they believed that unity within community would open up greater capacity to bring in the people to the Lord. On the other hand, they did not attend fellowships that build unity as well as provide opportunity to reach out to the unbelievers.

> Although zonal fellowship we have it I don't think it is very well attended so far. (Because I don't attend any. I have not been attending anyway.) So why waste all the effort and time of the chairperson of the Committee to plan something, stretch their brains out, have meeting after meeting but at the end not many people attend?
>
> (PAL Transcript, 17 Sep 97, p. 618)

The PAL sessions on 1 Aug 97 and 8 Aug 97 focused on loving God. The researcher would like to highlight a negative example on "group process". A particular participant added his personal opinion to the group view in his representation. Moreover, his group did not agree with the way the general meeting interpreted the vision of the fan mentioned earlier. Thus, there appears to be a lack of "group process" in this group and in the group representative.

> I am speaking for 8 o'clock service. This is my personal opinion actually. The service has become very routine. And people have not been really tuning in to God. We are always distracted by noises, wrong key, wrong notes, sound system not doing well. We have not really been sensitive to God in worship. It has been a bit lacking a few months ago, which I do experience it.
>
> (PAL Transcript, 1 Aug 97, p. 656)

Although much dialogue had taken place about community, the practice of community living was not obvious among the leaders. The pastor-facilitator reprimanded the participants for their lack of punctuality (PAL Transcript, 5 Nov 97, p. 706). In fact, during their sensing of what the Spirit of God was saying to them about their evangelism outreach, this idea that "(p)eople are not working hard enough and not putting their heart to the work" came forth (PAL Transcript, 19 Nov 97, p. 721).

> Outreach work is like going on a car journey towards a particular destination. Some of us haven't even gotten into the car yet. We are busy saying goodbyes. The others have gotten into the car but haven't started the engine. Others are driving along at different speeds -- some at first gear, second gear, etc.

> Along the way some of us are distracted and we start to enjoy the scenery. So we are delaying our getting to the destination while others are making detours for whatever reasons. We felt that the outreach work, our assignment is to get to the destination without allowing ourselves to be distracted or delayed in our journey. The persistent factor would be that we continue to drive through difficult terrains and bad weather conditions. Then we thought that the joint effort will be to get some other passengers to go with you.
>
> (PAL Transcript, 19 Nov 97, p. 726)

In response to this lack of practice of community, the pastor-facilitator concluded, "I tell you that there is so little combined effort in this church".

> We are talking about combined effort. I tell you that there is so little combined effort in this church. Participant #49 brought a friend to church last Sunday. Besides him there is only one other person who went to talk to him directly and that is Participant #20. Should we not have more people to know his friend? What about the rest of the people from Zone A? Now we should have enough people in our zone to divide into two services. Why don't we help one another? Why do we leave our brother and sister to "You bring your own sheep. You look after yourself. Let us hope that he or she will come again." Why not some combined effort? Why not we help one another? Why not we call up one another and say, "Tomorrow, I am bringing my friend to church, please pray with me."
>
> (PAL Transcript, 19 Nov 97, p. 732)

The researcher observes oscillatory swings between positive and negative responses to "community" living. The PAL session on 25 Mar 98 focused on the participants' sharing of their Church camp reflection. There were ten groups that shared on the "community" construct. Some groups felt that "in the past it comes to a few that you are just a member of the church serving here and there but now there is this sense of being part of the family again" (PAL Transcript, 25 Mar 98, p. 864). The participants agreed, "... we are standing together corporately and identifying ourselves, moving together as one community. Somebody said that he felt touched that many, many different kinds of people at the camp, young, old and whatever, everybody is coming together, yearning for restoration, revival and a more lively Church. He felt that it is very touching there is this kind of unity" (PAL Transcript, 25 Mar 98, p. 866). This

camp reflection exercise highlighted that many participants began to experience the sense of unity and togetherness of a close community.

At the next PAL session the participants fed back on their DHF members' response to their sharing of the Church camp experience. Some members gave very negative feedback. These members were not present at the Church camp to experience it themselves. One group shared that "The general feeling is that though they did not go they don't really have a comprehension of what really happened during the camp; they just have an idea. So most of them are having a wait-and-see kind of attitude to see what is going to happen from there on. Then there are some issue on personal restoration and corporate restoration: If not every member in this church is restored whether the whole church will be restored." (PAL session, 1 Apr 98, p. 871). In fact, a Church elder shared that "at least from Zone C I sense that probably half the zone attended; it made the job that much more difficult compared to let us say a group where 90% attended. It is already spoilt on so to speak" (PAL Transcript, 1 Apr 98, p. 874).

One group shared that "generally for those people who went for the camp they felt very excited" (PAL Transcript, 1 Apr 98, p. 872). Another group shared that "They were also some who felt closer to the church as a whole, especially during the evening when the leaders were having the confessing" (PAL Transcript, 1 Apr 98, p. 873). These comments showed that people who joined the community-building activities would become part of the community. They also showed us that community with open leaders would draw the people closer together as a community.

Though the leaders were excited by the camp, they had not started working hand-in-hand with the full-time leaders. The pastor-facilitator noted "If you think that it is going to come with us just sitting around and waiting for the Lord to do something then we are sadly mistaken. We can sit around and nothing happens. If at all anything will happen, the worst will happen" (PAL Transcript, 15 Apr 98, p. 890). "Come on, board with me and let us work it out together" (PAL Transcript, 15 Apr 98, p. 895) - this challenge seemed to demonstrate the predicament confronting the organization.

As if the leadership had short memory, the Spirit of God seemed to be telling the collective leadership again on 22 Apr 98 that they were not moving together despite all the earlier PAL sessions. One group gave a vision "of aeroplanes circling in the air, going round and round. The idea is probably that they are just flying without a specific destination, maybe unable to land, unable to come to the conclusion of its flight, or for some other reason. So something that is going on but without a specific purpose." (PAL Transcript, 22 Apr 98, p. 902) There was also a vision "of a nuclear reaction. The statement was not there are not enough neutrons to cause a chain reaction to result in an explosion. Not enough critical mass to cause a chain reaction. There is some chain reaction among us already, but there are just not enough neutrons to result in a nuclear explosion."(PAL Transcript, 22 Apr 98, p. 903)

These two visions suggest hat the leaders are not ready to move together towards one common purpose. Without the leaders taking the lead the community cannot move. "Because you are the critical men and women to come together with the rest of the leadership to lift up the ark of the covenant of the Lord, so that the people can see and follow ..." (PAL Transcript, 22 Apr 98, p. 916)

The PAL sessions from 29 Apr to 13 May 98 focused on the groups' sharing of individual leader's evangelism efforts. As if in response to the chiding by the Spirit of God, there were several instances where people shared of how cooperation with other leaders helped them to be fruitful in their evangelism efforts. Participant #1 highlighted a case of someone who "has been around church for quite some time but no one does follow up with him. Participant #27 highlighted to me and I approached him. And finally I'm doing follow up with him now." (PAL Transcript, 29 Apr 98, p. 935)

The leaders shared about what the Spirit of God was telling them about their spiritual life. One particular person was not moving together with the Church and the Spirit of God. The Spirit of God said to him, "Have I not told you ... your pastors the goals and the visions for your church and are you ready to cross the Jordan?" (PAL Transcript, 25 May 98, p. 987) Another "... saw two problems which is the lack of focus and also distraction" (PAL Transcript, 25 May 98, p. 988). The pastor-facilitator exhorted the session, "If you are wondering, don't wonder. Just take it

from me, take it from the Lord and take it from all of us. These are the goals for your lives." (PAL Transcript, 25 May 98, p. 991)

Many participants believed that "It is important to set a target so that it gives us the focus." (PAL Transcript, 27 May 98, p. 1000) This idea surfaced six times in the groups' presentations. The idea that people had to be like-minded and united came forth nine times. "... we need to have that one heart and one mind with one another and the Holy Spirit basically to move together." (PAL Transcript, 22 Jul 98, p. 1106)

Yet, a group aptly summarized at the end of the two years of sense-making "... as a group we are still not quite focused. We are still going about doing our own things. There is a need to set things together as a corporate group." (PAL Transcript, 22 Jul 98, p. 1107) Such comments surfaced seven times. Moreover, one group sensed that "... basically for the Lord I mean to say as a group He cannot quite trust that we are all moving together." (PAL Transcript, 22 Jul 98, p. 1097). The saving grace is that other groups felt affirmed by the Spirit of God in spite of their non-action.

> To summarize, yes, God can trust us. There are only certain areas that we need to work on. One is how to obey His Word. And how to obey moving in the Spirit. Secondly in the area of community, how to break down the wall so that there will not be anything that shut off the channel of community building.
> (PAL Transcript, 22 Jul 98, pp. 1099-1100)

The "community" construct that the PAL Transcript generated is rich both in imagery and implications. Yet, as the researcher observes, there are many pitfalls in motivating the collective leadership to live it out in Church community life. Perhaps it is because the potential benefits are so immense that makes it all the more challenging to pursue this as a core value of the Church.

With reference to the construct of "community", the researcher paraphrases the research problem - "What can harness and release the subconscious creative potentials of people multi-individuals for responsible organizational transformation into a Church community? The coding identifies various possible responses to this paraphrased research problem:

- Qualitative growth
- Leadership
- Commitment
- Joy
- Trust

i) Qualitative growth

Before people multi-individuals can be transformed into a community that moves together, they need to know the basis of their unity.

> ... (W)e need therefore even all the more *to ground ourselves in the Lord* because it is in Him, in one Lord that we are united.
> (PAL Transcript, 1 Sep 96, p. 55)

> We need to have *a close relationship with God* and that will help us to relate well and healthily with others in love for them.
> (PAL Transcript, 22 Jan 97, p. 278)

> *Many different kinds of people* at the camp, young, old and whatever, everybody is coming together, *yearning for restoration, revival* and a more lively Church. He felt that it is very touching there is this kind of unity.
> (PAL Transcript, 25 Mar 98, p. 866)

The coded transcript suggests that a positive attitude towards qualitative growth in spirituality is necessary to bring about a positive attitude towards community. In the context of this case study of a Church organization, spirituality has been interpreted as that which takes on a religious orientation towards God and the knowledge of God.

ii) Leadership

> And the signpost talks about providing *leadership* to members in all aspects of their lives, be it their walk with the Lord, be it their witnessing life, be it their personal life. We must dare to provide the signpost to tell them exactly where they should move, to challenge them to go further in their walk with the Lord. One point which came up was that as DHF leaders, we are not just performing our role. It doesn't mean that after ninety-thirty or ten o'clock, we are no longer DHF leaders. We are not performing a role. We are becoming a shepherd, ...

> becoming a signpost. So it is the becoming and not just performing a role. That is what God wants of us.
> (PAL Transcript, 19 Mar 97, p. 355)

The PAL session on 14 May 97 provides a dialogue on a few leadership attributes that affect the development of a community:

- "Leaders must remember that they are responsible to God for the people." (PAL Transcript, 19 Mar 97, p. 412)
- "Leaders must care for the people with uprightness and faithfulness." (PAL Transcript, 19 Mar 97, p. 413)
- "Leaders must lead the people with skills and wisdom." (PAL Transcript, 19 Mar 97, p. 413)

If Church leaders do not fulfill their roles, there would be nothing to bind the people multi-individuals together as a Church community. The researcher notes that the idea that leaders must lead by example surfaced at least ten times in the transcript.

iii) Commitment

> Commitment is the only way to build *a meaningful relationship* and that is the only kind of relationship that can allow the joy of the Lord to flow into our lives.
> (PAL Transcript, 26 Feb 97, p. 335)

> Commitment brings about *meaningful relationships*.
> (PAL Transcript, 26 Feb 97, p. 331)

Such meaningful relationships are the essence of community. Therefore, commitment is needed to transform people multi-individuals into a Church community. On the other hand, the coding also suggests that community is needed to bring about commitment:

> As we learn to relate to God, to one another and as a Church we relate together there will be a sense of unity as we allow God to work in and through us *and then comes* commitment.
> (PAL Transcript, 22 Jan 97, pp. 278-279)

This suggests a two-way relationship between the construct of "community" and that of "commitment". "Commitment" brings about "community" and "community" feeds

back to "commitment". Therefore, "commitment" and "community" may be self-reinforcing in a dynamic equilibrium.

iv) Joy

> The joy between members: You like to be around the members of this church because you feel that you are one, you are a community. This *joy draws people* and that is the relationship between the church and the community.
>
> (PAL Transcript, 11 Dec 96, p. 242)

> We should trust in God and people, be joyful and share *joy* with one another *so that* we can harmoniously live together and *be united in heart.*
>
> (PAL Transcript, 4 Dec 96, p. 230)

The above transcript texts suggest that joy draws people multi-individuals into a Church community. Yet again, there seems to be a two-way relationship between the construct of "joy" and that of "community". A Church community can generate much joy:

> The other avenue where *joy can be created* is through the formation of smaller groups, or fellowship or discussion groups within the DHF because we felt that if you have a number of people like two or three we can learn to share, we can learn to be more open and therefore it can be an expression of joy too.
>
> (PAL Transcript, 29 Jan 97, p. 294)

There were two counts of joy generating community behavior. On the other hand, there were at least 30 counts of community behavior generating joyful behavior in the groups' presentations on 29 Jan 97. Some examples are: "...in forging unity you can bring about joy" (PAL Transcript, 29 Jan 97, p. 296). "That support and the mutual encouragement that you receive from one another does build joy" (PAL Transcript, 29 Jan 97, p. 303). The PAL session that focused on how to have more joy was filled with activities revolving around the Church community. "Joy with each other: First point, developing close friendship with each other. Second, bringing people to God; resolving conflicts; forgiving; sharing God's goodness with each other; forging unity and having the same mission and mind; eating together (just like the old saying, "Families that eat together stay together"); having fun and activities in our fellowship." (PAL Transcript, 29 Mar 97, p. 298) The idea of having meals together

so as to have joy appeared eight times. "Then we also felt that the importance of relationship should find its outworking in our individual lives. Taking initiative: somebody suggested that DHF groups should consciously make an effort that "Oh, we have breakfasts together. We have lunch together or we go out together." (PAL Transcript, 29 Mar 97, p. 288)

v) Trust

Again, we find a two-way relationship between the construct of "trust" and that of "community". Trust behavior leads to community behavior and community behavior in turn reinforces trust behavior:

> We should *trust* in God and people, be joyful and share joy with one another *so that* we can *harmoniously live together and be united in heart.*
>
> (PAL Transcript, 4 Dec 96, p. 230)

> We *trust one another because* we have established that relationship with one another.
>
> (PAL Transcript, 4 Dec 96, p. 230)

After addressing the research problem in the above discussion, the researcher reports other relationships between "community" and the goals that emerged from this sense-making program. While the researcher explores these relationships in the discussion on *hypothesis generation* later in the chapter, the following is highlighted for consideration.

Firstly, community facilitates quantitative growth. The PAL sessions from 20 Aug through Dec 97 focused on quantitative growth – how the participants could contribute to quantitative growth and what they have done to contribute to this goal. One group observed that "(o)n the church level, we need to work towards a common goal. So all of us must share the same goal towards church growth" (PAL Transcript, 20 Aug 97, p. 552). And, "... we need to create a conducive environment in church. That is to say, we need to be more friendlier, need to talk to people when people come to this church" (PAL Transcript, 20 Aug 97, p. 554).

Yet when the leaders were asked to pray about how they could contribute to quantitative growth in the Church, they were silent on "community". However, the "community" construct surfaced again in the next session:

> On the corporate level, there is a need for us to encourage each another in prayer, to support one another in prayer when we share about our evangelistic effort. The person who saw the fishing boat also saw a bigger boat. It is a whaling ship that hunts whales. And the whale was hunted, brought in, killed already, cut up, put into cans. But the thought was that there must be a systematic way the Church as a whole reach out to people. We must have the cooperation so that we will not duplicate efforts. We will not do things which are redundant. There must also be that good coordination just like the people bringing in the whale.
>
> (PAL Transcript, 10 Sep 97, p. 597)

> We believed that for quantitative growth to come about we must recognize that evangelism is a process not events. It is a question of our hearts and not our methods. It comes when there is a corporate, united, church based effort and not just fragmented, individual effort. Then it may call for a change of culture and of mindset.
>
> (PAL Transcript, 17 Sep 97, p. 615)

> Then there must be this unity, this team work, so that it would open up greater capacity to bring in people to the Lord.
>
> (PAL Transcript, 17 Sep 97, p. 613)

> Another thing that keeps coming up is the church level. As a church we need to come together to pray. The prayer effort of the whole church is important. We need to join forces with one another to bring in the souls to God's Kingdom. Encourage one another. When someone brings in a newcomer, as a group we can have just one single goal to bring them into God's Kingdom. All the things that we do are to bring them into God's Kingdom. So it is kind of warm, that kind of one single goal and that will actually enfold them into our family.
>
> (PAL Transcript, 17 Sep 97, p. 603)

In fact, the summary of the PAL session on 24 Sep 97 highlighted ten things that could be done to help the Church grow numerically. Nine of these were related to community participation, whether "in prayer", "casting wider nets", "church-wide evangelism" (PAL Transcript, 24 Sep 97, p. 624) or "setting aside time for

evangelism" (PAL Transcript, 24 Sep 97, p. 625). In particular, there was an emphasis on the role of the Spirit of God to transform the leaders and community to bring forth growth. "The idea behind it was that we need the Holy Spirit to charge up, to motivate, to stir up a group of people. This group of people we didn't really define. So I just put them as the "evangelistic task force." It could be our leaders. It could be a group of highly motivated people who want to do evangelism. So these people would be the agents like the axle. They are the ones who would allow the Holy Spirit to touch them, move in them, involve in the task of evangelism. And in so doing stimulate the rest of the church, which is represented by the blades of the fan." (PAL Transcript, 24 Sep 97, p. 623)

Secondly, community invites the strong presence of God. The PAL sessions from July through mid Aug 97 focused on the presence of God. In particular, the 16 Jul 97 PAL session discerned what the Church community could do to prepare for God's presence to come into her midst. There were 15 small group presentations that centered on unity and togetherness.

> What we saw in Acts was that there was no class distinction. There was sort of communism in the sense that they share their things, everybody ministering to each other. There should be unity in diversity because everybody came from different backgrounds but they ministered to each other. So we should encourage that in our church as well.
>
> (PAL Transcript, 30 Jul 97, pp. 506-507)

In conclusion, there appears to be a sharp convergence of the collective leadership's appreciation of the "community" construct through the PAL sessions. The counts for positive "community" attitude and behavior outnumbered those that are negative.

However, this does not necessary mean that the collective leadership exhibited the value of community in their behavior. The researcher notes with interest that they only began to forge some community behavior during the family camp in April 1998. The family camp was a single event when the strong presence of God, spirituality, commitment, trust and joy had a joint and interactive behavioral impact on the individual, the corporate leadership and the Church organization. Such are the factors that can help build "community" behavior. Notwithstanding, the leaders remained

somewhat hesitant towards the end of the two-year PAL Program to move as a community towards, in particular, the quantitative growth goal set.

6.4.4 Joy

Quite distinct from the construct "community" that can be expressed in so many ways by the Church collective leadership except using the word "community", it is relatively easy to cluster statements that are associated with the construct "joy". Besides the family of words associated with joy (joy, joyful, joyous, etc.), there is another family of words associated with thanks (thanksgiving, thankful, thankfully, etc.) that offer the same sense. The researcher counts the number of words associated with "joy" and "thanks" (using a wild-card search function) as they appear verbatim in the transcript. These statements are then coded first, relating to that at the individual, collective leadership or organizational level, whether attitudinally or behaviorally. Then the entire transcript is read again to identify and code texts that give the sense of "joy".

The coded texts are then read for their context and classified by clusters that have the same meaning. The researcher first identifies texts that illustrate the meaning of "joy" to the Church and her members. Firstly, the researcher observes from positive and negative examples that giving thanks to the Spirit of God is a disposition of joy.

> As we were praying we felt three impressions: First was a bowl of fruits and then a diamond and then many children with laughing faces. So we gathered that the Lord was telling us that whatever that we are giving thanks for, the Lord will bring forth joyfulness which comes from the bowl of fruits and preciousness from the diamonds and also joyfulness from the faces of the children.
>
> (PAL Transcript, 25 Aug 96, p. 45)

> ...we've not been giving enough of thanksgiving for all these things and not showing also encouragement, or affirmation to people who are such. If there are really so much things to give thanks for, why are we not rejoicing enough in this church?
>
> (PAL Transcript, 1 Sep 96, p. 54)

> And gratitude: We need to be grateful, to feel thankful. A lot of times we tend to complain more. By having an inner thankfulness, it actually helps to stabilize a person and causes him to look at things in a thankful light.
>
> (PAL Transcript, 4 Dec 96, p. 231)

Quite akin to giving thanks to the Spirit of God is the sharing of testimonies about the Spirit of God. This would also bring about a disposition of joy.

> We also agreed with the other groups that we should reinstate back the time for sharing maybe focus on thanksgiving, no prayer requests, no long-winded boastfulness about ourselves or whatever but it is strictly just thanksgiving.
>
> (PAL Transcript, 29 Jan 97, p. 299)

> Practically speaking we must also provide avenues for spontaneous outbursts of joy so that the joy can infect others. It is not only restricted to ourselves. We can do this through sharing sessions and testimony time. And of course the last point was actually quite biblically. Like Philippians 4, we must actively, deliberately make it a point to give thanks so that we develop this attitude and then subsequently it will become contagious and spread to others.
>
> (PAL Transcript, 29 Jan 97, p. 290)

Secondly, the researcher notes that the participants' understanding is that joy is based not on circumstances, but in focusing on the Spirit of God.

> This is the first thought that came to our minds; the main word: *rejoicing.* There is also a cross-reference given on certain aspects of *rejoicing.* In 1 Peter 1:8, it says it is not dependent on seeing and feelings, not on tangibles but trusting and having faith in God. The other word is *thanksgiving.* On the aspect of *thanksgiving,* it is on the basis of all circumstances being able to *rejoice and give thanks.* One of us shared that you can go through life with very tough times and so on, but you can become very indifferent. But as Christians, as we go through this, this is a teaching for us to *rejoice, to give thanks* for, going through all situations with God's grace.
>
> (PAL Transcript, 21 Sep 96, p. 74)

> Phil 4:4 the cross-reference we have is on 1 Thess 16. It talks about be joyful always. And also, Matt 5:12 says "*Rejoice and be glad.*" We learned basically to focus on the Lord; it is not

> on the people nor the circumstances as to whether we rejoice but our focus should be on the Lord.
>
> (PAL Transcript, 21 Sep 96, p. 75)

> Spiritually of course being God-focused, having a childlike faith, letting God take control. I think these three elements are very important. When these three elements are being done correctly, *joy* will naturally come just like a spiritual orchestra if we all focus on God.
>
> (PAL Transcript, 20 Feb 97, p. 317)

Through such deliberations, the collective leadership learns that the faithfulness of God and His character are the bases for rejoicing.

> God has been very faithful. We can see clear evidence of God's faithfulness, His blessings, in many very positive attributes in this church. Also we can see the church's responsiveness to God's faithfulness. We can then continue to give more room in our lives to thanking God and to allowing His goodness to dwell in our hearts and we can look forward to *more thanksgiving, more rejoicing*.
>
> (PAL Transcript, 1 Sep 96, p. 60)

> It is like God using us as a source of displaying His characteristics which are like warmth, gentleness, peace, love and *joy*.
>
> (PAL Transcript, 2 Jul 97, p. 459)

Lastly, the collective leadership learns that joy comes from a willful, conscious effort to rejoice.

> Make a wilful, conscious effort to be joyful in the Lord always.
>
> (PAL Transcript, 23 Oct 96, p. 149)

> Or Habakkuk 3:18, 19 we referred to a few weeks ago, *"Though the fig tree does not blossom, etc. I will rejoice in the Lord."* We thought about this "I will" aspect. There is that power in the will that we can command to rejoice. When we determine in ourselves, in our mind, in our will to say "I will rejoice," it can happen just like that even in the toughest circumstances.
>
> (PAL Transcript, 2 Oct 96, p. 117)

From the Tally Sheet of the construct "joy", attitudinal joy was documented *positively* 472 times for the 12-month period July 1996 through June 1997, but only 45 times for the next period July 1997 through July 1998. Similarly, attitudinal joy was documented *negatively* 31 times in the first 12 months and then one time in the second period. The simultaneous decline of occurrences for both positive and negative counts of attitudinal joy cannot be consistent with a decline in the level of joy.

From a thorough reading of the transcript to appreciate the development of the construct in a naturalistic setting, the researcher concludes that joy is a core value that the participants have grown familiar with quickly. After four PAL sessions in the first six months, the collective leadership appear to have accepted the biblical injunction of rejoicing in all circumstances and saw no need of further dialogue on this matter.

At the behavioral level, joy was observed 56 times positively and one time negatively during the two-year period, with a predominance of 49 occurrences in the first 12-month period. Joy has been manifested in diverse ways but it has not reached a level that is spontaneous, hilarious, or contagious. The coding suggests that there is a need for the collective leadership to reinforce one another in order for joy to prevail. Joy is not sustainable by itself unless the collective leadership meets and there is a catalyst to provoke and elucidate the presence of God.

The researcher then evaluates the research problem with respect to joy, and identifies the following that can harness and release the subconscious creative potentials of people multi-individuals for responsible organizational transformation into a joyful Church:

- Commitment
- Church family and faithfulness of people (Community)
- Strong presence of the Lord
- Right relationship with the Spirit of God (Qualitative growth)
- Witnessing and winning people to Church (Quantitative growth)
- Serving the Lord (Qualitative growth and Community)

- Effective leadership
- Programs and facilities help to bring joy

i) Commitment

The participants sensed that joy grows out of one's committed relationship with the Spirit of God, and also when one knows of each other's commitment to the Church.

> From the sharing, our group felt that these three points came through more than once. One was the deadly-rooted tree by the river. This means that we need to keep close to God, to His Spirit so that we can derive the strength from God Himself. The tree was fruitful and that means that there are fruits to be enjoyed. The birds can enjoy the fruits. So the *joy* in commitment actually comes from God Himself by getting close to God.
>
> Another point we felt that came through was patience. To us, we interpreted it as to be patient enough to trust God to lead us in our areas of commitment. Sometimes we are very committed, but we do not have that patience to actually trust God. Sometimes we get burnt out and that takes away our *joy*. Another thing that came through more than once was likening commitment to a marriage, which leads to a *joyful* relationship. As we commit to God, we can develop a very loving relationship and that will give us a lot of *joy*.
>
> One of the joys that come about is when one knows one another's commitment and one can find it reliable and it can work together in a group.
>
> Our group felt that joy and commitment is fundamentally, internally derived. Let me explain. It is internally derived in that it comes from a relationship with God where it is a recognition of the place that we have in God's sight, where we know that we are acceptable, we are pleasing, and that He approves of us and that is the kind of *joy* that comes when we commit to God. We know that because we are committed, we are God-centered, we have this *joy* from knowing that He approves of us and He accepts us and loves us.
>
> (PAL Transcript, 26 Feb 97, p. 329)

ii) Community

The researcher notes in the earlier discussion on "community" that this is a construct that the collective leadership had to grow to appreciate over time. In this section, the coding alludes to the sense of belonging to a Church family and the faithfulness of God's people bringing joy.

> Our group gave thanks to God that we can be proud of our Church, God's faithfulness in giving us a beautiful and spacious church. We also gave thanks for a sense of belonging -- a family and that we have also been given opportunities to serve because of the many ministries that are in the church. We felt what the Lord was telling us is that truly we can have and continue to have a sense of belonging and we can be that family by being part of the family and of course may the *joy* of serving always be with us.
>
> (PAL Transcript, 1 Sep 96, p. 57)

The researcher finds negative examples are more powerful in illustrating how joy can be destroyed when there are conflicts among members of the Church community.

> One group shared that it is not always joyful as we serve the Lord together. Sometimes not because of the trials or problems but the trials of people (end of tape). They are not committed to doing things that will make God happy, that will receive the approval of God. They could be doing it for themselves or they could be doing it grudgingly or they could be all out to spoil everybody's day. Of course, there can never be a sense of fellowship and you can never derive a sense of fellowship and *joy* as this group of people tries to work together. It is not possible because there is always somebody who tries to foul it up.
>
> (PAL Transcript, 26 Feb 97, p. 335)

> Number three, we also saw joy in terms of relationships, for example relationship with people.
>
> There was a vision of different fires being formed together to form a big fire. So we interpreted that as closer relationship with people in the church, drawing together one another. Another aspect of this is the will and the determination to resolve conflicts. When there are conflicts between people in the church to really desire to resolve these conflicts so that the *joy* will be restored.
>
> (PAL Transcript, 29 Jan 97, pp. 292-293)

iii) Strong Presence of God

The collective leadership were unanimous on the important role that the strong presence of God would play in the Church community. Besides driving commitment, it will yield much joy all round.

> We are quite unanimous on these three things and we ranked them. First, the strong presence of God... Without the presence of God, we cannot accomplish. That is why we ranked the presence of God as very important. And with the presence of God there would also be joy, the excitement and the commitment. So it is the result of the presence of God that you get all these subsidiary things. The other thing we felt was that unity and commitment were already in our church. Our people are united and committed. We are *joyful.*
>
> (PAL Transcript, 11 Jun 97, p. 446)

> Our first *see-able* is strong presence of God -- strong presence of God as expressed in the mighty worship. Then also in the ministry, signs and wonders, not just that but one of the see-ables also in terms of the people's transformed lives. The people are oozing with the Holy Spirit in the sense that sometimes touch you, you get ministered to, full of joy, full of service, full of love -- that is the ultimate.
>
> (PAL Transcript, 4 Jun 97, p. 434)

It is quite incredulous that even when some of the leaders were voicing their grievances about Church and the demands on their lives, they recognize that it was clearly the strong presence of God that can sustain their joy of service.

> Moreover, there is commitment on Friday -- DHF and Saturday, we have to come here. It is like the whole weekend is gone, especially if there is urgent thing and you have to go back to office on Saturday. After we prayed we felt that with the little time we should try to soak ourselves in God's presence and get the joy whenever we soak ourselves in God's presence.
>
> (PAL Transcript, 21 Sep 96, p. 86)

iv) Qualitative growth

As the researcher will discuss in a later section, the relating to, communicating with and knowing the Spirit of God are all related to the construct "qualitative growth". The right relationship with the Spirit of God is needed to bring joy.

> Then there was a vision of a playground with plenty of children engaging in different sorts of play: swings, slides and all that. The word to us was that we have to adopt a childlike faith, be innocent as children to be able to see joy in the things that we do just like the children playing with slides and swings and all that. We must enjoy in the things that we do. The last thing was to be relaxed in the Lord as one of them shared. Just be very truthful to God, be very free to talk to God. At the end of the day what we need is to cultivate a good relationship with God all the time in order to find *joy*.
>
> (PAL Transcript, 20 Feb 97, p. 311)

> He said that unless we relate to Him and enjoy listening to Him and enjoy relating to Him and allow ourselves to be anointed by Him, we can't be effective for Him. He wants to make us effective so we have to listen to Him and relate to Him.
>
> (PAL Transcript, 25 Aug 96, p. 47)

v) Quantitative growth

The researcher illustrates the development of the cognitive understanding of the relationship between evangelism, quantitative growth and joy. Initially, the collective leadership found joy when friends responded positively to the sharing of the Christian faith.

> I felt that the Lord was telling us that we are very anxious when we don't see results. And so God said we must wait for His timing. Sometimes we put in a lot of efforts but our friends are not responding. But there was this sharing from our group that one day out of the blue the colleague that this person is speaking to came to our church and the colleague accepted the Lord. It was a surprise and it was such *joy*. So wait on God's timing.
>
> (PAL Transcript, 22 Oct 97, p. 710)

Then, as the collective leadership prayed on, the Spirit of God instructed that we should find joy in the process of evangelism and reaching out to non-Christians, and not only when we are met with positive responses. This is because one works in partnership with the Spirit of God {the participants used the term "Holy Spirit" synonymously} in the outreach process. This co-partnership should draw joy from us.

> The interpretation was that we are doing our outreach not by ourselves. It is the leading of the Holy Spirit and the partnership of the Holy Spirit that will help us in our efforts. All our persistence or initiative, as we do our outreach we must do it knowing that the

> Holy Spirit is doing it with us. And from there we will find *joy* in our outreach, *joy* in our evangelism. Our summary was partnership with the Holy Spirit and the assurance and reminder that the Holy Spirit is doing the key work in our outreach.
>
> (PAL Transcript, 19 Nov 97, p. 725)

vi) In service for God

The notion that serving God gives joy is tied up with the construct of "community". This is because one fulfils others' needs, and particularly those of the "family of God". Giving of one's possession and time generates joy all round. Moreover, in serving together with others, we become family. The researcher has discussed earlier that the construct "community" brings joy. Therefore, it is noted that service for God brings joy both directly and indirectly through bringing about a sense of family.

> God gave us a word that His *joy* will be made complete in our lives when we learn to serve Him with *joy* and with discipline.
>
> (PAL Transcript, 25 Aug 96, p. 46)

> One of us saw a vision of bubbles and he was trying to explain that joy, you know, like bubbles they sort of spread around so the *joy* itself will spill over to what you are doing.
>
> We also mentioned about the laughter of children giving joy. It is like when you serve, you are seeing a child in each of us nurturing them into the family of God. The *joy* of serving comes because we know that we are fulfilling people's needs and also for our own personal needs and growth. And the *joy* of serving also comes because we are serving the family of God. When we work together, we sort of become a family and that is the *joy* giver. We also shared that the *joy* of sharing yourself, your possessions, your time is also another kind of *joy* giver. Basically those were the few points that we had in our group.
>
> (PAL Transcript, 20 Feb 97, p. 312)

vii) Leadership

The researcher notes again the importance of leadership and the impact it has on people multi-individuals of the organization. On one hand, the participants acclaim the good testimony of the faithful leadership.

> *Joy* will also come when we see unity among the leaders as they serve, when brothers and sisters dwell in unity.
> (PAL Transcript, 20 Feb 97, p. 313)

> Our group felt that in this exercise of *giving thanks* to God, God is trying to draw us to the knowledge that God is good and faithful to this church. He has been that. This can be seen in two main areas: The first group is the people which consist of course the good leaders. We have been saying that the leaders are righteous, they are the pillars, they are committed, they show care, all the good qualities.
> (PAL Transcript, 1 Sep 96, p. 62)

On the other hand, a handful of participants had grievances over specific policies laid down by the leadership. It is interesting how the PAL Method helps the individuals resolve their unhappiness over leadership.

> We feel that the full-time pastors or workers sometimes do not understand our struggles. Of course, we are working and also serving in a different ministry. Sometimes one person might be serving in two ministries and plus work then it is like three jobs. After praying, we hope God would grant understanding to both the full-time worker and pastors and the person who asked for this prayer. Patience on both sides; no war.
>
> The third thing is we feel that this place is like PAP (pay and pay). We have to pay for a lot of things. Pledge is fine. We have to pay for things like photostating, some wedding stuff, marriage counselling -- may be a bit more expensive. After praying we asked God to grant this particular person understanding of why we have to pay this much money.
> (PAL Transcript, 25 Sep 96, p. 86)

viii) Programs and facilities

It took little time for the collective leadership to want to rejoice and sustain the joy in the Church. While the leaders acknowledge that facilities, programs and structures do not bring joy, they reckon that these would facilitate the process of bringing and sustaining joy in the Church.

> God also reminded us that the place is kept clean for us to *enjoy*. Whatever it is, rejoice in the presence of God, *rejoice* in the people when there is an occasion to *rejoice*.
> (PAL Transcript, 21 Sep 96, p. 84)

> Like I say again, none of these facilities, none of this programming, none of this structure are sources of *joy* but they facilitate the process. They allow for *joy* to flow in our midst and in our lives and it begins with us.
> (PAL Transcript, 29 Jul 97, p. 307)

> The *do-able* is we want to have fun programmes, a fun church.
> The *do-able* is we want to have fun programmes, a fun church.
> (PAL Transcript, 4 Jun 97, p. 433)

The researcher notes the progressive collective learning on the construct "joy" over the two-year period. The PAL Program started with the exhortation to give thanks. This has caused the people to be more aware of giving thanks and cultivated an attitude of thankfulness in everything. There was a session where participants were free to share on what displeased them in church. But as the PAL "sensitized" their thought process and the transforming work of the Spirit of God convicted them, the negative mood did not persist and the focus was redirected to thanksgiving through an extended period of Bible Study on the topic of rejoicing.

In particular, the Bible study and PAL sessions that focused on Phil 4:4-9 and 1 Thess 5:16-18 caused a change in their cognition of joy in attitude and behavior. Rejoicing and giving of thanks is now understood as a command that must be consciously, willfully and continually obeyed. The sense of community and the strong presence of the Lord brought convictions and allowed the spirit of joy to flow readily.

The issue of commitment and joy was intensely debated. The general feeling is that heavy commitment and hard work do not take away joy or reduce the level of joy. In

fact the more one is committed and the more effort put in for the work to be done, the joy derived is more real! What a contrast this was to the initial grumblings and misgivings against the Church "leadership". Though the participants formed the collective leadership, there was a clear dichotomy between the lay leadership and the full-time leadership, whom the former perceived as Church "leadership".

The issue of fun programs was brought up but the general conclusion was that fun programs and loose structures to facilitate such atmosphere act only as a catalyst for joy to be motivated. It may not bring joy as the source of joy is really the presence of God and it has to be internalized and not achieved by external circumstances or atmosphere.

The major Church events affected the participants positively. The collective leadership could not deny the transformative effect of going through one year of the PAL Program. Joy had a great impact on the leaders at the Leaders' Rendezvous in January 1997. Based on the PAL Transcript, the researcher surmised that "joy" was meant to be an expression of our core values. For example, the researcher made observations on the Festival of Tabernacles that were scheduled for two nights in July 1997:

> It was a restoration of uninhibited celebration of God's people. Young hearts danced in freedom, releasing a train of infectious hilarity all over the sanctuary.
> (Seah, D.J. (1997, August 1). Let the river flow. [Letter]. Singapore. Appendix 6.1)

This development explained why "joy" was less mentioned in the PAL Transcript in the second period, July 97 through June 98. It was already an accepted core value as expressed at the Leaders' Rendezvous in January 97. Evidence of this came through the dialogue in the PAL sessions from January through July 97.

The researcher notes that it is important to give more weight to the coding on the construct "joy" in the second period. These references to "joy" were more spontaneous and reflected the participants' honest expressions of how joy was experienced and practiced in their lives. In the few instances when "joy" was recounted after June 97, they were behavioral acts of people rejoicing in bringing

people to the Lord. Specifically, negative comments of joy completely disappeared in the second period. The unhappiness about lengthy worship services, the scheduling of weddings on Sundays and not Saturdays or public holidays, and Church administration ceased soon after the first six months into the PAL Program.

The researcher offers two explanations for this phenomenon. Firstly, it suggests that the collective leadership's focus has shifted to other more important issues like evangelism and outreach and inviting the strong presence of God. Secondly, the researcher notes significant attitudinal changes and little behavioral changes with respect to the other constructs during the two-year PAL Program. In contrast, behavioral changes with respect to "joy" within the time frame of the PAL Program are observed. This suggests that the transformation with respect to the internalization and outworking of "joy" has developed faster than other constructs.

In conclusion, the researcher notes that a strong presence of God is needed primarily for joy to overflow. There appear to be other direct and interactive effects between other core values like commitment and community and goals like qualitative and quantitative growth. And, joy may feedback to these core values and goals again. In the initial period, multi-individuals experience some difficulty sustaining overflowing joy. There was a need to organize non-recurring activities like camps, rallies or praise festivals to facilitate the expressions of joy. It would be interesting to observe if indeed the transformation with respect to "joy" is sustainable with the normal recurring array of Church programs and activities.

6.4.5 Strong Presence of God

The construct "strong presence of God" basically refers to a reality of the Spirit of God through a demonstration of either His power to bring about a miraculous work in the lives of believers or through the Spirit of God's revelation of Himself to show, instruct or convict the PAL Participants about an issue. The reality of the Spirit of God is acknowledged either by way of how the PAL Participants felt, what they sensed, what was revealed to them by vision or a change that has taken place either at the cognitive or conviction level.

The construct is being coded whenever the following appears: "strong presence of God", "presence of God", "His presence", "presence of the Lord", "God's presence" or "presence" when it obviously has the same meaning as the presence of God. When such a reality of God is encountered experientially, the text is coded at the behavioral level.

The researcher wishes to highlight that the PAL Method, by virtue of design, is premised on the power of the Spirit of God to impact and interact with the spirit of man. Therefore, the PAL Method is validated only if the construct "strong presence of God" is true experientially. That the voluntary participation of the corporate leadership in the PAL Program lasted for more than two years is sufficient validation of the construct "strong presence of God".

The sense of the "strong presence of God" is culled from the frequent mention of "revelation". It could be either the Spirit of God revealing Himself or what He wants to do or specifics about life situations.

> We saw a sequence of six stages: repentance, renewal and rejoicing ... *revelation*, realisation of God's plan ... and then releasing of God's blessing through us. God opens up venues for us to receive His presence. So we look at our church, actually we started off with repentance. We realised that we are inertia, we are not doing anything, so that is a form of repentance. We did not resolve with doing things but we went into quiet worship of God and we started with PAL and we started off with rejoicing. Through PAL, God gave His revelation to us. From there we started planning and from there we started acting on what we have planned, okay?
>
> (PAL Transcript, 2 Jul 97, p. 473)

While the "strong presence of God" was not directly mentioned, the transcript itself is evidence of the presence of God through the revelations and corrections that were made to the participants. The word "revelation" in the above text is being coded as the related construct "gifts of the Spirit of God".

There are many other texts that demonstrate the sense of the "strong presence of God" – "God is so close to us" or "the Lord moved very strongly in our midst":

> On the first night we felt that *the Lord moved very strongly in our midst*. It was left totally to God to do what He wanted. It was not directed or suggested. There was a very strong conviction of sin in our midst. There were a lot of people who confessed publicly especially the prominent leaders.
>
> But one of us felt that there was also a large group of people who responded quietly and this is also very important for us to respond to God and have a *strong sense of* conviction of sin in us. And then for the next morning we felt that *the Lord also moved very strongly* and words were given and the people responded.
>
> Whereas for the night itself, yes, *the Lord had touched us with a lot of manifestations* and all that but we felt that there was a group of people who didn't really respond as openly compared to the first night. So there were actually more spectators than participants.
>
> One of us felt that the younger people were excited about the Lord's presence, about what was going on and what could go on from here. *The Lord is stirring within us a strong sense of joy and laughter.*
>
> (PAL Transcript, 25 Mar 98, p. 865)

Other texts that are being coded include "healing", "signs and wonders", "tongues", "praying in the Spirit", "discern", "vision", "picture", "the Lord is telling us...", "prophetic", "miracle", "Lord spoke to us", "interpretation", "the Lord showed us" and "prophecy". These are coded under the related construct "gifts of the Spirit of God". Examples of these have been documented for most sessions.

> An evidence of bearing *God's presence* is that we are able to exercise the *gifts of the Holy Spirit*. We even have signs and wonders following.
>
> (PAL Transcript, 4 Feb 98, p. 789)

> As we were praying we felt three impressions: First was a bowl of fruits and then a diamond and then many children with laughing faces. So we gathered that the *Lord was telling us* that whatever that we are giving thanks for, the Lord will bring forth joyfulness which comes from the bowl of fruits and preciousness from the diamonds and also joyfulness from the faces of the children.
>
> (PAL Transcript, 25 Aug 96, p. 45)

> We gave thanks to God for being conscious of His grace and His love in our lives. We gave thanks to God for being reliable in all that we do. We gave thanks to Him for the desire inside us to seek Him. As we prayed for each other we received affirmation from the Lord about all these qualities that we thanked God for. We saw in a *vision* a fire burning, showing that the Holy Spirit continues to burn in our hearts; and a *vision* of farmers working, showing reliability to do God's work; and a *vision* of a candle burning at night showing diligence in seeking the Lord even if it is at night. So through all these *visions* the Lord affirms us about what we gave thanks to Him for.
>
> (PAL Transcript, 25 Aug 96, p. 45)

> The third thing is not able to meet the members' needs, although knowing their needs, because of a bigger decision made by the body of leadership. The decision made is not able to meet the members' needs and there are misunderstandings created. So *God taught* us regarding the leaders being overloaded -- *God showed us a vision* of a head which signifies capability and capacity. *God said* that these people are being blessed more and more is expected of them. And *He also said* that He is able; if they seek Him, all things are possible.
>
> And also, *God showed* through one of us His tenderness for the leaders. The second thing is about people in the ministry being functional. *God showed* the person the word patience, meaning that he has to be patient for God to work in these people's lives and he was also encouraged as he felt in his spirit to lead these people, to see as He sees instead of being frustrated with these people.
>
> (PAL Transcript, 14 Sep 96, p. 85)

There were a few occurrences of "the fruit of the Spirit of God", but not often enough for it to be coded as a related construct. On occasions when peace (which is a fruit of the Spirit of God) has been described to represent the presence of God, it has been coded as giving a sense of the construct "strong presence of God" itself.

"Transformation" is another word that is associated with the presence of God. The PAL Participants used this word to refer to a change in the lives of those who have experienced the presence of God. This can be one of the following cases: being convicted to change, being convicted to repent (or turn round about) or being convicted to receive a renewal in the spirit. This relationship is significant because the

leadership perceived that one factor that can bring about change in the individual, the collective leadership and the organization is the strong presence of God.

> Our group came up with the following points. *The first point was that the presence of God is not for show. One of the purposes is to transform our lives so that we can become an impact to others. And the transformation of lives would mean that we would lead an integrated life.* There won't be "Oh, this is my spiritual life. This is my secular life." It will be integrated. One of us pointed out that this is one of the problems with us, that is, we lead two kinds of lives. Not double lives. Dichotomous life. Sunday, I am a Christian. Monday, worker. Tuesday, I play golf, that kind of thing. And the sub-point to this is that the six points that we have come up with will be done naturally. It will be a natural part of us. Which means we will yearn to make time for God. We will yearn to worship rather than treating maybe QT as a duty.
>
> (PAL Transcript, 6 Aug 97, pp. 519-520)

> For our group we have three W's. I think we all agree that we need to emphasise worship both in the individual level and the corporate level. We felt that this is a very natural avenue because God dwells in the praises of His people. In the midst of worship it is easier for the people to sense, to feel and to experience God. And with that reality of God it is much easier for them to want to respond to God, be moved with conviction and be *transformed.* So in that way the presence of God will be made stronger in their lives. As an individual if they would take time to be disciplined to do that, when they come together as a church then the Spirit of God could flow more easily also.
>
> (PAL Transcript, 16 Jul 97, p. 487)

The researcher notes that the PAL Participants seem to have an understanding of "spirituality" that evolved over the two-year period. In the January – June 1997 period, "spirituality" was referenced to mean discipleship or qualitative growth (PAL Transcript, 4 Jun 97, p. 437). The researcher cites the following to illustrate the evolution of the meanings of "spirituality" as perceived by the various small groups of PAL Participants:

> Our three points are growth in numbers, growth in spirituality in terms of self and commitment from leaders.
>
> The first point, strong growth. Second, effective discipling. Third, joy and unity.

> Our group, two points: growth in numbers and growth in spirituality.
>
> Three points: First, growth in numbers. Second, growth in our *spirituality expressed through the spiritual discipline.* And we want to see the church as youthful, energetic, dynamic, living, etc.
>
> (PAL Transcript, 4 Jun 97, p. 437)

The pastor-facilitator concluded:

> So can we conclude that there should be things that we want to see should be:
> 1 Growth in numbers
> 2 Growth in *spirituality (discipleship)*
> 3 Unity
> 4 Strong presence of God
> 5 Joy
> 6 Commitment"
>
> The thing that we need to define a little bit more is what do we mean by spirituality? Various groups mentioned spirituality. What do we mean by spirituality? Spiritual growth? So what does that mean? Discipleship? Growing as a disciple? Growth as a disciple of Christ.
>
> (PAL Transcript, 4 Jun 97, p. 438)

> And last week, Pastor ... took you all and you went through and actually it was pulled together until there was some 22 points. At the second level of PAL, it was reduced to these six points. What is the Lord saying to us? That He would want to see us move towards, that He would want to see us developed. So from the 20 over points it has come down to six points:
>
> 1 Growth in numbers
> 2 Growth in *spirituality (in the sense of discipleship)*
> 3 Unity
> 4 Strong presence of God
> 5 Joy
> 6 Commitment
>
> (PAL Transcript, 11 Jun 97, p. 443)

The researcher notes a different understanding of "spirituality" in the January – July 1998 period and the discourse on "spirituality" was then summarized to mean "strong presence of God".

> We know that the goals of our church to fulfill the vision that God has called the Tabernacle into being comprise three things: *spirituality in the sense of the strong presence of God;* qualitative growth in the sense of making disciples by teaching them to observe all things whatsoever the Lord has commanded us; quantitative growth in terms of evangelism of leading people to faith in Jesus Christ and getting them baptized in the name of the Father, Son and Holy Spirit. And all these three things are quantifiable, measurable and can be evaluated within time frame.
>
> (PAL Transcript, 11 Feb 98, pp. 813-814)

The PAL Participants' understanding of "spirituality" shifted between giving a sense of "qualitative growth" and "strong presence of God". This confusion arises because of the close association of the two constructs. This close association among the constructs is observed by the participants themselves.

> Of course you must understand *they are all inter-related, beginning from the strong presence of God to qualitative growth to quantitative growth.* So you should always be looking back and forth.
>
> (PAL Transcript, 17 Sep 97, p. 620)

> We backtrack from the last question to the first question. What are the goals? Basically there are three, that is, the strong presence of God, growth in spirituality and growth in numbers. We did mention that *the presence of God is the most important. Because with the strong presence of God there will be growth in spirituality and growth in numbers. So it is interrelated.*
>
> (PAL Transcript, 14 Jan 98, p. 757)

> (Our group came up with the so-called answers very fast. So we were wondering what you were doing actually.) We started from the last question: What are our goals? As you have presented just now, it is strong presence of God, quantitative, qualitative growth. Quantitative and qualitative growth can actually be lumped under making disciples. Because if you can make disciples, you grow qualitatively. And if there are more people coming to church, it is a quantitative growth.
>
> (PAL Transcript, 14 Jan 98, p. 759)

Related to this close association between the construct "qualitative growth" and "strong presence of God" is the confusion of where the texts concerning worship and

prayer should be classified. While the dialogue on the presence of God did discuss these platforms as what would be needed to bring on God's presence, the same were also spoken of as spiritual disciplines under "qualitative growth".

The pastor-facilitator summed up this dialogue:

> Then we talked about the discipline that you need to keep on at it, right? And that sort of wraps it up. Anything else about strong presence of God you know already. Now the other two things that we need to go to is the qualitative growth and the quantitative growth. Do you feel that we have prayed and the Lord has spoken to us about qualitative growth already? You know, I just looked through all the files or the transcripts for the prayer meetings. And I was under the impression we are done with qualitative growth already. You don't believe me, *eh*?
>
> The thing is that when God speaks to us, we hear but whether listen or not -- I don't know. I think God got a bit bored about talking the strong presence of God. And He went on to talk about *qualitative growth.* But let me say from the onset that if you have the strong presence of God there is no such thing as you don't have the qualitative growth in your life. *You cannot have the presence of God and not have qualitative growth. And if you have qualitative growth, somehow you will press into the presence of God, although qualitative growth need not necessarily mean a strong presence of God in your life. But if you have the strong presence of God in your life, you will have qualitative growth. Because you do need the qualitative growth to sustain the discipline of exercising the strong presence of God. Third point of strong presence is discipline.*
>
> (PAL Transcript, 13 Aug 97, p. 530)

To conclude the debate on the two constructs, the researcher notes that the demonstration of the "strong presence of God" necessarily means that one has "qualitative growth" while the opposite relationship may not hold. That is, having the "qualitative growth" is necessary but not sufficient condition to sustain the "strong presence of God". At the same time, the "strong presence of God" will impact positively on "quantitative growth".

The researcher notes examples of the "strong presence of God" construct at both the attitudinal and behavioral level. Like all other constructs, the recurrences at the attitudinal level dominate that at the behavioral level. Since the PAL Method is

premised on the "strong presence of God", it is no wonder that this construct has the highest number of counts. The Tally Sheet for this construct reports 851 (848 positive and 3 negative) and 651 (644 positive and 7 negative) counts respectively at the attitudinal and behavioral levels.

An example of seeking the "strong presence of God" as a corporate goal attitudinally is seen in the following:

> So God desires for us to be immersed in His presence.
> (PAL Transcript, 16 Oct 96, p. 138)

Seeking the "strong presence of God" behaviorally as a corporate goal is seen in the following dialogue:

> When the five of us shared there was a very pervading *experience of the presence of the Lord*, reminding us in the past how the Lord had been so present in some of our peaceful moments or in our turmoils. Also the Lord began to make us see beyond the present moment. There is the *presence of the Lord* continually. The Lord was really pointing out to us that through this reminder of those moments *we experience peace, we experience this is in fact He Himself giving the peace and His presence. He was really telling us He is there, He is there. We shall continue to get to know Him, get to know that He is there in the time to come.*
> (PAL Transcript, 6 Nov 96, p. 184)

The PAL Participants also learnt from the example of Biblical characters who sought God's presence behaviorally:

> Do you realise that Joshua at that point of time was so discouraged. He went into the presence of the Lord and said, "Lord, what is wrong?" You know what the Lord said to Joshua? "Joshua, get up. Why are you discouraged?" Joshua thought that he did something that made the Lord very unhappy.
> (PAL Transcript, 4 Mar 98, p. 844)

In the July – December 97 period, the behavioral responses to seek the presence of God surfaced as the participants were confronted with the construct through the PAL Method. This dialogue took at least ten consecutive weeks. The collective leadership examined the construct at the see-able level, the do-able level and what should be done to sustain the presence of the Spirit of God in the Church organization. This was

when the collective leadership acknowledged the pathetic behavioral response to seek the presence of the Spirit of God.

> Our group felt that basically there are two points. First of all, for us as a people we are not really convicted of our need for God Himself. *And after so many weeks of doing all this exercise we have not exactly moved very much closer to experiencing the presence of God.*
>
> (PAL Transcript, 6 Aug 97, pp. 522-523)

For the most part, the counts of the attitudinal and behavioral expressions of the construct occur at the collective leadership level and minimally at the individual level. In fact the behavioral expressions of the "strong presence of God" feature at the individual level mostly in the January – July 98 period.

Of the ten incidences of negative responses, there are eight incidences of *negative* response to seeking the presence of God at the collective leadership and two at the individual level. The researcher highlights some negative examples for illustration. The dialogue for the final period, January – July 98, reflected the collective leadership's experience at the Church Camp (16-18 March 98). This appeared to be the turning point in the collective leadership's response to seek the "strong presence of God".

> In our group we had these impressions: That all the theory is correct but not the crucial factor. The crucial factor is the Holy Spirit that must lift us up and lead us into God's presence. And the second impression was that if the theory is correct but *where is the practice of it? We have only gone a very short journey where the practice is concerned.*
>
> (PAL Transcript, 6 Aug 97, p. 520)

> For our group there are three aspects that came up. The first is that the camp allows us an opportunity to *resolve some issues in our spiritual lives or spiritual journey.* For example, some of us felt grief that *the church had been at a standstill for a long time* and was very encouraged and assured by the presence of the Lord during the ministry time.
>
> (PAL Transcript, 25 Mar 98, p. 864)

> Generally, we felt that at the camp it was also a humbling experience to know that God is close with us, is visiting us to

> demonstrate and manifest Himself to us. *One or two had experienced it before and thought that this is regular affair. Whereas one thought that he had never seen this before since he joined church. So you get two different perspectives. But I think on the whole everybody knows that God's presence is around.*
>
> (PAL Transcript, 25 Mar 98, p. 864)

> We found the camp clarifying. Some of us had been wondering what's wrong or why so many years like no words of prophecy and tongues, and all that. We understand now that the silence of God was the wrath of God upon us. We are now awakened to our situation and *understand that we need to be restored before revival.*
>
> (PAL Transcript, 25 Mar 98, p. 865)

> There is *this sense that God is really moving and God's presence is so strong and convicted in the church.* And also very thankful that the Lord is actually identifying the church as a group again. Whether we are pre or post '87 it doesn't matter. But that the whole church is going to unite together and move as a big group. There is also the fact that it is good for the whole family to know the complete history of what is happening in Tabernacle, *so that we can just move on from this camp forward.* On the social front, this camp is also a very good rest because this person can have a good rest, just sit around and do nothing.
>
> (PAL Transcript, 25 Mar 98, p. 865)

The researcher then evaluates the research problem with respect to the strong presence of God. The following that can harness and release the subconscious creative potential of people multi-individuals for responsible organizational transformation of the Church where the strong presence of God abides has been identified:

- Worship (element of "qualitative growth")
- Prayer (element of "qualitative growth")
- The PAL Method
- Effective leadership

i) **Worship**

The dialogue on the ways to bring about the presence of God identifies the time given to worship as one of the key elements. Worship provides the platform for the demonstration of God's presence.

> Two levels. For our personal lives to be still and quiet, releasing things that occupy us to God and wait on Him. The verse that came to mind about waiting on Him is from Isaiah 40 about they that wait upon the Lord shall fly their wings like eagles. The other thing is to have this personal decision to love God, decide in our hearts to love God as we seek His presence. For the corporate aspect, to encourage *worship* among the people and meditation on the Word of God. These are the two prongs -- *worship* and then meditation on the Word. For the *worship* part it was felt that the Festival of Tabernacle was a good start. But there is a need to do more teaching on the different modes of *worship* to help especially the younger ones in the church to learn how to *worship* and express themselves so that they can also do this in their personal lives and to keep up this momentum of *worship* in our church life.
>
> (PAL Transcript, 16 Jul 97, p. 481)

ii) Prayer

The second platform that facilitates our entering the presence of the Spirit of God is prayer. The Spirit of God takes the initiative to visit His people but the latter must necessarily meet Him in prayer.

> Five points: We need to *pray.* In the aspect of praying, we should have faith and expectancy to receive. There is that element of praise and worship. In that sense I think one member was talking about having a personal quality Quiet Time. Then the other aspect is being still. To elaborate further, there is this thing about having a sense of emptiness, having no hidden agenda. But one member saw a lot of glass panels, glass panes. So it is like you are empty you just reflect on what God wants to do. Then the next aspect is to listen and obey. One member *heard from God* that it is only when we are found obedient and faithful that He will manifest Himself.
>
> (PAL Transcript, 16 Jul 97, p. 483)

> Basically five points. *Prayer*: We come to agree that there is a need for everyone to be sensitised to *the presence of God* and giving priority to this spiritual need to be sensitive to the needs of God.
>
> (PAL Transcript, 16 Jul 97, p. 483)

> So if you are ready I would like you for you to move back into your groups of four or five. I want you *to pray together and sense and discern how the Holy Spirit wants to direct us to prepare ourselves for the presence of God?* You know it is a very common thing. Remember Acts 1? They were not to leave Jerusalem but stay. *There is a process of preparing. There is a process of waiting and then the presence of God came. Let us pray and ask the Lord to show us so what has it got to speak to our church in particular.*
>
> (PAL Transcript, 16 Jul 97, pp. 480-481)

> There are three *doable* areas that we see coming from these 25 points that can help us bring *the strong presence of God* ... The other thing about *doable* which is the main part is the actual participation that we need to participate *in bringing the presence of God*, that is through *prayer*. So we need to find time, prepare ourselves, *to pray* on our own as well as to *pray* as a group either in DHF or leaders' *prayer meeting*, occasions like that.
>
> (PAL Transcript, 16 Jul 97, pp. 486-487)

The researcher wishes to highlight that both worship and prayer are elements of "qualitative growth". This goal will be discussed in detail in the next section 6.3.6.

iii) The PAL Method

An analysis on how to harness and release the strong presence of God in people multi-individuals of the Church as an organizational goal would end the trace with the PAL Method. The design of the PAL Method focuses on the Spirit of God Himself and is premised on the fact that the Spirit of God will demonstrate His strong presence if we allow Him to. The researcher traces the development of the PAL Program, building up from a conscious giving of thanks, praying in the Spirit of God and discerning what the Spirit of God is saying to the Church.

> *Our group felt that in this exercise of giving thanks to God, God is trying to draw us to the knowledge that God is good and faithful to this church.* He has been that. This can be seen in two main areas: The first group is the people which consist of course the good leaders. We have been saying that the leaders are righteous, they are the pillars, they are committed, they show care, all the good qualities. And also the members, the members are faithful they are warmth, they are friendly, they

enfold people, so this is one area that God's outworking can be shown. The second area is actually the building. Though it is a physical structure it is a concrete evidence of God's blessings and of God's faithfulness to us. So in concluding all these things, we can see that God has greater things in store for us as we put ourselves in the will of God. Also, as a people our response should be one of rejoicing and continual thanksgiving.

(PAL Transcript, 1 Sep 96, p. 62)

God opens up venues for us to receive His presence ... We did not resolve with doing things but we went into quiet worship of God and *we started with PAL and we started off with rejoicing. Through PAL, God gave His revelation to us. From there we started planning and from there we started acting on what we have planned, okay?*

(PAL Transcript, 2 Jul 97, p. 473)

...we said that *in our PAL together we have come up with* trust, with commitment, with joy but not community. Some group mentioned unity but no group mentioned community. The reason why we have put down "community" is because in our time together we set a time when we just talked about values. But throughout the time as we prayed together there were many occasions when we talked about there is a need for a sense of belonging where people feel at home, where people feel welcome, where people feel that this is a family.

So underpinning it you would still the community almost as the bowl to contain it. So these values are something internal to us. It must be that which drives us, that which we hold on to, that which is our inner motivating factor. And so that the goals will come out as an expression, will have a driving force that comes from within us. *It will not just because we feel like we want to have a strong presence of God, we feel like we need quantity, we feel like we need quality. It is one thing to feel but it is another thing to have something internal within us to bring this about.*

(PAL Transcript, 4 Feb 98, pp. 785-786)

...for more than a year, 18 months or so, *we have been praying together*. Some of you might think that it is a cognitive exercise. Some of you will probably believe it more as a spiritual exercise that the Lord had spoken to us. *However clearly or incompletely we had listened to the Lord, we had come to the conclusion that the Lord had spoken to us in our time of prayer together using PAL.*

> *And the Lord had said to us something that we need to do as a church, as an individual to respond to His Word.* And the point is, after we have put it down as this is our vision, these are our goals, these are the values that we have, how seriously do we take them? Do we take them seriously enough to want to respond to those words and do something about it? If we believe that those words are from the Lord and we have not acted upon them nor responded to them, then we are in great danger. We are in great danger of one day standing before the judgment seat of the Lord. And you know as Christians we are called to account for our lives then we are in serious trouble because then the Lord will call us to account for our negligence because we have not acted upon those words.
>
> You see, family, we all want a restoration; we all want a revival, although our desire may be of varying degree. But we do want it. There is no Christian who says, "I don't want a restoration. I don't want a revival." It is unlikely. But with the restoration it comes with a price. And the price is the responsibility of the people to take the Word of God seriously and to act upon it. And this is where we begin. *We above everybody else in Crystal and even on top of those in Charis and in Shekinah, are called to a greater responsibility to the Word of the Lord because the Lord had first spoken to us here through multi-individuals concerning the vision, the goals and the values for this church.*
>
> Not many people will quarrel with the vision. Nor many quarrel with the goals nor the values. But how many of us have taken steps to implement those goals in our lives, have acted upon those goals seriously and we can seriously stand before the Lord if the Lord will be coming in His personal presence today? Can we honestly say before the Lord, "You know, God, the time that you have given to me, from the time of hearing to the time of meeting you right now, I have wholeheartedly worked upon those goals, I have faithfully worked upon them. And I can have a clear heart before You, Lord, because I have been a faithful steward. Have we been? I feel that deep down in my heart we have not. *We have at best agreed but we have not fully implemented it.*
>
> (PAL Transcript, 15 Apr 98, pp. 888-889)

It was clear that the attitudinal changes in the collective leadership have yet to translate into behavioral changes, much less attitudinal and behavioral impact on the Church organization. This is not surprising as most organizational transformation programs take three to five years to roll-out (Ledford & Mohrman, 1993) and structural and behavioral changes may take longer to effect.

iv) Effective leadership

Effective leadership is needed for the initiation, direction and management of the organizational transformation program. Specifically in the context of the PAL sessions, the researcher has to train and raise the competence of the pastor-facilitator to implement the PAL Method in its original intent, form and substance. Leadership is also needed to provide facilities, programs and structure for sense-making and anticipation:

> We want to thank God for the high standards of moral values and of discipline as well. For the *high standards of moral values in our Church* it actually attributes to *the presence of God* in this Church and also to the unity of the spirit because of the Spirit of Jesus that we all have in common.
>
> (PAL Transcript, 1 Sep 96, p. 55)

> We thanked God for the transformation. You know as what Participant #1 has shared, previously these were two old dilapidated bungalows and God transformed them into this beautiful building. He has endowed us with a very *strong leadership, especially Pastor David for his vision and his obedience to God.* In summary, we felt that God has been true to His promises. He has been faithful. *His presence is here.* He has given us strong leadership and our part now is to acknowledge His provisions and how to make good use of His provisions.
>
> (PAL Transcript, 1 Sep 96, p. 57)

The researcher notes that the construct "strong presence of God" bear relationships to all the other core values and goals of the Church:

- Qualitative growth (two-way relationship)
- Quantitative growth
- Joy
- Commitment
- Trust
- Community

Qualitative growth is interpreted by the PAL Participants to refer to a development in the individual's relationship with the Spirit of God through prayer, reading, meditation and study of the Bible, worship, service and living a life in obedience to the Bible. When a believer is estranged in relationship with the Spirit of God,

qualitative growth entails first a restoration and healing in the relationship. Growing in sensitivity to such spiritual needs is also deemed as *qualitative growth.* The researcher notes that God's strong presence tend to bring about a behavioral response to *qualitative growth.*

> *Then there is another member who said that God's presence will cause spiritual awakening in both believers and non-believers. This presence is also essential for godliness.* Coupled with that was also a vision of somebody lying down and the understanding was that we should not take God's presence just lying down, enjoying ourselves passively but need to get up and rise and respond and do something.
>
> (PAL Transcript, 2 Jul 97, p. 472)

> The presence of God will result in the building up of the church
> - growth in numbers
> - growth in quality of members
> - increase in resources
>
> First of all we talked about the presence of God. The presence of God brings *refreshment for those who are weary* or for those who are tired. Some of you talked about *healing* here. The presence of God *brings restoration* for the lost, for the fallen. It could refer to those who have fallen into sins, those who are backslided. The presence of God brings *renewal to our spiritual commitment.* That means there is a renewed zeal in us. There is a *renewed desire to serve the Lord, a greater excitement, a greater conviction to want to serve the Lord.*
>
> (PAL Transcript, 16 Jul 97, p. 479)

Joy flows from a restored relationship with the Spirit of God in proactive rejoicing as a positive behavioral response. And, with rejoicing in the presence of the Spirit of God, the believer is made sensitive to the Spirit of God's revelation of His plan for the individual and the Church organization. More importantly, the behavioral response to the "strong presence of God" working in visible and invisible ways is central to the transformation process at the individual, collective leadership and organizational level.

> We saw a sequence of six stages: *repentance, renewal and rejoicing* ... revelation, realization of God's plan ... and then releasing of God's blessing through us. God opens up venues for us to receive His presence. So we look at our church, actually we started off with repentance. We realized that we

> are inertia, we are not doing anything, so that is a form of repentance.
>
> (PAL Transcript, 2 July 97, p. 473)

> Second, the *presence of God brings revelation.* God reveals Himself to us. There is a *visible manifestation, the shaking, the trembling, the signs and wonders.* Some of you also mentioned under here -- there is a *prophetic word.* And then there is also the *invisible inner ministry.* There is no outward shaking or movement like that but you know there is a quiet movement of God within you. And that way in which the Lord reveals to you is no less than a dramatic one -- sometimes even deeper than the outward movement and drama of all of it. So there is the visible outward manifestation.
>
> There is also the invisible inner ministry of the Lord. *In revelation, He releases wisdom and understanding for ministries. That means the Lord teaches us how to do things. He shows us how things should be done. He directs us. He gives us understanding and wisdom as to how to carry out ministries, or how to serve Him, how to do things with Him. And third in revelation, He makes known His plans for our future. Here "our" refers to the church. We take it in the church context. He makes known His plans for the future of our church.*
>
> Three, the presence of God will result in the building up of the church. How do we know? We will see *a growth in numbers.* We will see *a growth in the quality of members.* We will see an increase in resources. Some of you put manpower, money, property, so on and so forth -- increase in resources.
>
> So you will see that it covers both the emotive part of it, the feeling part of it that is the outworking part of it, the practical ministry part of it. There is also the growth element in it. Of course, you also have the spiritual dimension.
>
> (PAL Transcript, 16 Jul 97, pp. 479-480)

What is more subtle is the increased level of trust as the strong presence of God brings about repentance, restoration, conviction and commitment to serve. Implicit in the PAL Method is an attitudinal response of participants to trust one another's sensing from the Spirit of God as to what He is saying to one another.

While the strong presence of God tends to bring about a positive *attitudinal* response to qualitative growth, the PAL Method itself requires the individual and the collective

leadership to spend at least three hours weekly in prayer and meditation and the practice of seeking to know the mind and will of the Spirit of God. Therefore, the practice of PAL Method to bring about the strong presence of God necessarily leads to a positive *behavioral* response to qualitative growth. *Therefore, the researcher posits that the PAL Method facilitates a two-way relationship between the two goals, "strong presence of God" and "qualitative growth", both attitudinally and behaviorally.*

The practice of PAL Method also has its side effect of bringing about a positive behavioral response to "community" that has been built up over the two years of praying and sharing thoughts and affects together. Besides the PAL Method, the researcher sees the construct "strong presence of God" as central to the outworking of the core values and goals of the Church.

6.4.6 Qualitative Growth

The construct "qualitative growth" came up as a goal of the Church in the sense-making exercise of the collective leadership. After months of dialogue, the various small groups identified in January 1998 the three goals as: the strong presence of God, qualitative growth and quantitative growth, in that order.

> We backtrack from the last question to the first question. What are the goals? Basically there are three, that is, the strong presence of God, growth in spirituality and growth in numbers. We did mention that the presence of God is the most important. Because with the strong presence of God there will be growth in spirituality and growth in numbers. So it is interrelated.
>
> ... Finally, vision: When we came to vision we were not very sure. Based on what we shared in our prayer, the key thing we noted was training. Our church will focus on training and equipping. The next thing is mission and outreach. And finally discipleship.
>
> Again working backwards, answering question three: What are our goals? Something came through very clearly was that the first goal is that we want the presence of God. Second goal is to have qualitative growth in our church. Third goal is to have quantitative growth in our church.

> Our goals are to do outreach to the community and to the nations. It is also to bring about qualitative growth in the church. It is also to build a united church with a strong identity and with warm fellowship. Fourthly, it is to have a joyful church. Fifthly, it is to have the strong presence of God.
>
> (PAL Transcript, 14 Jan 98, p. 758)

> For Zone B they are pretty standard answers. What are our goals? Our goals: One, bearing the strong presence of God in our midst. Secondly, the qualitative growth in the church: Growth in particularly discipleship and spirituality. Thirdly, the quantitative growth: Increase in numbers, for people who are added to the faith.
>
> (PAL Transcript, 14 Jan 98, p. 760)

The collective leadership's consensus is that one's relationship with the Spirit of God is central to the construct "*qualitative growth*". This refers to the *growing knowledge of the reality of the Spirit of God as experienced by the believer.* This experiential knowledge of the Spirit of God becomes the basis for one to reach out to non-believers, bringing about "quantitative growth".

> So let us go back to qualitative growth first, where the reality of God is real to you before you talk about quantitative growth.
>
> (PAL Transcript, 27 Aug 97, p. 578)

> If God is not real to them, the relationship with God is always a very theoretical understanding and relationship with God. If it is not effected to become an experiential relationship with God, we will not know how to evangelise. We will only know how to share the four steps to peace. After that full stop. There is no personal sharing; there is no way that can say "This is my God." We always say, "God of Abraham, God of Isaac, God of Jacob." But is He your God? There is no experiential relationship there. Once the person gets that experiential relationship with God, there is no need already to tell them to change. They will start talking about it. So we felt that qualitative growth still precedes quantitative growth.
>
> So how to effect the qualitative growth, in a few areas as what we can do to bring about the quantitative growth, to allow God to be very real to them? First of all, start from this prayer meeting that all of us can experience God first before you can go back to your DHF and effect the experience to your members. When they experience God then they can go and

> share. That time maybe you have to tell them "Stop, don't talk too fast."
>
> (PAL Transcript, 17 Sep 97, p. 619)

But what do we do to bring about qualitative growth? The researcher notes that prayer, reading, meditating and studying the Bible sustain the believer's relationship with the Spirit of God. On the other hand, the expression of the experiential knowledge of the Spirit of God is seen in praise and worship, missions, faith works, discipleship, service and evangelism. So, there are two perspectives to "quantitative growth" – the non-observable process of continual relating with the Spirit of God, and the observable demonstration of that relationship.

> Our group emphasised on two aspects. One was the inner growth and the other one was the outward expression. For inner growth we took the example of the tree. We believed that as one person in our group shared, the tree cannot grow by itself. We are like a tree. It requires God to bear fruits in us. But what we can do is to draw in the resources from the soil and the environment so that it facilitates the growth by God. In the outward expression, there are three things we can do. One, to be prepared to go. Going means to go out of your way to reach out to people, or go on to missions and also to go out of our comfort zone. The second aspect was to bring in the people. And the third aspect was to keep the people within us.
>
> (PAL Transcript, 20 Aug 97, p. 562)

Specifically, knowing the Spirit of God involves a two-way communication with the Spirit of God. The reading, meditation and studying of the Bible reveals God to the believer. The latter spends time daily to know God as revealed in the Bible. This is known as "quiet time" – time set aside daily to know and communicate with the Spirit of God. The believer takes his petitions and intercessions to the Spirit of God through prayer.

> "It also involves dwelling upon the Word of God. It speaks about our Quiet Time that we set aside time to dwell on His Word.
>
> (PAL Transcript, 23 Jul 97, p. 499)

> And then we talked about being rooted in the Word of God. And that has to do with qualitative growth.
>
> (PAL Transcript, 20 Aug 97, p. 563)

On qualitative, most of us felt that we should build on our Word life: knowing God's Word better, start reading Christian books, start maybe some discipleship programs. And also several of us would like to start a journal on our Quiet Time to grow qualitatively.

(PAL Transcript, 4 Feb 98, p. 789)

We felt that in order to enjoy God's presence, we have to be still and quiet and to spend time waiting upon the Lord. We have to of course meditate on His Word and continuously seek to pray together and also to focus on Him in order to enjoy His presence.

(PAL Transcript, 16 Jul 97, p. 489)

Five points: We need to pray. In the aspect of praying, we should have faith and expectancy to receive. There is that element of praise and worship. In that sense I think one member was talking about having a personal quality Quiet Time. Then the other aspect is being still. To elaborate further, there is this thing about having a sense of emptiness, having no hidden agenda. But one member saw a lot of glass panels, glass panes. So it is like you are empty you just reflect on what God wants to do. Then the next aspect is to listen and obey. One member heard from God that it is only when we are found obedient and faithful that He will manifest Himself.

(PAL Transcript, 16 Jul 97, p. 483)

A third pre-requisite is this willingness to repent, to be cleansed by God. And then there are some things that we can do. One is prayer, especially corporate prayer, the sense of prayer in expectation that God is not just listening but God is wanting to act in response to our prayer. A second thing is about our worship life, the need for it to be one which is filled with the praises ...

(PAL Transcript, 16 Jul 97, p. 487)

In the area of corporate prayer, some of the practical things we can do are to have prayer groups, in maybe threes or fours in the DHF groups and then to assign specific items for these groups to pray about like the Children's Church outreach or the coming rally. And also to have prayer chains or synchronized prayer. Like a certain time we agree to pray for certain items and then after praying we check on one another whether we have really prayed and what does God reveal to us. And also to build our desire to love God more, to do His work.

(PAL Transcript, 23 Jul 97, p. 497)

When there exists a vibrant relationship with the Spirit of God in one's Spirit Quadrant of the JWR Model, it would be manifested naturally in the Persona Quadrant as a matter of course. The PAL Participants observe that going for short-term mission trips as one such experience. However, a more powerful and significant statement of that vibrant relationship and the resulting act of faith is to give up one's vocation and serve full-time as a Church staff worker. This involves oftentimes a significant reduction in one's compensation, living a life of simplicity and relinquishing one's rights to deciding his/her own future to God and the Church. Six months into the PAL Program, two of the participants decided to join the full-time Church staff. The rest of the PAL Participants acknowledged this act of faith and consciously cite these as role models for their own walk of faith in God.

> Make time for God: There was a vision of a man receding further and further into a cave. The interpretation was that we need to spend time to pray, really bring ourselves out of the busyness of our schedule and also to fast and pray, so there must be the discipline of fasting and prayer. Another practical would be to get away from our busy schedule, from our distraction, from the demands around us and we need to have things like prayer camps, retreats. Somebody mentioned that maybe it is good we go for a short-term mission trip, go some *ulu* places where there is nothing to distract us and just to just spend time praying and seeking the face of the Lord.
>
> (PAL Transcript, 23 Jul 97, p. 497)

> Any way, our group felt that certain elements we could learn from both the sharing in terms of involvement were that there must be a daring attitude in us to perform the job that God requires us to do and that involves some risk taking, an untangled mind, us to be single-minded, not one-track mind. For example in (the) case (of a non-PAL Participant who came into full-time service), he was not entangled in his material gains. He took time to consider. Although he didn't have a vision ahead of him, he was able to untangle himself unlike the education system in Singapore that always forces us to look into results, material gains and so on. For him he was able to divide the two and be clear that probably this is a better calling than the other one. The rest I think all of you have shared, so I will not repeat.
>
> Our group felt that for Participant #22 he recognised his current vocation in God's economy. Some of us in our own work,

> careers, etc. don't recognise how we can contribute. But for him we found that he recognised and he used it to do God's work. And he prepared himself for that. This is something we can learn.
>
> We also felt that for both of them it is a leap of faith. Not only coming to full time, but one of the members shared that in order for us to grow we have to take leaps of faith. There are a lot of paths in front of us. Which one should we choose -- according to our needs and our desires, or according to God's calling? We also shared that there is no reason to say "no," sometimes. It is just that are we willing? Are we willing to do that? We felt that involvement must come into the picture in all this. We cannot just be comfortable. In order for us to grow we must involve ourselves.
>
> (PAL Transcript, 5 Mar 97, p. 347)

The Bible demands that a believer go reach out and share his/her faith with non-believers, teach them how to grow in relationship and obedience to the Spirit of God and go reproduce himself/herself in the faith. This is called discipleship or making disciples out of non-believers. It requires the believer to be first a disciple of Jesus Christ and then teaches another how to follow Jesus Christ likewise.

> So regarding qualitative growth: We discern that we should spend more time studying the Word of the Lord, train up follow-up leaders and even DHF leaders.
>
> (PAL Transcript, 4 Feb 98, p. 787)

> If it is DHF, one of the ways to gauge the spiritual growth of the members would be the kind of things they share or the quality of the depths in their sharing. And also one very important thing is attendance: Make sure that everyone attends on time every time and also is diligent in his area of service.
>
> (PAL Transcript, 4 Feb 98, p. 788)

> ... we have more or less covered the qualitative growth part, which is part of discipleship.
>
> (PAL Transcript, 20 Aug 97, p. 550)

> He {DHF leader} is to make disciples and make leaders out of them.
>
> (PAL Transcript, 5 Mar 97, p. 358)

> ... as DHF leaders we are not maintaining our DHF groups -- that means looking after their welfare, making sure they are alive, they come for DHF. We also want to ensure that they are disciple-makers, they are ready to expand beyond their groups to bring in more people that God wants to reach out to and who are actually God's inheritance.
>
> (PAL Transcript, 9 Apr 97, p. 381)

> The third main point is discipleship. After we prayed a few points came up. We need to tell ourselves that our service to God is commissioned by God and that would be our motivation. God has given us the authority to do this work, to love His people, to be a servant to His people, so we need to see it as our motivation. That is God's motivation to us to do it, so our task is commissioned by God.
>
> (PAL Transcript, 28 May 97, p. 428)

Service flows from loving God. If a believer loves God, he/she will do what pleases Him. As much as Jesus Christ sets the example of serving His disciples for all to follow, the PAL Participants concur that any qualitative growth in one's relationship with the Spirit of God will result in his/her serving God and the community of God, that is, the Church.

> We need to set aside time, perhaps money to serve God and His people, which means commitment. Commitment we can't run away from it. One of us suggested that we need to serve in the ministry that involves people which helps us to serve them, relate to one another, have a prayerful life. And we need to have the heart. Whatever we do main thing is the heart. If our heart doesn't have this thing that we want to love God and serve God, whatever we do is useless.
>
> (PAL Transcript, 28 May 97, p. 428)

> The more opportunity we have to serve one another is either a greater opportunity to grow or a greater opportunity to destroy, but we are going to use it as an opportunity to build and to grow and not an opportunity to just knock one another and hit one another.
>
> (PAL Transcript, 20 Feb 97, p. 322)

The collective leadership sensed that the Spirit of God was also warning them about the impediments to "qualitative growth". Many could be at risk of losing that dynamic relationship with the Spirit of God. Some of these impediments include

distractions of the secular life and the temptations to move away from the simplicity that the Spirit of God wants for His believers. And the Spirit of God was saying that it is the believer's responsibility to guard against allowing his/her "qualitative growth" to degenerate, which could result in a loss of the faith.

> Then there is the parable of the seed and the soil. This person was sharing that God has given him a seed. There are a lot of things that may crowd out this growth. And this seed is on the soil that has many weeds and it is our responsibility to take away the weeds.
>
> (PAL Transcript, 22 Apr 98, p. 903)

> Various things we mentioned: The need to clear our lives, simplify our lives, remove distractions, open the floodgates of our lives, the need for us to have the intensity and fervency for the things of God, for us to be bold and to be able to stand for God, the need for us to have that kind of dedication.
>
> (PAL Transcript, 22 Apr 98, p. 909)

> This person currently is holding tightly to some of the issues and is struggling with it. And the Lord is telling him that he needs to surrender or he will not see growth.
>
> (PAL Transcript, 20 May 98, p. 988)

> We are getting better visions now. We had a vision of a rose bud, blooming from a bud to a beautiful rose. But at the same time the rose had thorns. God was trying to tell us that we have the potential to be come beautiful roses but we need to prune the thorns that are hindering us.
>
> (PAL Transcript, 20 May 98, p. 987)

The Spirit of God also reveals that there is a need to be disciplined and diligent to spend time with Him. Central to the construct "qualitative growth" is one's willingness to pay cost. This willingness to sacrifice time and effort grows out of the vibrant relationship with the Spirit of God that calls the submission of one's will to do God's will.

> This person felt that he has no time but the Lord is telling him that there is time but he needs to work for it. Another person had a vision of a gear but doesn't know whether the gear is moving or needs to be oiled or what, but somehow connected to teamwork. He also sensed that although he has been put on

> the level of leadership and this provides him a good platform to grow and gives an opportunity to grow but he must learn to seize it and be diligent to work out his role.
>
> (PAL Transcript, 20 May 98, p. 986)

> Second person felt that the Lord was telling him that he needs to be more disciplined and be more willing *to pay the cost*, felt that the Lord was telling him he is relying on himself rather than on the Lord. Ultimately he needs to spend more time with God in order that he will be able to become more spiritual.
>
> (PAL Transcript, 20 May 98, p. 988)

> Finally, there is a sense that there is a spiritual release from bondage. There is a hope for new milestones and what God can do ahead, expecting to see constant spiritual growth and health. There is a bright future to look at if we continue to discipline to do what we are supposed to do.
>
> (PAL Transcript, 27 May 98, p. 1001)

> But this setting of goals and focus allows us to have a starting point and to keep that realization to follow Jesus and what Jesus wants us to do. So we need to take personal accountability to be willing to be drilled so that it becomes our lives that whatever Jesus did on earth we will do just as Jesus would do.
>
> (PAL Transcript, 27 May 98, p. 1004)

What can harness and release the subconscious creative potentials of people multi-individuals for responsible organizational transformation in the qualitative growth of a Church? In addressing the research problem, the researcher identifies the following factors:

- The PAL Method
- Strong presence of God
- Commitment

i) The PAL Method

The prior section on "the strong presence of God" has demonstrated in detail the significance of the PAL Method to effect "qualitative growth" directly, both

attitudinally and behaviorally, for the individuals as well as the collective leadership. To recapitulate:

> God opens up venues for us to receive His presence...We did not resolve with doing things but we went into quiet worship of God and *we started with PAL and we started off with rejoicing. Through PAL, God gave His revelation to us. From there we started planning and from there we started acting on what we have planned, okay?*
>
> (PAL Transcript, 2 Jul 97, p 473)

ii) Strong presence of God

The "strong presence of God" is evidence of the impact of the Spirit of God on the Spirit Quadrant of the JWR. This has been well discussed in the earlier section 6.3.5. The researcher also shows how the PAL Method provides the platform for the Spirit of God to bring about transformation in individuals through its strong presence.

In the dialogue on "qualitative growth", the "strong presence of God" is perceived to be able to bring about "qualitative growth" in the discipleship of the believer and his/her relationship with the Spirit of God.

> If the *strong presence of God* is there, if there is a *qualitative growth* in our Christian life or discipleship, there must be a quantitative growth as an expression.
>
> (PAL Transcript, 20 Aug 97, p. 550)

> Three, the *presence of God* will result in the building up of the church. How do we know? We will see a growth in numbers. We will see a growth in the *quality* of members.
>
> (PAL Transcript, 16 Jul 97, p. 479)

iii) Commitment

A third factor that can bring about "qualitative growth" is "commitment". This is one of the core values that the collective leadership identified consensually for the Church. The PAL Participants identify "commitment" in the sense of "involvement" with God and the Church to be expressed in the "qualitative growth" of the people multi-individuals of the Church. This is seen in Church members making themselves available to serve in various aspects of Church life.

> So we centred very much on the first two: God-centeredness and interpersonal relationships among the people of God that make it fun to work together, to *commit* together because we have others of like mind who want to *commit* together.
>
> One point that we didn't quite touch on was on involvement. You see, all our *commitment* must to some extent have a quantitative expression. For instance, the *commitment* to the Kingdom of God must see a quantitative expression in the people serving and in the people coming in the Kingdom of God. If our *commitment* is only a qualitative discussion but have no quantitative result then we would wonder: Is there any fruitfulness in our so-called *commitment*?
>
> So the involvement part of it is therefore the physical and quantitative expressions of what we have agreed to be *committed* to in our hearts, to one another and to God. And in that involvement -- at our retreat in Malacca several points were discussed and shared -- was a sense of focus in what we want to do and involve tasks that have to be accomplished. It involves *our service, our availability. It calls for growth, not just qualitative.*
>
> (PAL Transcript, 5 Mar 97, pp. 342-343)

As for the possible hypotheses that can be generated with respect to "qualitative growth", the researcher identifies the following relationships that "qualitative growth" bears with the other goal and core value of the Church:

- Quantitative growth (behavioral)
- Joy (behavioral)

Firstly, the PAL Participants concurred that "qualitative growth" will lead to "quantitative growth". That is, if the believer is convicted through interacting with the Spirit of God in the Bible, prayer, worship, service, and faith works, he/she will naturally share with non-believers the impact of the Spirit of God in his/her life and make disciples through evangelism. As discussed earlier in what it takes to bring about "qualitative growth", its expression of evangelism and disciple-making is synonymous with "quantitative growth".

> First point, the basis, that is, *qualitative growth* will lead to *quantitative growth.*
>
> (PAL Transcript, 20 Aug 97, p. 552)

> "So first of all we need to cultivate this *qualitative growth* in order for the *quantitative growth* in the church to take place.
> (PAL Transcript, 27 Aug 97, p. 576)

> One is the targets. It is important to set a target so that it gives us the focus. But the second one, more crucial, is the process. That process of reaching there sometimes is more important and we can learn from that. That is how we grow in our *spirituality.*
> (PAL Transcript, 27 May 98, p. 1000)

Secondly, joy flows from "qualitative growth" in relating with the Spirit of God. The PAL Participants noted their experience of joy that flows from their mission trip experience as well as serving the Church.

> I took the opportunity to tell my colleagues how actually God approved my leave for the *mission trip*. My boss is actually leaving my department for another posting in Florida. Nobody knows who I am going to report to and all that. So I was telling them about what happened, *how good God was all that.* I actually used my *mission trip* write-up last year to send it to my non-Christians *to tell them how good God was* and all that.
> (PAL Transcript, 29 Apr 98, p. 931)

> The *joy of serving* comes because we know that we are fulfilling people's needs and also for our own personal needs and growth. And the *joy of serving* also comes because we are *serving* the family of God. When we *work together*, we sort of become a family and that is the *joy giver*. We also shared that the *joy of sharing yourself, your possessions, your time is also another kind of joy giver*. Basically those were the few points that we had in our group.
> (PAL Transcript, 20 Feb 97, p. 312)

In conclusion, the researcher reiterates (see concluding discussion in section 6.3.5 on "strong presence of God") that while the "strong presence of God" may stimulate "qualitative growth" behavior, the latter provides that consistent vibrant relationship with the Spirit of God that can bring forth the "strong presence of God". Again, the PAL Method draws the two-way relationship between these two goals of the Church.

6.4.7 Quantitative Growth

The PAL Participants understand this to mean the numerical growth of the Church organization. Quantitative growth is engendered through the process of evangelism, which is often referred to as witnessing or outreach. The construct "quantitative growth" has been coded whenever the construct appears verbatim or in its various meanings like "growth in numbers", "growth", "winning people", "soul winning", "church growth", "add numbers", "numerical growth", reach out to the unsaved", "bring people to the Lord", "get the person to believe in Christ", "accepted the Lord", "accepted Christ" or "converted". When the dialogue concerns inviting people to Church which tends to add on to the numerical growth, this will be coded as the sense of the construct "quantitative growth".

This construct surfaced when the collective leadership started the dialogue on what they would like to see being done in Church. This was done when the collective leadership participated in planning the Church calendar that commenced in April 97. The various small groups gave their group summaries. In the second learning loop of the PAL Method, the participants were asked to itemize only three things in the small group's order of priority of things-to-do.

> Our three points are growth in numbers, growth in spirituality in terms of self and commitment from leaders.
>
> The first point, strong growth. Second, effective discipling. Third, joy and unity.
>
> Our group, two points: growth in numbers and growth in spirituality.
>
> Three points: First, growth in numbers. Second, growth in our spirituality expressed through the spiritual discipline. And we want to see the church as youthful, energetic, dynamic, living, etc.
>
> Ours is growth in numbers, unity and spirit-filled church (It is not inside here) but with the presence of God exercising of signs and wonders.
>
> Growth in numbers. Unity, number two. Number three, we had it as ordered personal lives but that we can put it under growth in spirituality.

> (Pastor-facilitator: So far, six groups say growth in numbers and also, six groups say growth in spirituality.)
>
> Ours is spirit-filled church/strong presence of God. Secondly, growth in numbers and spirituality. Thirdly, growth in cohesiveness of the church.
>
> First point, growth in numbers and spirituality. Second point, unity. Third point, strong presence of God.
>
> First, growth in numbers. Second, growth in spirituality and third, unity.
>
> FINAL SUMMATION
>
> So can we conclude that there should be things that we want to see should be
> 1. Growth in numbers
> 2. Growth in spirituality (discipleship)
> 3. Unity
> 4. Strong presence of God
> 5. Joy
> 6. Commitment
>
> (PAL Transcript, 4 Jun 97, pp. 437-438)

"Quantitative growth" came up as the collective leadership's top priority agenda item to do. The researcher interprets this came out of the Spirit of God's conviction through iterative praying and sensing in the Spirit of God. Still, it is noted that this conviction remains at the attitudinal level.

There appears to be a great deal of inertia in the behavioral response to grow quantitatively. This is a concern especially at the individual level.

> Our group also felt that two points kept coming up. One had to do with the individual. We need to be deeply convicted in our own hearts that we want to reach out to others to the lost with God's love and salvation. The transformation must be done at the individual level so that we will do it and not because the leaders talk about it for one season and we go and forget. So it must be from our own hearts and own conviction.
>
> (PAL Transcript, 20 Aug 97, pp. 560-561)

The researcher observes that the participants are rather clear about the distinction of the construct as expressed at the individual and the Church organization level.

> For quantitative growth we divided into two groups: individual and church. For individual we felt that we should start off with a desire and decision to step out of our own comfort zone and want to make a difference. And then begin to ask God for a lifestyle that reflects God and also a compassion of heart. Then we equip ourselves to be ready to do evangelism. Most of the time when we come to outreach, we find that we are not very equipped. To do outreach and a whole series of follow up. So when we are equipped we build our confidence and also have faith. After equipping ourselves, we also set targets on our own, maybe very short stages: three months, a year or half a year. Plan for yourself: how many objectives -- very clear objectives and goals; who you want to target; who you want to pray for and how regular you visit them and all this. Individual targets, goals.
>
> The second part comes to the church. As a church, the leaders constantly emphasize and motivate the spirit of evangelism through their own testimonies or testimonies of anybody that have encouraging witnessing experience and also the impartation of that excitement to the whole church. Everybody talking about "Hey, I reach out to this. I talk about this. Who is coming to church?" And all our visitors, we are all excited and we talk about them. And get them to know not just ourselves, our own people and our own zone.
>
> And the whole church sets a goal. Then our own individual goals in line with the church goals. What the church wants? By when? How many members the church wants? And our own individual goals go together with the church goals. Then we structured for goals. That means our programmes, everything, our network of monitoring visitors and our close follow-ups, who to follow up is a very close, cooperative, understanding and close network of following through with visitors and non-believers. So we will not lose them. Most of the time they come in and then no proper follow up, they die of sickness. And then as a church, the church leaders constantly evaluate and constantly see the progress of their outreach programme.
>
> (PAL Transcript, 20 Aug 97, pp. 561-562)

Given such inertia from the start, the researcher notes that the individual's behavioral response came after the collective leadership's attitudinal response. And, a period of intense dialogue was needed to extract some semblance of a positive response. The dialogue took place over the period 20 August 97 through 13 May 98. While the concern over the lack of quantitative growth has been highlighted in the January –

June 97 period, the participants had to confront the issue of non-growth in the last two periods, July 97 – July 98. Here they had to do an evaluation of what was needed to be done at the individual, collective leadership and the organizational level in order to bring about quantitative growth in Church.

> So tonight we want to concentrate in our PAL together. What do we need to do as a church, corporately or individually, to bring about quantitative growth in our church?
> (PAL Transcript, 20 Aug 97, p. 550)

The dialogue started at the abstract level of highlighting the need for love, for compassion, for the Bible, for spiritual breakthrough and qualitative growth before quantitative growth can be achieved. This resulted in the pastor-facilitator's response that identified the crux of the problem of non-growth: a lack of ownership.

> Certainly in that sharing session we hear something. And that is while they are the things that can contribute to the quantitative growth in the church, I sense what is missing is the element of ownership, that is, how does that apply to you? I mean we can come up with something that is good for the church as long as we don't think that it is personally applied to me. Or we take it so corporate that we get lost in the corporateness of it all. Then it is going to hit nobody, it is going to apply to nobody. Like they always say, "When we come to preach, a general application is no application. A general target is actually hitting nothing.
> (PAL Transcript, 3 Sep 97, p. 583)

To address this problem, the collective leadership started to pray and discern what the Lord was saying about their individual contribution towards quantitative growth (PAL Transcript, 10 Sep 97). Just to show how much inertia there was, the dialogue persisted at a theoretical level until 22 Oct 97 when the pastor-facilitator responded:

> So what I sense that the Lord would be asking us to do for many more weeks ahead of us is this: In the next few times when we come together we would just meet in our respective zones and we are going to keep talking and sharing about who are the people that we are reaching out to. Until we reach a point of time whereby we can see and believe God that everyone of us in the leadership would be able to bring a person to the Lord. Let us target before the end of this year. From now until the end of the year (about two and a half months, roughly about 10 weeks), let us believe the Lord will

> make us fruitful in our areas of evangelism. Not because we are told to do so. But if ever we are told to do so, it is because the Lord told us and we feel convicted about it. And so we want to put our thoughts and our thinking to some actions and trust God to give us the result.
>
> (PAL Transcript, 22 Oct 97, p. 692)

Following this provocation, individual participants began to share about their progress in "quantitative growth". It was at this juncture that the individuals and collective leadership turned to respond positively to evangelize. At a behavioral level, this translated to "quantitative growth" for the Church organization.

> Just a show of hands, how many of us have brought somebody to the Lord in the last six months? {Six persons responded}
>
> (PAL Transcript, 22 Oct 97, p. 696)

> The Lord reminded our group that we have to press on in our efforts. We should not be fearful. We should not give up hope. We have to be constantly sensitive to the Lord's leading by obeying Him, listening to Him, waiting upon Him. The Lord also reminded us that we have to break down strongholds. The Lord impressed upon one of us certain people that we are praying and leading them to Christ. In fact one of them has accepted Christ but the Lord reminded us to constantly uphold this person in prayer.
>
> (PAL Transcript, 5 Nov 97, p. 709)

> Over the last one week has anybody of us brought someone to the Lord? I think Participant #7 you brought a colleague and she accepted the Lord. So we know that God can work. I think probably the group was sharing that didn't know how, then later the person wanted to come to church and then accepted the Lord. Probably it is Jessie's friend.
>
> (PAL Transcript, 5 Nov 97, p. 716)

From the Tally Sheet, the construct at the *individual attitudinal* response level had seen negligible occurrences in the first three periods and five occurrences in the last period. This reflected the non-committal type of attitude taken by the participants. In the January – July 98 period, the five occurrences were occasions when the individuals shared their personal targets for quantitative growth.

> The first thing that we want to see is growth in numbers. The do-ables are like evangelism, follow-ups, holistic and pastoral care system.
>
> (PAL Transcript, 28 May 97, p. 427)

> Then for quantitative growth she would want to invite someone every fortnight. That will include either colleagues or students and by April to have somebody brought to the Lord.
> (PAL Transcript, 4 Feb 98, p. 793)

The construct at the *individual behavioral* level had seen a significant increase from zero in the first two periods to 16 in the third period and 12 in the last period. This reflected the phenomenon that the individuals only went about evangelizing when confronted and challenged. Some had some measure of success and shared about their personal experience.

> Over the past couple of Sundays, more particularly the last two Sundays, we have seen an increase in the effort among us in the leadership in bringing our friends. I know you have tried to invite your friends. Some of us are more successful than the others. And I am happy to see that you have been bringing your friends and they have been coming to church. And I am also happy to know that some of them have actually accepted the Lord when they come to church on Sunday.
>
> I know Participant #14 invited his friend. Participant #49 invited his friend. I know Participant #7 invited her colleague. Actually Participant #51 invited his friend who has been coming for quite some time. Participant #8 invited some of her students and her sister but she is in Thailand now. Participant #35 invited his colleague who came with her husband.
> (PAL Transcript, 26 Nov 97, p. 736)

The researcher notes that the resistance to transformation with respect to bringing about "quantitative growth" is the greatest of all the constructs. For this reason, the negative responses are highlighted below:

> Our group has three issues. Number one, one of us feels that she is rather disturbed by the fact that the church is not growing and the other one talked about the location of the church which is a bit remote, probably most of us live in HDB houses, not condominiums. The person shared this because we are not growing lately.
> (PAL Transcript, 31 Sep 96, p. 87)

> We mentioned the need to pray against stronghold of disbelief -- disbelief in the sense that we don't believe that God can cause

> growth. We don't believe that we can be the ones that God can use to cause growth.
>
> (PAL Transcript, 12 Nov 97, p. 718)

> I'd like to say that I have not been able to consistently invite people to church. One thing I guess is I lack courage. Not bold.
>
> (PAL Transcript, 29 Apr 98, p. 930)

These relate to both attitudinal and behavioral responses and reflect not so much a lack of conviction but more importantly an unwillingness to act (see summary of what the Spirit of God convicted the individuals to do at the 4 June 97 and 27 August 97 PAL sessions reported above). Perhaps the above citations are illustrations of the need for the individuals to identify reasons to justify their consistent non-action despite profuse proclamations of their convictions of what should be done. The researcher shall discuss this dichotomy between attitudinal and behavioral changes in a later section of this chapter.

This construct highlighted the one area that individuals, collective leaderships and Church organization alike appeared evasive about bringing transformation to. The participants earlier identified various factors that will bring about "quantitative growth" (PAL Transcript, 27 Aug 97, p. 580):

- To have compassion for the lost
- Strong presence of God
- Trust in God to direct one in this area
- Conviction to keep doing evangelism
- The need to step out of one's comfort zone
- Let the Bible be the drawing point
- The need for a spiritual breakthrough through prayers to stir a desire for reaching the lost
- Meeting the needs of the people and
- Build a conducive church environment for this construct

On close examination, only two out of the nine factors address directly the process of bringing about quantitative growth, namely evangelism itself and getting out of one's

comfort zone. In October 97, every leader was challenged to add one person to the Church before the end of the year. Things then took a turn. When the collective leadership was asked to pray through what the Spirit of God was saying to them regarding this construct, the small groups came up with a very different set of factors. The participants now acknowledged that individuals must be generous with their time and that there were plenty of opportunities that were awaiting them for outreach.

> Second, all the groups talked about the issue of time. Time in two aspects. First, our work. God has given us time to accomplish our tasks here on earth. We need to put in time in reaching out to our friends, which is necessary. Second, there is the aspect of God's usage of time. God has His timing in bringing people to the Lord.
>
> (PAL Transcript, 5 Nov 97, p. 712)

> Inasmuch as there are plenty of opportunities there must be a response from us in terms of effort. We know that God can bless but God cannot bless a zero effort. I mean whatever God would bless a zero it will still be a zero. Therefore it is important for us not only to seize the opportunities but for us to continually put the effort in so that God may bless our effort.
>
> (PAL Transcript, 5 Nov 97, pp. 712-713)

Excuses and justifications aside, the researcher identifies the following that can harness and release the subconscious creative potentials of people multi-individuals for responsible organizational transformation for quantitative growth of the Church:

- Strong presence of God (by way of the PAL Method)
- Qualitative growth (behavioral)
- Commitment (behavioral)
- Community (behavioral)
- Effective leadership
- Programming and activities
- Facilities and conducive environment

> ... Three, the *presence of God* will result in the building up of the church. How do we know? We will see a growth in numbers.
>
> (PAL Transcript, 16 Jul 97, p. 480)

> Tonight, we want to focus on quantitative growth. If the *strong presence of God* is there, if there is a *qualitative growth* in our

> Christian life or discipleship, there must be a quantitative growth as an expression. Of course we cannot dictate the speed, the number. But there must be because the Bible tells us that. Not only are there examples to illustrate that in the Book of Acts, we also know that if we lift Jesus up, Jesus will draw all men unto Him. Which means that people will come to know Jesus through our lives, through our ministry.
>
> (PAL Transcript, 20 Aug 97, p. 550)

The next citation is long but the researcher feels that it is important to observe how the collective leadership alluded to the research problem at the individual, leadership and collective levels independently and without being culled into saying so. This particular citation also offers comprehensive and representative views of diverse small groups of the collective leadership.

> We categorised the approach into three levels: the individual level, the leadership level and the church level. On the individual level, we had three subpoints. Firstly, we felt that there is a need for every individual of us to build up the compassion for lost souls. And the compassion really comes from God. It is very difficult for us to create compassion within ourselves. So we need to go back to the source. That is God Himself. In order to do that we need to build up *a strong presence of God* within an individual's life. That ties up with the earlier topic: the presence of God. And second subpoint is that there is a need for individuals to *trust* God for growth that doesn't *depend on* himself that He is the all in all, contributing to growth. And the third subpoint is that there is a need for the individual to be bold to practise *the gifts of the Holy Spirit,* be it praying for healing or word of prophecy, encouragement, things like that.
>
> On the leadership level, there is a need for the individuals *to motivate* the members to want to go forth and reach out to the non-Christians. And the second subpoint under leadership level is to create a conducive environment through corporate prayer and mutual support. In a sense that when the members in the *group share* about their outreach.
>
> As a group together we have to pray for the person who share so that there is the *mutual support, corporate prayer support* for the individual who shares about his outreach programme. As a group together we have to pray for the person who shares. Also the third subpoint under the leadership level: There is a need to try to build up a buddy system so that this *buddy system to help one another to motivate, to inspire one another to go on, so that when one person feels down or discouraged*

> *by his efforts, another person is there to encourage him,* to share with him his failure and success so that the person who feels down will be encouraged to move on.
>
> Thirdly on the church level: Two subpoints. Firstly, to create a conducive *environment* at two levels: physical and personal. On the physical level, conducive in a sense that the *church building* has to be conducive and attractive to newcomers, to friends who come and visit our church. On a personal level, the members of our church learn to be friendly and outgoing to reach out to newcomers and friends brought to the church. Second subpoint under church level: There is a need for church to restructure *programs, activities*, etc. to support lifestyle evangelism. For instance, there is a need to have hospitality evangelism. There is a need to have prayer sessions for healing, for performance of miracles, for those who have needs in general who come in to our church.
>
> (PAL Transcript, 20 Aug 97, pp. 559-560)

> Second point: As Christians we should *work hand in hand.* We should *encourage one another. Keep one another updated of our progress on our outreach to our friends.* We should also have *an accountability to one another so that we can push one another on.*
>
> (PAL Transcript, 17 Sep 97, p. 612)

The construct "community" is important to the extent that mutual encouragement that comes with the sharing of success stories or collaborative efforts sustain evangelistic outreach momentum and a hospitable culture that enfolds visitors and new believers. Making ourselves accountable to one another also makes for a dependable and trusting community. Again, the researcher notes that effective leadership in providing the infrastructure, facilities and programs and role modelling for outreach helps to bring about "quantitative growth".

As I survey the interesting evolution of this construct, I recall that the dialogue had remained abstract initially. Given the strong inertia to evangelize, it is highly likely that any strong pressure imposed on individuals to witness could translate to mechanical compliance without the true spirit and joy of sharing the good news. Since the PAL Program ran its natural course over the two-year period, I could observe a slow peeling away of resistance and the self-discovery of ownership of the problem of non-growth. I infer some evidence of attitudinal changes favoring "quantitative

growth", with a concomitant willingness to change personal lifestyle and communications habits to interest and enfold visitors and new believers.

> It happened exactly two Wednesdays ago. But actually the battle began before that when I was very desperate to want to win somebody to the Lord. The people that I had don't seem to have much progress. So one day I remember about three weeks ago the Lord impressed upon me the mother of two kids (actually one of the kids in Children's Church; the other is in School Club already). When I checked up how open she was, I realized that she was actually quite open. Two Wednesdays ago, I called her. That was her off-day and she was at home. Shared with her in Mandarin because she is Chinese educated. She was so open that she accepted.
>
> ...When I asked about meeting her on Wednesday, she said that Wednesday is her only day off and she was not sure all that. But I told myself, "Don't care, I will just go." So actually I walked, walked all the way to the MRT station. So I said, "God, should I call?" Then I felt the Lord giving me the peace to say, "Call and I will affirm in your heart." So when I called she was actually at home.
>
> (PAL Transcript, 11 Mar 98, pp. 856-857)

Besides all the other core values and goals being discussed above, the PAL Method has an indirect impact on "quantitative growth". The process of sensitizing individuals to the Spirit of God's presence brings about a revelation of the individual's mental, emotional and spiritual states by the Spirit of God. This heightened spiritual state often result in conviction of an individual's acts of commission or omission with respect to leading people to God. As a result, there is an emancipating sense of excitement and joy among those who are willing to act out their renewed convictions and participate in evangelism. As the process of leading someone to believe in God and then enfolding him or her to the Church takes a long period of time, there must be a focus and an assurance that quantitative growth is possible. One must be confident that the Spirit of God will always be there to help. The PAL Method offers exactly this assurance.

In the next section, the researcher analyzes the data that is generated from the PAL Method using grounded theory to address the research problem on organizational transformation of a church. Since religious spirituality that operates through the Spirit Quadrant (Q4) of the JWR Model to bring about organizational transformation is

unobservable, the PAL Method that makes operational the Spirit Quadrant (Q4) is used as a proxy for religious spirituality in this case study. Finding a direct relationship between the PAL Method and organizational transformation, when measured with the seven constructs that are abstracted from the Statement of Vision and Mission and Core Values, would be deemed a "primary change" that is supportive of the implications of the JWR Model.

6.5 Coding for the Research Problem

To address the research problem, the researcher first consider the substantive questions in their differentiated treatment with respect to individuals, the collective leadership and the Church organization at the attitudinal and behavioral level. The researcher adopts an effects matrix (Miles & Huberman, 1994) and cognitive maps to present the relationships between the PAL Method and the seven goals and values of the Church (Kearney et al., 1995; Miles & Huberman, 1994). These concept maps are similar to the personal semantic networks described by Leinhardt (1987, 1989), Strauss (1992) and D'Andrade (1991).

The PAL Program set out to facilitate organizational transformation through the collective leadership embarking on a sense-making exercise. Towards the end of the two-year PAL Program, the collective leadership crafted consensually the vision and mission statement and the core values of the Church. Therefore, the research problem is evaluated with reference to the seven constructs that founded the vision and mission statement and core values of the Church:

- Commitment
- Trust
- Community
- Joy
- Strong presence of God
- Qualitative growth
- Quantitative growth

That is, the substantive questions ask "What effect did PAL have on the attitudinal and behavioral expression of commitment, trust, community, joy, strong presence of God, qualitative growth and quantitative growth?"

By design of the PAL Program, the outcomes pertain to those of the collective leadership. At times when certain individuals exceeded the bounds of small group representations to give their personal opinions, the researcher notes how the research problem may be addressed at the individual level as well. But the latter is not an intended outcome of the PAL Method. Therefore, the summary responses to the substantive questions are reported at the individual and collective leadership level in the effects matrix in Table 6.1 below.

Table 6.1: The Effects Matrix – Primary and Side Effects of the PAL Method - The Crystal Tabernacle, July 1996 – July 1998

What effect did PAL have on	**Individuals**		**Collective Leadership**	
	Attitudinal	**Behavioral**	**Attitudinal**	**Behavioral**
Commitment	Positive Primary changes	*Positive Side effects*	Positive Primary changes	*Positive Side effects*
Trust	Positive Primary changes	Positive Primary changes	Positive Primary changes	Positive Primary changes
Community	Positive Primary changes	*Positive Side effects*	Positive Primary changes	*Positive Side effects*
Joy	Positive Primary changes	*Positive Side effects*	Positive Primary changes	*Positive Side effects*
Strong Presence of God	Positive Primary changes	Positive Primary changes	Positive Primary changes	Positive Primary changes
Qualitative Growth	Positive Primary changes	Positive Primary changes	Positive Primary changes	Positive Primary changes
Quantitative Growth	Positive Primary changes	*Positive Side effects*	Positive Primary changes	*Positive Side effects*

As expected, there are no observable outcomes pertaining to the Church organization that could be captured from the PAL Transcript. To supplement these findings, the researcher captures organizational level changes using two other instruments. Firstly, a survey questionnaire was administered at the Church-wide level at the end of the two-year PAL Program in August 1998. Secondly, the PAL Participants wrote personal essays in semi-structured format at the end of each year of the PAL Program, in July 1997 and July 1998 respectively. They were asked to express their opinions as to what effect PAL have on themselves as people multi-individuals, the collective leadership as well as the Church organization.

The effects can be primary (direct) or secondary (by way of side effects). The analysis of the coded constructs (in section 6.3) and summary effects (in Table 6.1) clearly demonstrate that ***PAL has positive primary attitudinal effects on all seven constructs at both the individual and collective leadership level.*** This finding is anticipated since the vision and mission statement and the core values are abstracted from the many months of dialogue using the PAL Method. These are the goals and values that the Spirit of God convicted the collective leadership that they should cultivate for themselves and the Church organization. The impact that PAL have had on the individuals and the collective leadership is therefore primary and direct.

Finding such a direct relationship between the PAL Method and organizational transformation in the seven constructs would be deemed as a "primary change" (see Table 6.1). While the researcher looks for evidence of negative attitude in the tally counts for each construct, they are by far dominated by the positive attitude in every period. Therefore, the researcher infers from the detailed analysis of each construct that the overarching attitudinal response to the PAL Method is positive. Figure 6.1 is a cognitive map that focuses on the primary attitudinal effects that PAL have on *all* seven constructs. Since the primary effects are dominant, the researcher has omitted the side-effects among constructs to avoid complicating the cognitive map and confusing the reader.

What is not so clear is the effect that the PAL has on each construct at the behavioral level. In contrast to the pervasive findings at the attitudinal level, the researcher finds that ***PAL have positive primary effect at the behavioral level for three out of the***

seven constructs: trust, strong presence of God and qualitative growth. Consistent with the implications of the JWR Model, the Spirit of God acts on the Spirit Quadrant of the people multi-individuals in the collective leadership to cause a transformation of the mind and of the heart. A more powerful statement than the attitudinal shift of the transformed collective mind would be the *behavioral* changes of the collective leadership. This is observed specifically in the qualitative growth of the people multi-individuals as well as the demonstration of the strong presence of God in the midst of the collective leadership.

Ledford and Mohrman (1993) evaluate a case study of a five-year action research project for a large-scale organizational change. It is not uncommon for an organizational transformation program to take five years to effect. Therefore, the researcher considers any transformed behavior of the individuals and collective leadership within the two-year PAL Program as significant. What is not known at that time is whether these behavioral changes are permanent. However, this researcher has the benefit of hindsight to note that the two leaders that made a decision to join the full-time Church staff six months into the PAL Program indeed took the leap of faith and joined the team of Church full-time staff before the end of the PAL Program.

From the analysis of the individual construct in section 6.4, the researcher observes that there are often indirect relationships between the PAL Method and organizational transformation in a construct through intervening variables. For example, the PAL Method would bring about a primary behavioral change in "trust", "strong presence of God" and "qualitative growth". "Strong presence of God" would in turn impact positively and behaviorally on "joy", "trust" "commitment", "qualitative growth" and "quantitative growth".

Figure 6.1 Cognitive Map: Relationship between the PAL Method and Organizational Transformation with respect to Constructs at the Attitudinal Level

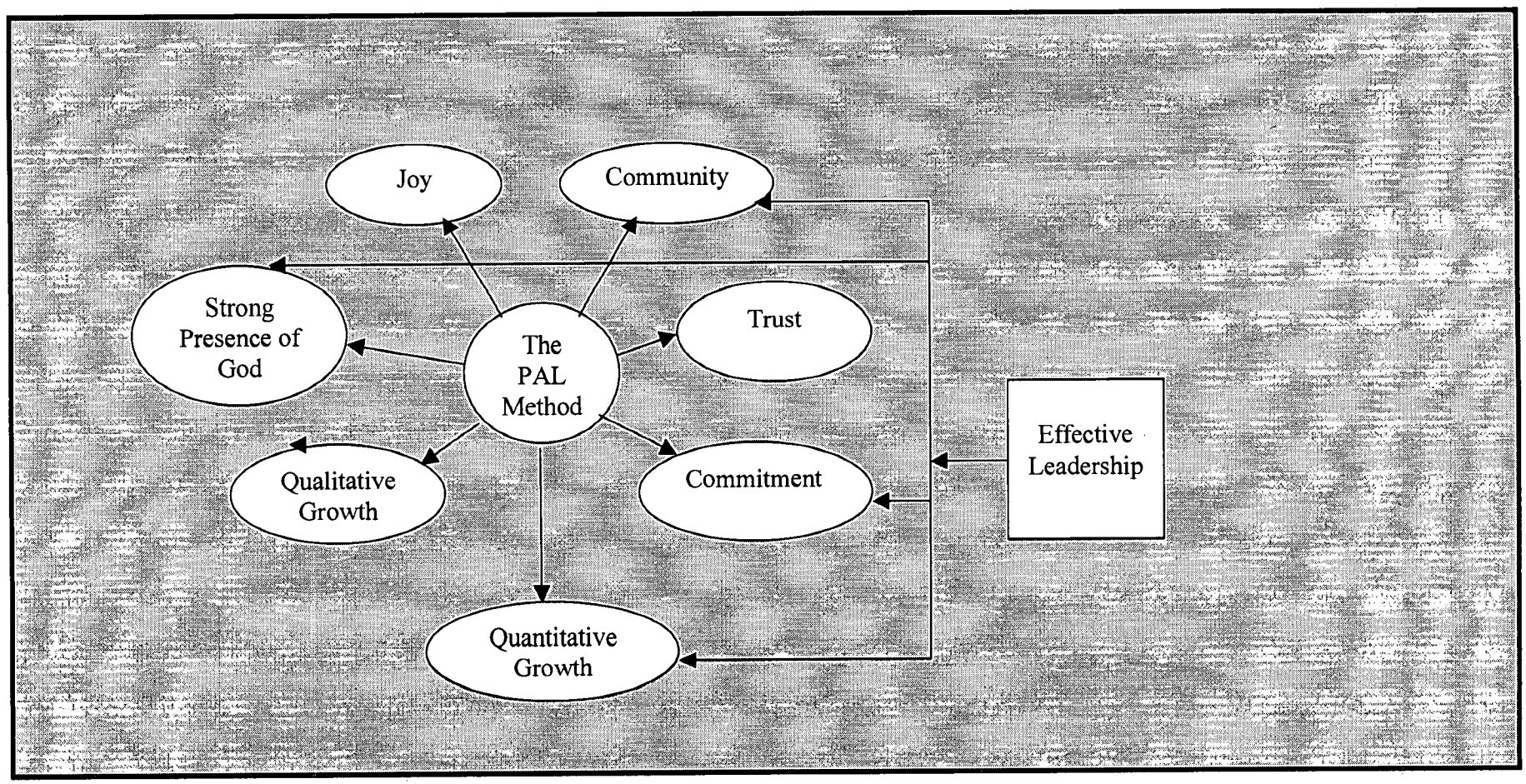
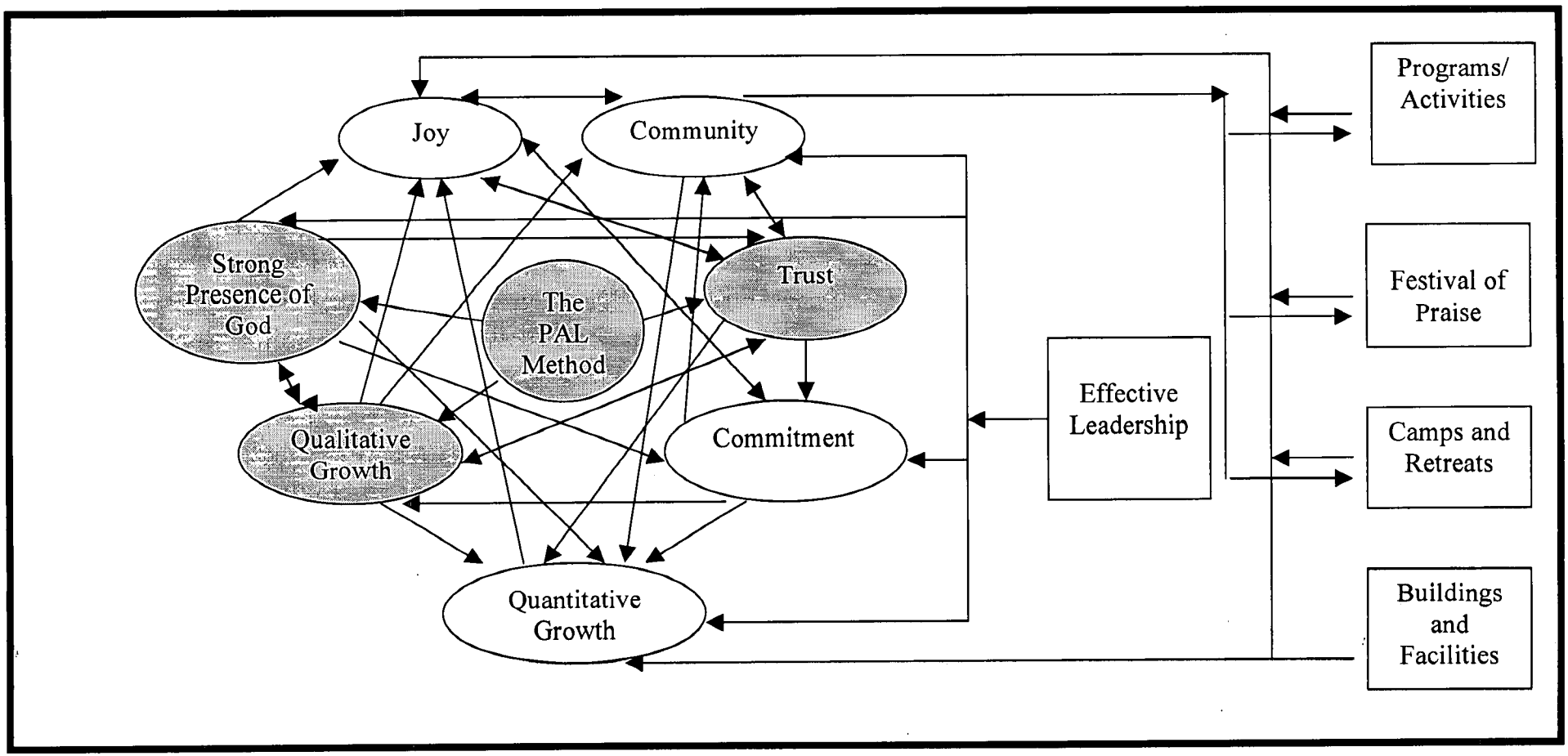


Figure 6.2 Cognitive Map: Relationship between the PAL Method and Organizational Transformation with respect to Constructs at the Behavioral Level with Intervening Variables



On the other hand, behavioral "joy" is brought on by a number of factors including "commitment", "trust", "community", "strong presence of God", "qualitative growth", "quantitative growth", "effective leadership" and "programs and facilities". Therefore, while there is no direct relationship between PAL Method and "joy", "joy" comes about as a side effect of PAL through the intervening variables, "trust", "strong presence of God" and "qualitative growth".

Since the primary changes are observed in three out of the seven constructs at the behavioral level, the researcher explores the side effects of the PAL Method on the other four constructs through the intervening variables ("trust", "strong presence of God" and "qualitative growth"). Figure 6.2 is a cognitive map of the relationship between PAL Method and organizational transformation in each of the seven constructs with intervening variables. The set of relationships (sometimes two-way, like between strong presence of God and qualitative growth) help to explain the positive side effects between the PAL Method and commitment, community, joy and quantitative growth respectively at the behavioral level.

There is a need to highlight differential responses at the attitudinal and behavioral level. The PAL Transcript throws up instances where there is no consistent correspondence between attitudinal and behavioral responses towards a specific construct at a point in time. For example, the collective leadership was still suffering from problems of committing to come punctually for each PAL session late in the PAL Program after the collective leadership was well convicted about the construct "commitment".

The researcher attempts to offer the following explanation. The attitudinal changes come about through the Spirit of God intervening and harnessing the resources in the subconscious mind of the collective leadership. Firstly, while the revelation of the Spirit of God tends to surface at the conscious mind as a conviction or cognitive knowledge, the multi-individuals can express such positive attitudes in a variety of behaviors. Being convicted about being committed to Church may not translate to a conviction about punctuality at the PAL sessions. A more important determinant of whether the collective leadership will turn up punctually for every PAL session is

their intention to be punctual and to turn up at every PAL session. Therefore, one's intention to perform a particular behavior is more specific in predicting whether the participant would commit to that behavior than a conviction about the attitude in general.

Secondly, it is one thing to be convicted about the need to commit to attending PAL sessions; it is another to consciously consider the consequences of alternative behavior. For example, one could spend Wednesday nights or Saturday afternoons working overtime or shopping with the family or meeting up with business partners at the golfing range. The evaluation of consequences in terms of opportunity costs of committing to participate in every PAL session could weigh against behavioral commitment although attitudinal commitment is present. For this reason, the performance of the act is often distinguished from the volition to act.

These two explanations would allow for differential responses at the attitudinal and behavioral level even after the organizational transformation program has run its course beyond five years or more (Ajzen & Fishbein, 1977; Foxall, 1985; Fishbein & Ajzen, 1975; Jaccard & Wood, 1986; Peter & Olsen, 2002). The researcher will defer further discussion of this issue to the concluding chapter.

6.6 Summary

The cognitive maps of relationships among constructs (Figures 6.1 and 6.2) do point to *the PAL Method*, a proxy for religious spirituality, as central in harnessing and releasing the subconscious creative potentials of people multi-individuals for responsible organizational transformation of the Church. It is also pertinent to highlight that implicit in the effective implementation of the PAL Program is the behavioral commitment and spirituality of the collective leadership. This is because the PAL Program calls for multi-loop learning that extends over a period of time, and in this case, some two years. Moreover, the key to harness and release the subconscious creative potentials of people multi-individuals in the JWR Model is religious spirituality.

In addition, the researcher notes with interest the significance of *effective leadership* in driving and sustaining this schema of goals and values of the Church for sense-making and anticipation at both attitudinal and behavioral level. Leadership is needed to conceptualize, design and make operational the PAL Method in the organizational transformational program of the Church. Leadership is also needed to provide organizational structure, systems and processes for the planning, implementation and monitoring of the growth of the Church. Specifically, *programs and activities, Festival of Praise, camps and retreats, and buildings and facilities* are important factors to facilitate organizational transformation behaviorally.

Concluding the coding of the PAL Transcript, the research problem "What can harness and release the subconscious creative potentials of people multi-individuals for responsible organizational transformation of a church?" can be resolved by the following:

- The PAL Method
- Effective leadership
- Programs and activities
- Buildings and facilities

While this case study on organizational transformation is exploratory, the researcher now hypothesizes that the PAL Method that makes operational the JWR Model can harness and release the subconscious creative potentials of people multi-individuals for responsible organizational transformation of a church. Moreover, effective leadership, programming, and building and facilities are also found to be important drivers for organizational transformation.

CHAPTER 7: THE PAL ESSAYS: DATA AND ANALYSIS

7.1 Introduction

The PAL Program for the collective leadership generated rich qualitative data in the PAL Transcript. This and the OT Survey Questionnaire responses (in Chapter Eight) constitute the main data for this study. As well, the researcher designs for the PAL Participants to submit two sets of personal essays in August 1997 and August 1998, one and two years respectively after the commencement of the PAL Program. Data drawn from the PAL Essays triangulates with that from the PAL Transcript at the individual level. It also triangulates with that from the OT Survey Questionnaire at the Church organizational level. In analyzing the PAL Essays in this chapter, the researcher is mindful of the need for triangulation to satisfy credibility, transferability, dependability and confirmability concerns in qualitative research (Lincoln & Guba, 1986).

Notwithstanding that the qualitative analysis of the PAL Essays does not constitute the main results of this study, it is just as rich. By design, it allows for the individual voice to be heard, quite unlike the consensual voice that is generated from the PAL Transcript. Firstly, the researcher compares the PAL Method as it is being received, perceived and understood with what it is supposed to be. This data, when read together with the PAL Transcript, provides support that the PAL Participants understand the PAL Method in concept, sequences and processes and adds credibility to the results. Secondly, the participants describe their thoughts, feelings and experiences while doing PAL. The frank discourses allows for negative case analysis. This ranges from strong disagreement with the assumptions, process, implementation and attribution of the PAL Method to the unveiling of internal conflicts.

Consistent with the understanding of "multi-individuals" in this study, these abstracts of disagreement do not invalidate the existence of a collective mind that evolves out of the cognitive orientation approach or the "logic of action" framework in sense-

making (Isaacs, 1993; Bacharach, Bamberger & Sonnenstuhl, 1996). On the contrary, any strong disagreement highlights the reality of the realignment of logics that has to take place as individuals make difficult decisions in lifestyle changes consonant with the measurable goals of the organization. This process of translating new convictions into behavioral changes poses the decisive challenge to the extent that the PAL Method can harness the creative potentials of multi-individuals for responsible organizational transformation in the Church organization.

7.2 Data

A total of 63 leaders volunteered for the PAL Program in July 1996 following the invitation to participate in the research (Appendices 5.4 – 5.6). As this is a naturalistic case study, there were movements in this pool of collective leadership. Of the 63 leaders who started in July 1996, six left the pool before July 1997. 54 out of the 57 PAL Participants submitted their personal essays (thereafter known as PAL Participants' Essays 1) in August 1997. 14 leaders were subsequently added to the pool, while another four left before July 1998. When the leaders were again asked to document their reflections and responses into the second year, 59 out of the 67 PAL Participants submitted their personal essays (thereafter known as PAL Participants' Essays 2) in August 1998. All participants are coded to preserve anonymity.

The researcher is also conscious that while guiding the exploratory sense-making of the Church organization in religious spirituality, he does not intervene to influence the PAL discourses. Throughout the PAL Program, the researcher maintained no direct communication with the collective leadership and the Church organization except when it is necessary to extract and document their feedback and reflections, to summarize the progress of their sense-making PAL program from time to time and to prod them to grow in their religious spirituality. The researcher documents some of such communications below.

On 21 June 1997, the researcher wrote to the collective leadership that was participating in the PAL Program to summarize the progress of the sense-making PAL Program to date (Appendix 7.1). This letter documents how the Statement of Vision

and Mission and Core Values of the Church that was subsequently formalized on 14 January 1998 was still in the making as at June 1997. It also documents the building of the community of leaders at the Leaders' Rendezvous in January 1997 as well as the behavioral demonstration of commitment when three leaders (Participant #22 and two other members from sister churches of The Tabernacle Church and Missions Ltd), decided to join the full-time ministry of serving God.

Then again on 1 August 1997, the researcher wrote to the Church organization to report on how the PAL Program has translated into significant events and activities that impact them directly at the Church level as well as through local and overseas missions. Specifically, the collective leadership went to Malacca for a Leaders' Rendezvous in January 1997 during which they adopted the Calendar of Event for 1997. These events are categorized into three types, namely, Church-related, local outreach and overseas missions.

The major Church-related events included the *Installation of Elders* at the Good Friday Service and the *Family Sports Day cum Fun Fair* at Ngee Ann Polytechnic on 1 May 1997. After ten years of relative quiet, these events marked the beginning of the celebration of joy and jubilation in the Lord.

Riding on the fun-filled mood, the Church was able to launch successfully a series of local outreach events that raised the level of participation of Church members and contributed to the growth of the Church. These events included two nights of Gospel Rally marked *The Power of Love*, the *Youth Ablaze* outreach program during the June school holidays, a hosts of outdoor and indoor youth activities that climaxed in a Youth Rally, *When Life Comes True*. In July 1997, the Church had two nights of a restoration of uninhibited celebration of God's people in the *Festival of Tabernacles*, followed by a *Chinese Gospel Rally* in July when many of our Mandarin and dialect-speaking relatives and friends invited Jesus into their lives.

In the area of overseas missions, the Church sent out two medical missions to Davao City, Philippines from mid April through mid May 1997, administering free medical consultation and outreach to the poor. In June, she sent a team into Myanmar to explore the possibility of networking mission partners there. Another pastoral team

visited Thailand in July. This paved the way for the Church to subsequently send a lady pastor to re-locate herself to Chiengmai on 5 May 2000 in order to build up her Thai mission.

7.2.1 PAL Participants' Essays 1

On 6 August 1997, the researcher wrote to the PAL Participants to confirm the scope of an assignment that was given to them on the 30 July 1997 PAL session (Appendix 7.2). Specifically, the PAL Participants are asked to respond as follows:

- "Define what PAL means to you. You may diagram it, do a write up or provide a combination of both. Describe the sequences and processes involved in doing PAL.
- Describe how and what the impact and effect of PAL has on you as an individual, as a collective leadership, and on the wider Church body. Describe your thoughts, feelings and experiences while doing PAL. Make observations, document comments, anecdotes, etc."

A thorough analysis of the essays gives the following observations. Firstly, the researcher does not find any response that suggests that participants do not understand the sequences and processes involved in the PAL Method. This confirms the primary evidence in the PAL Transcript that there is credibility in the data generated from the PAL Program. Secondly, PAL Participants do appreciate the conceptual motivation of the PAL Method, that is, to make operational the JWR Model through religious spirituality. To reflect the PAL Participants' understanding of the PAL Method and processes, the researcher abstracts the following discourses:

> A person who wants to receive the ministry of God through PAL must first be willing to *participate* with God in receiving the revelation. This means being sensitive to God and allowing the Holy Spirit to take over our thoughts and meditations. Praying in tongues and trying to interpret what others are praying in their tongues requires an act of will on the part of the participant and involves both his mind and spirit. In this guided wandering of the participant, God is able to unveil new perspectives on the subjects at hand which the participant will

not be able to gather from just using his own observations and that of listening to others. In the framework of the Johari window, this revelation from God is from the fourth quadrant... While an individual alone would be unable to check his revelations against any other standards except the written word of God, the PAL process calls for each person to share what he has received with a small group of others. This provides the check and balance on the message that he receives, so that the individual and the church would not be led astray even if he makes mistakes in interpreting what God is telling him. Such a safeguard enables PAL to be robust to the moods and energies of the participants.

(PAL Essays, 13 Aug 1997, Participant #5)

...Then again, there is a dichotomy between principles of change management used in secular management and those underlying the PAL model. In secular management, one presumes top management, say, knows where to go and what have to be changed and therefore steer the group or corporation towards that end. When PAL is practiced in the context of a church, however, the source and direction of change is God Himself. Therefore, the facilitator of PAL, ironically, is not in control of the outcome of the process.

Therefore, the success of the PAL model for change management in a church depends critically on the relationship between the individuals and God. Firstly, for the group to be able to listen rightly to God about specific issues, each individual ought to be walking closely with God Himself. Otherwise, there would be 'noise' introduced into the process. If the proportion of participants not walking closely with God is high, the level of 'noise' in the outcome message would be significant. Therefore, to manage change effectively with any group, it may be more efficient to design the group such that it start off with a high proportion of participants who are already used to listening to God in their individual capacity. Then as the group learns from God over time, the laggards would hopefully improve in their sensitivity and listening skills.

(PAL Essays, 13 Aug 1997, Participant #24)

PAL can be a tool for change. However, I prefer the word *transformation.* This refers to the transformation of self and the whole church. The transformation of our lives involves and engages the life and ministry of God to permeate to the core of our beings and cause a deep and intense transformation of our lives ...

> In my opinion, PAL calls for a paradigm shift. There must be a willingness to accept the views of others and most important of all, what they hear from the Lord. It is necessary to be willing to see beyond the possibility and trust that God can speak great and unknown things to His people when they come to pray.
> (PAL Essays, 31 Aug 1997, Participant #37)

In my negative case analysis to identify problems and sharpen the understanding on the extent that PAL can or cannot harness the creative potentials of multi-individuals for responsible organizational transformation in the Church organization, the researcher highlights the following concerns of the PAL Participants on its implementation:

> PAL impacts on individuals, leaders and the church. If everybody within the church believes and actively participates in PAL, the positive impact is a definite result. Unfortunately, some may misunderstand and feel discouraged if he or she cannot concentrate and sense God's presence. They may feel left out or out of place. Such resentment may have a devastating impact to the church.
> (PAL Essays, 3 Sept 1997, Participant #10)

> Limitation in control of 'undesirable' or 'un-constructive' questions. Because PAL is open to be reviewed and evaluation, all sorts of questions can be raised in the session. Personally, I feel that there are participants who ask questions, just for the sake of asking questions. As I view PAL as a very powerful tool for bringing cohesiveness and unity to the congregation, question raised should be in a constructive manner aiming at helping the brethren and the questioner himself to either clarify misunderstandings or making correction.

> Language problem and misused. All participants are English educated but not all participants are proficient in English language. Time is wasted, sometimes on battling of the usage of words. There are times that either PAL facilitator or participants of the session did not consider the 'weaknesses' of the participants in this particular area. Such insensitiveness can put people off from sharing.

> PAL facilitator. It is not easy to be a PAL facilitator, especially in summarizing the summaries ... I do not really know the basis and criteria for summarizing summaries in PAL session. It maybe worth looking into such cases and provide a guide in selecting these visions and pictures.
> (PAL Essays, 12 Aug 1997, Participant #12)

> Furthermore, I have serious reservation about using this kind of polling method to get the majority vote to decide what God is saying to us ... The execution of PAL is very much an art still to be mastered. It will require of us faith, patience and willingness to learn from our mistakes ... Despite the human fallibility element which cannot be eradicated from the PAL, I still believe it has great potential as a tool for spiritual formation in a group environment.
>
> (PAL Essays, 30 Aug 1997, Participant #16)

> At the moment, it seems that the pastor already has the agenda in mind before the prayer meeting. While this is positive, I would like to make a recommendation. In order for the PAL to be complete, PAL could flow more spontaneously and freely after the time of worship. The time of worship should draw the presence of God to the worshippers and vice-versa; and during the time of worship, the pastor or the leader in charge could then direct the people to pray as God leads.
>
> (PAL Essays, 31 Aug 1997, Participant #37)

These concerns about the various implementation problems that can fraught the desired outcome of the organizational transformation program also reflect the PAL Participants' understanding of the OT program and its challenges. In fact, these observations highlight that the participants are able to distinguish between the roles of the Holy Spirit and man, and their interaction that impact the outcome in responsible organizational transformation in a church.

One year into the PAL Program, the researcher asked the participants the question: What effect did PAL have on the individuals and the Church organization? The researcher documents their responses at both the attitudinal and behavioral level:

i) **On the individual level**

> "To a certain extent, I believe that the model has impacted rather positively on the individual.
>
> To begin with, I see an increased sensitivity to the Holy Spirit, speaking from where I came from ... During the first few sessions, I felt very much 'forced' to sensitize myself to the Spirit as being in a group, there is undeniably the pressure to 'perform' (for want of a better word!) as each of the few members of the group will certainly expect contribution from all. I hated the pressure and to make matters worse, I had

difficulty making myself participate in this model the terminology of which I had problems 'agreeing'. I guess I am quite particular and meticulous about words and semantics, in the sense that if I am not able to make sense of or agree with what is being said, it will certainly not be easy for me to follow or obey the instructions given.

However, over the weeks, with many prayers uttered over these issues, some of these idiosyncrasies faded. Thus I realize for myself (if none else feels alike) that it takes a mind that is focused on God (if not purged or sanctified by Him!) to take well to this model. Skepticisms and prejudices (personal or otherwise) are powerful hindrances that may hamper the working of this model."

(PAL Essays, 31 Aug 1997, Participant #8)

Interestingly enough, the PAL process also reveals the pastors too! The case that comes to mind is one which happened some time last year, I think. We had been studying Philippians 4:4-9 and the teaching on rejoicing was very prominent, obviously! In one of the meetings, the senior pastor told us to think of something about the church or church people which really irks us, and then to pray, to thank God and to rejoice over it. I must admit that it was a difficult thing to do for me. As with any church, there must be more than a thousand negative things one could say, but nothing really irks me to the extent that I would recall it immediately ...

(PAL Essays, 30 Aug 1997, Participant #16)

After experiencing PAL, I realize how shallow my prayer life has been because I just cannot hear sometimes. On the one hand PAL is discouraging because others will be sharing all kind of visions and impressions and giving word but I wouldn't be. But I learned how to just say I have nothing and instead receive ministry in return from others who have a word for me or a prayer for me.

(PAL Essays, 6 Sept 1997, Participant #39)

On Friday, 19 July 1996, a group of us from Crystal D2 went to one of the coffeeshops near Jurong East Interchange for dinner, supper, drinks, etc. after DHF. Off the cuff I told Participant #12, who sat next to me, that I observed he had been growing spiritually since July 1995. I was curious and asked him what attributed to his growth. Participant #12, as he ate noodles for dinner, did not hesitate to reply, "Tuesday prayer meetings.

(PAL Essays, 27 Aug 1997, Participant #40)

Such are the typical responses at the individual level. There was no participant that was not impact by the strong presence of God in his or her inner being. While Participants #8 and #39 confess how humbling it is to be confronted by the realization of their spiritual insensitivity in the presence of God, the degree of individual transformation depends very much on one's resistance or response to the transformative work of the Holy Spirit. As Participant #8 notes, it is "(s)kepticisms and prejudices (personal or otherwise)" that "are powerful hindrances that may hamper the working of this model." Yet Participant #40 is able to see God's transformative work in another of the participant's life being worked out behaviorally.

ii) On the Church organization level

The PAL Essays capture the individual's perception of the changes in the Church organization that may be attributable to the PAL Program. Most agree that there is a direct impact if Church members themselves had participated in the PAL Program and an indirect impact otherwise. The fact that the PAL Program is only open to the collective leadership at this point in time naturally leads to the inference of an indirect impact, if there is any impact at all.

> Many messages which we received during the leaders' PAL sessions translated into powerful Sunday sermons. These messages were able to show the direction which God wanted us to move towards – i.e. for us as individual members and as a church to grow spiritually and in numbers. Many members of the church have commented that they were very encouraged by the messages.
>
> The PAL prayer sessions also led to many programs which were organized since the year started:
> - The leaders' rendezvous in Malacca
> - The installation of Elders at the Good Friday Service
> - The Power of Love gospel rally in March
> - Youth Ablaze outreach program and When Life Comes True youth rally in June
> - The Festival of Tabernacles in July, and
> - The Chinese Gospel Rally in end July

> as well as two medical missions which were sent to Davao City, Philippines from mid-April to mid-May.
>
> In these we saw the hands and presence of God moving strongly in our midst. Many of our unsaved friends and parents

accepted the Lord through these activities. Others who came with hurts and broken lives were restored and healed.

(PAL Essays, 3 Sept 1997, Participant #4)

At this point in time, I think the impact of PAL is not felt so strongly on the Church level yet as members are yet to catch on the practice of PAL. It has been done on DHF level but not on a regular basis. However, when the leaders share about the messages we hear from God through PAL to the members at DHFs, they in turn become aware of God's mind and direction for the Church. In a sense, the Church members have been indirectly impacted.

(PAL Essays, 13 Aug 1997, Participant #18)

Most of the Church members have not participated in PAL sessions. The rallies and mission trips organized by the Church this year is part of the 'fruits' of PAL and the Church as a whole has responded positively to them. I remembered one Children's Choir outreach held in 1994 or 1995 by the Church had not very good response. However, the Vinesong concert or Chinese rallies held in 1996 and 1997 are well attended by our Church members and their contacts like family members and friends. When more programs or 'fruits' from PAL are implemented or felt the impact of PAL on the Church as a whole may become more obvious.

(PAL Essays, 13 Aug 1997, Participant #20)

Ever since the introduction of PAL, the Church has since become more dynamic with flowing church activities 'mushrooming' in every ministry level, from children's church to youth fellowship, etc. The catalytic effect of PAL has been significant in changing the mindset of every Church member and hence on the wider Church. Member begins to reach to non-believers. Children were brought into the children's church with many more coming. On the whole, the do-able activities have somehow reminded members of what a church should be like, lively and 'ablaze' always!

(PAL Essays, 1 Sept 1997, Participant #50)

I would also think that the starting of the children's church and the success of it so far is another example of how plans guided and directed by God will enjoy His tremendous blessings and the commitment of the church members. I remember how in the early days of PAL, we heard many revelations and saw many visions regarding the bringing of children, the influx of children into God's kingdom. This I feel is borne out in the growth we see now in the children's church.

(PAL Essays, 29 Aug 1997, Participant #51)

In spite of the fact that it is the indirect impact of the PAL Program that we are observing, most note that there have been significant changes - the overall uplifting mood in the Church organization, accompanied by the many outreach activities that resulted in both qualitative and quantitative growth. The observations point to the potential contribution of the PAL Method to harness and release the subconscious creative potentials of people multi-individuals for responsible organizational transformation of a Church.

7.2.2 PAL Participants' Essays 2

To document the reflections and responses of the PAL Participants into the second year of the PAL Program, the researcher wrote again on 29 July 1998 (Appendix 7.3). This time, the PAL Participants are asked to "describe how and what impact PAL has" on them "as an individual, a collective leadership and the wider church body". They are to describe also their "thoughts, feelings and experiences while doing PAL", and "(m)ake observations, documents comments, anecdotes, etc." Therefore, the second set of Personal Essays serves to document the incremental changes in attitude and behavior into the second year of the PAL Program.

The researcher's discussion again focuses on the impact that PAL Program has on both the individual and the wider church body at the attitudinal and behavioral level. While the collective leadership is generally happy with the improved spiritual condition of the Church organization, there remain a handful of leaders who remain skeptical about the assumptions, processes and implementation of the PAL Method. The PAL Program has also brought dissonance to the lives of some leaders. The researcher abstracts these to illustrate that there is no absolute consensus in the credibility of the PAL Method even into the second year of the PAL Program:

> I pen some of my thoughts about the prayer model and trust my honesty is of some value. Some comments reflect the reservations I have of the prayer model. This presentation may not be in direct answer to the above question. On the other hand, it is an answer insofar as these are my thoughts and feelings. I make some comments on the efficacy of the model in terms of its serving the following functions:

1. to hear accurately from God;
2. for deriving and imparting convictions;
3. as praying to God.

I make no comments on the model as a vehicle for effecting transformation and change in the church.

1. As hearing accurately from God

   I think the *efficacy* of the model/exercises (or for that matter, any model) in terms of its function as hearing from God, rests on a few assumptions. These assumptions will have to be addressed and examined. Otherwise, assumptions can become presumptions?

   These assumptions are:

   (1) everyone hears accurately from God.

   (2) everyone is in a right spiritual condition at the time they gather. This further assumes the purposefulness of our meetings, the preparedness and desire to really want to hear from God, to seek His face, or to gather with some purpose in mind.
   One person may be dead serious about his faith and the issues discussed. Another not so but has a bit of levity in him. Yet another's mind may be troubled and pre-occupied with work and problems. What filters through in these different states of mind and heart, combined?
   Where the church had a crisis and prayed together *with one accord*, the earth shook and they were filled with the Spirit (Acts 4: 24).

   (3) everyone has a certain maturity to be able to hear accurately.
   You have older believers and younger ones, full-time and lay, with different levels of zeal, devotion, and spirituality.
   Where mature spiritual men fasted and prayed and ministered to the Lord together, the Spirit spoke decisively to them, and they in response to that specific word from God, laid hands and commissioned Paul and Barnabas to a task (Acts 13: 1-2)

   (4) everyone has the same giftings (interpretation of tongues?)

   (5) the best and true voice/words of God will be distilled through this process of discussions, interpretations and abstractions from the presentations.

> This is illustrated by the example of 'community' as a value being brought up in a small group but filtered out in the presentations as it was thought to be 'off' the mainstream of what was discussed.
>
> (6) everyone speaks their mind, heart, or the mind of God (honestly).
>
> (7) God wants to speak every time we gather like this.
>
> (PAL Essays, 5 Aug 1998, Participant #28)

22/7/98: Can God trust you for the outcome to the values, goals and vision that He has revealed to us?

I feel very disappointed that I can't give an emphatic 'Yes' to the question. It is not that I don't care about the goals, vision and values but I can't [at] any moment believe that I can underwrite the results. If a 'Yes' answer is necessary for one to remain as a leader in this church, then perhaps I don't qualify. I have not sold everything for the vision, goals and values. How can I tell God to trust me for the outcome. At best, I can say that I will put in my best [available resources] in the pursuit of them. I can't say that it is my life calling. But my life calling [is related] to them.

I believe that I have not made significant progress from where I was a year ago. I have a hunch that it may be so with many of us, but I am not able to confirm that.

I had a great deal of difficulty filling up the quarterly 'self-report card'. The biggest struggle is that to be honestly focused on the goals, I would have to do major overhaul of my lifestyle. This is something into which I would certainly not jump in haste. I have to consider very carefully all the implications to my own life, my life-goals, which I have just about got around to be convinced is God's direction for me, family, work, etc. I was tempted just to write something and let it pass. I feel that I did not give enough thought and prayer on the matter. Consequently, I cannot say with honesty that I would stand by what I wrote through hail and storm, even when it was written after a few weeks of deliberation ...

Nonetheless, I am convinced that God is doing something in our midst. I understand that we must change. But change does not come about just because we rationally conclude that we must. I believe that we (including myself) do not feel convinced or desperate for change. Probably, at the back of our minds, we are not too concerned whether we would meet the goals, values and vision. We are not desperate probably because we assume that life would still go on the same. We still have a long way to go. We have at best only scratched the

> cognitive surface of our being, regarding the change we have to undergo.
>
> (PAL Essays, 19 Aug 1998, Participant #16)

> I still maintain that it is difficult to identify and attribute the outcomes to PAL (please refer to my previous essay). Can we really say that all positive outcomes and transformation that have occurred this 1 year are necessarily attributable to the PAL? Let's not be too quick. However this is not to say that PAL has made no impact on the church. As at present moment, PAL has aroused an *awakening* in the leaders to the vision for Tab and the goals and strategies to attain it. It has helped the leaders to *agree* that these are the vision, goals and strategies that we want to *focus* on. This is very important to the effectiveness of an organization, i.e. all members agree, recognize and own a common vision (and the goals + strategies).
>
> (PAL Essays, 27 July 1998, Participant #46)

This negative case analysis highlights some of the internal struggles that go through the lives of the individuals in this organizational transformation program. The building of new convictions necessarily requires the tearing down of current ones upon which one's life style and choices are based (see Section.3.3.1 on Levels of Change; and in particular, Weick & Quinn, 1999; Huy, 1999; Bartunek, 1984, 1988; Bartunek & Moch, 1994; Fiol, 1991; Argyris & Schon, 1978). And, for the new convictions to translate into behavioral changes often pose the decisive challenge to the extent that the PAL Method can harness the creative potentials of multi-individuals for responsible organizational transformation in the Church organization.

In answering the question: This July 1998 as compared to July 1997, what effect did PAL have on the individuals and the Church organization? The researcher documents their responses at both the attitudinal and behavioral level.

The incremental impact that PAL had on the individuals into the second year ranges from significant to marginal qualitative growth. Yet, in most cases, the individuals cannot deny the transformative work that the Holy Spirit continues to do in their lives.

i) On the individual level

- I have grown in terms of my prayer life (i.e. in relying on the Holy Spirit to teach me how to pray for things that is not within my control.)
- Build up my confidence in speaking in tongues and learning to interpret and discern what was said.
- Changes in my attitude.
- I also find strength to overcome trials in my life through prayer.
- Grown closer to other leaders as we pray together and encourage one another.
- More aware of the areas in my life that I can grow in with the church (i.e. the values that I can work on, etc.)

(PAL Essays, 12 Aug 1998, Participant #2)

The church started practicing PAL since 1995 and I joined Tabernacle in 1996. I observed that leaders who regularly practiced PAL had a higher sensitivity to God, and thus when they prayed for me, they often uttered secrets that I did not tell them:

Anecdotes:
- 1996, my then DHF leader Participant #53 came to my side and started praying for my financial problem.
- 1996, Participant #25 declared that the gift of joy was given to me (This was later confirmed again by various brothers and sisters).

Reflection:
These two incidents show that they were able to listen to the Holy Spirit and in turn declare the knowledge of the person's spiritual needs and situation. This allowed them to minister to me more sharply and encouraged me a great deal.

In 1996 and 1997, there were many teachings on 'Listening to God'. Various leaders started sharing in the services and DHF about 'Hear, O Israel'. This was the foundation of PAL – the leaders listen to each other praying in tongue and try to interpret each other's tongue.

Because of these sharing, I went home to practice listening to God on a daily basis but experienced a lot of difficulty: 1. I could not hear clearly (perhaps because I could not speak in tongue then); 2. I was praying alone.

At the end of 1996, there was a big breakthrough. Through the prayer of Participant #25, I received the gift of tongues and at the same time I asked for the gift of interpretation. There were

several changes that form the foundation of my understanding of PAL later in 1998:

1. Blockage removed – there were instances when I prayed for a particular person and God revealed some secrets. When checked with people, these were found to be true.
2. Sensitivity raised – there was more awareness of God's will in my own prayer time. This had significant change on the priority of my life. Moreover, this also helped me flow in collective worship better.
3. Responsibility of putting what I heard into action: When Participant #27 prayed for me, she clearly stated that the gift accompanies demand of obedience, that is, the willingness to carry out God's will. This encouraged me to put what I 'knew' into action and in turn the action reinforces the benefit of listening to God, and this propels on.
4. From then until the time I joined the leadership, I continued to practice this 'listening to God' and reaped a lot of benefits:
   - Put a stop to the attack by the evil spirits at night
   - Clearer goal setting
   - Better focus when praying for people
   - More able to minister to people's needs

In late May 1998, I joined the leadership and was greatly surprised by the maturity of leaders in listening to God, and also the unity in the summary. This contrasted greatly with what I experienced in the overnight prayer meetings of 1995 and 1996, when groups gave rather divergent summaries.

(PAL Essays, 12 Aug 1998, Participant #56)

<u>Boredom is the mother of invention</u>

Initially it was difficult to do PAL for more than 5 minutes. Praying in tongues for longer than 2 minutes caused my mind to stray very easily. Yet praying with a conscious mind might imply acting in the wisdom of man instead of the wisdom of God. The early days of PAL were questionable in that there were words and visions that I really asked are these the words of man or of God. Even in more recent times, there are such occasions. Sometimes you have a bad day in the office and the PAL sessions just yield nothing but more stress and frustrating thoughts about office. Some PAL were almost words of haste instead of deliberation before God. It was difficult in my personal PAL without even examining the corporate PAL.

I then decided that if I have to PAL every week and hear nothing might as well make good use of the time instead of struggling to 'hear' the inaudible voice of God. I decided to

> just praise and worship in tongues and focus on God during the sessions. I was not listening for growth plans or vision statement, values or quantifiable growth. I was just praising God and letting my spirit praise Him. I found it most delightful and PAL was converted into personal praise sessions. I started to find myself easing into free form praise in spiritual songs and words. In my room, when I am driving, when I am worshipping, when I am doing house chores. It caused me to draw into His presence and let my spirit respond to Him. Is that PAL? I don't know but it was time that I valued and found most delightful to my spirit.
>
> (PAL Essays, 15 Aug 1998, Participant #39)

With the collective leadership growing in religious spirituality one year into the PAL Program, it generated a momentum whereby new leaders who joined mid-stream experience an accelerated upward lift in their personal spiritual development:

> The first time when I was introduced to PAL was in 1996 before I left for Sweden. At that time, it was open to the whole congregation... When I joined PAL again at the beginning of this year, I could sense a very different atmosphere. It is like PAL has come very naturally to the group. There is much ease among the participants. I also felt that through praying together for 2 years, the leaders have grown to certain maturity in the Lord. At that moment, I felt that I really have to pick up my spiritual life if I want to be part of the team.
>
> (PAL Essays, 15 Aug 1998, Participant #61)

ii) On the Church organization level

There is a consensus that the PAL Program has brought an increasing indirect impact onto the Church organization into the second year. There were signs of increased leadership development (qualitative growth), joy, quantitative growth, givings to missions and a heightened excitement that surrounded church camp, mission trips, gospel rallies and the regular worship services and church meetings.

> As a church, I feel we have moved from where we used to be. The most significant transition that has taken place is perhaps during the church camp in March. It was during the camp that the message from the Lord to 'cross the river of Jordan into the Promised Land' was revealed and shared with the church.
>
> Thereafter, we see a rather phenomenal change. Though the effects are not too evident, we can nonetheless detect a slight

> change in the people's attitude – at least there is more life and a greater excitement in moving on.
>
> (PAL Essays, 12 Aug 1998, Participant #8)

> The wider church body has also begun to feel the impact of PAL in the area of ownership and belonging. As the visions, values and goals are imparted to the church body, a greater sense of direction is cultivated. This is evident in the recent rally held in Charis where involvement and participation from the church has been encouraging. Continual sharing of the leaders to the members through DHF and worship service has made some positive impact on the church. This has to be a continual process to remind and to allow the church to always have the sense of direction and expectations to see the restoration and revival of our church made complete.
>
> The sense of joy in the church has also begun to grow. As I participate in the games, the sense of joy is evident. The development of trust and unity i.e. community is slowly emerging."
>
> (PAL Essays, 12 Aug 1998, Participant #11)

It seems natural that the sense of joy and pride overflows into outreach, both in local and overseas missions. Following the positive response and constructive debrief to the various mission trips in 1997, the Church again organized mission trips to Philippines, Thailand and Myanmar in 1998. Compared to 1997, the response to mission trips in 1998 was overwhelming.

> The PAL sessions also led to many programs which were organized in ...1998:
>
> - Family Day on 1 May
> - Mission trips to Philippines, Thailand and Myanmar May–June
> - Jesus Hope and Beyond Rally on 31 July and 1 August
> - Festival of Tabernacle on 10 and 11 September
> - Mission trips to Philippines, Thailand and Myanmar end of the year
> - Inter-DHF Games and Inter-Zonal Games
>
> (PAL Essays, 12 Aug 1998, Participant #4)

> I am unable to relate the direct response of the church to PAL. I shall attempt to induce her response through the recent activities.

A) The most recent church camp
This camp was summarily organized after many years of break (was it 10 years?). I would say that it was the starting point, especially to those post-1985. The response of the church to the confession of the leadership was one of understanding and identification. It was after that that they begin to ask about our history, begin to understand why the church has been much 'dormant', empathize the hurt and desire to contribute. To those pre-1985, the camp was viewed as positive. We can look at that period squarely, and move on from here.
After the camp, the values, vision and mission of the church were re-stated.

B) The mission trips
Looking at the participation and signing up for the missions trips, there was a great improvement this year (in terms of numbers). While much effort was given to promote the trips last year with little response, it receives overwhelming responses this year. The year-end trip is over-subscribed. We would probably become a crowd to the host church rather than a help or ministry. It would probably be counter-productive to accommodate all who signed up for the trips.
(PAL Essays, 15 Aug 1998, Participant #58)

The presentation of the various mission trips has also stirred up many hearts for mission. And I think it is a good thing. In fact 2 persons in DHF: Roy and Jermaine are considering going for the mission trip this year. I also noticed the increase in the giving to missions.
(PAL Essays, 12 Aug 1998, Participant #32)

- We are moving, albeit slowly but surely. Take a look at the people signing up for mission trips. Compared to last July, it is definitely on the rise this year. Number of people signed up for mission trips I think it is about 10 over people per trip last year compared to more than 30 people this year per trip. Whether the trip is to Thailand, the Philippines, Myanmar there is about 30% growth in the number of people signing up this year. A few of them even want to go for their second mission trip this year. Several people are interested, I am aware, in learning the Thai language and they will be signing up for courses to pick up the language so as to enable them to be effective in sharing the gospel when they go to Thailand for their mission trips.

- The combined meetings of church activities: The attendance at Family Day, July Gospel Rally (Hope and Beyond), for example, is growing. Previously we can only see big crowds of about 1,000 people only during combined

> Christmas service. But it is not so now. I think partly because members are making efforts to bring their friends, colleagues to these gatherings.
>
> - Some members I observe have already started discipling others."
>
> (PAL Essays, 18 Aug 1998, Participant #40)

These abstracts culminate in the 'over-subscription' of Church-level activities in 1998. The researcher notes with interest that the increased momentum of spiritual growth of the collective leadership in 1998 has successfully swept the Church organization along its path. In the next section, the researcher summarizes evidence on the credibility of the PAL Method.

7.3 Coding for the Credibility of the PAL Method

The PAL Transcript documents the PAL Program as it was rolled out over a two-year period. As the researcher is not personally involved in the facilitation of the PAL sessions, the documentation of the PAL Transcript and the PAL Essays provide evidence that the PAL Method was executed correctly and consistently over the two-year period.

Therefore, the researcher reviews the PAL Transcript, and in particular, the PAL Essays to ensure that the following elements that are crucial in making operational the JWR Model through the Spirit Quadrant, Q4, are present at every prayer meeting:

- participation – through multiple small group dynamics essential in bottom-up approach in organizational transformation that cater for long term homogenizing effects
- active – through willful, conscious efforts of people multi-individuals of the leadership to commit to collective submission to invoke the Spirit of God regularly in sense-making

- spiritual worship – to instill awe, reverence and presence of the Spirit of God in religious spirituality, effecting a mystical experience of third order organizational transformation
- spiritual silence – by way of focused listening and patient respect for and acceptance of one another in multi-individual learning
- spiritual prayer – in the charismatic spiritual language, aka *glossolalia*, or the speaking in tongues, to bring about a heightened sense of spiritual consciousness and the experience of the sacred
- spiritual listening – to the inaudible voice of the Spirit of God; an essential communication skill in the letting go, receiving and creating the common vessel for collective harnessing of spiritual experiences by way of visions, images, impressions or sensations, much like a picture painting a thousand words
- intra-group dialogue and thematic integration and inter-group thematic presentation – to filter individual concerns from group thematic concerns, to transit from "my" to "our" in spiritual thoughts and emotions
- spiritual reflection - to bring to consciousness all subconscious thoughts and emotions for the realignment of logics to make individual and group behavioral and lifestyle changes consonant with the goals and values of the Church organization that emerge in the sense-making
- learning loops – multiple learning loops for hierarchical first-, second- and third order changes accompanying the prayer cycles
- data generation – using grounded theory approach where the facilitator draws the spiritual prayer-listening-reflection topic of the day from spiritual thoughts and emotions that emerge from previous prayer cycles

In addition, the researcher observes instances of action science in action, where the facilitator intervenes to challenge the assumptions of PAL Participants (for example, PAL Transcript, 2 Oct 1997, pp. 111-114).

On the other hand, the researcher also identifies occasional lapses in the implementation of the PAL Method. Instead of flowing from spiritual thoughts and

emotions that emerged in earlier prayer cycles to direct the collective leadership in prayer-listening, there were occasions where the facilitator-pastor "already has the agenda in mind before the prayer meeting" (PAL Essays, 31 Aug 1997, Participant #37).

A more significant issue is the method in which the core values and goals of the Church are finalized from the months of prayer-listening-reflection. Without reference to the researcher, the facilitator-pastor has taken his own initiative to conduct a straw poll of the many spiritual thoughts and emotions that the PAL yielded up till January 1998. This method of using majority vote to determine what God is saying to the collective leadership cannot be justified (PAL Essays, 30 Aug 1997, Participant #16). It is argued that *all* core values and goals that emerged are spiritual thoughts and emotions that flow from the impact of the Spirit of God on human spirits of the multi-individuals in collective leadership. Therefore, it would be improper to use a majority rule to discard some while retaining others.

Although this is not found out till much later, the researcher contends that the Statement of Vision and Mission and Core Values of the Church that was drawn up on 14 January 1998 is nonetheless valid. For practical reasons, it would be too much a challenge to get the Church to focus on the complete listing of values and goals. In the next section, the researcher analyzes the PAL Essays with respect to the research problem.

7.4 Coding for the Research Problem

To recapitulate, the research problem is *what* can harness and release the subconscious creative potentials of people multi-individuals for responsible organizational transformation of a Church. Before the researcher can answer the question based on data from the PAL Essays, he needs to, firstly, establish the credibility of the PAL Method and, secondly, define the measures of "responsible organizational transformation" of this Church organization.

The researcher's discourses in section 7.2 above highlight that there is no absolute consensus among the multi-individuals in the collective leadership about the credibility of the PAL Method that make operational the JWR Model. In my people multi-individuals framework of understanding (see Chapter 3), individual persons can maintain personal integrity and responsibility while contributing to the organization without becoming part of the undifferentiated whole. In other words, the sense making of the collective mind can remain valid even when pockets of disagreements exist. Consistent with this understanding of "multi-individuals", those abstracts of disagreements about the assumptions, process, implementation and attribution of the PAL Method do not invalidate the existence of a collective mind that evolves out of the cognitive orientation approach or the "logic of action" framework in sense-making (Isaacs, 1993; Bacharach, Bamberger & Sonnenstuhl, 1996).

On the contrary, such disagreements highlight the reality of the realignment of logics that has been taking place among different sub-groups in the collective leadership - realignment of goals and values that necessitate difficult decision in lifestyle changes. In our coding in section 7.2, multi-individuals clearly identified the areas of change that they were struggling with or overcoming in their personal lives. Effective organizational transformation confronts the multi-individuals with choices that have to be made in order to realign themselves behaviorally with the measurable goals of the organization.

This leads the researcher next to discuss the measures of "responsible organizational transformation". These are spelt out explicitly in the goals in the Statement of Vision and Mission (see Exhibit 5.1). This Statement is in itself the collective mind made concrete in observable and measurable fashion, a product of the socially interactive sense-making PAL Program driven by religious spirituality.

In the triangulation with the PAL Transcript, the researcher recalls how the collective leadership struggled with the issue of accountability and responsibility. It was so easy to profess agreement with the Core Values so long as they cost me naught, and my fellow leader pays it all! As a result of months of sense-making and revelation of the Holy Spirit, three persons decided to commit their lives to full-time ministry with the Church. And, much against the grain of human tendencies, the collective leadership

agrees to bind themselves to quantifiable goals within a specific time frame for accountability.

7.5 Summary

The triangulation of the PAL Transcript and PAL Essays points to the notion of organizational learning that is self-evident, where the processes of multi-individual-level learning result in practically useful measures to calibrate social interaction in a Church organization. And, the organizational transformation program is robust to the extent that members who did not participate directly in the PAL Program can still buy into the Statement of Vision and Mission, Core Values and Goals of the Church and agree to be evaluated by the same. In this sense, the researcher hypothesizes that the PAL Method that makes operational the JWR Model can harness and release the subconscious creative potentials of people multi-individuals for responsible organizational transformation of a church.

So far, the PAL Essays consistently allude to the strong presence of God bringing on joy and Church organizational level qualitative and quantitative growth. The researcher also notes the heavy reference to Church level activities like gospel rallies, mission trips, Family Day, Festival of Tabernacles, mission givings, etc. All these activities call for increased commitment, build trust, galvanize community and reinforce growth.

By design, the PAL Essays capture all the individual voices that are at variance rather than the aggregated voice. They reflect the thoughts, discourses and analyses of the individuals as well as their perceptions of the effect that PAL has on the Church organizational level. These can be the dissenting voices or they proffer analysis beyond the researcher's expectations. For example, the important finding that this organizational transformation program is robust (to the extent that members who did not participate directly in the PAL Program can still buy into the Statement of Vision and Mission, Core Values and Goals of the Church and agree to be evaluated by the same) is a significant observation.

Firstly, these Essays were written outside the PAL sessions. Without the filtering processes that are built into the triple-loop PAL Method that allow for the collective voice to be abstracted under the influence of the Spirit of God, these essays carry the subjective voices. Moreover, as it turned out, some of the essays lean towards free-form writing. The researcher notes that although most adhere to the guidelines given for the two essays, a number have taken the liberty to freely express their opinions. Therefore, the researcher does not expect congruence and significance in the coding results and the findings in this section are at best secondary evidence for the purpose of triangulation.

Notwithstanding, of the three instruments, the PAL Essays present the most direct evidence for the credibility of the PAL Method, only because the PAL Participants were supposed to express their thoughts and emotions on this subject. The researcher leaves the discussion on the triangulation of the Church organization data in the PAL Essays with that in the OT Survey Questionnaire to the next section.

CHAPTER 8: THE OT SURVEY QUESTIONNAIRE: DATA AND ANALYSIS

8.1 Introduction

To address the research problem on religious spirituality-driven organizational transformation, the effects that the PAL Method has on the Church organization have to be calibrated. The researcher designs and administers an OT Survey Questionnaire at the end of the two-year PAL Program in August 1998. The survey questionnaire is designed to evaluate the research problem with reference to the seven constructs that founded the vision and mission statement and core values of the Church at the end of the PAL Program: Commitment, trust, community, joy, strong presence of God, qualitative growth, quantitative growth.

The evaluation of the research problem using the aggregated responses to the survey questionnaire is done in two parts. In the first part of the analysis, the researcher evaluates if the sense-making PAL Program is associated with positive attitudinal and behavioral changes in the samples that *did* and *did not participate in the PAL Program* respectively and that of the *entire Church organization.* In the second part of the analysis, the researcher attempts to shed light on the organizational transformation process by evaluating if there is a significant difference in the attitudinal and behavioral changes between the samples that *did* and *did not participate in the PAL Program.*

The OT Survey Questionnaire results yield the main results of this study. These results are validated against those drawn from the PAL Transcript concerning the collective leadership, and those drawn from the PAL Essays concerning the Church organization. This chapter also summarizes the findings in chapters six, seven and eight to address the research problem and the related substantive questions. The researcher begins the discussion on the design of the OT Survey Questionnaire in the next section.

8.2 Survey Design and Development

In this section, the researcher discusses how the OT Survey Questionnaire is designed and developed. Comprehensive measures have been taken to deal with reliability and validity concerns before the survey questionnaire is administered to the Church organization. In the words of Lincoln and Guba (1986, pp. 76-77), dependability is to reliability as credibility and transferability are to internal and external validity respectively.

The researcher first surveys the literature for validated survey questionnaire instruments on the seven constructs that are encapsulated in the Statement of Vision and Mission and Core Values of the Church: commitment, trust community, joy, qualitative growth, quantitative growth and strong presence of God (see Exhibit 5.1).

For the first three constructs, namely, commitment, trust and community, the researcher identifies the relevant survey questionnaire instruments that relates to organizational commitment, organizational values, attitudes and perceptions, group processes, cohesiveness, goal clarity, etc. These include Porter and Smith (1970), Buchanan (1974), Cook and Wall (1980), Cook, Hepworth, Wall and Warr (1981), Cammann, Fichman, Jenkins and Klesh (1979), Seashore, Lawler, Mirvis and Cammann (1982), and Taylor and Bowers (1972). Where there are multiple instruments on, say, organizational commitment, the researcher selects the sub-scales and items that are most appropriate for this case study of a church in organizational transformation. For example, items with direct reference to work, turnover, compensation, etc., would not be relevant for this study, and may have to be modified if they are to be adapted for this study.

The relevant sub-scales of the "commitment" construct are identity, involvement and loyalty. The researcher draws relevant items on these "commitment" sub-scales from Porter and Smith (1970), Buchanan (1974), Cook and Wall (1980) and Cook et al (1981).

Similarly, the relevant sub-scales of the "trust" construct are dependability (peers), dependability (leaders) and integrity (peers and leaders). The items on the "trust"

sub-scales are drawn from the Michigan Organizational Assessment Questionnaire (Cook et al, 1981) and Cook and Wall (1980).

There are three relevant sub-scales for the "community" construct. These are: group process, group cohesiveness and group goal clarity. The researcher draws the items from Cammann, et al (1979), Seashore et al (1982), Cook et al (1981) and Taylor and Bowers (1972).

The selected items are adapted for this study. As for the other constructs, the researcher proposes to differentiate the sub-scales for qualitative growth and quantitative growth at the individual and organizational level. The researcher analyzes the "strong presence of God" construct according to its theological underpinnings in 1 Corinthians 12: 8-10. The proposed sub-scales are: declarative gifts, demonstrative gifts and discerning gifts (Seah, 1998).

All questions of the OT Survey Questionnaire are designed to be structured and undisguised. The first three sections carry fixed-alternative questions that employ an ordinal scale to capture the response. This format addresses the *reliability* (or dependability) issues in questionnaire design and allows for great ease with which most of the responses can be tabulated.

The OT Survey Questionnaire (see Appendix 8.3) has four sections. Section 1 measures the respondents' *attitudinal changes with respect to the core values and goals of the Church between July 1997 and July 1998.* It employs a five-point Likert summated rating form: strongly disagree (1), disagree (2), neutral (3), agree (4) and strongly agree (5).

Section 2 measures the respondents' *behavioral changes with respect to the core values and goals of the Church between July 1997 and July 1998.* It has the following descriptors: never done before, less frequent, no change, more frequent. These will be re-coded to take on the respective values: 0, 1, 2 and 3.

To extract *the perceived changes in organizational response to the core values and goals of the Church,* Section 3 asks the respondent to describe how he/she feels about

the Church in July 1998 compared to one year ago. The descriptors are: agree, disagree and cannot decide. These will be re-coded respectively as: 2, 1 and 0.

The advantage of using this response scheme is that the descriptors could be presented at the top of the page with the item set listed on the left column and the instructions need to be given only once at the beginning. A great deal of information could be secured from the respondent in a short period of time this way.

Section 4 captures the demographic profile of the respondents: sex, marital status, education, age, duration of attendance at worship services, duration of registered membership and attendance at weekly devotional home fellowship (DHF) groups, attendance at PAL sessions, occupation and gross annual income. This section employs fixed alternative multichotomous questions.

In particular, question 4.9 allows for the evaluation of the research problem for the PAL respondents (i.e. the PAL sample), the non-PAL respondents (i.e. the NO PAL sample) and at the Church organizational level (i.e. aggregated across the PAL and NO PAL samples). Specifically, the researcher evaluates if PAL has affected the collective leadership to bring about attitudinal and behavioral changes over the one year July 1997 through July 1998. This allows him to triangulate the data with those findings that are gleaned from the PAL Transcript on the collective leadership.

Moreover, the researcher evaluates if the non-PAL respondents' attitudinal and behavioral responses to the core values and goals of the Church have changed over the same period. If there are indeed positive changes, then it could be explained by the possibility that the PAL respondents have affected the non-PAL respondents positively through the collective leadership's interaction with the rest of the Church. This implies that PAL has *indirect* effects on those who did not participate in PAL and collectively on the Church organization. This analysis allows for understanding on whether the organizational transformation process has grown beyond the PAL respondents. These findings are then triangulated with those on the Church organization that are abstracted from the PAL Essays.

The researcher notes that the survey questionnaire as an instrument brings with it *validity* concerns. He deals with validity (or credibility or transferability) issues in four ways. Firstly, he tries to adopt and adapt as much as possible questions used in other well validated instruments. The design of the survey questionnaire to this end has been discussed above.

Secondly, the researcher pre-tested the survey questionnaire on a few of his pastor friends from other churches in Singapore in order to assess how well it will perform under actual conditions of data collection. There were minor revisions of the survey questionnaire based on their feedback and comments. Thereafter, the researcher pilot tested the revised survey questionnaire on three other churches of The Tabernacle Church and Missions Ltd on separate occasions.

Thirdly, and more diagnostically, the researcher factor analyzed the sub-scales used in the measurement of the attributes of the core values and goals of the Church. The results of the factor analysis are presented in Appendix 8.4.1 through Appendix 8.4.15. The researcher reversed the scoring for those questions that are reverse-scored and used the descriptive statistics to provide simple diagnostics to cross-check for coding and extreme values arising from input errors.

Some of the constructs that have three sub-scales see a collapse into two factors. These are: commitment (attitude), community (attitude), strong presence of God (attitude), commitment (behavior), community (behavior) and strong presence of God (behavior). The three sub-scales of trust (behavior) collapsed into one factor. The constructs that have two sub-scales that collapsed into one factor are: qualitative growth (attitude), quantitative growth (attitude) and quantitative growth (behavior).

Cultural factors could explain why some of the items that are drawn and adapted from other studies may not be giving the same sense to the respondents. For example, the PAL respondents may not be able to fully differentiate between the sub-scales used for commitment: identification, involvement and loyalty. Similarly, the two sub-scales of trust - dependability and integrity – may be perceived to be synonymous by some of the respondents.

For the purpose of this study, the item statistics are averaged within factor and again averaged across factors (where applicable) to give a single statistic for each core value and goal: commitment, trust, community, joy, strong presence of God, qualitative growth and quantitative growth. Therefore, the respondents' evaluation of the seven core values and goals remain *valid* although they may not be able to differentiate the sub-scales perfectly.

Fourthly, the researcher preempted possible interpretation problems by explaining the meaning of each core value and goal of the Church to the Church congregations before the administration of survey questionnaire. For example, he highlights one goal that potentially can present credibility and transferability (that is, both internal and external validity) problems: strong presence of God. There is a wide variation in the understanding of this term and its theological meanings even among churches. In order to minimize this problem, the researcher distributed a hand-out that defined all the spiritual gifts and explained the "strong presence of God" (see Appendix 8.2).

Finally, the OT Survey Questionnaire is to be administered at The Crystal Tabernacle Worship Services to two English-speaking congregations on the same Sunday on 23 August 1998. Of the 318 who attended the two services, 309 responded, giving a 97 percent response rate. The 309 respondents comprise 86 who attended PAL sessions (hereinafter known as the PAL sample), 212 who did not attend PAL sessions (hereinafter known as the NO PAL sample), as well as 11 with nil returns. The researcher notes that the 86 respondents who indicated "PAL attendance" exceed the total of 77 leaders who had participated in the PAL Program. This can be explained by the fact that PAL sessions started as early as June 1995 and were open to any member at the beginning (see Appendix 7.1). It was not till July 1996 that the PAL Program started with a pool of leaders who were in the best position to affect transformation of people multi-individuals of the Church. Therefore, these 86 PAL respondents could include leaders as well as some members who had participated in PAL sessions in the 1995-1996 period. Since 90 percent of the PAL respondents represents PAL Participants, this does not raise any significant validity concerns for the OT Survey Questionnaire results. The demographic profile of the sample is summarized in Appendix 8.5. The analysis of the survey responses will be discussed in the next section.

8.3 Analysis of Survey Results

To recapitulate, the research problem is what can harness and release the subconscious creative potentials of people multi-individuals for responsible organizational transformation of a church. The researcher makes operational the Spirit Quadrant, Q4, of the JWR Model for the sense-making of a church organization with the PAL Method. The PAL Program was administered to those in the collective leadership who volunteered their active participation over the period, July 1996 through July 1998.

Therefore, samples of those who participated and did not participate in the PAL Program respectively are drawn for evaluation of attitudinal and behavioral changes with respect to the core values and goals of the Church over the period, July 1997 through July 1998. At the same time, the statistics are aggregated over the two samples. The aggregated sample allows the researcher to evaluate if the PAL Program has church-wide effects to bring about attitudinal and behavioral changes with respect to the core values and goals of the Church.

There are two parts to the analysis. Firstly, the researcher evaluates if the sense-making PAL Program is associated with positive attitudinal and behavioral changes in the PAL, NO PAL and Church organization samples. The statistical results for the first part are tabulated in Table 8.1, Table 8.2 and Table 8.3. Secondly, the researcher attempts to shed light on the organizational transformation process by evaluating if there is a significant difference in the attitudinal and behavioral changes between the PAL and NO PAL samples. The statistical results for the second part are tabulated in Table 8.4, Table 8.5 and Table 8.6.

Table 8.1 tabulates the cumulative percentage of respondents of the PAL, NO PAL and Church organization samples respectively that agree that there have been positive *attitudinal* changes with respect to the core values and goals of the Church over the one year July 1997 through July 1998. These are the respondents who score a statistic of more than 3 on the 5-point Likert scale for each of the core values and goals of the Church, after accounting for reverse-scored questions.

For example, the PAL sample has a median statistic of 3.2 out of a maximum of 5 for "commitment". 64% of the PAL respondents agree that they are more committed attitudinally in July 1998 than a year ago. For the NO PAL sample, the median statistic for commitment is 3.3, and 70% of the respondents agree that they are more committed attitudinally in July 1998 than a year ago. Overall, 68% of the Church sample agrees that they are more committed attitudinally in July 1998 than a year ago.

For the purpose of this study, the researcher applies the criterion that a cumulative percentage of *more than* 50% of respondents is needed to support the finding that PAL has indeed affected any specific sample positively.

Based on this "majority" rule, the researcher finds that PAL is associated with positive *attitudinal* changes with respect to *all* the core values and goals of the Church over the one-year period for the PAL, NO PAL and Church organization samples. This means that PAL has not only directly impacted the collective leadership but also indirectly impacted the rest of the Church, resulting in overall attitudinal changes for the Church organization.

Table 8.2 reports the cumulative percentage of respondents of the PAL, NO PAL and Church organization samples respectively that agree that there have been positive *behavioral* changes with respect to the core values and goals of the Church over the one year July 1997 through July 1998. These are the respondents who score a statistic of more than 2 out of a maximum of 3 for each of the core values and goals of the Church.

For example, the PAL sample of 85 respondents has a median statistic of 2.7 out of a maximum of 3 for "joy". 76% of the PAL respondents agree that they experience more joy in July 1998 than a year ago. For the NO PAL sample of 183 respondents, the median statistic for joy is 2.3, and 62% of the respondents agree that they are more joyful in July 1998 than a year ago. Overall, 65% of the Church organization agrees that they are more joyful in July 1998 than a year ago.

Table 8.1 Cumulative Percentage of Respondents that Agree with Positive Attitudinal Changes With respect to Core Values and Goals of the Church Over one year July 1997 through July 1998 *

Sample / Values & Goals	PAL Sample (PAL Respondents)		NO PAL Sample (non-PAL Respondents)		Church Organization (PAL + NO PAL SAMPLES)	
	Median	Cumulative % of respondents with statistic > 3.0	Median	Cumulative % of respondents with statistic > 3.0	Median	Cumulative % of respondents with statistic > 3.0
Commitment	3.2	**64**	3.3	**70**	3.3	**68**
Trust	3.3	**81**	3.3	**84**	3.3	**83**
Community	3.4	**78**	3.3	**83**	3.4	**82**
Joy	4.0	**82**	3.7	**84**	3.7	**84**
Strong Presence of God	3.7	**94**	3.5	**85**	3.5	**88**
Qualitative Growth	3.7	**96**	3.7	**89**	3.7	**91**
Quantitative Growth	4.0	**93**	3.8	**92**	4.0	**92**

* Cumulative % of respondents that exceeds 50% is highlighted in bold

Table 8.2 Cumulative Percentage of Respondents that Agree with Positive Behavioral Changes With respect to Core Values and Goals of the Church Over one year July 1997 through July 1998 *

Sample / Values & Goals	PAL Sample (PAL Respondents)		NO PAL Sample (non-PAL Respondents)		Church Organization (PAL + NO PAL SAMPLES)	
	Median	Cumulative % of respondents with statistic > 2.0	Median	Cumulative % of respondents with statistic > 2.0	Median	Cumulative % of respondents with statistic > 2.0
Commitment	2.4	**69**	1.9	37	2.0	47
Trust	2.4	**74**	1.9	36	2.0	48
Community	2.3	**73**	1.8	30	2.0	43
Joy	2.7	**76**	2.3	**62**	2.3	**65**
Strong Presence of God	1.9	42	1.0	10	1.2	20
Qualitative Growth	2.3	**65**	2.1	**52**	2.1	**55**
Quantitative Growth	2.3	**56**	1.8	25	2.0	34

* Cumulative % of respondents that exceeds 50% is highlighted in bold

Table 8.3 Cumulative Percentage of Respondents that Agree with Perceived Positive Changes With respect to Core Values and Goals of the Church Over one year July 1997 through July 1998

Sample / Values & Goals	**PAL Sample (PAL Respondents)**		**NO PAL Sample (non-PAL Respondents)**		**Church Organization (PAL + NO PAL SAMPLES)**	
	Median	Cumulative % of respondents with statistic > 1.0	Median	Cumulative % of respondents with statistic > 1.0	Median	Cumulative % of respondents with statistic > 1.0
Values and Goals with Joy as Affect	1.5	**94**	1.5	**80**	1.5	**84**
Q3.1: Commitment	2.0	**68**	2.0	**61**	2.0	**62**
Q3.2: Trust	1.0	47	2.0	**57**	2.0	**54**
Q3.3: Community	2.0	**71**	2.0	**66**	2.0	**67**
Q3.4: Joy	2.0	**51**	2.0	**54**	2.0	**54**
Q3.5: Quantitative Growth	2.0	**69**	2.0	**55**	2.0	**59**
Q3.6: Qualitative Growth	2.0	**95**	2.0	**91**	2.0	**91**
Q3.7: Strong presence of God	2.0	**54**	2.0	**64**	2.0	**61**

* Cumulative % of respondents that exceeds 50% is highlighted in bold

Table 8.4 Test of Difference of Mean Attitudinal Changes of PAL Sample and NO PAL Sample With respect to Core Values and Goals of the Church Over one year July 1997 through July 1998

Sample / Values & Goals	PAL/ NO PAL	Size	Mean	Standard Deviation	t-test for equality of means	
					t statistic*	p-value
Commitment	PAL	83	3.2	0.45	-0.044	0.965
	NO PAL	180	3.2	0.39		
Trust	PAL	84	3.3	0.30	-0.620	0.536
	NO PAL	180	3.3	0.28		
Community	PAL	85	3.3	0.42	0.056	0.956
	NO PAL	180	3.3	0.39		
Joy	PAL	85	3.8	0.60	1.198	0.233
	NO PAL	180	3.7	0.51		
Strong Presence of God	PAL	84	3.8	0.49	4.742	**0.000**
	NO PAL	181	3.5	0.47		
Qualitative Growth	PAL	85	3.7	0.35	2.015	**0.045**
	NO PAL	180	3.6	0.38		
Quantitative Growth	PAL	85	4.1	0.54	3.929	**0.000**
	NO PAL	181	3.8	0.48		

* Equal variances not assumed

Table 8.5 Test of Difference of Mean Behavioral Changes of PAL Sample and NO PAL Sample With respect to Core Values and Goals of the Church Over one year July 1997 through July 1998

Sample / Values & Goals	PAL/ NO PAL	Size	Mean	Standard Deviation	t-test for equality of means	
					t statistic*	p-value
Commitment	PAL	85	2.3	0.40	7.620	**0.000**
	NO PAL	179	1.8	0.56		
Trust	PAL	85	2.3	0.40	7.787	**0.000**
	NO PAL	180	1.8	0.55		
Community	PAL	85	2.2	0.47	7.537	**0.000**
	NO PAL	179	1.7	0.55		
Joy	PAL	83	2.6	0.48	3.399	**0.001**
	NO PAL	181	2.3	0.54		
Strong Presence of God	PAL	85	1.7	0.72	7.633	**0.000**
	NO PAL	181	1.0	0.65		
Qualitative Growth	PAL	85	2.3	0.41	3.541	**0.000**
	NO PAL	182	2.1	0.50		
Quantitative Growth	PAL	84	2.2	0.58	7.110	**0.000**
	NO PAL	180	1.6	0.73		

* Equal variances not assumed

Table 8.6 Test of Difference of Mean Perceived Changes of PAL Sample and NO PAL Sample With respect to Core Values and Goals of the Church Over one year July 1997 through July 1998

Sample / Values & Goals	PAL/ NO PAL	Size	Mean	Standard Deviation	t-test for equality of means	
					t statistic*	p-value
Values and Goals with Joy as Affect	PAL NO PAL	84 182	1.52 1.41	0.34 0.49	2.208	**0.028**
Q3.1: Commitment	PAL NO PAL	83 180	1.47 1.29	0.83 0.92	1.611	0.109
Q3.2: Trust	PAL NO PAL	83 180	1.13 1.23	0.90 0.93	-0.839	0.402
Q3.3: Community	PAL NO PAL	83 180	1.55 1.44	0.75 0.83	1.085	0.279
Q3.4: Joy	PAL NO PAL	83 180	1.21 1.20	0.87 0.92	0.129	0.898
Q3.5: Quantitative Growth	PAL NO PAL	83 180	1.54 1.22	0.75 0.92	2.962	**0.003**
Q3.6: Qualitative Growth	PAL NO PAL	83 180	1.94 1.81	0.28 0.59	2.498	**0.013**
Q3.7: Strong Presence of God	PAL NO PAL	83 180	1.19 1.34	0.93 0.91	-1.284	0.201

* Equal variances not assumed

Based on the "majority" rule, the researcher finds that the PAL respondents experience positive *behavioral* changes with respect to six out of the seven core values and goals of the Church (with the exception of the strong presence of God) over the one-year period. The researcher notes that 42% of the PAL respondents return that they experience the "strong presence of God" more frequently in July 1998 than a year ago. The findings suggest that the positive attitudinal changes in the PAL respondents have translated into positive behavioral changes for the most part by the end of the two-year PAL Program.

As for the NO PAL and Church organization samples, PAL is associated with positive *behavioral* changes with respect to joy and qualitative growth, but not for the other five core values and goals of the Church.

These results are interesting. It would appear that the positive attitudinal changes for those who did not participate in PAL are also beginning to translate into corresponding positive behavioral changes, starting with joy and qualitative growth. This means that the PAL Program, besides having a direct impact on the collective leadership, has an indirect impact on the rest of the Church. This indirect impact appears to take place at the attitudinal level first before the transformation takes place at the behavioral level (Porras and Silvas, 1991; Dehler and Welsch, 1994; Bartunek and Moch, 1991).

Section 3 of the survey questionnaire evaluates the respondent's perception of the changes in the Church organization with respect to the seven core values and goals of the Church. Table 8.3 tabulates the cumulative percentage of respondents of the PAL, NO PAL and Church organization samples respectively that agree that the Church has seen positive changes with respect to the core values and goals of the Church over the one year July 1997 through July 1998. These are the respondents who score a statistic of more than 1 out of a maximum score of 2 for each of the core values and goals of the Church.

For example, the PAL sample of 85 respondents has a median statistic of 1.5 out of a maximum of 2 for the overall construct "values and goals with joy as affect". 94% of the PAL respondents agree that the Church is now more committed, trusting, has a

greater sense of community, more joyful, more fervent in evangelism, more into mission, and has more of the strong presence of God in July 1998 than a year ago. For the NO PAL sample of 183 respondents, the median statistic for this overall construct is 1.5, and 80% of the respondents agree that the Church is now positively changed compared to a year ago. Overall, 84% of the Church sample agrees that the Church is now positively transformed (through her sense-making PAL Program) compared to a year ago.

Questions 3.1 through 3.7 of Section 3 evaluate the respondent's perception of positive changes in the specific core value or goal of the Church. Except for "trust" for which the PAL respondents are about even in their evaluation that the Church is now more trusting compared to a year ago, the researcher sees the PAL, NO PAL and Church organization samples agreeing quite consistently to the Church experiencing organizational transformation as measured by each core value and goal.

In the second part of this analysis, the researcher applies t-test for equality of means between the PAL and NO PAL samples for each measure of the core values and goals. Table 8.4 tabulates the t-statistic and its p-value or significance for a one-tailed test of difference of mean *attitudinal* changes at the 5% significance level. This test evaluates whether the mean attitudinal change of the PAL respondents is higher than that of the non-PAL respondents.

For example, the PAL and non-PAL respondents have mean attitudinal changes with respect to "strong presence of God" of 3.8 and 3.5 respectively out of a maximum score of 5. The t-statistic is 4.7, with p-value of .000. The difference in means of 0.3 is significantly different from zero. This means that the PAL respondents have a significantly higher mean attitudinal change with respect to "strong presence of God" than that of the non-PAL respondents. Similarly, the PAL respondents have higher attitudinal changes with respect to "qualitative growth" and "quantitative growth" than those of the non-PAL respondents. Quite distinct from these three goals, there is no significant difference between the mean attitudinal changes of the two samples for the four core values of commitment, trust, community and joy.

Table 8.5 in turn evaluates if there is any significant difference in means of the *behavioral* changes with respect to the core values and goals between the PAL and NO PAL samples. Unlike Table 8.4 on attitudinal changes, Table 8.5 tabulates results that suggest that there is significant difference in the means of the two samples for *all* the seven core values and goals. This means, for example, that the mean behavioral change in commitment of 2.3 of the PAL respondents is significantly different from that of 1.8 of the non-PAL respondents.

The researcher attempts to explain the results of Table 8.4 and Table 8.5 when these are read together. There are two possible explanations for the finding that there is no difference in the mean attitudinal changes of the two samples for the four core values of commitment, trust, community and joy.

Firstly, it could be because PAL has not had any attitudinal impact on the PAL respondents in the first place. Therefore, there would be no difference in attitudinal changes between the PAL and NO PAL samples because there is none.

Secondly, the PAL Program could have had a positive attitudinal impact on the PAL respondents. The latter, in turn, make positive attitudinal impact on the non-PAL respondents, so much so that there is now no significant difference in attitudinal changes between the two samples in July 1998.

Now the researcher triangulates the findings on the PAL respondents in Table 8.1 with those from the coding of the PAL Transcript. He recalls that PAL has positive attitudinal effects on the PAL respondents in all seven core values and goals of the Church (see cognitive map on attitudinal effects of the PAL Method in Figure 6.1). This triangulated evidence suggests strongly that PAL is associated with positive attitudinal changes in the PAL respondents. Besides this, Table 8.1 also suggests that non-PAL respondents also experience positive attitudinal changes, perhaps as a side effect of the PAL Program, resulting in overall positive attitudinal changes for the Church organization.

Therefore, the first explanation above is inconsistent with the triangulated findings being discussed above. Consistent with the results of the PAL and NO PAL samples

in Table 8.1, it is more probable that the PAL respondents have, in turn, make positive attitudinal impact on the non-PAL respondents so that there is now no significant difference in the attitudinal changes between the two samples.

Yet, there remains a significant difference in the attitudinal changes with respect to the three goals between the two samples. Again, consistent with the results of the PAL and NO PAL samples in Table 8.1, the researcher attempts the following explanation. While most of the non-PAL respondents observe positive attitudinal changes, the PAL respondents experience even more positive attitudinal changes.

As for the findings of significant difference in the behavioral changes between the two samples, the researcher offers the following explanation. Consistent with the results of the PAL and NO PAL samples in Table 8.2, the PAL respondents have generally experienced positive behavioral changes while the non-PAL respondents have yet to experience positive behavioral changes. And, this difference is now found to be statistically significant in Table 8.5.

Table 8.6 should be read together with Table 8.3 in assessing the PAL and non-PAL respondents' perceptions of changes in the Church in July 1998 compared to a year ago. As discussed above, Table 8.3 indicates that the majority of both PAL and non-PAL respondents agree that there have been positive changes in the Church over the period. Table 8.6 identifies the core values or goals for which there is a perceived difference in the mean statistic. For example, the PAL respondents have a mean statistic of 1.54 in agreeing that the Church is now more fervent in evangelism than one year ago. The non-PAL respondents, on the other hand, have a mean statistic of 1.22 in agreeing the same. The t-statistic of 2.96 with p-value or significance of .003 indicates that the PAL respondents' mean is significantly higher than that of the non-PAL respondents.

Similarly, the PAL respondents' mean statistics for the composite values and goals with joy as affect and qualitative growth are significantly higher than those of the non-PAL respondents. This means that on average, the PAL respondents are more in agreement with the positive changes in the Church organization than the non-PAL respondents, although the majority of respondents in both samples agree so. For the

remaining five core values and goals, there is no significant difference in the level of agreement for respondents from both samples.

8.4 Summary of Survey Findings

In conclusion, the findings of the survey are consistent with those drawn from the PAL Participants' Essays when the latter was coded at the organizational level. These are summarized as follows:

1. Respondents of all three samples: PAL, NO PAL and the Church organization have more positive attitudes in July 1998 compared to a year ago with respect to the seven core values and goals of the Church.

2a PAL respondents have more positive behaviors in July 1998 compared to a year ago with respect to six out of the seven core values and goals of the Church (with the exception of "strong presence of God").

2b Non-PAL respondents have more positive behaviors in July 1998 compared to a year ago with respect to two out of the seven core values and goals of the Church: "joy" and "qualitative growth".

2c Just like the NO PAL sample, the Church organization has more positive behaviors in July 1998 compared to a year ago with respect to two out of the seven core values and goals of the Church: "joy" and "qualitative growth".

3a PAL respondents agree that the Church organization has experienced positive changes in July 1998 compared to a year ago with respect to six out of the seven core values and goals of the Church (with the exception of "trust").

3b Non-PAL respondents and the Church organization perceive that the Church organization has experienced positive changes in July 1998 compared to a year ago with respect to all seven core values and goals of the Church.

4a The PAL and NO PAL samples are not significantly different in positive attitudinal changes (at the 5% significance level for a one-tailed test) with respect to the four core values: commitment, trust, community and joy.

4b However, the PAL respondents are significantly more positive in attitudinal changes than the non-PAL respondents (at the 5% significance level for a one-

tailed test) with respect to the three goals: strong presence of God, qualitative growth and quantitative growth.

5 The PAL respondents are significantly more positive in behavioral changes than the non-PAL respondents (at the 5% significance level for a one-tailed test) with respect to all seven core values and goals of the Church.

6a The PAL respondents agree that the Church organization has experienced more positive changes than the non-PAL respondents (at the 5% significance level) with respect to the composite values and goals with joy as affect and the two goals, quantitative growth and qualitative growth.

6b The PAL and NO PAL samples agree similarly (with no significant difference at the 5% significance level) that the Church organization has experienced positive changes with respect to the four core values (commitment, trust, community and joy) and goal (strong presence of God).

Although the time frame for the documentation and reporting of this case study on the organizational transformation of a church is limited to some two years, the researcher notes encouraging results of positive attitudinal changes all round for the Church organization. The positive behavioral changes with respect to the core values and goals that came out of this sense-making PAL Program are more directly observed in the PAL respondents. What is interesting is that the researcher also observes some measure of positive behavioral changes that has rubbed off on the Church organization at the end of the two-year period. This suggests that it is perhaps possible for one not to participate in the PAL Program and still experience positive changes through interaction with those who did. In the next section, the researcher concludes the qualitative and quantitative analyses that address the research problem and its substantive questions.

8.5 Conclusion: Addressing the Research Problem and Substantive Questions

In this section, the researcher summarizes the triangulated findings from the PAL Transcript, the PAL Essays and the OT Survey Questionnaire to address the research problem and its substantive questions in Tables 5.1 and 5.2.

Based on the triangulated findings, the researcher is able to state categorically the effects that PAL has on the individual, collective leadership and the Church organization with respect to the seven core values and goals that founded the Mission and Vision Statement of the Church. These effects are reported in Table 8.7 as positive (+), negative (-) or nil (0) changes at the end of the two-year PAL Program. Positive effects mean that PAL has brought about the desired changes. Negative effects, on the other hand, mean that PAL brought out disagreements or dissonance. Nil effects mean that PAL did not bring about any change at the end of the two-year PAL Program.

As reflected in the PAL Essays mainly, *the individual voices* capture both assenting and dissenting opinions towards the values and goals of the Church organization as well as the conceptual motivation, processes and implementation of the PAL Method. Documented at varying points in time through the two-year period, these disagreements can translate to positive, negative or no effects at the end of the two-year PAL Program. Abstracts of disagreement do not invalidate the existence of a collective mind that evolves out of the cognitive orientation approach or the "logic of action" framework in sense-making (Isaacs, 1993; Bacharach, Bamberger and Sonnenstuhl, 1996). On the contrary, any strong disagreement highlights the reality of the realignment of logics that has to take place as individuals make difficult decisions in lifestyle changes consonant with the measurable goals of the organization. This process of translating new convictions into behavioral changes poses the decisive challenge to any organizational transformation.

Table 8.7 Addressing the Matrix of Substantive Questions

The effects of PAL are reported as positive (+), negative (-) or nil (0) changes. Positive effects mean that PAL has brought about the desired changes. Negative effects, on the other hand, mean that PAL brought out disagreements or dissonance. Nil effects mean that PAL did not bring about any change at the end of the two-year PAL Program.

Levels of Effect / Values & Goals	Attitudinal			Behavioral		
	Individual	Collective Leadership	Organization	Individual	Collective Leadership	Organization
Commitment	**SQ1** +/-	**SQ2** +	**SQ3** +	**SQ4** +/-	**SQ5** +	**SQ6** **0**
Trust	**SQ7** +/-	**SQ8** +	**SQ9** +	**SQ10** +/-	**SQ11** +	**SQ12** **0**
Community	**SQ13** +/-	**SQ14** +	**SQ15** +	**SQ16** +/-	**SQ17** +	**SQ18** **0**
Joy	**SQ19** +/-	**SQ20** +	**SQ21** +	**SQ22** +/-	**SQ23** +	**SQ24** +
Strong Presence Of God	**SQ25** +/-	**SQ26** +	**SQ27** +	**SQ28** +/-	**SQ29** +	**SQ30** **0**
Qualitative Growth	**SQ31** +/-	**SQ32** +	**SQ33** +	**SQ34** +/-	**SQ35** +	**SQ36** +
Quantitative Growth	**SQ37** +/-	**SQ38** +	**SQ39** +	**SQ40** +/-	**SQ41** +	**SQ42** **0**

This explains why attitudinally and behaviorally, the researcher documents both positive and negative effects *at the individual level* for all seven constructs of the values and goals of the Church.

For *the collective leadership* that directly experiences the impact of the Spirit of God on the Spirit Quadrant of the people multi-individuals, the researcher documents evidence of positive effects at both the attitudinal and behavioral levels. The researcher highlights the split results of the OT Survey Questionnaire at Table 8.2 and Table 8.5 on the strong presence of God at the behavioral level. He shows how these may be reconciled and triangulated with the findings from the PAL Transcript.

In Table 8.2, the median score of the PAL respondents for the construct, strong presence of God, is 1.9 when averaged over nine questions. These survey the

frequency of exercise of the nine gifts of the Spirit of God in July 1998 relative to July 1997. This score of 1.9 is close to a score of 2 for "no change" in frequency. More specifically, 42 percent of the PAL respondents indicated that they exercise these nine gifts more frequently in July 1998 relative to July 1997. This falls short of the simple majority of more than 50 percent used in the evaluation of what constitutes significant behavioral change for each construct. Prima facie, it is interpreted that there has been no significant behavioral change in these PAL respondents with respect to the strong presence of God.

The researcher attempts to explain why this finding is still consistent with significant behavioral changes in the PAL respondents with respect to the strong presence of God. The nine survey questions that are used to evaluate the construct, strong presence of God, ask if the frequency of exercise of each of the nine gifts of the Spirit of God has changed in July 1998 as compared to July 1997. These nine gifts are: different kinds of tongues, the interpretation of tongues, prophecy (the declarative gifts), faith, healing, miraculous powers (the demonstrative gifts), the word of wisdom, the word of knowledge and the distinguishing between spirits (the discerning gifts) (The Holy Bible, 1 Corinthians 12: 7-11, NIV). The researcher observes that while the declarative and discerning gifts are operational in the PAL Method, the demonstrative gifts are not. Therefore, it is reasonable that there has not been significant increase in frequency of the exercise of at least three out of the nine gifts that are being surveyed. Since the summary statistic for the construct, strong presence of God, is an average of the median values for each of the nine questions, a predominance of "never done before" (0), "less frequent" (1) or "no change" (2) for at least three out of the nine gifts would bias the mean statistic downwards and return a low 42 percent of PAL respondents that exercise the gifts of the Spirit of God more frequently in July 1998 relative to July 1997.

Moreover, the researcher notes that as a naturalistic study, 16 new leaders were inducted to participate in the PAL Program when they joined the leadership while ten incumbent leaders ceased participating at various stages of the PAL Program. This represents a significant 24 percent of the 67 leaders who attended PAL sessions regularly at the end of the two-year PAL Program.

For the many new leaders that were inducted into the PAL Program, learning to listen actively to the inaudible voice of God is a challenge. The researcher argues that while receiving the gift of speaking in different tongues, *glossolalia*, is an instantaneous event, the learning to distinguish the voice of the Spirit of God from human and other spirit voices, needs spiritual mentoring, instruction and practice (The Holy Bible, 1 Samuel 3: 1-21). Therefore, the graduated addition of new leaders into the PAL Program may also have biased the mean statistic downwards.

In Table 8.5, the researcher finds that PAL respondents exercise the gifts of the Spirit of God significantly more frequently at the 0.00 level than the NO PAL respondents in July 1998. The relative low mean statistics of 1.7 and 1.0 for the PAL and NO PAL respondents respectively as compared to those of the other six constructs are consistent with the two explanations given above for the downward bias in the mean statistics for the behavioral demonstration of the strong presence of God. Yet, there is significant empirical evidence at the 0.00 level that the PAL respondents are now distinguished from the rest of the Church in the more regular behavioral demonstration of the strong presence of God. This finding is robust when triangulated with the findings from the PAL Transcript.

In fact, the PAL Transcript documents strong evidence of the behavioral demonstration of the strong presence of God among the collective leadership. In the summary findings of the effects matrix in Table 6.1 and the cognitive map on the relationship between the PAL Method and the seven constructs at the behavioral level in Figure 6.2, the researcher notes that the PAL Method has positive primary impact on the behavioral demonstration of the strong presence of God, besides trust and qualitative growth. The researcher therefore concludes that *the collective leadership* that directly experiences the impact of the Spirit of God on the Spirit Quadrant of the people multi-individuals experience positive effects at both the attitudinal and behavioral levels.

At the Church organization level, the researcher finds consistent evidence from the OT Survey Questionnaire and the PAL Essays that there have been positive changes at the attitudinal level on all seven constructs in July 1998 relative to July 1997. On the other hand, the researcher finds positive behavioral demonstration of the PAL

effects on two out of the seven constructs: joy and qualitative growth (see Table 8.7). These findings at both the attitudinal and behavioral levels for people multi-individuals on whom the PAL Method may have no direct influence are surprising given the short two-year PAL Program. The respondents for the Church organization study comprise NO PAL and PAL respondents in the ratio of more than 2:1. These findings are robust when we review the survey findings on the NO PAL sample alone in Tables 8.1 – 8.3.

The researcher argues that this exploratory case study on organizational transformation has led to a conclusive end. That is, the PAL Method, that makes operational the JWR Model through the Spirit Quadrant, Q4, at the individual, group and organizational levels, can harness and release the subconscious creative potentials of people multi-individuals for responsible transformation of a church. Considering that behavioral adjustments to the individual, group and organizational life style, routine and the map of relationships take reflection, conviction, resolution and outworking, these behavioral changes first on the part of PAL respondents as people multi-individuals and then, through their collective influence on the Church organization at large, all in a two-year period, present robust support for the PAL Method.

Beyond addressing the research problem, this study also identifies other factors that, together with the transformative work of the Spirit of God on the Spirit Quadrant of people multi-individuals can bring about organizational transformation. These factors include effective leadership, programs and activities as well as buildings and facilities.

CHAPTER 9: EPILOGUE

9.1 Introduction

In this concluding chapter, the researcher provides a brief review of the thesis, discusses the research problem and findings, the contributions of the thesis to theory, policy and practice, its limitations and areas for further research. The following paragraphs outline an overview of the thesis.

Prior to the 1990s, organizational theory and practice was very much concerned with improving organizational performance and personal development, and also the symbiotic relationship of organizational change and individual change with reference to participation and the dynamics of change. Organizational change and development is discussed in chapter 3, and observed specifically as a case study approach in chapter 2.

In the post 1990s, spirituality came into ascendance in both the workplace and academia with a tenuous foundation. A review of the literature has exposed the falsity of the spirituality movement with its platonic dualism that truncates its spirituality from its roots of origin in religion (chapter 3). Responding to the cry for holism in organizations and the call for new perspectives to change following Eastern philosophical traditions of thought, the researcher decidedly develops a religious spirituality-based JWR Model for OT (chapter 4). The JWR Model has evolved from the researcher's Framework for Model Typology and is built upon the integration of psychology, Chinese philosophy and biblical theology.

Furthermore, the spirituality movement in management cannot be divorced from the issue of measurement of organizational spirituality. This measurement problem arises from the impossibility of defining a universally embraceable construct of organizational spirituality. By design, spirituality is not directly observable. For this reason, a PAL Method, which makes operational the JWR Model, specifically the

Spirit Quadrant (Q4), is designed to proxy for religious spirituality (chapter 5). Therefore, it is understandable that the methodological approach for this research is phenomenological in nature and adopts a constructivist grounded, exploratory, naturalistic single-case embedded design. The PAL Method in turn generates the qualitative and analytical data to calibrate religious spirituality and its effects on OT of the case study Church organization (chapters 6, 7 and 8).

The following sections provide the concluding discussions on the research problem and findings, the contributions of the thesis to theory, policy and practice, its limitations and areas for further research.

9.2 Research Problem and Findings

This case study concerns a church in need of an OT to provide long term homogenizing and internal organizational adjustment effects. Being a religious organization, religious spirituality is a key construct for its OT. The research problem is: **What can harness and release the subconscious creative potentials of people multi-individuals for responsible organizational transformation of a church?**

The researcher finds evidence of religious spirituality bringing about OT in the Church organization at both the attitudinal and behavioral level of analysis. The PAL Method, which makes operational the JWR Model through the Spirit Quadrant (Q4), can bring about attitudinal changes in the Thought Quadrant (Q2) and Emotion Quadrant (Q3) and to some extent behavioral changes in the Persona Quadrant (Q1) of people multi-individuals of the Church, over a two-year period. This demonstrates that the PAL Method can harness the subconscious creative potentials of the people multi-individuals for responsible OT of the Church.

The researcher finds support for the JWR Model where the untapped creative potentials of the human spirit in Q4 can be harnessed, inflated and transformed by the Spirit of God. And, through the agency of the transforming human spirit in Q4, the mental (Q2) and emotional (Q3) thoughts and feelings, both conscious and unconscious, are also harnessed, inflated, and released for transformation of the

individual, group and organization. Specifically, the evidence suggests that Q4 does not host the subconscious in Freud's (1927) psychological schema or the unconscious of Jung's (1960) psychological framework. Instead, Q4 hosts the human spirit that transcends human cognitive capabilities, and is thus more intuitive and mystical in orientation. The Q4 orientation in this research pushes the boundaries of SRW and OT into the holistic realm of spirituality and religion, much like Bartunek and Moch's (1987; 1994) third-order change, which presumes a transconceptual mode of understanding that is analogous to mystical experience predicated on a leap of faith (Bateson & Bateson, 1987).

In this sense, the findings in this research support Paul's worldview. The researcher argues that religious spirituality-based conviction that engages the Spirit Quadrant (Q4) brings about transformation at the level of the individual, the group, and the organization by the renewal of the mind (The Holy Bible, Romans 12: 1, 2; 1 Cor. 2: 10-13). In the context of Paul's worldview, OC and OD are secular and transient in change effect because they deal with the outward form to bring about conformity to the prevailing patterns of the world. On the other hand, the OT spiritual orientation provides inward conviction for homogenizing and internal adjustment effects that are transformative for the individual, the group and the organization.

While this case study is concerned with long term homogenizing and internal organizational adjustment effects, the researcher is unable to ascertain whether the documented behavioral changes at the end of the two-year PAL Program will persist. This is because the two-year period is too short a time to determine the long-term effects. In the anthropological tradition, a field research can take as much as ten years (see Patton, 2002, p. 273). As well, most organizational transformation programs take three to five years to roll out (Ledford & Mohrman, 1993) and structural and behavioral changes may take longer to effect.

Notwithstanding, the researcher finds evidence that provides robust support for the PAL Method. That is, the researcher documents first both attitudinal and behavioral changes on the part of the collective leadership as people multi-individuals and then, through their collective influence, attitudinal, and to some extent, behavioral changes on the Church organization at large in a two-year period (chapters 6,7, and 8). This

highlights that the PAL Method can bring about OT at the organizational level even though non-PAL Participant members of the Church organization have not directly been involved in the PAL Program (chapter 8).

This research also identified other factors that, together with the PAL Method, bring about OT in the Church. These factors include effective leadership, programs and activities as well as buildings and facilities.

9.3 Limitations and Implications for Further Research

The researcher recognizes various limitations of this research. Firstly, the two-year time frame of this research does not allow the researcher to evaluate the long-term effects of religious spirituality for OT of the case organization. The researcher finds differential responses at the attitudinal and behavioral level within a two-year period. If the OT program were extended beyond five years, would long-term homogenizing effects be found with convergence for both attitudinal and behavioral changes? Other researchers find that even after an OT program has run its course beyond five years or more, there need not be convergence between attitudinal and behavioral changes (Ajzen & Fishbein, 1977; Foxall, 1985; Fishbein & Ajzen, 1975; Jaccard & Wood, 1986; Peter & Olsen, 2002). But as religious spirituality is the driving force for OT in the PAL Program, the question that arises is: When the PAL Program is extended over a longer time frame, would it yield results that would be different from those documented in the above-mentioned studies?

Secondly, the case study intentionally employs a charismatic religious spirituality that by nature is intuitive and mystical for OT. Given the case, the sacred and the secular become interpenetrative, and as such, are not viewed as mutually exclusive in this research. This challenges the spirituality movement in management for lacking integrity to explore the religious realm of spirituality where true spirituality issues from, so that the movement is in danger of spiritual poverty. As this is an unconventional approach to OT, the researcher raises the question: Can this case study be replicated in other church organizations, other religious settings and even secular organizations?

Thirdly, the researcher raises the question of the practical financial and human impact for organizations that embraces a religious spirituality in management. It is obvious that no organization, whether for profit or not for profit, can be sustained without human and financial profit. This is because it would be ruinous for the organization and would bankrupt the organization emotionally and financially. That is, do organizations that employ religious spirituality in management attain better financial returns on investments and/or enjoy richer growth in human capital?

9.4 Contribution to Theory

This research contributes to the theory of religious spirituality of OT for the SRW movement. First, the researcher contended and demonstrated in the multi-disciplinary literature review (chapter 3) that the secular and the sacred are interpenetrative and they should not, as such, be viewed as mutually exclusive (Ashforth & Vaidyanath, 2002; Hiebert, 1982). The researcher proposes that the new schema for the spirituality movement is one that ought to be premised on an organic mode that is powered by an immanent presence of the divine. Secondarily, the spirituality movement could possibly adopt a mechanistic mode that is inviting of the presence of the sacred. This research has shown that both approaches could lead to human transcendence in the work place as a result of an experience of divine immanence.

Second, the researcher also contributes to theory by having adopted and adapted an Asian philosophical understanding to biblical theology for OT. The researcher appealed to Keenan (1993) and demonstrated that change theories in management could follow Asian philosophical theories of change instead of being solely informed by Western traditions (Neal & Biberman, 2003; Porras & Silvers, 1991; Saint Laurent, 2000). More importantly, the researcher developed the JWR Model to reflect this Asian Christian philosophical theory for OT.

Third, the researcher developed the JWR Model and contributed to theory by extending Luft and Ingham's Johari Window (Luft, 1969, 1984). The researcher argued and demonstrated that the preconscious (Freud, 1927) and unconscious (Jung,

1960) mental and emotional thoughts and feelings do not reside in the Unknown Quadrant (Q4) of the JW Model. But they are instead repressed and or withheld in the Thought Quadrant (Q2) and Emotion Quadrant (Q3) of the JWR Model.

Fourth, the researcher further demonstrated that Q4 instead hosts the human spirit and therefore specified Q4 as the Spirit Quadrant. More importantly, the researcher posited that Q4 hosts the untapped creative potential of the human spirit that could be harnessed, inflated and transformed by the Spirit of God. And that through the agency of the transforming human spirit in Q4, the mental (Q2) and emotional (Q3) thoughts and feelings, both conscious and unconscious, are then harnessed, inflated and released for transformation of the individual, group and organization. This process of making operational religious spirituality for OT is in direct contrast with Luft and Ingham's Johari Window (1955). The latter implied that change begins at Q1 and flows from Q3 to Q2. Although Luft further posited that change could begin at Q4 to impact Q1 directly, he discouraged this change process.

Fifth, consonant with theories in the above paragraphs, the researcher agrees with Luft (1969,1984) that change at Q4 to impact Q1 directly is possible. But the researcher posited that such a phenomenon is likely to be an immediate heightened state of spiritual consciousness rather than a process of a change experience. Such a phenomenon is different from Bartunek and Moch's (1994) concept of third order change as a transconceptual experience. The phenomenon is more analogous to a mystical experience (Bateson & Bateson, 1987). It bypasses the rationale in Q2, quite distinct from Porras and Silvers' (1991) model that depicts all changes as a process of altering cognitive understanding preceding behavioral changes. It also bypasses the emotion in Q3, as distinguished from Bartunek and Moch (1991) who argued that emotion-based behavioral change is not mediated by cognitive structures.

Sixth, the researcher's framework for the typology of models in general, and the JWR Model in specific, provides a more unifying theory of organizational change. The researcher posits that the religious spirituality of OT embraces that of OC and OD as well. Thus the researcher provides a clear conceptual framework for organizational change in response to a cry for one such unifying theory and framework (Porras & Silvers, 1991).

Seventh, the religious spirituality approach to OT is practicable and measurable. While religious spirituality per se is a non-observable construct, the PAL Method that makes operational the JWR Model renders the approach both practicable and measurable in the sense making of people multi-individuals of a group or organization. This research demonstrated that religious spirituality can be codified and made operational and fills the void in the SRW literature (Quatro, 2004).

While this case study on OT is exploratory, the researcher now hypothesizes that the PAL Method that makes operational the JWR Model can harness and release the subconscious creative potentials of people multi-individuals for responsible OT of a church. More specifically, the researcher hypothesizes that OT (also known as OD 2) change is a process of religious spirituality-based behavioral change. This brings a new dimension to change processes as contrasted with the cognitive-based behavioral change posited by Porras and Silvers (1991) and the emotion-based behavioral change posited by Bartunek and Moch (1994).

9.5 Contributions to Policy and Practice

This research has a *holistic* approach which integrated multiple disciplines, more especially the diverse Asian philosophical and religious beliefs, and applied them in the context of management. In this case study, the researcher forged a religious perspective of spirituality for OT and demonstrated the false dichotomy separating religion and spirituality in management (chapter 3). From cross-cultural perspectives, most cultures in the non-western world do not separate business and religion. For example, an internationally managed hotel like Hyatt Singapore employed a geomancer to realign the facing of the hotel doors for geomantic reasons, Muslim businesses display Koranic verses on their premises, a regional bank like Indian Overseas Bank appointed a Hindu priest to conduct religious rites to commission its computer system in its Singapore office, and many Chinese businesses set up altars in the most prominent part of business locations. This holistic approach to management is thoroughly discussed in the literature review (chapter 3) and emphasized in the model development (chapter 4). The researcher therefore posits that an Asian

philosophical and religious perspective provides a more dynamic approach to the understanding of the human person, and also of the human organization and community for OT.

Therefore, the researcher asserts that, as a matter of policy and practice, the contemporary organizational spirituality movement ought to give due credence to religion and spirituality for a more holistic and realistic approach to management. The efficacy of the movement in terms of human resource management and development depends on a comprehensive set of policies and practices to embrace rather than alienate adherents of the world's faiths.

The researcher further identified the crucial role of religious spirituality in the management of OL for OT. The discussion on OL (chapter 2) indicated that intrinsic motivation is not adequate for individuals, the synergy of multi-individuals, or even teams that learn to bring about strategic level OL for change. This research demonstrated religious spirituality has a psychology that provides extrinsic motivation to individuals, the synergy of multi-individuals and teams for OL to lead to OT (chapters 6,7, and 8). Through the multi-team approach of the PAL Method (chapter 5), people multi-individuals participating in organizational religious spiritual exercises are impacted upon by divine presence to effectively bring about OL for OT. The spiritual psychology of the JWR Model as made operational by the PAL Method evinced a sacred atmosphere such that participants became accepting of one another, and therefore of their groups and organization to be motivated in common for OT.

Hence, as a matter of policy and practice, the SRW movement can be more courageous to accept not just emotion as spirituality but a psychology of religious spirituality that invokes an organizational spirit in common and or an immanent presence of the sacred for OT.

9.6 Conclusion

The problems of organizations are about divergent interests. The basic problem about organizational unity is therefore about the management of the contradictions of divergent interests. In traditional mechanistic management organizational compliance is often achieved through a masking of power that, while offering collaborative decision making, denies power over substantial decision (Gustafason et al., 1981). As such, the values and culture of organizations in which people work stimulate or mask emotional problems (LaBier, 1986).

Yet diversity is an important factor in organizational life. In organizational development, there are key requirements needed for successful organizational life. These key requirements are the group processes of forming, storming, norming and performing (Tuckman, 1965) that occur many times during an organization's life. Diversity impacts these processes and will determine the overall level of behavioral integration in organization functioning (Shaw & Barret-Power, 1998). In organizational norming, people who work together over time can converge in their strategic orientations. But strategic orientations of organizational members can bias organizational problem solving, and where strategic orientations are extreme it would lead to organizational polarization (Levine, Higgins & Choi, 2000). This would in essence represent a masking of emotional problems.

Thus, it has been posited that change is about feelings and that managing people is about managing feelings (Duck, 1993). Emotion is as important as cognition in effecting change in human thought and behavior in organizations (Tichy & Sherman, 1993). The researcher has shown in the JWR Model (chapter 4) and discussion on the matrix of substantive questions (chapter 5) that both thought and attitude encompass the inter-twining processes of the cognitive and the affective to influence behavior. In this research religious spirituality is the driver of change.

The management literature has been remised in addressing the issue of emotions and more specifically emotions such as spirituality. Dehler & Welsh's (1994) seminal paper links the concepts of emotion and feeling in organization, which in turn provide genesis for organizational spirituality. Taking a spirituality approach to OT for

organizational performance takes on greater significance when one considers that about 80 percent of the world's population claim to be adherents to the five major religious groups namely, Christianity, Islam, Hinduism, Buddhism and Chinese traditional religions (Taylor, 2001; Robinson, 2003). Therefore, not taking a spirituality approach, and more decidedly a religious spirituality approach to OT could deprive management of harnessing and releasing the subconscious creative potentials of people multi-individuals in the work place for responsible OT.

However, much of western management is based on a dichotomous Platonic mindset. This places a sharp divide between private and public space and further determines a more mechanistic rather than an organic mode to social discourse. The mechanistic mode, unlike the organic mode, does not allow for the interpenetration of the sacred with the secular. This research has debunked the false dichotomy found in the spirituality movement in management that separates spirituality from religion (chapter 3). Besides, in religious spirituality for OT, the unease for management does not stop at the non-rational responses of emotion as juxtaposed with the rationality of cognition (Dehler & Welsh, 1994) but further, management has to grapple with the intuitive and that which is not directly visible in contrast to that which is concrete and observable in scientific inquiry. The researcher argues that what is intuitive and invisible need not necessarily be unreal or without substance. The apostle Paul states,

> However, it is written: 'No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him' – but God has revealed it to us by his Spirit. (The Holy Bible, 1 Corinthians 2:9,10, New International Version)

This case study demonstrates that the religious spirituality approach to OT is practicable, measurable and effective. Specifically, the PAL Method that makes operational the Spirit Quadrant of the JWR Model makes the approach both practicable and measurable. The OT program is effective when the sense-making exercise brings about changes in the cognitive and affective, as well behavior for organizational performance. Spirituality can be likened to the wind which is indirectly observable,

> The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. (The Holy Bible, John 3:8, New International Version)

In a final comment, religious spirituality is not divorced from the economics of management. The Parable of the Talents (The Holy Bible, Matthew 25: 14-30) shows that God allocates financial resources in proportion to the abilities of his workers and that God likewise expects proportionate returns on such investments. That is, the Kingdom of God employs religious spirituality in management to attain proportionate financial returns on investments and at the same time enjoy enrichment in its human capital.

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APPENDICES

Appendix 5.1

INTERNATIONAL
GRADUATE SCHOOL OF MANAGEMENT

University of
South Australia
North Terrace
Adelaide 5000
South Australia
Tel: (61-8) 302 2520
Fax: (61-8) 302 2709

20 January 1996

Dr Lam Swee Sum
Director, Finance/Statistics
The Tabernacle Church & Missions Ltd
Pasir Panjang P O Box 0082
Singapore 911123

Dear Dr Lam

1. As you know, The Tabernacle Church & Missions Ltd is sponsoring my Ph.D. programme with the IGSM, University of South Australia.

2. I am conducting a study on the impact of spirituality on organisational transformation as it pertains to The Crystal Tabernacle. The project title is: Approaching Organisational Transformation through the "Unknown" Quadrant of the Johari Window: A Case Study.

3. I seek your written consent to access the organisation's financial and statistical records, minutes of meetings and other documents for purpose of research data.

4. Information gained during the study may be published. However, clearance will be obtained from you or the board of directors for information that are communicated to me as private, personal and/or confidential.

Thank you for your kind assistance.

Yours faithfully,

David Jeremiah Seah Hok Heng
Pasir Panjang P O Box 0082
Singapore 911123

LEARNING, WISDOM AND LEADERSHIP

Appendix 5.2

The Tabernacle Church & Missions Ltd.
~~7 Armenian Street, #01-02, Bible House, Singapore 0617~~
~~Telephone 3370047~~ 357 Pasir Panjang Road, Singapore 118697
Tel No. (65) 779 7559 Fax No. (65) 775 6786

2 March 1996

Sr Pastor David Seah
The Tabernacle Church & Missions Ltd
P O Box 0082
Singapore 911123

Dear Pastor David

I refer to your letter of 20 January 1996 regarding your Ph.D. studies with IGSM, University of South Australia.

As requested, consent is given for you to access the financial & statistical records, minutes and documents of the organisation for the purpose of your research.

Please ensure that written permission is obtained from me or the board before confidential information, obtained during the course of your research, is published or divulged to other persons.

Yours faithfully,

Dr Lam Swee Sum
Director, Finance/Statistics

Appendix 5.3

UNIVERSITY OF SOUTH AUSTRALIA

HUMAN RESEARCH ETHICS COMMITTEE
RESEARCH OFFICE

Telephone: 618 302 3247, 302 3956
Facsimile: 618 302 3997

Warrendi Road
The Levels
South Australia
5095

Telephone
(08) 302 6611
Facsimile
(08) 302 3390

20 April 1996

David Jeremiah Seah
International School of Graduate Management
Adelaide Bank Building
90 King William Street
CITY

Dear Mr Seah,

P41-IGSM
"Releasing the subconscious creative potential of multi-individuals for responsible organisational transformation of a church in Singapore".

This office has received a statement from your supervisor that the above research protocol is satisfactory. I am pleased to inform you that approval for the project has been confirmed.

Any further amendments to the protocol must be submitted to Executive Officer, Ms Louise Armstrong-Quincey on 618 302-3956 (telephone), 618 302-3997 (facsimile) or Email Louise.Armstrong-Quincey@unisa.edu.au. Please note that a Project Completion Report must be submitted within 3 months of completion of the study (please see the Guidelines for Human Research Ethics).

All the best in your research.

Yours sincerely,

John Hepworth
Chair, Human Research Ethics Committee

Copy: Mr Mark Leslie, ICSM

Appendix 5.4

INTERNATIONAL
GRADUATE SCHOOL OF MANAGEMENT

University of
South Australia
North Terrace
Adelaide 5000
South Australia
Tel: (61-8) 302 2520
Fax: (61-8) 302 2709

21 July 1996

The Crystal Tabernacle

Dear Crystal Leaders,

AN INVITATION TO PARTICIPATE IN A RESEARCH PROGRAM

1. I am conducting a study on the impact of spirituality on organisational transformation as part of my thesis research for the International Graduate School of Management, University of South Australia.

2. The project title is :

   Approaching Organisational Transformation through the "Unknown" Quadrant of the Johari Window : A Case Study

3. As an involved person in The Crystal Tabernacle, your active participation in listening and contributing to discussions will be invaluable in the review and development of the various aspects of spirituality and its impact on organizational transformation as it pertains to The Crystal Tabernacle.

4. You will understand, of course, that you may not directly benefit from taking part in the study.

5. You can also withdraw from the study at any stage and this will not affect your status now or in the future.

6. The IGSM of the University of South Australia guarantees the total anonymity of your comments and inputs in this study. In compliance with the University Code of Ethics, any facts and figures discussed during the interviews or focus group meetings will only be processed statistically and no individual analysis is carried out.

7. You can be assured that while the information gained during the study may be published, you will not be identified and your personal results will remain confidential.

Thank you for your kind participation in this study.

David Jeremiah Seah Hok Heng
Research Candidate, MA

LEARNING, WISDOM AND LEADERSHIP

Information Sheet

1. The Research Project

This project is to research on the impact religious spirituality has on organizational transformation. The title of the project is: ***Approaching Organizational transformation through the "Unknown Quadrant of the Johari Window: A Case Study***. While this research is conducted on The Crystal Tabernacle, the research forms part of my thesis for the International Graduate School of Management, University of South Australia.

2. Purpose of the Research

The purpose of the research is to obtain a greater understanding into the implementation of a Christian spirituality as an approach to organizational transformation. The approach of this research allows for all participants to collaborate as co-researchers. As a participant you can self-determine and help decide and document the issues and concerns for the transformation of The Crystal Tabernacle.

3. Benefits of the Research

As a participant, your involvement in listening and contributing to discussions will be invaluable to review development of aspects of spirituality for the transformation of our Church. Any benefit that you will enjoy is found mainly in the comfort that your contribution will be for the common good of our Church.

However, your participation would contribute to your sense of spiritual well being and should build your mental, emotional and social life. You would also draw comfort to know that your contribution will help build our sense of a spiritual community in our Church and hopefully that would lead to our increased sense corporate responsibility for our society and the world at large.

As issues and outcomes for the research are not predetermined, we would together concurrently learn and feedback our findings to one another collectively as the research unfolds.

4. Risks of the Research

Although no research is without risk to its participants, any risk that you and our Church will be exposed to will at most be minimal. You might perhaps occasionally feel some undue psychological stress or anxiety to perform at meeting sessions or be concerned about how fellow participants would view you. Similarly, the Church may be apprehensive about how we would be perceived by outsiders who may come to have access to the final written report of this research.

5. Research Procedures

The research procedures are non-invasive and will not intrude upon any participant's personal life, medical and or social records. However, you should be aware that social procedures could become invasive since it is not known what impact the procedures may have on you. As a participant, you may be involved in any or all of the following procedures:

- Participating in the weekly PAL prayer session which employs spiritual gifts to facilitate active listening to what the Spirit of God is saying to the collective spirit of participants;
- Reviewing weekly transcripts of audio tapes of the PAL prayer sessions;
- Writing up personal reflective journals of the weekly PAL prayer sessions;
- Writing annual reflective essays on the impact of PAL Method;
- Completing a survey questionnaire.

6. Respect of Autonomy and Confidentiality

You are assured that respect will be given for your autonomy to enter or exit this research voluntarily, in view of the indefinite length of time that this research will take.

No undue influence or duress will be exerted on you, especially where it concerns matters of privacy and confidentiality. But you must appreciate that because of the procedures and the collaborative nature of this research, the protection of your privacy or watertight confidentiality is not possible.

However, on matters of confidentiality the following principles and procedures are adhered to:

- The researcher exercises an open and non-deceptive approach to obtain data for this research without compromise to the dignity and privacy of all participants;
- The researcher will numeric code all participants to the research with access to identity being limited to authorized persons, and numeric codes kept in a separate and secured place;
- The qualitative data will be multi-voiced and merged in the procedures and the quantitative data aggregated so as to substantially avoid identifying individual participants in the final written document for this research, namely the research thesis.

Finally, this research is registered with the University of South Australia and is reviewed by the University's Human Research Ethics Committee. Participants wishing to discuss any aspect of the research project may contact Mr. John Hepworth on 618 302-3965 (telephone) or +618 302-3737 (facsimile).

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21 July 1996

CONSENT FORM TO PARTICIPATE

Project Title

Approaching Organisational Transformation through the "Unknown" Quadrant of the Johari Window: A Case Study

Research Candidate

David Jeremiah Seah Hok Heng

1. I have read the Information Sheet and the nature and the purpose of the research project has been explained to me. I understand and agree to take part.
2. I understand that I may not directly benefit from taking part in the study.
3. I understand that while information gained during the study may be published, I will not be identified and my personal results will remain confidential.
4. I understand that I can withdraw from the study at any stage and that this will not affect my status now or in the future.
5. I have had the opportunity to discuss taking part in this study with a family member or friend.
6. I confirm that I am over 18 years of age.

Name of Participant : _____

Signed : _____

Date : _____

I certify that I have explained the study to the participant and consider that he/she understand what is involved.

Signed : _____

LEARNING, WISDOM AND LEADERSHIP

Appendix 6.1

LET THE RIVER FLOW

Have you seen and heard what the Lord is doing in our midst, Tabbers? The rivers of God's presence are overflowing our banks and the exuberance can be contained no more. Over the last six months, we have experienced the move of the Lord and witnessed the excitement of the people as we took part in a whole range of interesting programmes. Before all the activities disappear from our memories, let us take some time to look back and reflect.

In January this year, the leadership of the Church went for a ***Rendezvous*** in Malacca. At this meeting, we not only had a time of renewal through the teaching of the Word, we also took this opportunity to recollect what the Lord had done in our Church in the past 22 years. This Rendezvous gave us time to look forward and to prepare ourselves for future development. It was at this Rendezvous that the Church heard a presentation of the ***Calendar of Event for 1997***. These events can be broadly categorised into three types, namely Church-related, Local-Outreach and Overseas-Missions.

The major Church-related event that took place in the first six months was the ***Installation of Elders*** at the Good-Friday Service. It was at this service that the elders renewed their covenant to serve the Church for another term. The other major event was our ***Family Sports Day*** at Ngee Ann Polytechnic on the 1 May. Members from the various Church centres came for this event, and we had a wonderful time sweating it out in the sun. It was a time for our Church-family to get together, and catching up for many old friends who do not have the opportunity to meet due to our different worship locations. It was indeed heartwarming. To top it all, we had a Food-Fair where we dug into the sumptuous food prepared by our very own chefs after the events.

During the same period, we also had a series of local-outreach events. In March we had two nights of Gospel Rally entitled ***The Power of Love***. We enjoyed the medley of songs put up by our worship team and the moving skit presented by our drama team. However, nothing could be greater than seeing people coming forward to receive Jesus as Lord and Saviour over those two nights. During the school holidays in June we launched our ***Youth Ablaze*** outreach programme. We took advantage of the school holidays to organise a whole hosts of outdoor and indoor activities to draw the youths. To climax it, we had our own Youth Rally, ***When Life Comes True***. In July, we had the ***Festival of Tabernacles***. To those of us who have been in Church since the 70s, the two nights of praise and worship would have brought moving recollection of nostalgic memories. It was a restoration of uninhibited celebration of God's people. Young hearts danced in freedom, releasing a train of infectious hilarity all over the sanctuary. The most recent rally was the ***Chinese Gospel Rally*** in July. We had Pastor Oh Beng Kee to address our mandarin and dialect-speaking relatives and friends. We praise God for many who invited Jesus into their lives.

Finally, we also sent out teams into overseas missions. From mid-April to mid-May, we organised two ***Medical Mission*** trips to Davao City, Philippines. These missions were for the purpose of administering free medical consultation, and also outreach to the poor in Davao City. The missions were well received by our friends in the Philippines. Many of our team members were also challenged and convicted to consider the possibility of longer terms in the mission fields. In June, Pastor Koh, together with Elder Lim Khong Shee, led a team into Myanmar to explore the possibility of networking with mission-partners there. They had returned with a favorable report, and the Church would now be planning for follow-up trips. Pastor Esther, together with Soh Wei Peng, Lee Kian Cheng and Urairat Tang, made a mission-trip to Thailand in July. They visited some of our mission-partners, and spoke at a Church Camp organised by Simon and Elizabeth Leehacharoenkul in Chiangmai, Northern Thailand.

Appendix 6.1 (Cont'd)

A quick reflection of all these activities shows us a few things:

1. These activities have certainly helped us by arousing from within our hearts, an excitement and zeal for the Church. For the past ten years, our Church has remained relatively quiet. We have in 1997, felt that we are ready to begin afresh a work that will bring joy and jubilation in the Lord.

2. The Lord has ignited our spirit with a stronger sense of outreach. The activities are organised so that we could seize every opportunity to move every member in our Church into an outreach mode. From fun-filled activities to rallies to overseas missions, each of them seek to thrust us forward to love others for Jesus.

3. The wide range of activites has increased the level of participation of our members. As such, they now see that God can use them to contribute to the growth of the Church.

4. In the midst of all the activities, a very vital discipline was kept - that of Prayer. Leaders gathered to pray, to listen, and to understand the mind of God. Out of these who have prayed, God has birthed in the spirit of some a deep passion for Him and His Kingdom. This year, we have seen the addition of three new full-time staff. They are Tham Chee Kin, Kom Mun Yen and Elder Choo Keh Mui. We truly rejoice in this work of God. These, together with Loke Keng Choong, Soh Wei Peng, Chua Bian Hin and Lee Kian Cheng are also presently studying at Singapore Bible College.

In all these, we can sense the presence of the Lord moving in deep and wonderful ways in our Church. It is important for us to flow with Him, to ride upon His wind, and discern how He is directing us as a Church. We want to ask the Lord to give us a renewed sense of confidence in Him, and a boldness to do great and wonderful exploits with Him. So, as we move toward the second half of the year, we are not just looking for more exciting programmes. We are actually looking for a greater sensitivity to the presence of the Lord and for a deeper flow in His anointing.

How then should we prepare ourselves for the second half of the year? First, take a good look at the Calendar of Events for 1997 and start praying over it. We must allow the Lord to put within us a spirit of expectation and excitement. Second, we need to ask the Lord to show us how we can be actively involved in each of these activities. We need to ask Him to show us how we can reach out to the people that He cares for, through all these events. Third, we need to pray for a greater responsiveness to His presence and anointing upon us. We especially need to pray for our Elders and Pastors as they discern the leading of the Lord. Fourth, we must ask the Lord to put in every member of the Church a burden for the lost, that will move us into missions both local and overseas.

In the light of all these, we believe that the Lord is going to do a work greater than what He has done before in our Church. We will see and do things that our predecessors have not seen or done before. We are not just hoping to get back to the good old days. We want to go beyond the good old days, to newer and greater things in the Lord. For indeed the latter glory will be greater than the former. Let us rejoice and be glad. Let all the people know that the Lord our God is in our midst!

The Pastors
The Tabernacle Church & Missions Ltd
1 August 1997

Appendix 7.1

The Tabernacle Church & Missions Ltd
357 Pasir Panjang Road, Singapore 118697 Tel: 779 7559 Fax: 775 6786

21 June 1997

Address - See list attached

Dear

We are at an exciting time where the Spirit of God is quietly moving in our midst and gently moving us on as a church. We must actively and positively respond to His nudgings.

Ever since we started PAL for our prayer meetings in June of 1995, which subsequently was substituted by the leaders prayer meeting in July 1996, the Lord has been causing us to hear from Him more consciously. First, we discerned that the **basic core values** for our church were to be that of **Commitment, Trust and Community**. And, at the Leaders' Rendezvous 1997, the element of **Joy** came up again. I meditated over this element of Joy and sense that it is meant to be an **expression of our core values.**

The other significant item of prayer conversation that came up was this subject of **full time ministry**. Whilst we tried to rationalise away our calling, the Holy Spirit convicted us of our duplicity resulting, over time, in several of our numbers responding to the call to full time ministry. Thus, come this July, we would have 17 persons on staff. A few others who have indicated their desire to come on board are being kept on hold for now. The **addition to staff** would be Bian Hin, Keh Mui, Mun Yen, Chee Kin and one other. Meanwhile, the Lord is building bridges to **missions overseas** for us, as we patiently wait for His vision to take shape in our midst.

Finally, since end of May 1997 to date, we discerned **the objectives of our church** to be **the Strong Presence of God, Growth in Spirituality (Discipleship) and Growth in Numbers.** Our current focus in prayer conversation is on the strong presence of God. We need to demonstrate commitment and make ourselves worthy of trust in order that we might have a church-community that bears the strong presence of God. Are you responsibly standing in the gap in prayer? Are you bringing the strong presence of God upon yourselves in prayer? Are you desirous to bring the strong presence of God upon those you have responsibility over? What is meant by the strong presence of God? Do you know that daily in your personal living? **Strong Presence of God.**

David Jeremiah Seah
Senior Pastor

Appendix 7.2

The Crystal Tabernacle
(A constituent church of The Tabernacle Church & Missions Ltd)
357 Pasir Panjang Road, Singapore 118697 Tel: 6779 7559 Fax: 6775 6786

PARTICIPATORY ACTION LISTENING
PERSONAL PERCEPTIONS

I refer to the assignment regarding the above which was given to you on 30 July 1997 (Wednesday). Please assist in documenting our thoughts, feelings and experiences with the Participatory Action Listening (PAL) model for prayer. I would appreciate your personal responses to the following:

1. Define what PAL means to you. You may diagram it, do a write up or provide a combination of both. Describe the sequences and processes involved in doing PAL.

2. Describe how and what the impact and effect of PAL has on you as an individual, as a collective leadership, and on the wider church body. Describe your thoughts, feelings and experiences while doing PAL. Make observations, document comments, anecdotes, etc.

If you need to refresh your mind on what we have done in PAL, please ask Chor Kew for the transcripts of our PAL sessions. Please write as extensively as possible. Your feedback would help me know the effectiveness of PAL as a tool for change. Also what you write will contribute towards my field work and writing of my PhD thesis. Please use a computer if possible. Remember to state your indentity card name and sign off. Please try to revert to me by next Wednesday, 13 August 1997.

Thanks

Snr Pastor David Seah.
6 August 1997

Appendix 7.3

The Crystal Tabernacle
(A constituent church of The Tabernacle Church & Missions Ltd)
357 Pasir Panjang Road, Singapore 118697 Tel: 779 7559 Fax: 775 6786

July 29, 1998.

The Leaders
PAL Participants
The Crystal Tabernacle.

Dear Leader-Participants,

This time last year we did a written exercise to document our thoughts, feelings and experiences with the Participatory Action Listening (PAL) model for prayer. Your very frank and honest written evaluation then has helped us to reflect on our weekly PAL exercises. It has enabled us to perceive what change experiences we have been through as an individual, a collective leadership, and a wider church body in the light of personal and organizational transformation.

For us to plan for further change experiences towards a positive personal and church formation, I solicit your help in the following written exercise. This July 1998 as compared to July 1997, please **describe how and what impact PAL has on you as an individual, a collective leadership and the wider church body.** Describe also your thoughts, feelings and experiences while doing PAL. Make observations, document comments, anecdotes, etc.

Please write four to five pages or as extensively as possible. Your frank and honest discussion will help me work with you to bring about a **responsible** multi-individual organizational transformation of our church. This will help us all to have a greater sense of joy of **ownership and belonging** in and for our church. Besides, what you write will contribute towards my field work and writing of my doctoral dissertation.

Please use a computer if possible. Remember to state your identity card name and to sign off. Please try to revert to me by Wednesday, 12th August. You may submit your paper to Pastor Chiang Kok Weng.

The Lord bless your prayerful writing. Thanks for your efforts.

Love and blessings

David Jeremiah Seah
Senior Pastor

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23 August 1998

The Crystal Tabernacle

Dear church-family,

APPROACHING ORGANISATIONAL TRANSFORMATION THROUGH THE "UNKNOWN" QUADRANT OF THE JOHARI WINDOW: A CASE STUDY

1. I am conducting a study on the impact of spirituality on organizational transformation as part of my thesis research for the International Graduate School of Management, University of South Australia. The purpose of this study is to find out the opinion of yourself and others who attend our church on, how we feel and behave in our church. Your answers will enable me to learn how to release the subsconscious creative potentials of multi-individuals in our church so as to bring about a responsible organisational transformation of our church. This in turn will help us all to have a greater sense of joy of ownership and belonging in and for our church.

2. I need respondents with the following characteristics:
   a. above 18 years of age
   b. attend services regularly at The Crystal Tabernacle for the past 12 months
   c. a current registered member or planning to be a registered member of The Crystal Tabernacle within the next 6 months.

3. If you satisfy the above criteria, please complete the questionnaire. The questions you are about to answer are designed to draw out both factual information and information based on your perceptions of the various aspects of spirituality and organisational transformation as it pertains to The Crystal Tabernacle.

4. There are no right or wrong answers. Please be as frank as possible when answering the questions: The results will only be useful if they accurately reflect your personal convictions.

5. The IGSM of the University of South Australia guarantees the total anonymity of your answers. In compliance with the University Code of Ethics, questionnaires are processed statistically and no individual analysis is carried out.

6. It will take only a short time to answer the enclosed questionnaire. Please read the instructions carefully and answer every question. And, please return the completed questionnaire in the envelope, immediately after this church service.

Thank you for your helpful co-operation. God bless you!

David Jeremiah Seah
Senior Pastor
Doctoral candidate

LEARNING, WISDOM AND LEADERSHIP

Appendix 8.2

DESCRIPTION OF THE SPIRITUAL GIFTS

1. **Tongues**
   The gift of tongues is a special ability (a) to speak to God in a language that is never learnt and (b) to receive and communicate an immediate message of God through divinely-anointed utterance in a language they have never learnt.

2. **Interpretation of Tongues**
   The gift of interpretation is the special ability to make known in the vernacular the message of one who speaks in tongues.

3. **Prophecy**
   The gift of prophecy is the special ability to receive and communicate an immediate message of God through divinely-anointed utterance in the vernacular to encourage, comfort and strengthen.

4. **Word of Knowledge**
   The gift of knowledge is a special ability to have divine insights into God's will and man's affair.

5. **Word of Wisdom**
   The gift of wisdom is a special ability to know the mind of the Holy Spirit and to receive understanding on how to practically apply a given knowledge to specific needs.

6. **Distinguishing of Spirits**
   The gift of distinguishing of spirits is a special ability to know if the spiritual force behind a manifestation or situation is in reality divine, human or demonic.

7. **Effecting of Miracles**
   The gift of miracles is the special ability to perform powerful acts that are beyond the ordinary course of nature.

8. **Gifts of Healing**
   The gift of healing is the special ability to intervene in supernatural way to cure illness and to restore health.

9. **Faith**
   The gift of faith is the special ability to discern the will and purposes of God and to sustain with unwavering confidence that God will do it regardless of seemingly unsurmountable obstacles.

Appendix 8.3

ORGANIZATIONAL TRANSFORMATION SURVEY QUESTIONNAIRE

SECTION 1

Below is a list of statements which may describe members' attitude about our church now, July 1998, as compared to then, July 1997. **The church is defined in 1 Corinthians 12: 12-30 as the multi-individual members that make up ONE body of believers**. It is important that you answer frankly and honestly. Please read each statement and decide to what extent you agree or disagree with the statement. **Circle** the number which closely represents how you feel. Please use the following scale:

: 1 : 2 : 3 : 4 : 5 :

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
(SD)	(D)	(N)	(A)	(SA)

		SD	D	N	A	SA
1.1	I now feel prouder to tell my friends and relatives that I belong to this church ..... :	1 :	2 :	3 :	4 :	5 :
1.2	I now look forward more to being with the members of my church each week..... :	1 :	2 :	3 :	4 :	5 :
1.3	I now feel more strongly to speak up for this church when others talk down on her..... :	1 :	2 :	3 :	4 :	5 :
1.4	I now feel more that my opinion is given due consideration in church..... :	1 :	2 :	3 :	4 :	5 :
1.5	I now feel more that I am really a part of my church ..... :	1 :	2 :	3 :	4 :	5 :
1.6	I now feel greater pleasure coming to this church ..... :	1 :	2 :	3 :	4 :	5 :
1.7	I am now more confident that my church leadership will always try to meet the needs of members sincerely..... :	1 :	2 :	3 :	4 :	5 :
1.8	I now feel more joyous every time my church comes together for functions ..... :	1 :	2 :	3 :	4 :	5 :
1.9	It matters more now that I do serve in this church even if I do not get to do what I enjoy doing,..... :	1 :	2 :	3 :	4 :	5 :
1.10	I now think more that most of my church friends are able to perform their duties even if their leaders are not around ..... :	1 :	2 :	3 :	4 :	5 :
1.11	I now feel more willing to tell my friends and relatives that this is a wonderful church to be involved in ..... :	1 :	2 :	3 :	4 :	5 :

Appendix 8.3 (Cont'd)

ORGANIZATIONAL TRANSFORMATION SURVEY QUESTIONNAIRE

		SD	D	N	A	SA
1.12	I now think more that most of my church friends can be relied upon to do as they say they will do..... :	1 :	2 :	3 :	4 :	5 :
1.13	I feel more strongly now that this church does not have the right to expect more than what I have done to fulfil the obligations of my responsibilities..... :	1 :	2 :	3 :	4 :	5 :
1.14	I now feel more that I can trust my church friends to lend me a hand if I need it..... :	1 :	2 :	3 :	4 :	5 :
1.15	I now feel more strongly that there are different agenda among members which tend to pull the church in different directions ..... :	1 :	2 :	3 :	4 :	5 :
1.16	I now feel more strongly that this church's problems are my problems..... :	1 :	2 :	3 :	4 :	5 :
1.17	I now sense more that others are afraid to express their real views in church ..... :	1 :	2 :	3 :	4 :	5 :
1.18	I now think more that there are underlying feelings of disagreement in my church..... :	1 :	2 :	3 :	4 :	5 :
1.19	I now think more that my church leaders can be trusted to make sensible decisions for the church's future ..... :	1 :	2 :	3 :	4 :	5 :
1.20	I now sense more that my church plans together and coordinates her efforts to a greater extent..... :	1 :	2 :	3 :	4 :	5 :
1.21	I now feel more that my church leaders tend to manipulate members to their own advantage..... :	1 :	2 :	3 :	4 :	5 :
1.22	I feel more strongly now that the feelings and desires of the individual members are more important than this church's policies and rules..... :	1 :	2 :	3 :	4 :	5 :
1.23	I now sense more that information about important events and situations is shared more within the church promptly ..... :	1 :	2 :	3 :	4 :	5 :
1.24	I now feel more that my church friends make my church work difficult because of their inability to perform their own duties well..... :	1 :	2 :	3 :	4 :	5 :
1.25	I now think more that my church group knows exactly what things it has to get done..... :	1 :	2 :	3 :	4 :	5 :
1.26	I am now more inspired to give of my best service in this church..... :	1 :	2 :	3 :	4 :	5 :
1.27	I am now happier being with people in this church..... :	1 :	2 :	3 :	4 :	5 :

Appendix 8.3 (Cont'd)

ORGANIZATIONAL TRANSFORMATION SURVEY QUESTIONNAIRE

		SD		D		N		A		SA
1.28	I now have a greater desire to do my Quiet Time..... :	1	:	2	:	3	:	4	:	5 :
1.29	I now feel more positive about speaking in different kinds of tongues ..... :	1	:	2	:	3	:	4	:	5 :
1.30	I now feel a stronger need to interpret different kinds of tongues ..... :	1	:	2	:	3	:	4	:	5 :
1.31	I now feel a greater need for a personal time of worship with God ..... :	1	:	2	:	3	:	4	:	5 :
1.32	I now see a greater need to pray with others in our church ..... :	1	:	2	:	3	:	4	:	5 :
1.33	I now feel a greater need to exercise the word of knowledge ..... :	1	:	2	:	3	:	4	:	5 :
1.34	I now feel a greater need to exercise prophetic utterances ..... :	1	:	2	:	3	:	4	:	5 :
1.35	I now realise more the need of a personal prayer time for our church ..... :	1	:	2	:	3	:	4	:	5 :
1.36	I now feel a greater need to exercise the word of wisdom ..... :	1	:	2	:	3	:	4	:	5 :
1.37	I now realize more the need for personal evangelism..... :	1	:	2	:	3	:	4	:	5 :
1.38	I now feel a greater need to exercise the gift of faith..... :	1	:	2	:	3	:	4	:	5 :
1.39	I now feel a stronger need to share the gospel with someone ..... :	1	:	2	:	3	:	4	:	5 :
1.40	I now feel a greater need to exercise the gift of distinguishing between spirits ..... :	1	:	2	:	3	:	4	:	5 :
1.41	I now strongly believe in church corporate evangelistic outreach .... :	1	:	2	:	3	:	4	:	5 :
1.42	I am now more challenged to heal the sick ..... :	1	:	2	:	3	:	4	:	5 :
1.43	I am now more of the opinion that zonal fellowship and church activities are not necessary..... :	1	:	2	:	3	:	4	:	5 :
1.44	I now strongly believe in church corporate missions trips ..... :	1	:	2	:	3	:	4	:	5 :
1.45	I now desire more to exercise miraculous powers ..... :	1	:	2	:	3	:	4	:	5 :
1.46	I now understand better the importance of attending church services..... :	1	:	2	:	3	:	4	:	5 :

Appendix 8.3 (Cont'd)

ORGANIZATIONAL TRANSFORMATION SURVEY QUESTIONNAIRE

SECTION 2

Below are some questions concerning how members of our church **behave** now, July 1998, as compared to then, July 1997. This is not a test of your performance. It simply asks you to assess your own behavior. It is important that you answer frankly and honestly. Please read each statement carefully and write your answer using the following scale:

Write "0" for **Never Done Before**
Write "1" for **More Frequent**
Write "2" for **No Change**
Write "3" for **Less Frequent**

Now as compared to **then**, what is the frequency of:

_____ 2.1 your Quiet Time?

_____ 2.2 your attendance at Devotional Home Fellowship?

_____ 2.3 your speaking in different kind of tongues?

_____ 2.4 your interpreting different kind of tongues?

_____ 2.5 your personal time of worship with God?

_____ 2.6 your prayer time with others in our church?

_____ 2.7 your exercising the gift of the word of knowledge?

_____ 2.8 your exercising the gift of prophecy?

_____ 2.9 your personal prayer time for our church?

_____ 2.10 your exercising the gift of the word of wisdom?

_____ 2.11 your bringing a newcomer to our church activities?

_____ 2.12 your exercising the gift of faith?

_____ 2.13 your sharing the gospel with someone?

_____ 2.14 your exercising the gift of distinguishing between spirits?

_____ 2.15 your participation in the evangelistic outreach of our church?

_____ 2.16 your exercising the gifts of healing?

_____ 2.17 your attendance at zonal fellowship and church activities?

_____ 2.18 your giving, helping in preparation and/or participation in overseas mission trips of our church?

Appendix 8.3 (Cont'd)

ORGANIZATIONAL TRANSFORMATION SURVEY QUESTIONNAIRE

Write "0" for **Never Done Before**
Write "1" for **More Frequent**
Write "2" for **No Change**
Write "3" for **Less Frequent**

Now as compared to **then**, what is the frequency of:

_____ 2.19 your exercising the gift of miraculous powers?

_____ 2.20 your personal time of studying the Bible?

_____ 2.21 your time of worship at our church services?

_____ 2.22 your telling friends and relatives that you belong to this church?

_____ 2.23 your coming to church each week just to be with members of this church?

_____ 2.24 your speaking up for this church when others speak badly of her?

_____ 2.25 your giving opinions in church?

_____ 2.26 your not including yourself as part of this church?

_____ 2.27 your enjoying yourself coming to this church?

_____ 2.28 your going to the church leadership to have your needs met ?

_____ 2.39 your having more fun at church activities?

_____ 2.30 your doing unenjoyable tasks for this church because she is important to you?

_____ 2.31 your church friends working to fulfill their church duties even if your leaders are not around?

_____ 2.32 your telling friends and relatives it is great to be involved in this church?

_____ 2.33 your dependence on your church friends to perform what they promise to do?

_____ 2.34 your doing more than expected in fulfilling your church responsibilities?

_____ 2.35 your helping church friends who ask you for help?

_____ 2.36 your cancelling of your own programmes with other members when they conflict with those in this church?

_____ 2.37 your taking personal responsibility for this church's problem?

_____ 2.38 your saying what you really believe in church?

_____ 2.39 your disagreements with this church?

Appendix 8.3 (Cont'd)

ORGANIZATIONAL TRANSFORMATION SURVEY QUESTIONNAIRE

Write "0" for **Never Done Before**
Write "1" for **More Frequent**
Write "2" for **No Change**
Write "3" for **Less Frequent**

Now as compared to **then**, what is the frequency of:

_____ 2.40 your trusting your church leaders to make logical decisions for the church's future?

_____ 2.41 your participating with others to plan and co-ordinate church matters?

_____ 2.42 your trusting church leaders that they will do their best for the advantage of church members?

_____ 2.43 your making the rules and regulations in this church as more important than the feelings and desires of individual members?

_____ 2.44 your sharing news and information about important events and situations within the church promptly?

_____ 2.45 your making church work more difficult because you cannot perform your duties well?

_____ 2.46 your church group performing with certainty things to be done in church?

_____ 2.47 your giving of your best in service in this church?

_____ 2.48 your giving thanks for people in this church?

Appendix 8.3 (Cont'd)

ORGANIZATIONAL TRANSFORMATION SURVEY QUESTIONNAIRE

SECTION 3

Below is a list of statements which may describe how members generally feel about our church now, July 1998, as compared to then, July 1997. It is important that you answer frankly and honestly. Do you agree or disagree with the statements? Please respond to every statement and use the following scale:

Write "Y" beside the item you **Agree.**

Write "N" beside the item if you **Disagree.**

Write "?" beside the item if you **Cannot Decide.**

_____ 3.1 I feel that people in this church are now more committed..

_____ 3.2 I feel that people in this church are now more trusting.

_____ 3.3 I feel that people in this church now have a greater sense of community.

_____ 3.4 I feel that people in this church are now more joyful.

_____ 3.5 I feel that the people in this church are now more fervent in evangelism.

_____ 3.6 I feel that the people in this church are now more into missions.

_____ 3.7 I feel that the people in this church now sense more of the strong presence of God.

Appendix 8.3 (Cont'd)

ORGANIZATIONAL TRANSFORMATION SURVEY QUESTIONNAIRE

SECTION 4: BACKGROUND INFORMATION

Please complete all items by checking (T) or writing the appropriate answer. All responses will be kept confidential. Information will be analyzed at the aggregated level.

4.1 Sex:

4.1a	Male	( )
4.1b	Female	( )

4.2 Marital status:

4.2a	Single	( )
4.2b	Married	( )
4.2c	Separated	( )
4.2d	Widowed	( )
4.2e	Divorced	( )

4.3 Education:

4.3a	No formal education	( )
4.3b	Some Primary or equivalent	( )
4.3c	Some Secondary or equivalent	( )
4.3d	Some Post-Secondary or equivalent	( )
4.3e	Diploma or equivalent	( )
4.3f	Degree or equivalent	( )
4.3g	Post Graduate Degree or equivalent	( )

4.4 Age:

4.4a	20 years or younger	( )
4.4b	21 - 30 years	( )
4.4c	31 - 40 years	( )
4.4d	41 - 50 years	( )
4.4e	51 - 60 years	( )
4.4f	61 years or older	( )

4.5 I have been attending the worship service in this church for

4.5a	Less than 1 year	( )
4.5b	Between 1 - 2 years	( )
4.5c	Between 2 - 5 years	( )
4.5d	Between 5 - 10 years	( )
4.5e	Between 10 - 15 years	( )
4.5f	Between 15 - 20 years	( )
4.5g	More than 20 years	( )

4.6 I am *a registered member** of this church for

4.6a	Less than 1 year	( )
4.6b	Between 1 - 2 years	( )
4.6c	Between 2 - 5 years	( )
4.6d	Between 5 - 10 years	( )
4.6e	More than 10 years	( )
4.6f	Not applicable	( )

* registration of church membership began in July 1988

Appendix 8.3 (Cont'd)

ORGANIZATIONAL TRANSFORMATION SURVEY QUESTIONNAIRE

4.7 I attend DHF:

4.7a	Regularly	( )
4.7b	Irregularly	( )
4.7c	Not applicable*	( )

* for non-members and members who opted out of DHF

4.8 I belong to/am associated with devotional home fellowship (DHF) Zone

4.8a	A	( )
4.8b	B	( )
4.8c	C	( )
4.8d	D	( )
4.8e	E	( )
4.8f	F	( )
4.8g	Not Applicable	( )

4.9 I have been attending prayer meeting at the Crystal Tabernacle where Participatory Action Listening (PAL) is exercised:

4.9a	Yes	( )
4.9b	No	( )
4.9c	Not applicable*	( )

* for those who do not belong to the Crystal Tabernacle

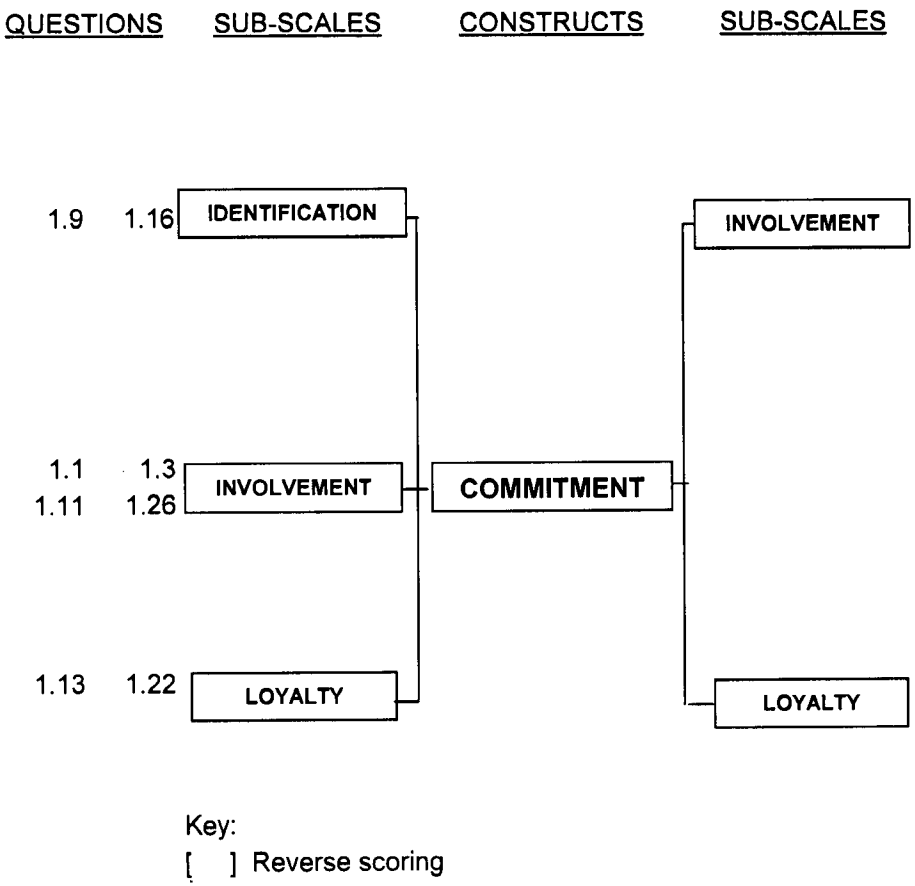
4.10 My occupation can be classified as:

4.10a	Administrative and managerial	( )
4.10b	Professional	( )
4.10c	Technicians and associate professional	( )
4.10d	Clerical	( )
4.10e	Services, sales and marketing	( )
4.10f	Production craftsmen and related workers	( )
4.10g	Plant and machine operators and assemblers	( )
4.10h	Cleaners, labourers and related workers	( )
4.10i	Others (please specify): _____	

4.11 My before-tax gross annual income is

4.11a	Up to $ 7,500	( )
4.11b	$ 7,501 - $ 20,000	( )
4.11c	$ 20,001 - $ 35,000	( )
4.11d	$ 35,001 - $ 50,000	( )
4.11e	$ 50,001 - $ 75,000	( )
4.11f	$ 75,001 - $100,000	( )
4.11g	$100,000 - $150,000	( )
4.11h	Above $150,000	( )
4.11i	Not applicable	( )

Thank you for your co-operation. Now please go over the questionnaire and check if you have left out any questions or blanks.

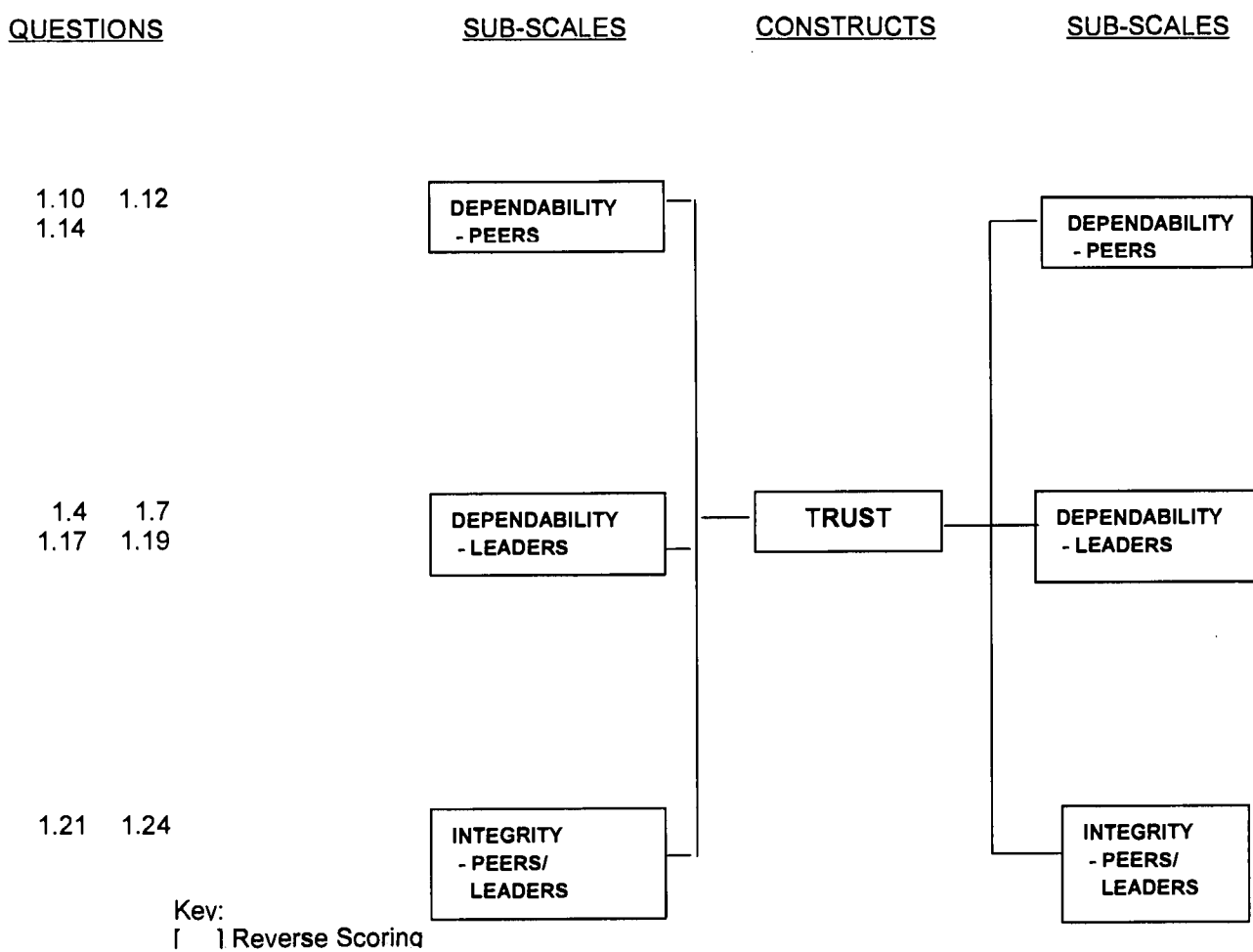


	Q1.11	Q1.3	Q1.26	Q1.1	Q1.9	Q1.16
Valid	275	276	275	277	276	275
Missing	34	33	34	32	33	34
Mean	3.67	3.83	3.67	3.74	3.56	3.69
Median	4	4	4	4	4	4
Mode	4	4	4	4	4	4
Std. Deviation	0.72	0.69	0.62	0.71	0.77	0.67
Minimum	1	1	2	1	2	2
Maximum	5	5	5	5	5	5
Sum	1008	1056	1010	1037	982	1014

	[Q1.13]	[Q1.22]
Valid	271	275
Missing	38	34
Mean	3.02	3.41
Median	3	4
Mode	3	4
Std. Deviation	0.8	0.9
Minimum	1	1
Maximum	5	5
Sum	818	939

Appendix 8.4.1

Factor Analysis of Commitment and its Sub-Scales at the Attitude Level

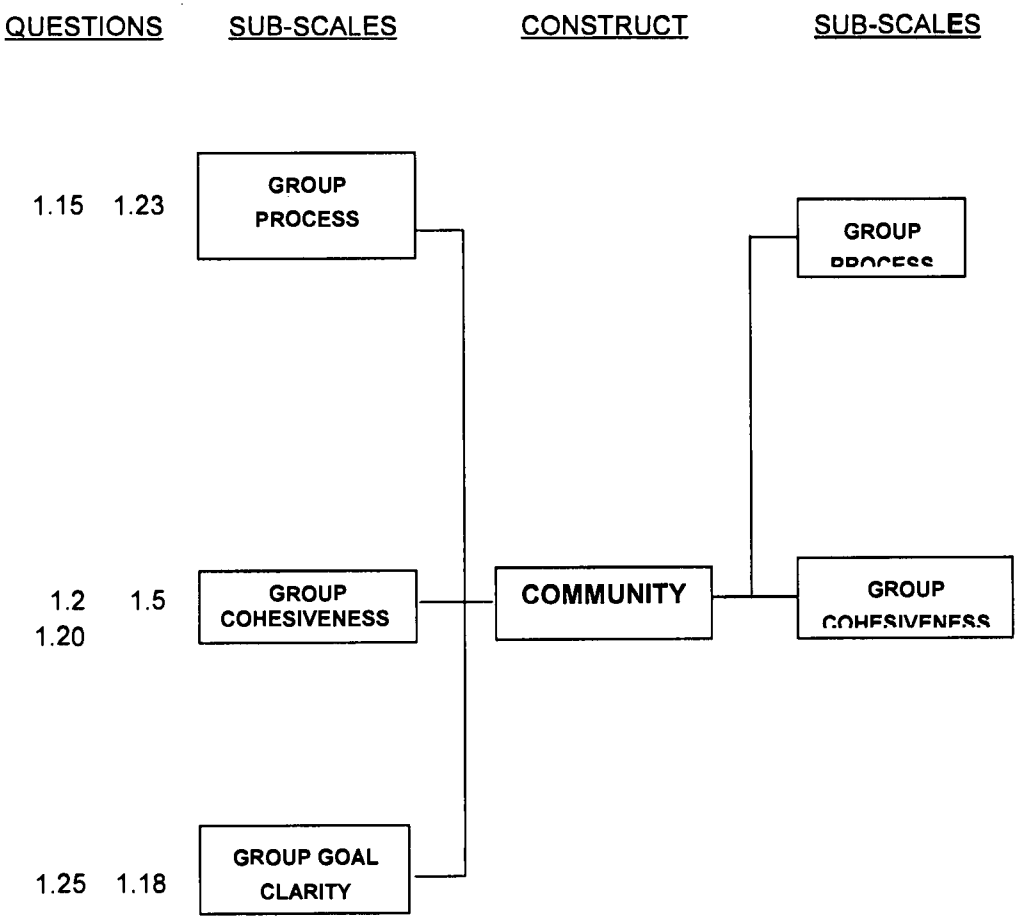


	Q1.12	Q1.10	Q1.14
Valid	275	276	275
Missing	34	33	34
Mean	3.72	3.67	3.97
Median	4	4	4
Mode	4	4	4
Std. Deviation	0.67	0.71	0.68
Minimum	1	1	1
Maximum	5	5	5
Sum	1024	1014	1092

	Q1.7	Q1.4	Q1.19
Valid	275	274	275
Missing	34	35	34
Mean	3.77	3.18	3.91
Median	4	3	4
Mode	4	3	4
Std. Deviation	0.79	0.8	0.7
Minimum	1	1	2
Maximum	5	5	5
Sum	1038	872	1074

	[Q1.24]	[Q1.21]	[Q1.17]
Valid	275	275	274
Missing	34	34	35
Mean	3.67	3.81	2.85
Median	4	4	3
Mode	4	4	3
Std. Deviation	0.69	0.86	0.9
Minimum	1	1	1
Maximum	5	5	5
Sum	1008	1048	780

Appendix 8.4.2: Factor Analysis of Trust and its Sub-Scales at the Attitude Level



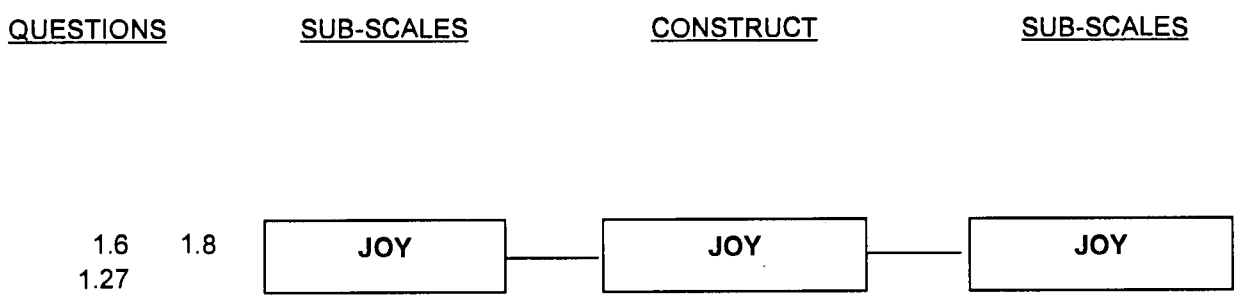
	[Q1.15]	[Q1.18]
Valid	275	275
Missing	34	34
Mean	3.04	3.02
Median	3	3
Mode	3	3
Std. Deviation	0.88	0.86
Minimum	1	1
Maximum	5	5
Sum	836	830

	Q1.20	Q1.5	Q1.2	Q1.23	Q1.25
Valid	275	275	277	275	273
Missing	34	34	32	34	36
Mean	3.84	3.89	3.78	3.67	3.5
Median	4	4	4	4	4
Mode	4	4	4	4	4
Std. Deviation	0.69	0.77	0.69	0.73	0.72
Minimum	1	1	1	1	2
Maximum	5	5	5	5	5
Sum	1055	1070	1046	1008	956

Key:
[ ] Reverse Scoring

Appendix 8.4.3

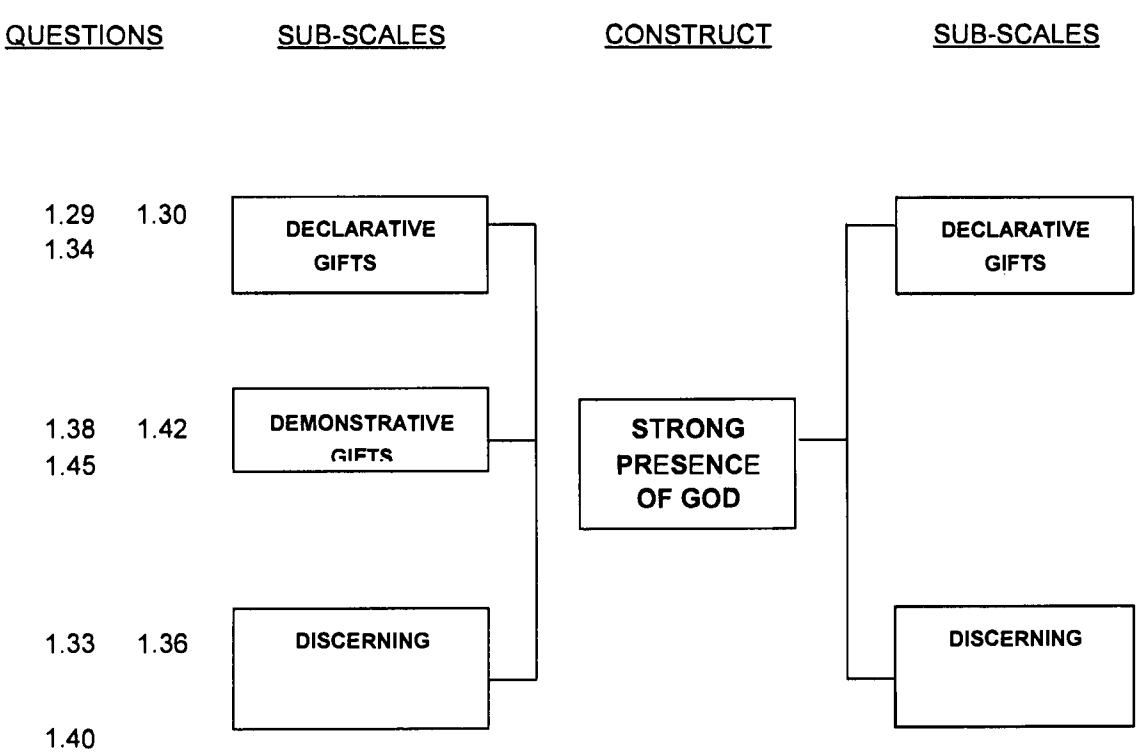
Factor Analysis of Community and its Sub-Scales at the Attitude Level



	Q1.27	Q1.8	Q1.6
Valid	275	276	276
Missing	34	33	33
Mean	3.79	3.69	3.83
Median	4	4	4
Mode	4	4	4
Std. Deviation	0.65	0.67	0.75
Minimum	2	2	1
Maximum	5	5	5
Sum	1042	1018	1057

Appendix 8.4.4

Factor Analysis of Joy and its Sub-Scales at the Attitude Level

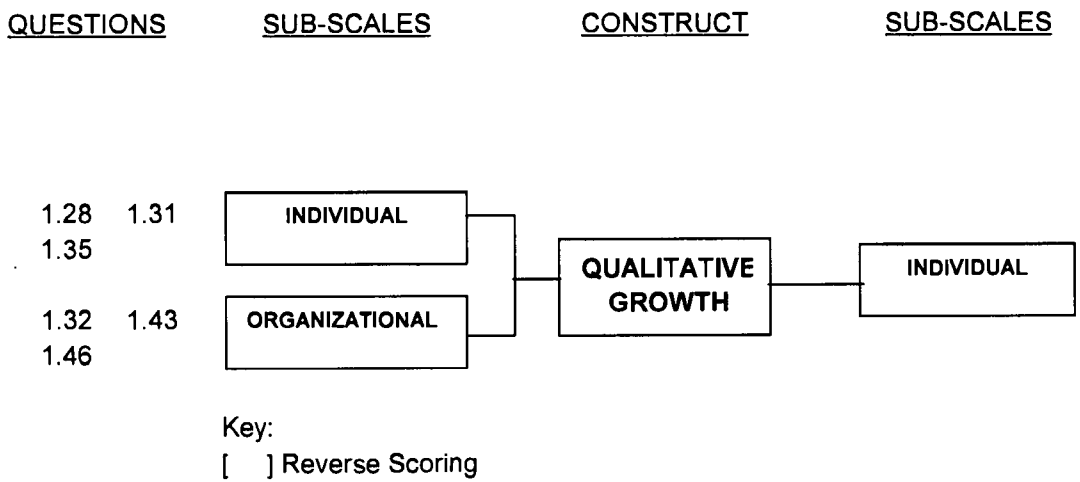


	Q1.30	Q1.29	Q1.42	Q1.45	Q1.34
Valid	272	272	274	274	273
Missing	37	37	35	35	36
Mean	3.22	3.54	3.24	3.25	3.25
Median	3	4	3	3	3
Mode	3	4	3	3	3
Std. Deviation	0.8	0.79	0.75	0.72	0.73
Minimum	1	1	1	1	1
Maximum	5	5	5	5	5
Sum	876	963	889	891	887

	Q1.33	Q1.36	Q1.38
Valid	274	274	274
Missing	35	35	35
Mean	3.73	3.72	3.98
Median	4	4	4
Mode	4	4	4
Std. Deviation	0.69	0.67	0.61
Minimum	2	1	2
Maximum	5	5	5
Sum	1022	1019	1091

Appendix 8.4.5

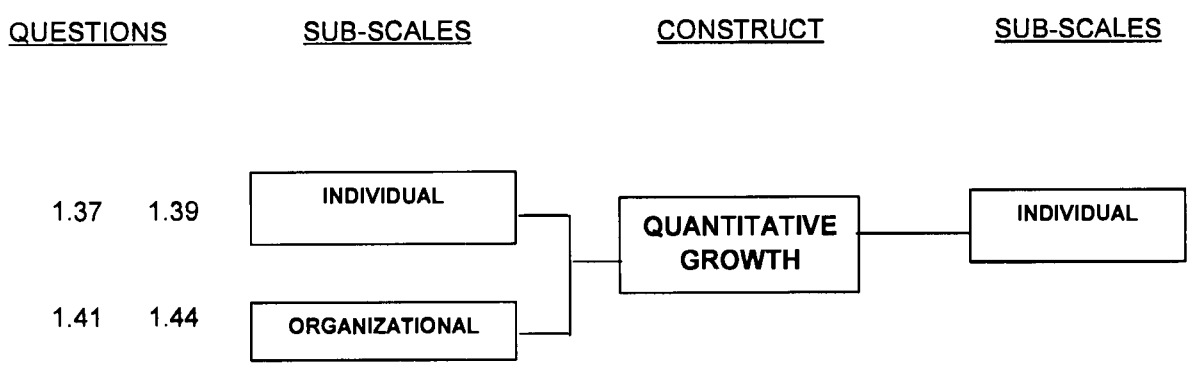
Factor Analysis of Strong Presence of God and its Sub-Scales at the Attitude Level



	Q1.31	Q1.35	Q1.32	Q1.46	Q1.28	[Q1.43]
Valid	273	274	273	274	275	272
Missing	36	35	36	35	34	37
Mean	4.15	3.83	3.87	4.02	3.69	3.86
Median	4	4	4	4	4	4
Mode	4	4	4	4	4	4
Std. Deviation	0.59	0.62	0.65	0.77	0.75	0.82
Minimum	2	2	1	1	2	1
Maximum	5	5	5	5	5	5
Sum	1132	1050	1056	1102	1016	1050

Appendix 8.4.6

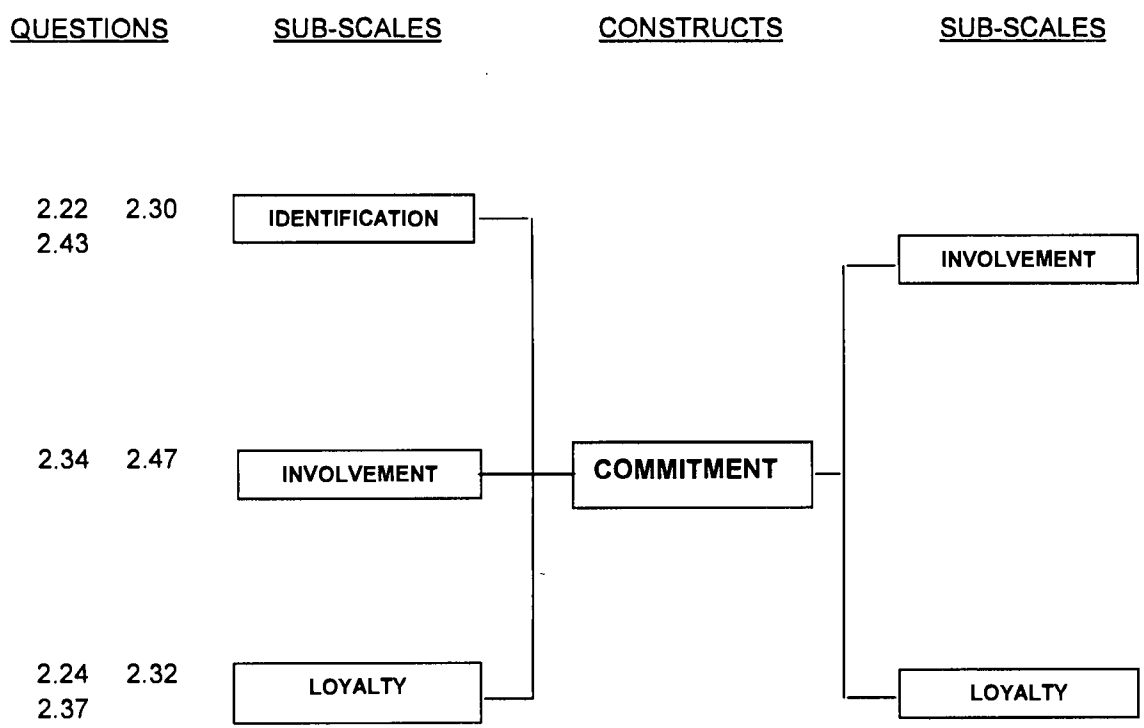
Factor Analysis of Qualitative Growth and its Sub-Scales at the Attitude Level



	Q1.37	Q1.41	Q1.39	Q1.44
Valid	273	273	274	273
Missing	36	36	35	36
Mean	3.8	3.85	3.86	4.01
Median	4	4	4	4
Mode	4	4	4	4
Std. Deviation	0.72	0.71	0.64	0.61
Minimum	1	1	2	2
Maximum	5	5	5	5
Sum	1037	1050	1059	1095

Appendix 8.4.7

Factor Analysis of Quantitative Growth and its Sub-Scales at the Attitude Level

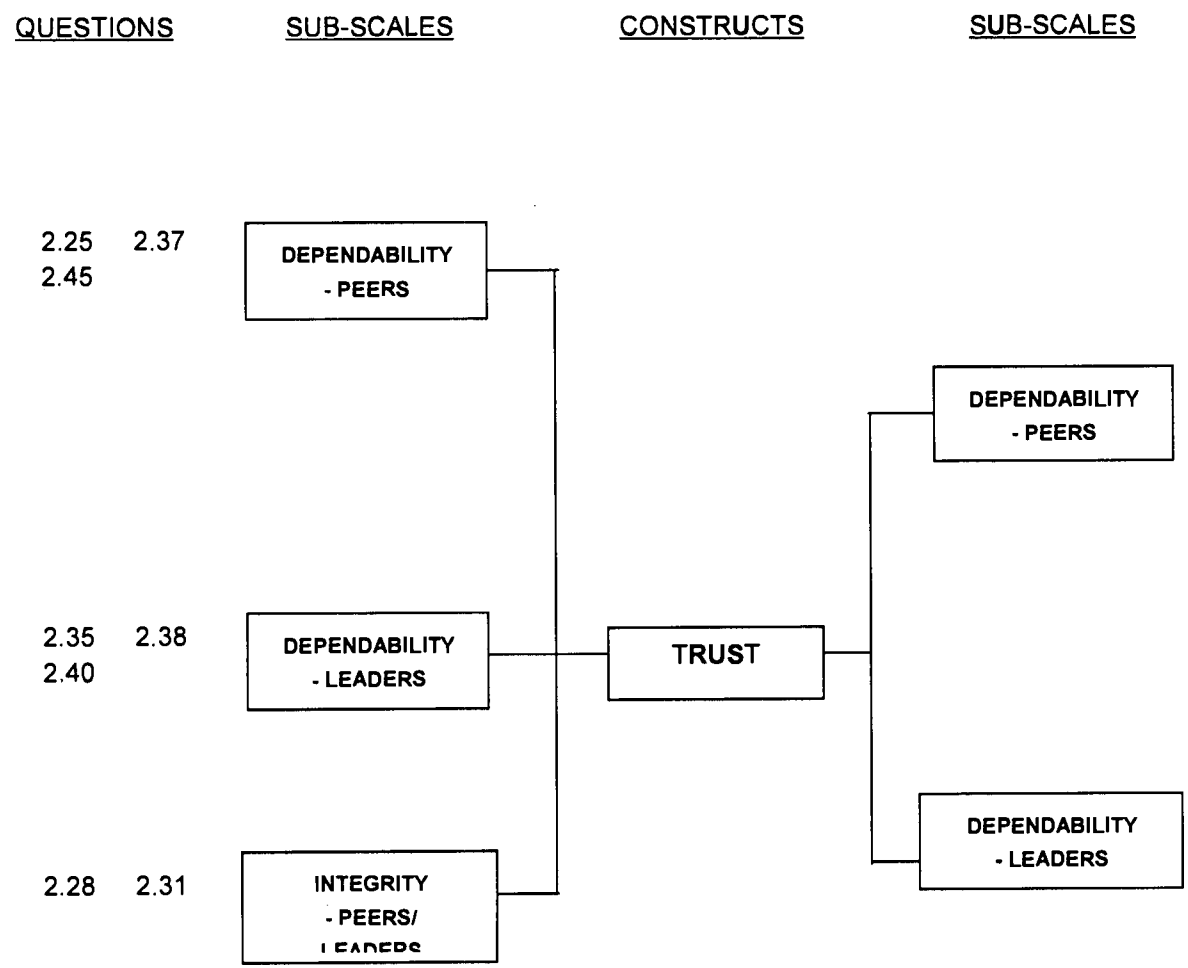


	Q2.37	Q2.34	Q2.30	Q2.47	Q2.43
Valid	272	272	272	272	271
Missing	37	37	37	37	38
Mean	1.9	1.91	1.71	2.23	1.74
Median	2	2	2	2	2
Mode	2	2	2	2	2
Std. Deviation	0.99	0.91	1.08	0.81	0.97
Minimum	0	0	0	0	0
Maximum	3	3	3	3	3
Sum	516	520	466	607	471

	Q2.22	Q2.32	Q2.24
Valid	273	272	271
Missing	36	37	38
Mean	2.32	2.04	2.03
Median	2	2	2
Mode	2	2	2
Std. Deviation	0.69	0.92	1
Minimum	0	0	0
Maximum	3	3	3
Sum	633	554	550

Appendix 8.4.8

Factor Analysis of Commitment and its Sub-Scales at the Behavioral Level



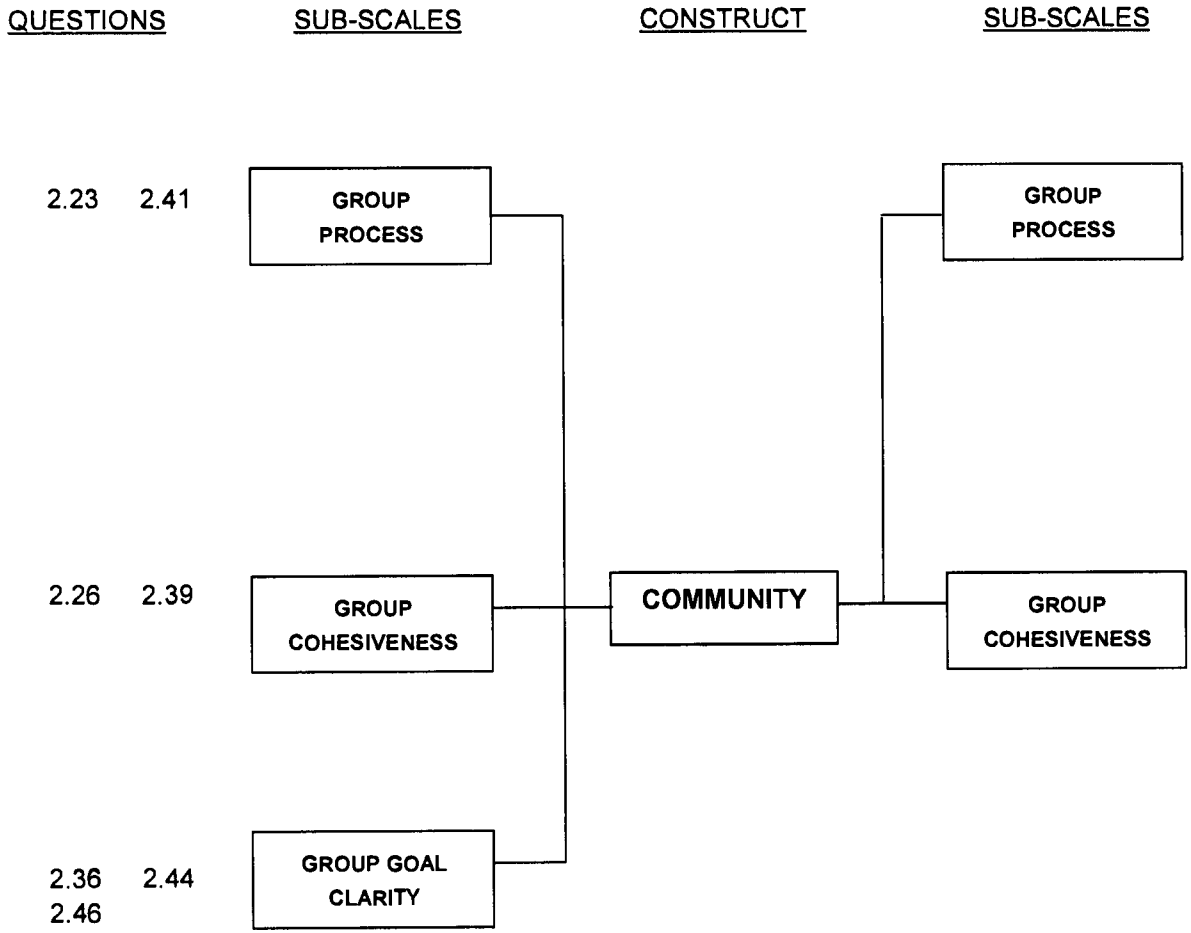
	[Q2.45]	Q2.37	Q2.31	Q2.25
Valid	272	272	271	272
Missing	37	37	38	37
Mean	1.39	1.9	2.17	1.65
Median	2	2	2	2
Mode	2	2	2	2
Std. Deviation	1.11	0.99	0.91	1.01
Minimum	0	0	0	0
Maximum	3	3	3	3
Sum	379	516	587	449

	Q2.38	Q2.35	Q2.40	Q2.28
Valid	272	272	273	272
Missing	37	37	36	37
Mean	2.15	2.27	2.36	1.74
Median	2	2	2	2
Mode	2	3	3	2
Std. Deviation	0.8	0.84	0.72	0.99
Minimum	0	0	0	0
Maximum	3	3	3	3
Sum	585	618	643	474

Key:
[ ] Reverse Scoring

Appendix 8.4.9

Factor Analysis of Trust and its Sub-Scales at the Behavioral Level

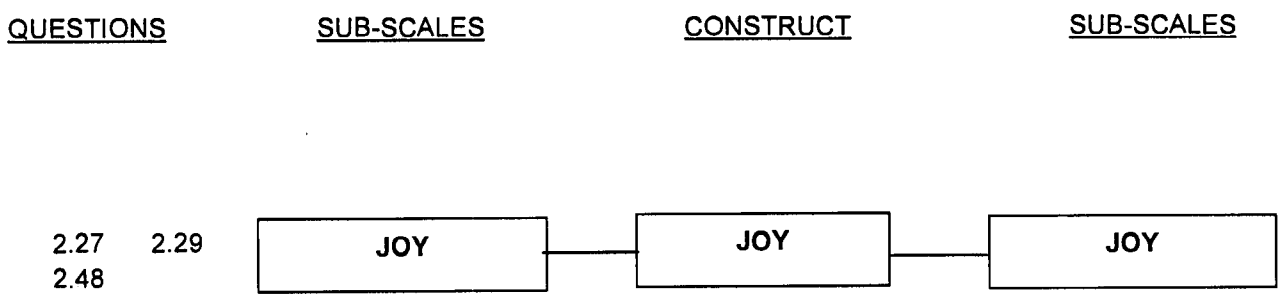


	Q2.41	Q2.44	Q2.46	Q2.23
Valid	272	272	271	271
Missing	37	37	38	38
Mean	1.75	2	2.03	2.14
Median	2	2	2	2
Mode	2	2	2	2
Std. Deviation	1.14	1	0.92	0.76
Minimum	0	0	0	0
Maximum	3	3	3	3
Sum	475	544	550	581

	[Q2.26]	[Q2.39]	Q2.36
Valid	271	272	271
Missing	38	37	38
Mean	1.44	1.56	1.7
Median	2	2	2
Mode	0	2	2
Std. Deviation	1.22	1.03	1.12
Minimum	0	0	0
Maximum	3	3	3
Sum	389	425	462

Appendix 8.4.10

Factor Analysis of Community and its Sub-Scales at the Behavioral Level

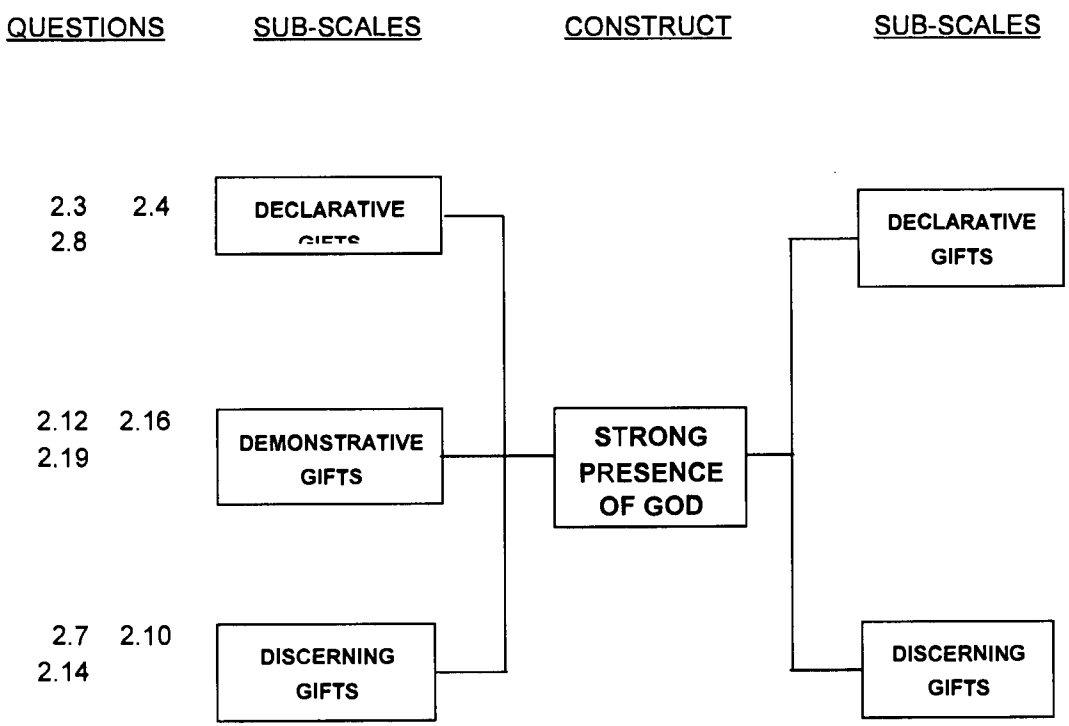


	Q2.27	Q2.29	Q2.48
Valid	271	272	271
Missing	38	37	38
Mean	2.45	2.18	2.53
Median	3	2	3
Mode	3	2	3
Std. Deviation	0.59	0.81	0.68
Minimum	0	0	0
Maximum	3	3	3
Sum	665	593	686

Key:
[ ] Reverse Scoring

Appendix 8.4.11

Factor Analysis of Joy and its Sub-Scales at the Behavioral Level

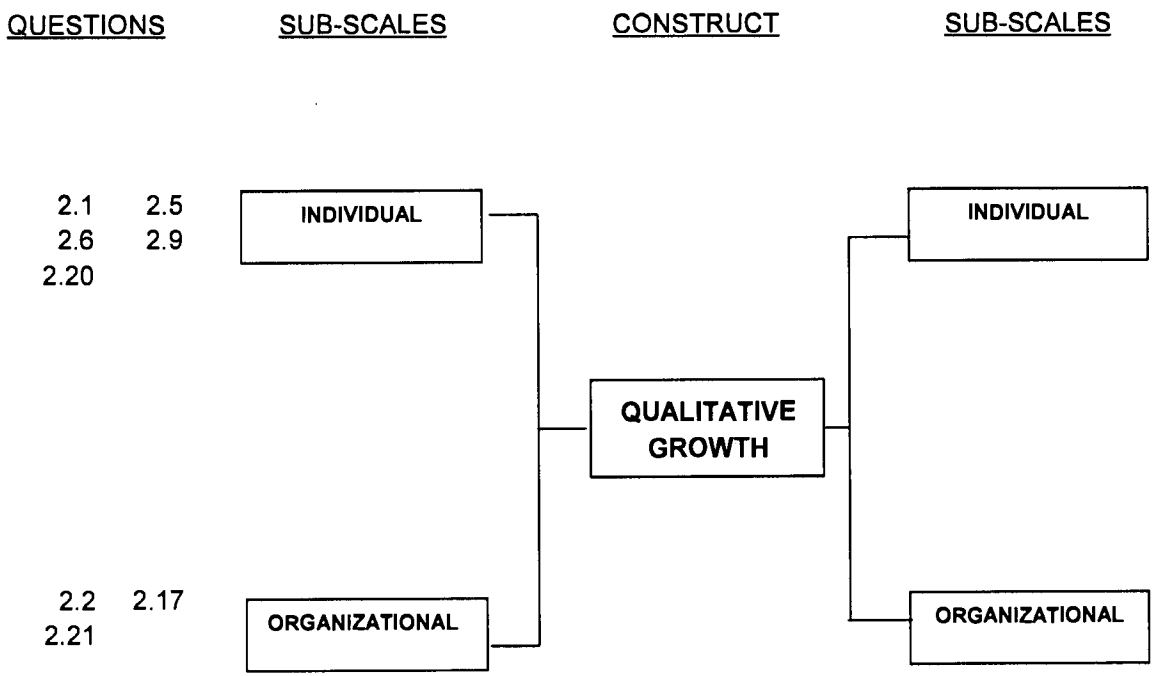


	Q2.19	Q2.4	Q2.8	Q2.14	Q2.16	Q2.3
Valid	272	271	272	272	272	272
Missing	37	38	37	37	37	37
Mean	0.46	0.96	0.86	0.82	1.13	1.79
Median	0	0	0	0	1	2
Mode	0	0	0	0	0	2
Std. Deviation	0.89	1.17	1.11	1.1	1.2	1.1
Minimum	0	0	0	0	0	0
Maximum	3	3	3	3	3	3
Sum	125	260	233	224	307	488

	Q2.7	Q2.10	Q2.12
Valid	271	272	273
Missing	38	37	36
Mean	1.48	1.45	2.11
Median	2	2	2
Mode	2	0	3
Std. Deviation	1.17	1.19	1.05
Minimum	0	0	0
Maximum	3	3	3
Sum	401	395	576

Appendix 8.4.12

Factor Analysis of Strong Presence of God and its Sub-Scales at the Behavioral Level

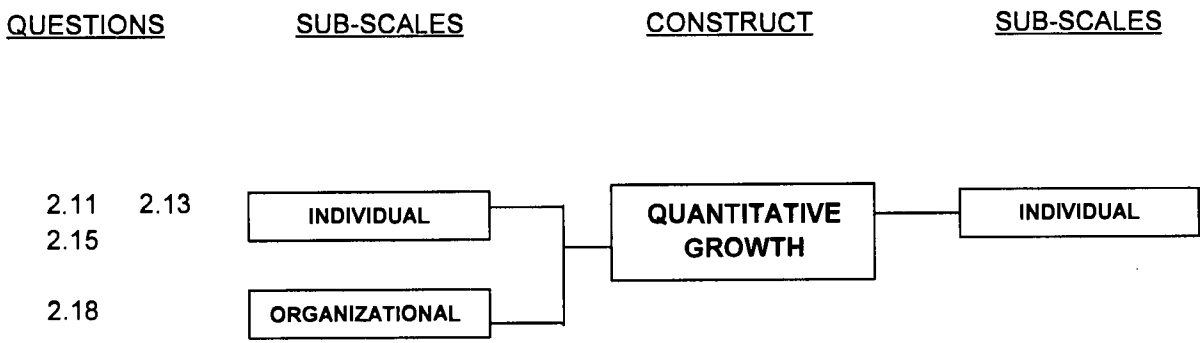


	Q2.1	Q2.20	Q2.5	Q2.9	Q2.21
Valid	273	273	273	273	273
Missing	36	36	36	36	36
Mean	2.19	2.3	2.27	2.05	2.26
Median	2	2	2	2	2
Mode	2	3	3	2	2
Std. Deviation	0.73	0.77	0.75	0.84	0.51
Minimum	0	0	0	0	0
Maximum	3	3	3	3	3
Sum	597	628	621	560	617

	Q2.17	Q2.2	Q2.6
Valid	273	273	273
Missing	36	36	36
Mean	2.02	1.95	2
Median	2	2	2
Mode	2	2	2
Std. Deviation	0.87	0.84	0.85
Minimum	0	0	0
Maximum	3	3	3
Sum	552	532	545

Appendix 8.4.13

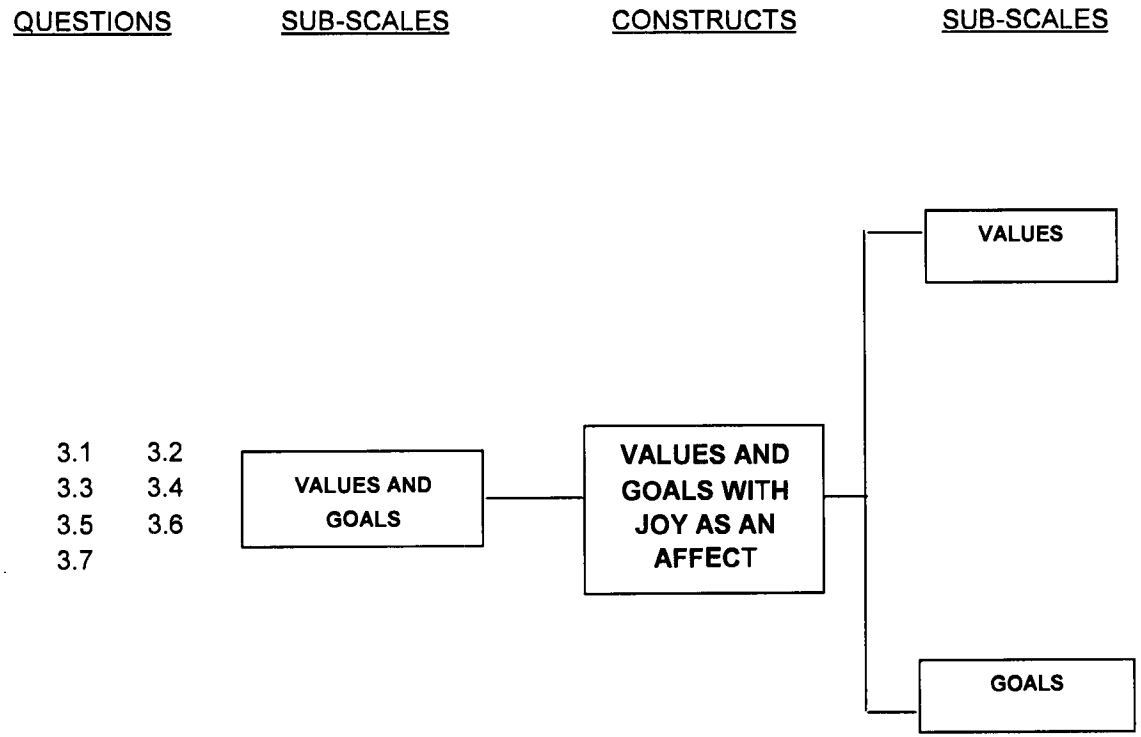
Factor Analysis of Qualitative Growth and its Sub-Scales at the Behavioral Level



	Q2.15	Q2.11	Q2.13	Q2.18
Valid	272	272	273	272
Missing	37	37	36	37
Mean	1.91	1.85	2.23	1.14
Median	2	2	2	0
Mode	2	2	3	0
Std. Deviation	1.01	0.96	0.89	1.23
Minimum	0	0	0	0
Maximum	3	3	3	3
Sum	520	502	608	310

Appendix 8.4.14

Factor Analysis of Quantitative Growth and its Sub-Scales at the Behavioral Level



	Q3.4	Q3.3	Q3.1	Q3.2	Q3.7
Valid	274	274	274	274	274
Missing	35	35	35	35	35
Mean	1.22	1.48	1.34	1.2	1.3
Median	2	2	2	2	2
Mode	2	2	2	2	2
Std. Deviation	0.9	0.8	0.9	0.92	0.92
Minimum	0	0	0	0	0
Maximum	2	2	2	2	2
Sum	333	405	366	328	356

	Q3.6	Q3.5
Valid	274	272
Missing	35	37
Mean	1.84	1.31
Median	2	2
Mode	2	2
Std. Deviation	0.53	0.88
Minimum	0	0
Maximum	2	2
Sum	504	355

Appendix 8.4.15

Factor Analysis of Values and Goals with Joy as an Affect and its Sub-Scales

Appendix 8.5

Demographic Profile of OT Survey Questionnaire Respondents
Summarized from Section 4 Items

		Number of Respondents	
4.1	Gender		
	Male	128	
	Female	176	
	Nil	5	309
4.2	Marital Status		
	Single	177	
	Married, Separated, Widowed, Divorced	127	
	Nil	5	309
4.3	Education		
	Primary and Secondary	50	
	Post Secondary and Diploma	76	
	Degree and Post-graduate	178	
	Nil	5	309
4.4	Age		
	Up to 30 years old	177	
	31 and above	127	
	Nil	5	309
4.5	Worship Service Attendance		
	Up to 2 years	85	
	2 – 10 years	114	
	Above 10 years	105	
	Nil	5	309
4.6	Registered Member		
	Up to 5 years	85	
	Above 5 years	134	
	Not Applicable	76	
	Nil	14	309
4.7	DHF Attendance		
	Regularly	200	
	Irregularly and Not Applicable	99	
	Nil	10	309

		Number of Respondents	
4.8	Zone		
	A	33	
	B	33	
	C	42	
	D	43	
	E	45	
	Not Applicable	103	
	Nil	10	309
4.9	PAL Attendance		
	Yes	86	
	No and Not Applicable	212	
	Nil	11	309
4.10	Occupation		
	Administrative & managerial	49	
	Professional	104	
	Technicians & associate professional	13	
	Clerical	8	
	Services, sales & marketing	23	
	Operators, cleaners & related workers	3	
	Others	97	
	Nil	12	309
4.11	Gross Annual Income		
	Up to S$35,000	114	
	S$35,001 and above	93	
	Not Applicable	87	
	Nil	15	309