To the Graduate Council:

I am submitting herewith a dissertation written by Brenda Buckley Hunter entitled "The Impact of the Succession of the Chief Executive Officer on a Value-Laden Christian College Culture." I have examined the final copy of this dissertation for form and content and recommend that it be accepted in partial fulfillment of the requirements for the degree of Doctor of Education, with a major in Educational Administration and Supervision.

Gerald C. Ubben, Major Professor

We have read this dissertation
and recommend its acceptance:

Accepted for the Council:

Vice Provost
and Dean of the Graduate School

THE IMPACT OF THE SUCCESSION OF THE CHIEF EXECUTIVE OFFICER OF A VALUE-LADEN CHRISTIAN COLLEGE CULTURE

A Dissertation

Presented for the

Doctor of Education

Degree

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Brenda Buckley Hunter

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DEDICATION

In loving memory of Bess Buckley

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My appreciation is expressed to the Christian college which opened its doors for research. I wish to thank each interviewee who gave of his/her time to share their perceptions and experiences.

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ABSTRACT

The process of change has received corporate and educational attention. Chief executive officers seek new ways to effectively introduce change into organizations. The purpose of this study was to examine the process of change during the succession of the new chief executive officer in a closed, value-laden college culture.

This study examined the respective perceptions of forty-nine members of a specific culture. Interviewees consisted of administrators, faculty, staff, students, and community residents. Comparisons and contrasts of perceptions were drawn within groups and between groups. The interviews and examination of life history documents provided data regarding the previous administration and perspectives regarding the transition period under the new administration.

The values were known throughout the members of the culture. Individuals who share the college's values remain with the school for many years. The sacred values of this culture were Christian values, based upon the Bible, and the college "family" they have created.

The role of the president included five areas: to represent the college, to provide personal interaction within the school, to be a spiritual person, to function as an administrative head, and to exhibit strong leadership.

All members of the culture agreed that the financial situation must be resolved. There was dissonance regarding the compromise of the sacred value of "family" in order to secure financial stability. All members of

the culture agreed that the Christian values of the college cannot be altered.

The members of the culture were involved in external institutions with similar values as the Christian college being studied. Many of the interviewees received degrees from Christian colleges and seminaries. Work outside of the school was in religious ministries.

The president's perception of actual change was consistent with the groups' perception of actual change. The president's perception of potential change differed significantly from the groups' perception of potential change. The members of the culture generally perceived the transition as complete. The president perceived the transition as partially completed, with more changes in the future.

Behavioral change was effectively communicated by the new president. Various modes of communication were utilized. Reinforcement of change was initiated through the vice presidents. The previous administration employed no organized communication channels.

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CHAPTER I

I. INTRODUCTION TO THE STUDY

The rapid pace of change today is a phenomenon that is an accepted part of life in this modern time. Individuals today adapt to change in ways never conceived of in previous decades. With this ability to adapt has come an interest also by many in the study of the process of change. Organizations, by means of holistic review and the individual within the group, have been studied. Mink, Shultz, and Mink (1979) stated "the organization of the future will be based upon the principle of adaptability results from the impetus of change. Bowers and Franklin (1977) suggested,

> . . . change is inevitable in any organization. It is, in fact, change that is the "normal" state of affairs. This is not to propose that change for its own sake is a good or desirable thing. Instead, the meaning of the statement is that, for an organization to survive and be effective, it must change in response to changing cues in the world in which it lives, a process that is termed "adaptation." (p. 37)

The process of change and innovation within institutions has been extensively investigated over the past thirty years. The concept of planned, controlled change is an idea of this century. Leaders and planners have accepted and propagated the belief that cultures, groups and organizations can move in a pre-determined direction. Societies, corporations and educational institutions have turned an introspective eye to study the process of change within their walls.

Introduction to the Problem

Research into the process of change goes back to the 1940's. In 1955, Everett Rogers published a study conducted in the 1940's. The study of the diffusion of ideas into an agricultural setting has been replicated in a variety of settings. (Katz studied the acceptance of new drugs by doctors in 1956. Dodd studied the spreading of opinions in 1959.) The interest generated by Roger's results spawned many subsequent studies over several decades. Researchers began to look at organizational change from several perspectives.

A large amount of study and literature in this area has concentrated on the process of change. Variations on Roger's five step diffusion of ideas (These are [1] awareness [2] interest [3] evaluation [4] small scale trial and error and [5] final decision to accept or reject innovation.) have filled the literature. These researchers (Loomis, 1959; Lewin, 1961; Rogers, 1962; Gross, Gianquinta, and Bernstein, 1968) have attempted to discover and organize the sequential steps within the process.

In 1951, Kurt Lewin explained his concept of driving and restraining forces. He provided a theoretical base to analyze the 'give and take' within the change process. Change was seen as a shifting in the balance of forces within the organization. Bowers and Franklin (1977) later suggested,

> Change is movement, and the very nature of this concept requires that one begin with its antithesis, the steady (homeostatic) state. Change is therefore, some form of interruption of a pre-existing steady state. (p. 38)

In 1979, David Dill and Charles P. Friedman prepared a typology of research frameworks relevant to organization change and processes of purposive change and innovation from the literature. The review summarized the theoretical constructs into four frameworks of change: complex organization, conflict, diffusion and planned change.

Richard O. Carlson studied the impact of the entrance of a new chief executive officer, specifically the superintendent, into the school district culture. The new superintendent, is not as aware of the new culture; but s/he would be more fully aware of the culture from which s/he has come. Learning the values of the new culture may determine the degree of success or failure of imminent transition.

The entrance of a new chief executive officer into an institution of higher education, initiated with the board's search for the best candidate, the installment of the president and the daily leadership s/he brings to the organization, begins a distinct process of change. The installment of a new president is an event; which is an important step in the process. This time of executive succession is the culmination of a search and deliberations. The candidate with specific strengths and cultural fit has been assessed and chosen. The introduction of a new president clearly punctuates a time in space during which choices and decisions will be made which will affect the entire institution.

Rationale

Change in higher education institutions must be approached from two perspectives: the process of change and the cultural milieu into which the change has been introduced. Clark (unpublished paper) explained,

> The legitimate culture needs to be understood and taken into account by any serious practitioner of change in higher education. Ignorance or abuse of the culture dooms a program of planned change out of hand. (pp. 15-16)

Each school is a community with a culture. Culture provides the framework to understand a group. Terrence Deal (unpublished paper) explained,

> At the heart of most . . . definitions of culture is the concept of a learned pattern of unconscious (or semi-conscious) thought, reflected and reinforced by behavior, that silently and powerfully shaped the experience of a people. (p. 6)

In a real sense, culture "provides stability, fosters certainty, solidifies order and predictability, and creates meaning." (unpublished paper, p. 6) It is the homeostatic state, a consistent status quo, which provides that order.

The norms established in a culture may vary according to the degrees to which they can be altered. Certain norms create the core of belief and philosophy, other norms dictate practice. Corbett, Firestone and Rossman refer to these as "sacred norms" and "profane norms," respectively. A sacred norm is not exclusively a religious belief or practice; although, it could be. By the same standard, a profane norm is necessarily not a base practice. The distinction between these two norms is found in the degrees of depth to which the culture holds them and will tenaciously struggle to retain them. Every school culture is endowed

with accepted norms of value and behavior. These researchers studied cultures undergoing change and pinpointed specific norms which caused resistance or were susceptible to change. Any culture undergoing change will be undergirded with sacred and profane norms. The impact of these norms colliding with the force of change has powerful repercussions.

The culture of a Christian College is laden with inherent values due to the premises upon which the institution is built. These values can create a closed system which works to perpetuate its beliefs and values. The underlying basis for meaning in the Christian college is the Bible. It is faith in the validity of the Bible that gives it authority of absolute truths regarding man, the universe, and God. In his study of Bible College curricula, Humphrey (unpublished dissertation) stated,

> Knowledge of God is the central, supremely important knowledge to which all other knowledge is subject and from which all other knowledge radiates. (p. 12)

It is the world view of the Christian college which sets it apart from other institutions of higher education. C. A. McEwen utilizes the concept of the total institution: separate from outside influence and closed. Peshkin, in his 1986 study of a fundamentalist school concluded the total institution varies in degree. The concept of a total institution is an organizational means to achieve a goal. The value system set in place in such a school is firmly entrenched.

Due to the value system of Christian colleges, the period of transition to a new persistent may create critical questions and concerns. Understanding the values and the networks through which new ideas and innovations are communicated and accepted (or rejected) by individuals

within a culture can facilitate acceptance of future introduction of ideas and programs. The basic premise was accepted that the chief executive officer is significant in introducing innovations into the organization.

Reynolds (1965) confirmed this assumption in his study of innovation as related to administrative tenure and succession in the position of superintendency. Richard O. Carlson (1972) has also studied the succession of superintendents and the resultant innovations and cultural response. He asserted there is a dearth of research regarding the succession of executives within organization.

> Organizations must frequently adapt to succession and developmental significance and potential disruptive character; thus, as a process, it deserves close examination. Organizational theory must contain propositions about succession, organizational responses of successions, and organizational consequences of succession.
>
> In spite of, or perhaps because of, the frequent occurrence of executive succession in formal organizations, it has received little systematic study. (p. 3)

II. STATEMENT OF THE PROBLEM

Studies related to change have been performed in a variety of institutions: business and educational. To date, no studies have attempted to investigate culture in transition due to the succession of a chief executive officer within a value-laden school, a Christian college.

III. ASSUMPTIONS

1. Because of its inherent value structure and the geographical locale, the Christian college setting under study was a microcosm. It

was an isolated culture probably different from a public institution due to less flow across the institutional lines from society at large.

2. The Christian college setting was different from business/public higher education institutions. Therefore research conclusions from business/public higher education institutions probably cannot be applied to this unique culture.

3. It was assumed that the respondents were aware of their feelings of satisfaction with the change process and can accurately report them.

4. It was assumed that the respondents were capable of honestly expressing their own views and perceptions.

IV. DEFINITIONS

Christian college. The primary purpose of an undergraduate Christian institution is to provide opportunities for learning in a Christian environment focused on developing within its students the knowledge, understanding, ability and skill and appreciation which will prepare them to live in the world. Education in this environment and from this perspective is viewed as an integration of revealed biblical truth and truth as investigated and discovered in the Arts and Sciences.

Culture. Individuals within the social context create the framework of perception and the code of deciphering of the surrounding life. Corbett (1987) explained,

> Culture describes the way things are. It provides contextual clues necessary to interpret events, behaviors, words, and acts--and gives them meaning. Culture also prescribes the ways in which people

> should act, regulating appropriate and acceptable behaviors in given situations. Culture, thus, defines what is true and good. (p. 37)

Closed, value-laden culture. A closed institution limits the influence of ideas due to its ideological basis and/or physical geographical location. A value-laden culture is an organization with distinct basic beliefs which form the bedrock foundation of the institution. If these core beliefs are challenged and successfully toppled, the very nature of the institution would also be challenged.

Data triangulation. Denzin (1978) described data triangulation as the use of different groups to discover the "unique features of concepts" as perceived from a variety of perspectives in their "situated context." (p. 295)

Ethnography. Ethnography is the process of study of a culture and the resulting description of that culture. Erickson (1987) characterized it as the description and analysis of customary action and sense-making found in a specific human group. (p. 15)

External environment. External environment is comprised of experiences outside of the institution which can shape the thinking of an individual. Undergraduate study, graduate studies, paid positions, and voluntary work are examples of such experiences.

Non-schedule standardized interview. Denzin (1978) described the non-schedule standardized interview as a focused interaction in which certain types of information are desired from the interviewees; but the particular phrasing of questions and their order are varied to fit the characteristics of each respondent. (p. 115) This allows for free

expression and possible exploration of unanticipated responses and ideas according to the interviewee's knowledge and insight.

Theory triangulation. Denzin (1978) explained theory triangulation uses multiple, rather than single, theoretical perspectives in relation to the same set of objects. (p. 117)

V. DELIMITATIONS

1. The population under study was limited to faculty, administration, students, staff, and surrounding community of an undergraduate Christian college in Tennessee.

2. The number of undergraduate Christian colleges studied was one.

VI. LIMITATIONS

1. The results of this study may only apply to the undergraduate Christian college studied.

VII. PURPOSE OF THE STUDY

The purpose of this study was to examine the process of change, during the time of executive succession, as perceived by administration, faculty members, students, staff, and local community residents in the culture of a religious educational college.

VIII. IMPORTANCE OF THE STUDY

Most of the literature on organizational culture concentrates on the characteristics of a set culture. The importance of understanding

educational cultures has been accepted in recent years. Erickson (1987) stated three reasons for understanding school culture.

> Why bother with the notion of culture when thinking about schools? One main reason is that the notion of culture as shared ways of making sense reveals the action patterns that otherwise might go unnoticed, or they might be dismissed as trivial because they are so commonplace. Another reason is that when one sees professional sense-making by educators as learned and as involving arbitrary choices from a range of alternative possibilities one gains a sense of a broadened patterns of social organization as grounded in culture and in human agency we identify a reasoned basis for hope in the possibility of educational reform. When we make visible the ways in which humans form the distinctive shapes of their lived history through implicit and explicit choices, we see that what people have made they can change. (pp. 23-24)

Since an understanding of the set culture is important, knowledge regarding the development of these cultures is of equal importance.

Insight into the process of change within an institution of higher education will serve to enable individuals to work with greater understanding during the period of transition.

As Corbett et al. state, attacks on scared norms challenge "who we are." The Christian college may be particularly uncertain during the transitional time of change. As values shift within these cultures, the mission of the college may change or appear to be compromised. This value structure and use of rituals, to perpetuate religious beliefs, produces uncertainty regarding the applicability of research in other organizations. In light of the conservative nature of institutions of higher education regarding change, it could be hypothesized that a church-related college will move more slowly through the transition period. The study of this particular culture will yield valuable

information from which decisions can be made and the interaction of individuals potentially improved.

This study sought to examine a new territory of cultural change in religious educational undergraduate Bible colleges. Such a perspective should provide insight into the recurring cycle of organizational change due to specific added characteristics peculiar to a culture. Thus, the results of this study should contribute to the body of literature on organizational change in educational settings.

XI. RESEARCH QUESTIONS

1. Considering the circumstances of a closed, value-laden culture, to what extent are the culture's values known and shared by the members of the institution?

2. What is the role of the chief executive officer in this Christian college as viewed by the interviewees?

3. How do the perceptions differ among members of the culture as to which norms can be altered and which cannot?

4. How does the external environment of individuals in the institution affect the shared expectations about what is and ought to be in the school's culture?

5. Does the new president's perception of potential and actual change differ significantly from the perceptions of members within the culture?

6. How is behavioral change communicated and reinforced?

X. THEORETICAL FRAMEWORK

The theoretical framework combined three theories as tools in order to provide a rationale of analysis. These yielded a better perception of the organization under study and produced clearer understanding.

The three components were Social Systems Theory, Field Theory, and the Managerial Grid. The Social Systems Theory provided a parallel view of the institution as an organizational body and as individual members within that body.

Social Systems Theory

The view of the school as a social system has increased since the 1950's as a means for understanding an educational organization. Systems Theory was pertinent in analyzing the factors which influenced the actions of persons within the school. In Figure 1, Getzels and Guba (1957) described the organization as an interaction of the institutional dimensions and the personal dimension.

Inherent in this system was a hierarchical role structure. Any given role in the school, president, faculty member, secretary, carried certain behavioral expectations. Robert Owens (1970) stated, "Everyone in the social system (including the role incumbent) is an observer of others and thus has certain perceptions and expectations of how those in other roles will behave." (p. 91) No two observers within a school will necessarily have the same perception or expectation of the chief executive officer, or any other role. In addition to these multiple

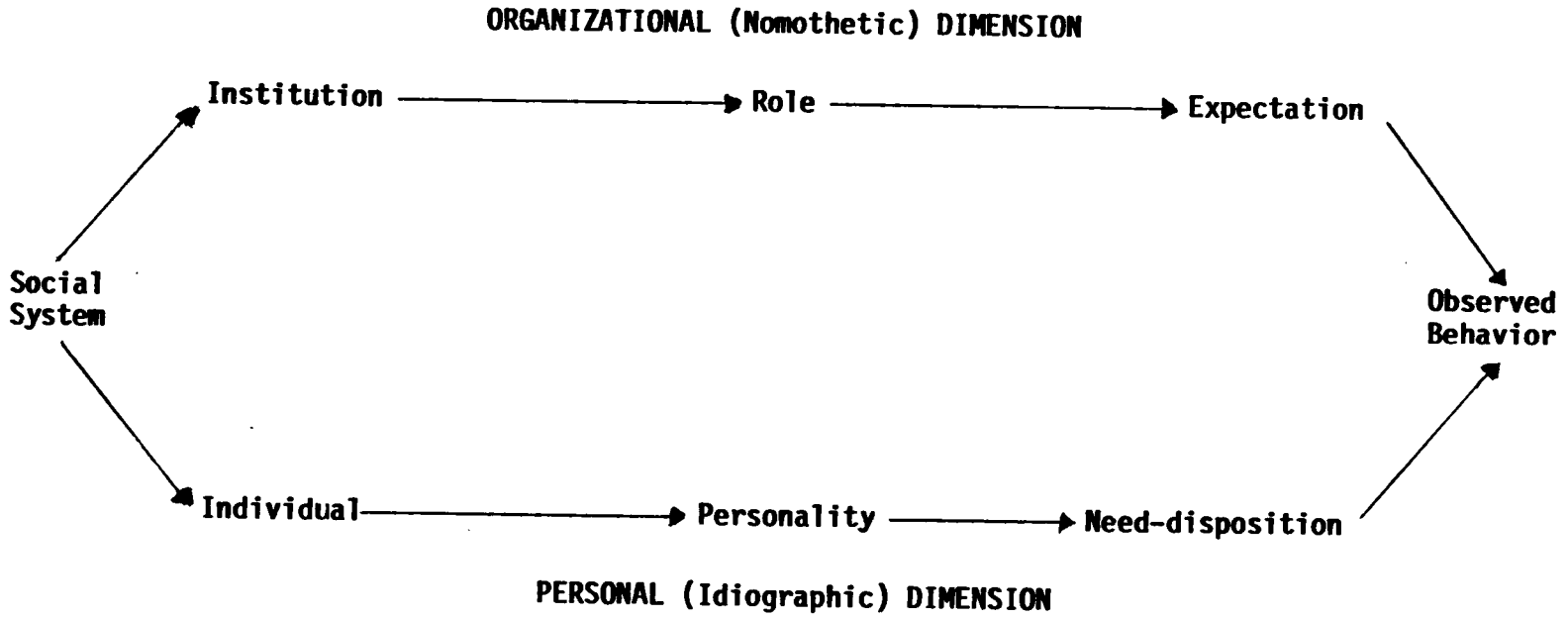

FIGURE 1. GETZELS/GUBA MODEL

Source. Jacob W. Getzels and Egon G. Guba, "Social Behavior and the Administrative Process." School Review, LXV, Winter, 1957.

views of a given role, the role incumbent will hold his/her own perception and expectations of the role s/he holds.

A number of studies have been conducted utilizing this theoretical framework. One such study was completed in 1965 by Edwin Bridges. He studied the perceptions of teachers regarding the organizational behavior of an elementary principal. The dependent variable was the amount of experience of that principal.

Whereas there were certain institutional role expectations for the principal, application was evident to the chief executive officer of an institution of higher education. The president will function in the midst of certain role expectations and perceptions: decisions s/he has authority to make, and/or functions to perform; the interaction of the personal dimension and the organizational dimension is an important factor in understanding the system. This was particularly true when the social system is undergoing change caused by the introduction of a new chief executive officer.

According to the Getzels and Guba model therefore, the institutional and personal expectations of how the new president will behave and how s/he <u>should</u> behave will be varied according to the individuals perceiving that role. This model then provided a means by which one may analyze the factors which influence the behavior of the individuals within (administration, staff, faculty, and students) and surrounding (community residents) the educational institution.

Field Theory

Whereas the Social Systems Theory provided insight into the institution undergoing change, Lewin's Field Theory offered valuable concepts regarding the process of change. Kurt Lewin's force-field analysis provided researchers and administrators with a theoretical construct to approach and evaluate an organization undergoing change. Figure 2 depicts the force field in balance. Basically, Lewin viewed the organization in a state of balance or equilibrium. This state was the result of equal strength exerted by the driving forces (for change) and by the restraining forces (for the present state). As long as the respective strengths balanced, the system maintained a status quo. At the point in time when one force weakened, the other became dominant, thus causing change. Due to stability of periods of organizational equilibrium, the system will readjust and strive to regain another state of balance. Identification of driving and restraining forces within an organization provides its chief executive with understanding to facilitate either the change or stability within his/her organization. As seen in Figure 3, Lewin (1947) eventually developed a three-step change strategy to effect change. The premise of this strategy was the status quo must be unfrozen before change can be introduced. The equilibrium of the driving and restraining forces must be upset. Once change is begun, the organization can move, eventually to a stable state of being. This second step places the culture in a fragile process. At any point when moving, the organization can slip back to the original status quo. It is critical for the change to become the "new status

Force Field in Balance

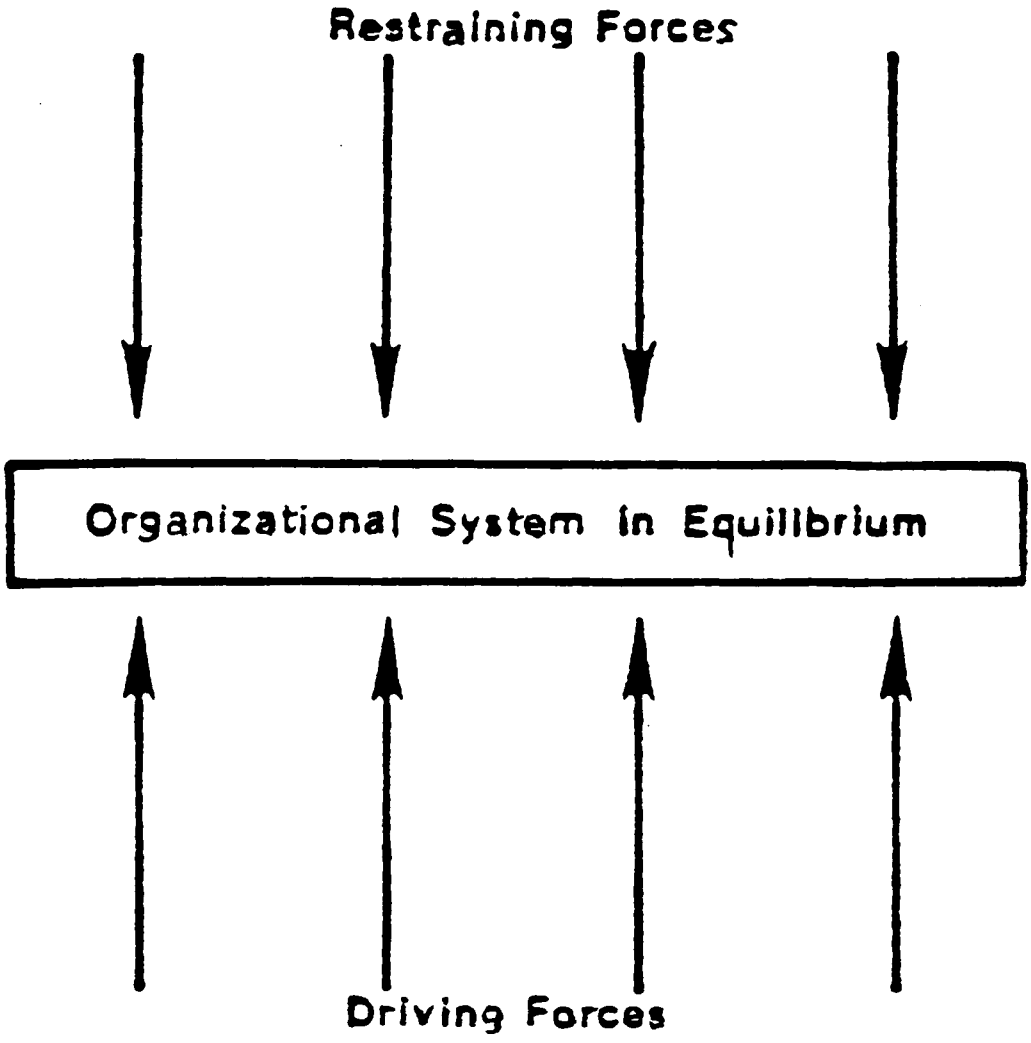

FIGURE 2. FORCE FIELD IN BALANCE MODEL

Source. Kurt Lewin, Field Theory in Social Science. New York: Halper Torchbooks, 1951.

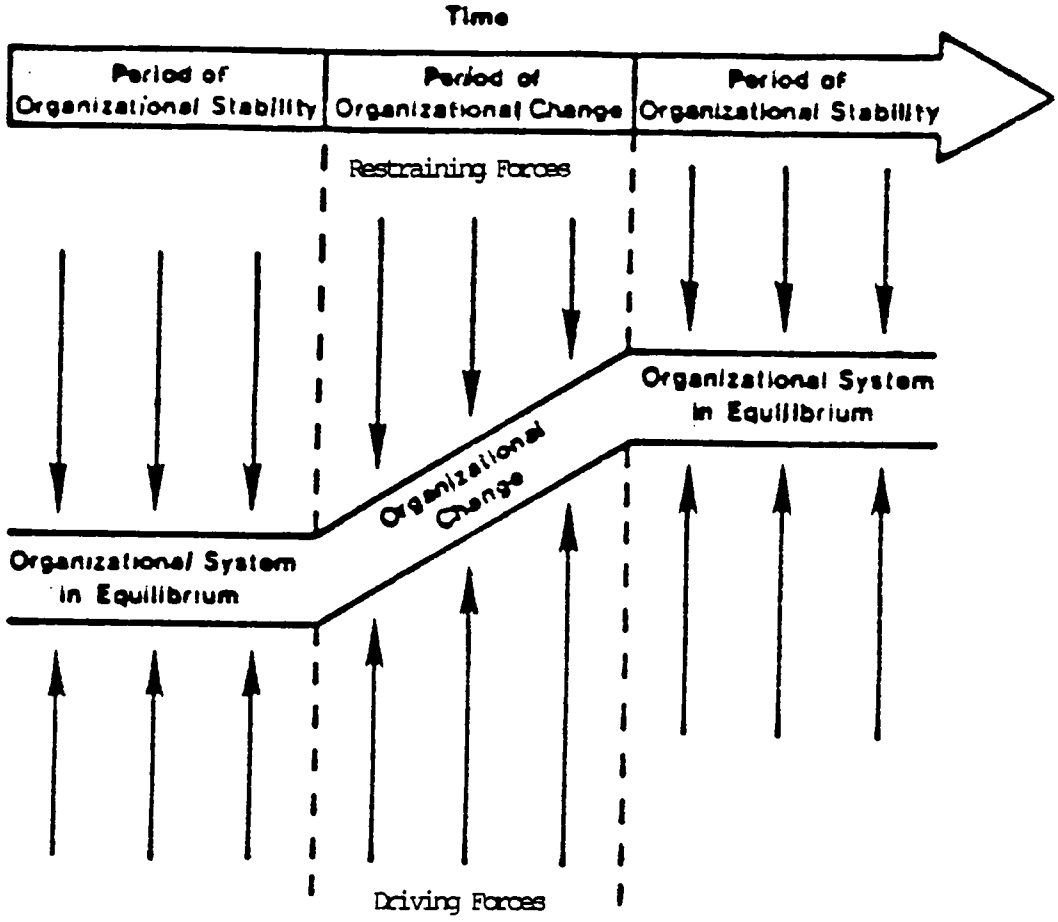

FIGURE 3. FORCE FIELD IN ORGANIZATIONAL CHANGE MODEL

Source. Kurt Lewin, Field Theory in Social Science. New York: Halper Torchbooks, 1951.

quo": by means of the third step, refreezing. It is the final step which insures long-term retention of the change in the institution.

XI. PROCEDURES

Interviewees

The interviewees studied consisted of faculty, administration, student body, staff, alumni, and community residents. All interviewees within the institution were working or enrolled under the administration of both presidents. The selection was random, based upon availability of faculty during data gathering. The group was stratified by department for the faculty. Two faculty members from each department (six departments) were interviewed initially. The faculty population totaled fifty instructors. This interviewed group covered one fifth of the faculty. One additional faculty member was interviewed due to colleagues' repeated reference to this faculty member. Interviewees from the administration consisted of the president, the academic dean, the dean of students, and the director of alumni affairs. This interviewed group covered one fifth of the administration. The student body interviewees were drawn from the senior class since they were the only student group who were enrolled under the previous president as well as the current president. The students were randomly selected based upon availability of senior students during data gathering. This group was comprised of fourteen students: eight female students and six male students. The staff was interviewed based upon the direction of faculty

members and administration to pinpoint insightful staff members (regarding the preceding and present culture). Additional faculty, administration and staff were interviewed as leads and information became evident.

Community residents were sampled as leads developed and individuals outside of the school were willing to be interviewed. Interviewees were asked if they could provide the name of a community resident who might grant an interview. After an interview with community resident the same question was asked. A list of possible community resident interviewees was compiled. Twelve community residents were approached with a request for an interview. Each community resident who declined to be interviewed was approached another time at a later date with a second request. Six refused to be interviewed. Those who refused gave the following reasons: (1) The college is totally separate from the community and the people in the town and/or community did not know enough to provide answers. (2) The feelings against the school were so negative, the potential interviewees did not want to discuss their strong feelings. Each individual's refusal was adamant regarding one of these respective points of view. Only one potential interviewee changed his mind and granted an interview. Six agreed to be interviewed.

Five administrators were interviewed. Thirteen faculty members were interviewed. Six staff members were interviewed. A total of fifteen students were interviewed: eight female senior students and seven male senior students. Six community residents were interviewed. The body of interviewees totalled forty-five.

Gathering the Data

The design of the study was developed in the form of survey research implemented by a face-to-face interview with every interviewee. The interviews were non-schedule standardized. Observation of life history documents included the school newspaper, school magazine, and yearbook. The data-collection strategies were researcher-designed instruments.

Treatment of the Data

Theorizing is a process of categorizing abstract concepts. The data gathered was organized to show relationships, validation or dissonance with the Social Systems Theory and Field Theory, and perceptions of the leadership style of the previous president and the new president. The variable of a value-laden culture was analyzed to determine its effect upon the process of change. The process of change in the specific institution of higher education was compared to the literature to ascertain parallel comparisons and distinct contrasts.

The effect of the perceptions of members of a culture upon that institution, in regard to the status quo, "unfreezing" and "refreezing" were revealed in the behavioral results.

Validation of accuracy of conclusions was verified through data triangulation, including a variety of group sources and two written document types; and theory triangulation, including Social Systems Theory and Role Theory, and Force Field Theory.

XII. ORGANIZATION OF THE STUDY

Chapter I is an overview of the study and includes an introduction to the problem, rationale, statement of the problem, assumptions, definitions, delimitations, limitations, purpose of the study, importance of the study, research questions, procedures for data collection and the organization of the study.

Chapter II reviews related literature and research in the areas of organizational culture, value-laden cultures, change theory, related research, and ethnography.

Chapter III includes the presentation and discussion of the findings the interviewee data and the artifact results. The values identified by the respondents are reported and discussed. The perceptions of the members of the culture regarding the change in process are reported. All findings are directly responsive to the research questions which shaped this study except for one unforeseen response in this qualitative study.

Chapter IV presents a summary of the findings and conclusions. Recommendations for further study in the area of organizational change are listed.

CHAPTER II

REVIEW OF RELATED LITERATURE

I. INTRODUCTION

This chapter is divided into five major sections. The introduction provides a general outline of the chapter. Section two reviews literature regarding organizational culture. This section also notes the elements of culture. Section three examines the unique culture of the total institution as found in the Christian college. The fourth section examines studies regarding change theory. Section five reviews literature relevant to leadership style. Section six investigates literature of qualitative research and ethnography. The congruence between ethnographic research and the study of cultures is examined.

Material for this study included books, journal articles and studies. A computer search of ERIC files and of doctoral dissertations were initiated to identify research and publications.

II. ORGANIZATIONAL CULTURE

Organizational culture in the work place is not a new concept. The literature goes as far back as the Western Electric research in the 1930's. Kurt Lewin studied planned innovations at the Weldon Manufacturing Company in the 1940's. (Alfred J. Marrow, 1967).

A variety of terms have been used to identify the elusive idea of the symbolic or soft side of an organization. Researchers and writers

have utilized such terms as "institution," "organizational climate," "way of life," and "the way we do things around here."

The 1980's have continued this interest with vigor. This concept of culture has found its way into management, organization, and educational administration books. Robert Owens (1987) summarized this trend.

> In the 1980's, the concept of organizational culture emerged as central in the analysis of organizational behavior and organizational effectiveness . . .. Over time, organizational culture takes on meaning so deep that it defines the assumptions, values, belief, norms, and even the perceptions of participants in the organization . . ..
>
> By the mid-1980's studies of schools, such as the work of Meyer and Rowan, Deal, Weick, Lightfoot, Goodlad, and Sizer had lent strong support to earlier work of Sarason and Barker demonstrating that organizational culture is a fundamental factor in determining the quality of educational institutions. (pp. 197-198)

In 1981, William Ouchi published his book on "Theory Z." Basically, he accepted the assumptions of human resources management. Contrasting Japanese management practices with American management practices, he noted that some of Japan's practices could be adopted by America without violating American cultural values.

In 1982, In Search of Excellence was published. The subject of the study was the power of culture and its inherent values. It is the culture which provides the network which held the corporation together, not the regulations (in writing) but the understood commitment to the common goal of the organization.

The book described eight management characteristics that were common to sixty-two successful corporations in America. In analysis of In Search of Excellence, Robert Owen (1987) stated,

> Cutting across the eight characteristics was a consistent theme: the power of values and culture in these corporations, rather than procedures and control systems, provides the "glue" that holds them together, stimulates commitment to a common mission, and galvanizes the creativity and energy of their participants. (p. 165)

Also in 1982, Terrence Deal and Allan Kennedy published Corporate Cultures: The Rites and Rituals of Corporate Life. This book further clarified the characteristics of the culture of a corporation. The authors explored the elements of an organizational culture: business environment--the reality of that business in the marketplace; values--the core which define what is "success"; heroes--the person or people who personify the values of the culture; the rites and rituals--the systematic program and/or activities of day to day life in the organization; and the cultural network--the means of informal communication, including the passing on of values and stories of the culture. (pp. 13-15) The role of centering power provided by the culture is crucial to perpetuating the success of an organization or institution. The evidence is apparent in the present. Deal and Kennedy (1982) looked to the role of culture for the future organization.

> In the dispersed, helter-skelter world of the radically decentralized atomized organization, some glue is absolutely essential to hold independent work units together. The role that culture plays will be even more critical than it is in today's corporate world. Without strong cultural bonds, atomized work units would fly off in a centrifugal plane. The winners in the business world of tomorrow will be the heroes who can forge the values and beliefs, the rituals and ceremonies, and a cultural network of storytellers and priests that can keep working productively in semi-autonomous units that identify with a corporate whole. (p. 193)

Robert Owens (1987) drew the parallel situation between the business world and the educational community.

> It became clear to American businessmen--confronted by recession, deregulation, technological upheavals, foreign competition, and transforming economic and social innovation and hard work may be the biggest stumbling block to adapting to uncertain times. The lesson was not lost on educational administrators: confronted by shrinking finances, faltering public support, divided constituencies with conflicting interests, and rampant charges of organizational ineffectiveness, they became riveted by the implications of organizational culture for educational organization. (p. 166)

In 1988, a paper, "Organizational Cultures As Story-formed Communities: The Epideictic Dimensions of Organizational Decision-making," was presented at the Speech Communication Association. Casey (unpublished paper, 1988) expounded the theory that rhetorical theory provides insight into the cultures' usage of symbols to define who they are. Since man is, by nature, a storytelling creature, the use of the narrative as symbolic of identity provides dimension to communication.

> Rhetorical perspectives are clearly emerging in the heterogeneous organizational cultural perspective. The rhetorical situation, fantasy theme criticism, narrative rationality, argumentation theory, and Burkean dramatistic criticism and the rhetoric-as-epistemic perspective are being applied to organizational communication. (p. 2)

The study of organizational culture has now crossed scholarly lines of research. Research can be found in areas of anthropology, business, education, and rhetoric, to mention a few.

Journals have kept interest high. Individual articles have been written and entire issues devoted to this subject. In November 1987, Educational Administration Quarterly published an issue focusing exclusively on culture and schooling. The journal examined the roots of the term culture and drew connections to the school. The scientific usage of the culture originated in the field of anthropology. Erickson

(1987) explained whereas behavior and artifacts of foreign and/or primitive civilizations were initially studied, the concept of culture can be useful when viewing culture as "ideational--not behavior itself but a set of interpretive frames for making sense of behavior." (p. 13)

III. VALUE-LADEN CULTURE

A value-laden culture finds its existence in core beliefs. The values which emanate from this bedrock are intricately interwoven throughout the fabric of the culture. If one understands culture as a "whole way of life," functioning under certain criteria, the role of the school is clarified. Greenfield (1973) concluded,

> What many people seem to want from schools is that schools reflect the values that are central and meaningful in their lives. If that view is correct, schools are cultural artifacts that people struggle to shape in their own image. Only in such forms do they have faith in them; only in such forms can they participate comfortably in them. (p. 570)

A religious institution finds its existence in its core beliefs and in the perpetuation of those beliefs. In 1986, Lawrence Angus published a fictionalized case study of a real Catholic school in Australia. The author was focusing upon the organization within itself and as it fit within the community. After an extensive ethnographic study of the Catholic school's situation, he identified three main themes in his book: (1) religious education at the elementary and secondary Catholic school; (2) administration, authority relations, pupil control; (3) and education and social mobility. (p. 36) The values and their formation are of particular interest in this study. Whereas the school has its own identity and goals, these have not been formed solely from within the

institution. The reality within the school has been shaped by dual forces. It is a part of a larger context; and as such, it is given rules and guidelines by a larger governing body outside of itself and by the necessities of the working class needs of the Australian social system. The headmaster acts as a negotiator. Angus refers to these additional persons with such power as "actors." "These social realities, in turn are contested, negotiated, or enacted by another set of actors, one step further from the teachers and the pupils." (Angus, 1986, p. 10)

Several studies have been made of Bible colleges in America. They tend to cover the area of curriculum for the undergraduate Christian college. Warren Humphrey (unpublished dissertation, 1965) studied the opinions of Bible college administrators concerning selected issues of college curriculum. He concluded that the administrators were aware of current curricula issues and would take steps to implement them. In regard to fears or resistance to the challenge of curriculum change, Humphrey asserted,

> For those who might be concerned that a progressive attitude in regard to curriculum and its problems would necessarily result in a change in the specialized nature of these schools or in their Biblical position, it is perhaps reassuring to note that the administrators' defense of both the function and the Biblical position of the schools is both jealous and zealous.
>
> Although some philosophical conservatism regarding education is evident, it is not as marked as might be supposed. Some limitations, of course, results from the specialized purpose of these schools and from the demand for a strong Biblical content. (pp. 200-201)

In 1967, Timothy Warner studied the place of general education in the Bible college curriculum. General education courses were a core set of courses emphasizing the acquisition and integration of knowledge.

Because the Christian schools perceive the external world, people, events and philosophy from God's mind, as revealed in Scripture, a specific value system of belief and practice is set in place. The continuation of this culture, which perpetuates its core value structure, is of utmost importance. As such, Christian institutions of higher education are one of the Christians' means of imparting values and beliefs to future generations. Witmer (1962) stated,

> Does Christianity provide a tenable world view? Is it possible to formulate a Christian philosophy of education? Is a synthesis possible between reason and faith? Does the revelation of the Scriptures yield structures of thought for history, psychology, for anthropology, for the natural sciences?
>
> Bible institute-college educators hold there are affirmative answers to these questions. (p. 22)

This is a total life to the staff and students. A usable concept structured by C. A. McEwen is the <u>total institution</u>. This institution is separate from external influence. McEwen uses examples of a prison or concentration camp. These institutions are closed by walls and its inhabitants are held by physical restraint. Other examples which hold their inhabitants by unseen restraint would be the commune from the 1960's, the kibbutz found in Israel, and a small rural village set off by mountains, such as the Appalachian region. Any member of these cultures are free to leave but, due to upbringing or conscious choice, decide to remain. Such a culture is a closed universe.

In the culture of a Christian school, a total institution has definite shared organizational goals with staff consensus and coordination. All beliefs hang together like an intricately spun web. This is not an external framework, but the interwoven fabric of thought.

In 1986, Alan Peshkin conducted an ethnographic study of a closed, value-laden culture in a fundamentalist elementary and secondary Christian school. He published his findings in God's Choice--The Total World of a Fundamentalist Christian School (1986). Peshkin is known for his work in uniquely unusual communities and schools. He initially designed his pilot study for the book God's Choice as a means of introduction to the world of Christian education. Peshkin investigated through observation and interviews the importance of the value and belief structure of the institution to the accepted practice of that educational culture. Without question, he concluded the school held core religious beliefs and shared organizational goals which, in turn affected daily norms. Peshkin's strongest finding was the functioning concept of the "total institution." McEwen (1980) defined the total institution as a place

> . . . of residence and work where a large number of like-situated individuals, cut off from the wider society for an appreciable period of time, together lead an enclosed, formally administered round of life. (p. 143)

In this specific institution, the administration was stable in tenure and no succession of chief administrative officer had taken place since the inception of the school. The anthropological origin of the term, culture, was apparent as this church-related school functioned as a community.

It is important to realize that there are dimensions of difference among organizations regarding the variability of the total institution. Peshkin (1986) strongly asserted,

> To call various institutions 'total institutions' is to obscure the fact that they differ in extent of totality, both in intent and in practice. (p. 265)

A Christian school is not a prison, nor is it a concentration camp with walls or guards. Peshkin (1986) explained the control stems from a strong doctrinal base as its "aspiration to totality extends to most all behavior and thought, everywhere, at all times, throughout the entire life of everyone affiliated in any capacity with their total institution." (p. 265) In practice, Peshkin's study found that the total institution was an organizational means to achieve a broad purpose of serving God and preparing students with the Christian world view.

IV. CHANGE THEORY

A vast number of studies regarding culture undergoing change in educational institutions have been conducted. Federal and state governments have researched innovations at specific stages (such as the adoption stage or the implementation stage) of the attempted change. Foundations and institutes have also studied the multi-faceted face of change (i.e., J. Victor Baldridge and Robert Burnham, 1973) The bibliography is rich with variations on this theme. The following studies are of particular interest to this study.

As previously cited, Richard O. Carlson (1972) studied school superintendents and their careers. He researched the process of new superintendents taking office and their rate of success in innovating. Carlson is well-known for his explanation of the "career-bound and the place-bound" superintendent. The culture of the school district was

carefully considered when determining the probable reaction of the culture to the new administrator, understanding loyalties at work in the culture and predicting potential innovations.

A portion of the literature offers advice to executive officers about instituting successful change. These ideas are usually based upon achievement of the goal. These works can be found on the popular market in bookstores in America. Such works (Ouchi, 1981; Deal and Kennedy, 1982; Peters and Waterman, 1982) present the view that the culture of a successful corporate culture can be duplicated, albeit with strenuous effort. Consultants, as well as books, provide the most popular advice.

Since the introduction of a new executive officer can initiate innovation and change, serious consideration of the culture must be given. Ouchi (1985) suggested,

> Executives should consider the "cultural risk" of proposed new strategies . . . the organizational change implied by new business strategies should be compared to the cultural orientations of the organization in order to determine the degree of potential resistance. (p. 477)

Wallace (1970) explained the process of cultural change can be divided into three types. These are evolutionary processes, additive processes, and transformative processes. (pp. 183-199) The evolutionary process is gradual. As such it does not really seem like change to members of the culture. Over time, the culture adds to its values. New heroes may raise up and rituals could be added. Additive change modifies quickly. Usually one area of the culture experiences specific innovation. New programs may be added or new goals initiated. Transformative processes begin when leaders set out to deliberately change the culture. New

cultural values are articulated and steps taken to entrench them. A revolution in a country is an example of such a transformative change.

Educational innovations, policy changes and new practices often meet with walls and barriers. Institutions of education have a reputation for resisting change. This does not mean teachers are unyielding or stubborn; rather, they accept change cautiously. Corbett's findings (1987) suggested that resistance depends upon the fit between the school's culture and the proposed innovation. Six propositions were propounded in this study:

> 1. A school's culture, or the shared expectations about what ought to be, comes both from the distant external environment common to most schools and from the local setting.
> 2. Schools vary in the uniformity of their culture, that is, the extent to which norms are widely known about and adhered to.
> 3. Staff members' opinions vary as to which norms can be altered and which cannot.
> 4. The character of the norms challenged and the newness of the challenge both affect the intensity of staff reaction to change.
> 5. Behavioral change is possible through frequent communication of new definitions of what is and ought to be and close enforcement of those expectations.
> 6. Behavioral change may come before cultural change, but it does not ensure that desired new norms will be accepted. (pp. 40-41)

Corbett highlighted the third and fourth of these statements to uncover sacred norms within the cultures of three high schools. Corbett concluded that change is possible, but it demands a knowledge of what changes are inherently compatible with the existing values in the institution. (p. 57)

As mentioned in Chapter One, Corbett and Firestone (1988) divided norms into two categories: sacred norms and profane norms. In the

forward to Change and Effective in Schools - A Cultural Perspective, Alan Peshkin explained,

> . . . we all esteem some beliefs, norms, and expectations more highly than others is also in the self-evident category. The authors draw out attention to this truism with their dichotomous labelling of norms as "sacred" and "profane." Sacred norms are "essentially immutable," while profane norms are "more susceptible to change." More than merely useful, it is critical for change agents to be aware of this distinction as they consider the substance and process of their change efforts. (p. viii)

The clear dichotomy between these two categories of values is important. Corbett et. al. (1988) explained these terms reach back to their roots in religion. Sacred, as a description, has referred to ceremonies, activities, and intangible realities which give purpose and meaning to life. Profane, on the other hand, has referred to worldly, the tangible, and changeable ways of this life. The usage of these terms to cultures are metaphorical. Certain norms in a school are held as undeniably true. In the Westtown School, one sacred value was discovered. The classroom was the "capitol" of the school. The second school studied was Somerville High School. The researcher found two sacred values for this school: order and discipline; and preparation for the world of work. (p. 11) This term embodied the concept of the primacy of the instruction of students in the classroom. Any decisions made could not compromise this value. When challenged, the members will rise to defend the sacred norms which provide meaning and identity for those members of the culture. Both sacred and profane norms can cause resistance within a culture when change encounters them. "The difference

is that attacks on the sacred represent attacks on professional raison d'etre . . .." (p. 12)

The contrast between the sacred and profane norms should not be viewed as opposite ends of a continuum. A profane norm is not the opposite of a sacred norm. Chaos is. The disruptive nature of change appears to attack the "way we do things here." More seriously, change opens the door to chaos. This can be debilitating for members of an organization. This situation can create an experience of uncertainty and fear within a culture. Just as the cultural fabric of a school is a composite of loosely and tightly woven threads, the profane norms are analogous to the loosely woven threads. If a loosely woven thread is pulled, it may offer some resistance, but its absence from the fabric will not be critical. However, if a tightly woven thread, a sacred norm, is pulled, a number of sequential changes could damage the fabric's pattern or form. It is not difficult to see the close relationship between sacred norms and a Christian college. Any attempted change must accommodate the core of the beliefs if the change has any possibility of lasting.

V. LEADERSHIP STYLE

The role of the leader in an institution is crucial to the style s/he will manifest. A successful administrator will articulate the mission of the school, the maps of meaning, and develop aspirations which will carry the institution into the future. As discussed in chapter one, Getzels and Gubas' Social Systems Model reveals the potential for

variance in perceptions of the role of any position within the organization. Erving Goffman develops the bridge between Social Systems Theory and Role Theory. Everyone plays different roles to different audiences throughout his/her life. At one point in life, a man may act as the father of his Little League son. Later, he may be the dutiful son, himself. The next morning could find him as the bank president. His role and his audience changes. Any role may or may not be sincere; nevertheless, it will be filled. Goffman drew the analogy of an actor filling a role in a play performance on stage to the way in which individuals fill a role in a "performance" in an organization. The role is embodied in one-to-one exchanges and in one-to-many interactions. Goffman (1959) defined performance as

> All the activity of an individual which occurs during a period marked by his continuous presence before a particular set of observers and which has some influences on the observers. (p. 22)

There is an important functioning social principle. An implicit or explicit claim to be a person of a particular kind exists. The person, from the president to the librarian to the student, exerts a moral demand upon others, obliging them to value and treat him/her in a manner that person, filling the role, has a right to expect. This claim is based upon the situation which has been influenced by the appearances of that person in a specific role. Once a role is accepted, certain parameters of behavior are expected. This acceptable action can be seen in confirmatory interaction. For example, an umpire must forego hesitant thought before making his call. Pausing to consider and weigh the possible calls does not serve to confirm the role he is performing.

Goffman (1959) referred to this situation as dramatic realization. (p. 30) Such confirmatory interaction is important in an organization if the audience, the surrounding personnel, will continue to perceive the performer in appropriate light. The parallel can be seen when the payroll officer comes to teachers asking how they would handle a problem with the Internal Revenue Service. The audience, the teachers, would begin to question the performance of that individual in the assigned role.

Role theory should be applied for the audience as well as the performers. The application of dramaturgical framework fits well with an understanding of culture. Goffman (1959) explained,

> The cultural and dramaturgical perspectives intersect more clearly in regard to the maintenance of moral standards. The cultural values of an establishment will determine in detail how the participants are to feel about many matters and at the same time establish a framework of appearances that must be maintained, whether or not there is feeling behind the appearances. (pp. 241-242)

A role may become set by the audience after experiencing repeated performances by one performer. This is true on the stage. Receivers feel secure with consistent portrayals. In 1860, Charles Macready took the English stage with a portrayal of Shylock the Jew. He performed him as a sympathetic character. Up to that time, Shylock had always been played as a red-haired funny fool. The audience loved to laugh at the rich Jew floundering in his scheme. They were happy with that performance. Macready's powerful act changed that portrayal for more than a century. Only a strong convincing performance could turn the expectations of the audience. The comparison is useful for a new leader

entering an institution. The performance must be strong and convincing to change the expectations from the preceding leader to that of the new one. A leader enters with a new part into a new situation, s/he does so with few cues. It is assumed by many that s/he will have some background experience which will have prepared his/her to play the new role. Working within that role is of particular interest to theorists and researchers.

Leaders have been studied as functioning managers for decades. In 1939, Kurt Lewin, Ralph White and Ronald Lippitt published findings of a study of the reaction of 10 year old boys to well-designed examples of three leadership styles: autocratic, democratic, and laissez-faire. The well-known results showed the boys responding best to democratic leadership. Under autocratic leadership, resistance and aggressive response was observed. The laissez-faire leadership styles resulted in confusion and frustration on the part of the boys' part. The results, published in the Journal of Social Psychology, had a strong effect on American educational leadership style over the last decades. It was not until the 1960's that serious questions were asked regarding democratic leadership in schools.

In 1954, Andrew Halpin studied the leadership behavior of airplane commanders. Two factors of significance emerged: (1) consideration, indicative of mutual friendship and trust between the commander and his men. This leader did not rely on authorian impersonal behavior in motivating. (2) initiating structure, which manifests itself through time when the leader "defines the relationship between himself and the

members of the crew . . ., [defines] the role which he expects each member of the crew to assume, and endeavors to establish well-defined patterns of organization, channels of communication, and ways of getting jobs done." (pp. 19-22)

Descriptors of this side of a leader include dimension, effectiveness, traits and style (to name a few). The personality of a leader and the resultant behavior within a given situation will determine the style of a leader at that moment in time. According to Robert Owens (1970) there are five main leadership styles: authoritarian, democratic, laissez-faire, bureaucratic, and charismatic. From these leadership styles, s/he will use one of four key methods to lead: force, whether endowed by position or demanded by the leader; paternalism, grounded in loyalty of the subordinates; bargaining, a use of reciprocity; and mutual means, based upon congruence and resulting consensus in decisions. (pp. 134-135) If placed on a continuum, one end would be authoritarian, at least a strong leadership style to as pressing as a dictator; whereas, the opposite end holds laissez-faire, which offers total freedom. The middle ground finds the democratic style of leadership with discussion and input from members of the organization; and bureaucratic, a possible combination of the four other styles. The blend of style with the situation and role will determine overall effectiveness. Charismatic leadership is rare. It does not actually have one place on the continuum. This style draws the people of the institution to follow <u>the person</u> in the leadership role. They are actually drawn to the

charismatic leader. A bureaucratic leader is a combination of all of the styles, although not necessarily charismatic.

Robert Blake and Jane S. Mouton (1964) expanded with more variations on leadership styles. They concluded that the leader will lead in one of two areas: concern for production or concern for people. Both are important and can potentially benefit the people since concern for production is not limited to things but includes successful accomplishment of organizational goals. Achievement of goals reaps benefits for individuals in the areas of esteem and worth. Concern for people includes warmth and good interpersonal relationships. This model shares a number of ideas with Halpin's conclusions. (Halpin, 1954)

The Managerial Grid, developed by Mouton and Blake (1964) showed these two dimensions and the various combinations which are possible. (See Figure 4.) There are five combinations. Hoy and Miskel (1978) described the basic set of assumptions about leadership undergird each specific dimension.

1. Relationship-oriented leadership. The leader demonstrates concern for people and low concern for production. This style develops warm relationships with the people in the organization. The basic underlying assumption is that production needs and the needs of people are in opposition.

2. Impoverished leadership. This style combines low concern for people with low concern for production. Such a manager plugs people into jobs, irregardless of the match, and steps back. Involvement comes only as communication from the top down is relayed.

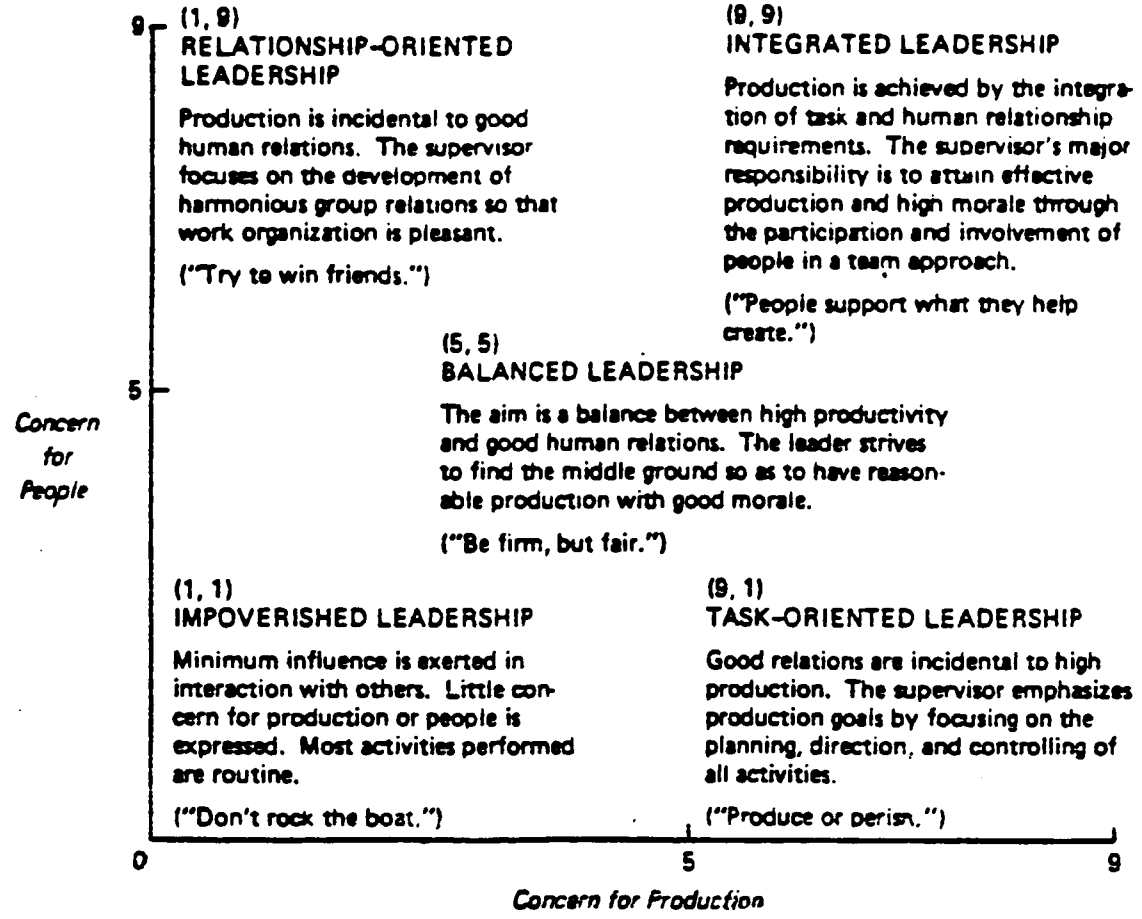

FIGURE 4. MANAGERIAL GRID MODEL

Source. Robert R. Blake and Jane S. Mouton, The Managerial Grid. Houston, Texas: Gulf Publishing Company, 1964.

3. Integrated leadership. This style combines high concern for people with high concern for productivity. This leader does not see these two concerns as mutually exclusive.

4. Task-oriented leadership. This style refers to the manager who is solely production-driven. S/he supervises with a Theory X perception of people. This leader orders and expects to be obeyed. The authoritarian descriptor fits in this dimension.

5. Balanced leadership. Balance is perceived as good. In fact, this style of leadership is good in certain areas but weak in change and innovation. The conflict between production needs and people needs is resolved through compromise. Traditions and middle of the road decisions help to avoid extremes. Communication flows through formal and informal channels. The basic assumption is that people will work if they know what is expected of them and if it is within reason. (pp. 200-202)

VI. QUALITATIVE RESEARCH

The qualitative research paradigm approaches a study with its own unique and specific attributes. In their paper, "Beyond Qualitative Versus Quantitative Methods," Reichardt and Cook list eleven attributes for consideration: (1) advocates the use of qualitative methods; (2) phenomonologism--concerned with understanding human behavior from the actor's perception; (3) naturalistic methods; (4) subjective; (5) close to the data--the "insider" perspective; (6) grounded, discovery-oriented, descriptive and inductive; (7) process-oriented; (8) "rich," layers of

deep data; (9) ungeneralizable--single case studies; (10) holistic (11) assumes a dynamic reality. (Reichardt, 1979. p. 10) The research goals sought in qualitative research are to reconstruct a culture in a holistic picture. This reconstruction should provide insight into the phenomenons of the world under study, and enable understanding of the values and processes.

Because ethnography finds its roots in anthropology, it is worthwhile to review what anthropologists say of their own research. When preparing to study a culture, the researcher views that life as fully developed. All aspects must be taken into account. The anthropologist may hold an interest in a particular area. In The Methodology Comparison, Sarana (1975) described the basis of the fieldwork required for this kind of study.

> Unlike the historian he learns about the concepts and principles which are of general use. . . . He learns how data on a topic are dealt with in relation to others. In this way he is prepared to treat his topic or problem holistically. He may not be able to go into all the details of economics if his primary focus of interest is kinship. But he cannot afford to ignore the role of economics in kinship. He acquires his data through person-to-person, or face-to-face contact. (p. 93)

This approach makes the researcher aware of the total phenomenon and the impact made upon the area being studied. It is not possible to separate out a piece of life and analyze it. That small portion of existence must be studied within its context.

At this point it is necessary to draw some distinctions. The term "qualitative" alludes to the nature of the understanding that is found in the people under study. The researcher is endeavoring to understand the

culture from the perspective of those living within it. "Qualitative inquiry seeks to understand human behavior and human experience from the actor's own frame of reference, not the frame of reference of the investigator." (Owens, 1987, p. 181) In order to accomplish, the actors must express their perceptions of the performance which surrounds them.

Researchers have been working in the field of qualitative research for several years. James P. Spradley wrote during the 1970's. In 1972, he published Culture and Cognition: Rules, Maps, and Plans. In 1979, he developed the actual steps in the process of the interview in The Ethnographic Interview.

In Ethnography and Qualitative Design in Educational Research, Goetz and LeCompte (1984) described the strategies in design of studying human behavior.

> 1. First, the strategies used elicit phenomological data; they represent the world view of the participants being investigated. . . .
> 2. Second, ethnographic research strategies are empirical and naturalistic. Participant and nonparticipant observation are used to acquire firsthand, sensory accounts of phenomena as they occur in real-world settings, and investigators take care to avoid purposive manipulation of variables in the study.
> 3. Third, ethnographic research is holistic. Ethnographers seek to construct descriptions of total phenomena within their various contexts and to generate from these descriptions the complex interrelationships of causes and consequences that affect human behavior toward, and belief about, the phenomena.
> 4. Finally, ethnography is multimodal or eclectic; ethnographic researchers use a variety of research techniques to amass their data. (p. 3)

A variety of methods can be used in fieldwork: observation; face-to-face interaction; interviews; participant observation; and a study of artifacts, objects and written/recorded information. Unlike quantitative

research, which is objective, "hard," and outcome oriented, the qualitative researcher must provide more reliability to his/her qualitative study, which is "soft" and subjective. One important way to accomplish this is to use as many windows of understanding as possible into the situation under study. This multiplicity of sources of insight allow the researcher to verify perceptions by comparison with other sources. Several scholars in the field have recognized and written about this aspect of qualitative research.

Goetz and LeCompte (1984) emphasized this usage of multiple sources (observations, interviews, artifacts) to verify the accuracy of conclusions. (p. 11) Just as any individual relies on a variety of sources to determine what is reality, the researcher relies on a variety of inputs to ascertain what reality is to the members of a specific culture. Triangulation is the use of multiple methods in the study of one object. Denzin (1978) describes four types of triangulation: (1) Data triangulation, using as many different data sources as possible; (2) Investigator triangulation, multiple rather than single observers are utilized; (3) Theory triangulation, use of multiple hypotheses and theories; (4) Methodological triangulation, "within-method" of triangulation, "between-method" and/or "across-method" triangulation. (pp. 293-301)

The qualitative researcher faces the challenge of providing evidence to support assertions and conclusions drawn from the data. Utilizing triangulation helps to limit bias by diminishing initial impressions of the investigator. Denzin (1978) stated, "Methods are of high theoretical

relevance." (p. 5) In his book, The Research Act, he discussed the sociological interview which extracts responses from a member of a group. An interview may be schedule standardized, in which the word and/or question order is identical for each respondent; or the interview may be nonschedule standardized with the interviewer focusing on eliciting certain pieces of information; or the interview may be nonstandardized, without a specified set of questions, totally free to pursue issues as they develop.

Denzin (1978) listed five sociological methods and analyzes them from the perspective of symbolic interactionism. This information does not result from direct interaction of questions and answers; rather, data is available to the researcher who is alert to windows of insight which provides richness and depth from the perspective of the actor within the setting. His list includes the experiment, survey, participant observation, historical and life history analysis, and unobtrusive methods. (p. 5) Of particular interest to this study is the historical and life history analysis.

The life history presents the person's or group's perception of reality. Inherent in a life history will be the definitions and codes of the culture or person within that culture. A life history provides a window on the world from the actor's viewpoint. These materials may range from official documents to newspaper articles to letters to autobiographies to yearbooks. Each of these items expose the unit under study looking at itself and interpreting those experiences. Becker (1966) described this source of data as

> . . . not conventional social science "data," although it has some of the features of that kind of fact, being an attempt to gather material useful in the formulation of general sociological theory. Nor is it a conventional autobiography . . .. It is certainly not fiction. As opposed to these more imaginative and humanistic forms, the life history is more down to earth, . . . less concerned with artistic values than with a faithful rendering of the subject's experience and interpretation of the world he lives in. (pp. v-vi)

The core of value is located in a clear understanding and explanation of the person's perception of the realm in which s/he exists.

CHAPTER III

PRESENTATION AND ANALYSIS OF DATA

I. INTRODUCTION

The purpose of this study was to identify and describe: (1) what values are known and shared in the Christian college culture, (2) the role of the president, (3) norms which are perceived to be open to change, (4) the influence of previous external experiences on perceptions regarding the college's values, (5) differences between the president's perception and the perception of members in the culture regarding the change in process, (6) the communication and reinforcement of ideas under the previous president and the newly installed president. The internal school interviewees' responses were analyzed based upon the categories evolving from this study. This chapter also presents external school interviewees' responses obtained from community residents creating a new category within the study. To insure confidentiality of interviewees, all material within quotation marks is material from confidential interviews. Chapter II provides the theories of Social Systems and Role Theory, and the organization undergoing change as proposed in the literature.

II. RESEARCH QUESTION 1: CONSIDERING THE CIRCUMSTANCES OF A CLOSED, VALUE-LADEN CULTURE, TO WHAT EXTENT ARE THE CULTURE'S VALUES KNOWN AND SHARED BY THE MEMBERS OF THE INSTITUTION?

Years at Institution

The staff interviewees had been at the institution: 5 years, 6 years, 7 years, 12 years, 20 years, and 27 years, respectively. The faculty interviewees had been at the institution: two professors for 4 years, 5 years, 7 years, 8 years, 9 years, 12 years, two professors for 13 years, 14 years, 17 years, 27 years, 29 years, respectively.

The administrative interviewees had been at the institution: 2 years, 3 years, 4 years, 7 years, and 27 years, respectively.

Mission of the College

The mission of an educational institution creates the bedrock foundation of the values within a culture. In addition, an understanding of that mission can facilitate the attainment of goals inherent in that mission. Two aspects of the mission of the college were studied: the understanding of the original mission and the degree to which that mission had changed over the years. All groups showed a strong recognition of the founder of the college and his impact upon the mission. The founder's name was raised when answering the questions regarding mission and as an individual revered by the school. This will be developed later. When verbalizing the mission statement, each group interviewed

was consistent within the group, while there was some variation between groups. The administrators referred to the combination of liberal arts curriculum and the truth of the Bible. Both the administrators and faculty spoke in depth regarding the original mission of the school. The faculty were most consistent to the administration when using such descriptors as "liberal arts college," (All but two faculty members used this term.) and "Christian social framework." The purpose of preparing young people "to live in the real world" was also suggested across the groups of interviewees. It should be noted that one faculty member said s/he had "no idea" of the original mission. The staff also described the school as "Christian education, getting Christians a broad education." One staff member quoted the new thrust as the original mission but later responded s/he was unsure. Students, both male and female, stated the desire of the founder was to "train Christian young people." Two female students did not know the original mission, while one male student did not know. The community residents varied in their depth of descriptions. Two did not know the mission but described the school as a "fairly religious type school" and "a nondenominational Christian college." One used the founder's name and the others answered in a brief manner similar to the student respondents.

The thrust, which the new president had recently defined and emphasized for the school, was utilized by many interviewees. The thrust was cited as an example of a mission that had not changed; rather, a mission that was being clarified. One staff member stated, "No, I don't think that mission has changed. Now how it's carried out may change."

An administrator agreed, ". . . not so much changing our mission as changing the process and keeping in touch with how we achieve it . . . I believe, it still retains that sense of purpose, that sense of identity: doctrinally, educationally."

Whereas there was a variety of descriptions of the school's mission, all agreed that the school had not changed in its mission, including those who did not know the original mission. Each respondent was definite in his/her response to this inquiry. A number did describe a change in policy regarding rules. This alteration was viewed as a change which would not affect the sacred values and/or mission of the school. This list of areas in which the school had changed were regarding rules of behavior, i.e., blue jeans, dating. Several community residents commented, "their restrictions and their modifications have changed as far as what they perceived at an earlier time in the college." The opening of the college to the community was also mentioned by the community residents as a distinct change in policy. This was not, however, seen as a change in mission.

Values

The interviewees described the importance of a list of eight values held at the Christian college. These were (1) discipline and behavior of the student, (2) Christian values, (3) administration, (4) academics, (5) professional goals, (6) family, (7) finances, (8) athletics. These areas were selected to determine the sacred and profane values held in the school culture.

Discipline and Behavior. All groups perceived this area as undergoing revision. This category was consistently seen as capable of undergoing and seen as realizing that change. Three character traits were repeated by the groups: honesty, integrity, and morality. The student handbook was mentioned repeatedly by all groups from within the school. Everyone knew of the handbook, which stipulates acceptable behavior, and of the decrease in size from previous years.

The administrators of the college viewed behavior as an outworking of inward character. The faculty further explained that the school was "in the middle, leaning toward the conservative wing of evangelical, fundamental Christianity." The term "legalistic" was used to describe other schools and this college's stance in previous years. The rules were viewed as changing to be less restrictive regarding social issues, but not regarding moral issues. Several faculty members described the goal of discipline was to provide order. The interviewees viewed their school valuing rules to a high degree. The core reason for specific rules governing external behavior was the desired end result of internalization of "biblical principles." Scripture was seen as the source authority behind the school handbook. Staff members also 7 emphasized the impetus of God's desires for Christian young people as revealed in the Bible. The changes mentioned were a relaxation of rules regarding acceptable clothes and beards. One female student included the change regarding the attendance of Parental Guidance 13 movies. The student newspaper followed the process of these decisions from the student council's consideration of the rule changes to the dean's consideration

to a student survey and back again to the student council and the dean. Opinions for and against were presented until the rule changes were made. In contrast to the other groups, the female students and the male students described the rules as "strict" and a heavy emphasis placed upon adherence to the handbook. Without exception in this group of interviewees, this regulation of life was viewed as positive. In describing his school one male student concluded, "They require a lot as far as discipline is concerned with following their rules. They want them down to the letter. Basically I think it's to show you that if you can get along with the strict guidelines then when you get out there, that a lot of things that you thought were important aren't really important. You shouldn't be involved in them, you can do without them. Basically I think they're doing a good job as far as that is concerned; but they do have a strict, but it's not as strict as a lot of other places, but there is a hard line to follow. It's pretty good." The concept of preparation for life outside of this total institution was a theme which ran throughout answers given by the students. The community residents knew very little of the handbook. None of them mentioned it. They did view discipline as a priority; but they all mentioned it as a priority that is changing. Rules for dating being relaxed was the only example given.

Christian values. This domain was held as a sacred set of values. A change in Christian values was unthinkable and would strike at the heart of the college. The administrators and faculty linked Christian values with biblical principles. This area was consistently seen as the catalyst for behavior. Christian values and behavior were a cause/effect

process. Without the resultant effect, the faculty and administrators did not believe there was an initiating cause. Such outworkings were given with broad strokes such as "Devotion to the Bible and that lifestyle." and applied as "To translate that into terms: Okay, how would Christ treat people, how would He think about the world in which we live? How would He think about the world's resources? When He was choosing a vocation, how would he choose a vocation, in terms of its rewards to us or in terms of its service to others? And that's how I would express Christian values and how we would translate Christ and His person and values into personal values." The staff blended Christian values with behavior. Whereas the administrators and the faculty saw one causing the second, the staff equated the two into one entity. The male and female students referred to the Bible as the basis for Christian values. Christian values were viewed as "primary" and of "the highest value." Morals and honesty were chosen by female and male students as highly esteemed Christian values in their college. The community residents reflected a similar perception of the Christian values of the college. They repeated such descriptors as "biblically based"; "Christian values are held high." One community resident described the college's definition of Christian values: "They would define Christian values as, what you believe and hold as a person inside yourself, and how you display that to the world."

Administration. A definite pattern emerged across groups when questioned about what is valued in an administrator at the college. A clear list of attributes was repeated by internal and external

interviewees. The list, according to frequency, was as follows: (1) direction and vision, (2) organizational skills and expertise in management, (3) strong leader, (4) integrity, (5) adherence to doctrinal and mission of the school, (6) communication with members of the culture, and (7) fundraiser.

Academics. The area of academic values produced the widest spectrum of responses. The answers varied within groups and between groups to the degree of no clear pattern. Several faculty interviewees described the academics as "excellent" whereas others within the same group stated the ideal was not realized. Those who viewed the education as excellent cited reasons for this opinion: close student/teacher ratio, accreditation, and graduate school success. Those who were concerned about less-than-excellent academics cited staff "cuts" and "cuts" of majors. One staff member described some majors and courses as very career-oriented but other courses as "more classical form of higher education of learning for knowledge sake." The uncertainty of a vocational education as a goal of the institution or a liberal arts education as a goal was raised second to the striving for excellence.

Professional goals. The faculty were consistently viewed as highly qualified and as excellent instructors. The college does not have a rapid turnover in faculty; therefore, there is not a high level of infusion of new faculty into the college. Professional growth of the faculty who continue to remain at the college, therefore, is necessary. All groups discussed the strong encouragement from the college to complete doctoral degrees. Sabbaticals were granted to pursue those

degrees. Everyone agreed that pursuit of advanced degrees came from individual desire to improve in his/her profession and not corporately, necessarily. Whereas there is academic value placed on higher degrees, the financial situation of the school has precluded sufficient monetary help. Administrators, faculty, staff, students, and community residents all believe more must to be done to attain professional goals.

Family. The interviewees stated that individual families were viewed as important. Classes were taught about family. One male student stated, "I think it's a growing perception that the family unit is under attack . . . [if the college] is going to inculcate students with a biblical world view . . . they need to inculcate them with this and trilogy of the family and church." Students informally receive insights by interacting with faculty families in their homes. All perceived this as a positive experience.

In addition to the family unit, another "family" was mentioned by respondents: the college family. Due to the small size of the school, a close relationship developed between the administration, the faculty and the students. The friendly atmosphere was mentioned repeatedly. The family atmosphere was described as "one of the most attractive qualities about this school." The student newspaper and yearbook were filled with pictures of group activities: school picnic, Halloween party, junior/ senior banquet, senior trip, homecoming, and class meetings. Individuals across the groups, i.e., students, faculty, staff, administrators, knew each other and the members of the culture have felt very unified during the years. This relationship among the members of the culture was

initially fostered and perpetuated by the previous president. The college family was instigated during the preceding decades by that president. One male student observed that the new president seeks to retain the family nature of the school and to reach out to others. He contrasted this to the previous president. The student stated, "His primary goal was to keep the people together, as a family unit and not necessarily reach out." The introduction of so many new individuals along with the new president was seen as a disruption of the usual family. The community residents were aware of the family-oriented atmosphere. Some professors were described as father-type figures. One community resident stated, "I think . . . administration, is the only rift in the [college] family unit--the new administration, . . . [because it is run] a little bit more professionally."

Easy access to faculty, staff and administrators was cited across the groups as a facilitating factor. Individuals perceived this access to the administration to be greatly diminished.

Finances. All interviewees expressed their understanding of the distinct financial distress of the college. Each group described the status of the school based upon their understanding of the amount of information they had. The community residents were cognizant of financial trouble. They used such phrases as, "To get enough money to survive." and ". . . money going now just to keep their heads above water." The community residents knew very little about specifics. They had heard/seen maintenance on buildings but were unaware of internal institutional finances. The students interviewed knew of financial

trouble. Three students did not know the status of the school financially. All of the students, male and female, who commented on where they saw the money being spent, said it was being applied to facility upkeep. The student newspaper presented several articles discussing issues ranging from trustee budgetary discussions to concern regarding presidential choices of building upkeep instead of funding other areas of need. The staff commented on the ongoing financial struggle. Three of the five staff members interviewed did not feel "close enough to that to have a good answer." They did comment on the upgrading of buildings. The faculty also commented on the new roofs on buildings and improvement of grounds under the new president. They did mention a variety of financial concerns and observations. These included: salary of faculty were a priority of the president, a sincere attempt to balance the budget, some faculty concern over increases in administrative expenditures and decreases in academic expenditures, major emphasis on fundraising. The majority of faculty felt that money was being allocated with discretion. Teachers stated that financial information was open and available to them. Hopes were expressed for a new library in the future. The administrative interviewees spoke in great depth with many specifics to support their points. One administrator explained, ". . . we're putting the priority I would say this year in terms of new initiatives and it isn't so much a matter of a lot of extra money going for that, as it is reallocation of funds within what we have." The administrators described the dispersion of money and future goals whereas the other groups described how the funds were being spent.

Priorities included: increase in enrollment, generating more gift income, to complete deferred maintenance, to increase the public image of the college. The administrators held a marked concern regarding the financial status of the college. They perceived the situation as more than serious; they viewed it as dire. To fund the needs of the necessary were precariously balanced with the demands of the urgent.

Athletics. All interviewees were in agreement regarding athletics. They were viewed as secondary, a side line. The struggle existed between a desire to have a winning season and the selection of college athletes who emulate the school's values. The emphasis shifted to the former.

Students emphasized the positive group aspect of sports, especially in a small town. The student newspaper devoted the last page of each issue to their collegiate sports. Due to the financial restrictions of the preceding years, athletics had been underplayed in budgetary decisions. The faculty argued for a focus on academics without compromise to athletes. One faculty member summarized the situation as, "Athletics is a touchy subject, as it is in any any Christian school. . . . I think what is valued is the character of the athlete, . . . Winning is not as important as the character of the people."

Additional values. When asked if any values had been left out, the interviewees, for the most part, restated earlier ideas. Two new values were identified: the value placed upon the student himself/herself and leadership for the student. One community resident stated, ". . . they really value the student, and you know I just graduated a couple years ago, but as I look back: it's not a perfect place, but no place is, and

one thing that I'll always carry with me is that [the school] really cared. Everybody was so caring. Really, just from the president down to the snack bar lady." The second added value also related to the student. Leadership for the student was expressed as a value held at the school. Since students prepare to function in the world, the college endeavored to provide opportunities for leading within a structured environment. Students led in chapel programs, had charge of PCI (Practical Christian Involvement) Ministries, and functioned as class officers. These opportunities to lead in chapel and ministry capacities was stated as particularly valued and distinct to their school.

When asked <u>why</u> these beliefs and values were important to their Christian college, the interviewees responded overwhelmingly with a consistent answer. The values held and put into action were the outgrowth of the core foundation of Christian belief and then the practical results of the school's mission. One staff member stated, "They are what we are in essence." One faculty member replied, ". . . there is a hub that hold these kinds of schools together . . . [Our school has] some ideals to what they're trying to produce: and that's an individual whose faith, whose values are meaningful personal and are, hopefully, able to articulate those into a social structure." Another faculty member referred to the values held as "internally coherent." Several stated that every institution has values and acts upon them; however, as a Christian college the emphasis is crucial to the school's existence and identity.

In order to determine who was held as heroes of the culture, the interviewees were asked who was revered at the college. The answers yielded the following results, in order of frequency: 14 interviewees chose the previous president; 9 interviewees chose a recently retired Bible professor; 9 interviewees chose the founder of the school; 6 interviewees chose a Bible professor; 6 interviewees another Bible professor. With less frequency, was a group of choices which numbered at 4 interviewees each: an earlier president; a previous vice-president for academic affairs; the new president; an English professor of long tenure; a history professor of long tenure.

A number of respondents were uncomfortable with identifying anyone as "revered." They described the school as respecting many individuals but revering a person as the epitomy of the college's values was disliked. Four interviewees stated they had "no idea."

III. RESEARCH QUESTION 2: WHAT IS THE ROLE OF THE CHIEF EXECUTIVE OFFICER IN THIS CHRISTIAN COLLEGE AS VIEWED BY THE INTERVIEWEES?

A profile of the chief executive officer, as perceived by the interviewees, developed based upon the respondents' descriptions of the role of the president of this Christian college. The data yielded five expected major functions of the chief executive officer in this school: (1) representative of the school; (2) personal interaction within the school; (3) spiritual person; (4) administrative duties; (5) leadership.

Representative of the School

Every group identified the president's role as spokesman for the college. The need to meet people unfamiliar with the college and communicate the uniqueness and importance of the college, with alumni away from the area, and prospective future students was viewed as the hope of future survival. The president should advertise the college. The president needs good communication skills in order to clearly articulate the mission of the school and his vision for the future. The members of the culture saw their president as a public relations man who personifies "the character of the school," and thereby, carries the school with him as he moves about in the world outside of the college.

The overwhelming need for the president to raise funds for the school was paramount. Every group and the majority of the interviewees expressed this function as primary to the office of president. Opening doors of communication within the local community and business people because of the financial distress, as a means of raising funds was crucial. When accepting this position, the president did not originally view this function as critical to his role. His perception of his role changed within a few months. He now holds the same view as the other interviewees regarding the importance of fundraising in his position. The president must be highly visible and therefore away from the school. Because this role is time consuming, filling it can create conflicts at the institution.

Personal Interaction within the School

A clear struggle emerged between the time spent away representing the college and the desire of the interviewees to have a president who would develop "a lot of personal interaction." With the exception of the administrators, every group (faculty, staff, male students, female students, and community residents) described the function of the president as "reachable," "keeping in touch with what's going on," and "a part of the school." The respondents used tangible terms to describe the relationship they felt needed to be built: "touch," "spending time with," "reachable."

Spiritual Role

The foundational religious position of the president is his belief in Jesus Christ. He must be a Christian to hold this high office. No one mentioned any specific church or denomination. His relationship with God must be a strong belief. He was repeatedly referred to as a "strong spiritual leader." In order for constituents to know his personal spiritual state, he should be able to "articulate beliefs for students."

Administrative Duties

Interviewees described this role by creating a list of responsibilities. He should function as a wise and very strong administrator. His wisdom will be seen in gathering a "top level administrative team." Through this team, he can delegate duties and form channels of authority through which necessary questions and information can flow. This act

will limit the number of individuals reaching the president personally. Therefore, the selection of these vice presidents was very important.

The interviewees viewed their president as the chief executive officer who is ultimately responsible for decisions made throughout the school. He must be an expert manager. He provides direction in business affairs, hiring of personnel, financial decisions and evaluates progress in the academics of the college. Interviewees commented on the necessity of time on campus to act as the chief executive officer and their concern over the compelling time off campus in fund raising. No respondent said the president should choose between these functions; rather, each commented on the dual nature of the president's role at this point in time.

Leadership

The area of leadership drew the most descriptive responses from the interviewees. The responses divided into two domains: sustainer of the heritage and visionary guide for the future.

As the sustainer of the heritage of the college, the president must be the "keeper of the college mission." He stands as the father figure of the school. He should maintain the past philosophy and ideological direction of the school and specific goals originally established. The link between the past and the future is forged as the president moves to "preserve the past and perpetuate it into the new generation of students."

It was not sufficient to maintain the past if the school forfeits

the future. The delicate balance was difficult to maintain. One interviewee viewed a successful balance if the president could "establish overall goals for the school within the structure of the philosophy and mission statement." The future had to be couched in the heritage of the past. Therefore the president must be a strategic and "careful planner of change over five to ten years." Repeatedly, the interviewees stated the president must be visionary. He must be "aware of surrounding trends and accommodate the school to the larger real world." As such, he is an innovator "giving fresh ideas on the cutting edge."

This movement into the future caused concern and fear. Therefore, the leader must give a feeling of security and set an optimistic mood. This mood was important for morale in the midst of financial crisis. He cannot be a leader for the people outside of the school, only. While he was endeavoring to show vision to potential future students, he must also be "a leader for both the faculty and the students." In so doing he will "shape the environment."

Contrast of Two Presidents

Due to the recent succession of a new president the members of the culture held fresh memories of similarities and contrasts of the fit to the perceived role of president between the two men holding the office.

Referring back to the five categories, each president fit clearly into areas of strength and weakness. As a representative of the school, the interviewees perceived the new president speaking outside of the school with more frequency than the previous president. The previous

president had the advantage of growing up in the local area and was well acquainted with people around that geographical area. This facilitated drawing on resources nearby. Since the new president was from an entirely different region, he did not depend solely on individuals in the proximity. Surprisingly, however, the new president was seen as focusing on the community. Several interviewees inside the school and outside of the school referred to "his work on a blue ribbon committee in education" for the community. Many respondents did not know what the previous president did to raise funds. They were very aware of the new president's efforts to increase giving to the college. Fundraising was viewed as one of the new president's least favorite roles. The previous president seemed to enjoy speaking one-on-one with persons regarding his school. He was described as striking in presence: "When he walked in you wanted to pay attention, you wanted to listen." He was repeatedly referred to as "a PR man," "a real people person."

Personal interaction within the college was overwhelmingly described as the previous president's strength. The personality differences with the two men was described as "different as night and day". The previous president had a personality which was warm and personable. One faculty member spoke of this president in a scenario similar to others recounted by members of this culture: "Once he met you and heard your name he would know of your family history because he was very much interested in how people related to each other.. . . I think things happened because people know each other and are related to each other. Very much a Southern trait. But he was just that kind of person. He met you once

and the next time he saw you he would ask you about something that was pertinent to that previous conversation or ask if you knew someone because he knew someone else by your name. He just had this amazing facility to keep up with people, to keep information." He was perceived as an easygoing, mellow, "low profile, outstanding Christian gentleman," and scholar. Students, faculty, staff and administrators enjoyed having easy access to the office of that president without appointment and for half an hour at a time. A faculty member stated it was not the president who was loved, but the man. Another faculty member summed up this interaction when stating, "his administration was very much based on his personality."

A clear contrast was drawn between the previous president and the new president. When asked how well each man fit the role of president, a faculty member answered, "I think that actually they both fit it very well; but they are very different from each other. I think [the new president] is able . . . to divorce personalities maybe, and make decisions that are seemingly cold to some people who are used to [the previous president's] methods and his feelings about people in general. And yet, I don't think that [the new president] is really that kind of person. I think it's only that contrast." The new president's degree of warmth was viewed as the result of a variety of causes: the weight of financial burden; need to be away from the school; and coming to the school from another area, the north. Interviewees within school desired more personal contact with the president. The faculty, students, and staff all stated the president was very accessible to the students. The

students were pleased with this degree of admittance to the president. The faculty would like to have the same access to the president, on an interpersonal basis, as the students appear to have. They were more satisfied with the contact given to them in the public forum of chapel by the new president over the previous president. A difference emerged in the modes of communication utilized by these two presidents: the previous president employed dyadic forms of interaction, face to face interaction, while the new president communicated with more people through the public state of address. Whereas the members of the culture now feel well informed, they miss the touch of a more personal president.

In the spiritual role, both presidents were highly respected. They were viewed by all groups as "godly men." Their positions as born again Christians were well known and articulated. One community resident referred to the "high esteem" in which both men were held and their godliness. A student described the new president as "sent by God" to meet the needs of the present. The authority of role of the president was based on the Bible when Christians were admonished to obey the authorities placed over them. The mind set of the new president was seen as he articulated a biblical world view in Christian education. This application of faith was important to the president of this institution because without the outworking of the Christian's beliefs, the faith lies dormant. Both presidents were described as good examples of Christians who lived their faith.

In the area of administrative duties, the new president was perceived as very strong. He changed the organizational structure by

installing five vice presidents under him, thereby providing definite channels of authority. This limited the number of people who would report to the president, unless they had moved through the proper procedure. This one change was described as wise administration, in light of the many individuals who could speak to the president at any time. Levels of authority were given to various positions and members of the culture felt that responsibility accompanied the authority. They did not believe they were being "checked up on the next morning" as in the previous administration. The previous president used a "hands on" approach to administration and would be involved in ongoing tasks. Many viewed this as interest on his part, but described him as "too involved in the nuts and bolts." The usage of vice presidents was viewed as removing the president from input which could be derived by mingling on the campus. At the same time, utilizing the vice presidents was described as a good use of time, thus freeing the president to pursue more urgent needs, i.e., fundraising. Administrators were satisfied with the flow of communication up and down the insitution while the faculty were uncertain if their ideas and concerns were being heard. The business side of the school was pointed out as an area of the new president's particular strength.

In the area of leadership, both of the two presidents were viewed as strong. The previous president was seen as very strong in preserving "the heritage of the school." The new president was described as a "visionary for the future" of the school.

Each group interviewed mentioned how the previous president came to the school thirty years ago to find nothing with which to work, and how he had vision in his early years. He built buildings and worked with little finances to create the college. He nurtured the school "family." This ability of that president was admired and appreciated by the members of the culture. Those within the school felt it would be unfair to judge the leadership of the previous president on his last few years without assessing the first years at the college. One male student, the son of alumni, described the careful creation of the feeling of a school "family" by the preceding president.

The new president has defined the mission of the school and was focusing the college on the future and its survival. In a winter issue issue of the student newspaper, as a presidential candidate the new president stated ". . . the primary responsibility of a president is leadership at the college, and he must be present and available to manage there . . .. I would not like to come in and make quick, substantial changes. However, whoever does come in as president will have to move more quickly than usual." (February 20, 1986) The new president viewed his style of leadership as ". . . open administration. I see myself as a facilitator, a catalyst helping to make the right things happen." The members of the culture miss the previous president but they also want the school to survive. They were placing their hopes in the new president.

IV. RESEARCH QUESTION 3: HOW DO THE PERCEPTIONS DIFFER AMONG MEMBERS OF THE CULTURE AS TO WHICH NORMS CAN BE ALTERED AND WHICH CANNOT?

During the succession of a chief executive officer, the members of a culture faced the unknown. There were hopes and concerns. Some of these were general while others were clear and specific.

Expectations of Change

Every group interviewed expected big changes. Many could not be more specific. Whereas they expected dramatic changes, they did not know what changes to expect. The interviewees offered certain problem areas which needed attention but did not offer any suggestions relating to the solutions to those problems. They were excited about possibilities they had not yet seen.

For those who had specific expectations, the financial crisis was mentioned predominantly. The needs to increase fundraising and lower the debt were listed repeatedly. A male student stated the dream of change was "to miraculously take the school out of debt and solve all our problems." Steps to take control of the financial problems were being taken but the interviewees had hoped for a "quicker turnaround." An increase in student enrollment was mentioned as a needed change. Realization of this expectation was not yet clearly met.

The second area of expectation was academic changes. These were given predominantly by the faculty. They expected internal self studies, new programs and new majors. The negative side to this expectation being

met was each discipline is "back to ground zero." Whereas the previous administration was satisfied with the system, the new administration was questioning the validity of each major.

A fresh new vision was suggested across the groups as a needed change. The respondents stated they desired a new innovative approach to education at the Christian college.

The community residents "hoped for a dynamic place . . . [which] the community would really get into." That hope was not yet seen as realized.

Suggested Changes

The suggestions which were made throughout the groups were to strengthen the library through construction and to allow the faculty to communicate more with the president. The need for more personal interaction was repeated most frequently. "Maybe to give people more of a hearing . . . and listen and not be quite so defensive. Open it up for the faculty to speak freely. More willingness to listen." Both the faculty and staff desired more interaction and rapport established with the president. The administrators and faculty shared the suggestion to fill the key position of academic dean with a strong leader. The staff and faculty singled out the music department as needing direction to the future.

The administrators focused on "creating a team which is compatible with the mission" and "understands the president cannot accomplish the priorities personally but must work through a team of people."

The faculty suggested showing more appreciation for work done. They emphasized continuation of fundraising and awareness of recruiting.

The staff pointed to a "major emphasis on developing students spiritually." They also suggested a restructuring of personnel and responsibilities.

The male and female students shared a repeated suggestion to increase faculty and staff in the business department. The students described this department as large in enrollment but small in budget expenditure. More help for international students was pointed to as an area of misunderstanding and weakness.

The community residents wanted the school to open up to the community more, perhaps providing a day for a tour or promotional event, and to begin a master's degree programs to meet the needs of teachers in the local community. An alumnus, who was a community resident, desired more career-oriented help for students early in their college life.

Changes Met with Greatest Resistance

The most difficult change for the members of this culture was the "cuts" in faculty and programs. Every group discussed the trauma of losing professors who had taught for years at the institution. Majors were cut or curtailed due to the lose of instructors. Students were distressed because of their favorite teachers leaving and their major field of study reduced to one professor, in certain cases. The student newspaper published articles regarding cuts in the music and English faculty. Students met with the president to try to reverse specific

cuts, but to no avail. Staff members were upset over other staff members cut, even after years of service. The administrators described this period as a time which struck right at the heart of faculty values. The faculty experienced months of doubt and insecurity over their jobs once tenure was suspended due to financial exigency. Articles in the student newspaper covered the cuts in faculty and the responses to those cuts. An entire article was devoted to the stress in the faculty. During the fall of 1986, the possibility of five to six cuts was mentioned. The need not to become preoccupied with one's own position at the expense of another person or department was cautioned by a professor. (October 16, 1986) Community residents were quite aware of the changes in faculty and staff. "I heard a lot of comments in regard to it, strictly because I think the community and the people that knew all these different professors and things, whatever church they attended, whatever city organization they were in and all of a sudden, they are out looking for other jobs." One administrator used a biblical allusion when he compared the college family to a physical body. ". . . we are a close knit group here and we recognize that we are also the body of Christ; and when the hands suffer, everybody suffers."

Because everyone expected sweeping changes to rectify the financial situation, they were not surprised to face "cuts." What was questioned, however, was the manner in which certain cuts were made. Two years after the cuts were made, some members of the culture still had unanswered questions regarding this time.

Changes Met with Greatest Acceptance

With the exception of the community residents, three responses regarding internal institutional change occurred with the greatest repetition. They were in order of frequency: improvement in campus appearance, landscape and facilities in buildings; new administrative structure; revisions in handbook and rule changes. Campus improvement and the reorganization of the administration were mentioned across the administrators, faculty, staff, male students and female students. The revisions in the handbook were raised by the staff and students, only. Acceptance of the campus appearance was tempered with concern over the source of funds for this expenditure. Acceptance of the new administrative structure was tempered with concern over more separation from personal contact with the new president. One faculty member was concerned over the change in the rule book regarding wearing apparel to classes.

Two community residents pointed to opening up to the community through efforts of the president. One community resident listed the following respectively, survival financially, due to the resisted changes; and the physical changes.

V. RESEARCH QUESTION 4: HOW DOES THE EXTERNAL ENVIRONMENT OF INDIVIDUALS IN THE INSTITUTION AFFECT THE SHARED EXPECTATIONS ABOUT WHAT IS AND OUGHT TO BE IN THE SCHOOL'S CULTURE?

Because individuals do not live in a vacuum of immediate experience, one must consider the holistic picture of previous organizations and the

possible impact on the thinking of a person. A recurring set of responses occurred between the groups regarding involvement in outside organizations.

Academic Background

All of the administrators interviewed had graduate degrees. Two of the five administrators interviewed had received degrees from the undergraduate Christian college being studied. One administrator attended a private college and two administrators attended state universities. One administrator had received a doctorate from a seminary. Four administrators received graduate degrees from state universities.

Within the faculty interviewees, two received degrees from the undergraduate Christian college being studied. Four faculty members received degrees from other undergraduate Christian colleges. Four faculty members received degrees from private colleges. Three faculty interviewees received degrees from state universities. All thirteen faculty interviewees had graduate degrees. Four faculty members received doctoral degrees from a seminary and one received a masters degree from a seminary. Seven received doctoral degrees from state universities and one received a masters degree from a state university.

Among the six staff interviewees, five had received a degree from the undergraduate Christian college being studied. One had received a degree from another undergraduate Christian college. None of the staff members interviewed had completed graduate work.

The six community residents willing to be interviewed were comprised of three graduates of the undergraduate Christian college being studied. One community resident had attended summer school sessions at the undergraduate Christian college being studied and then completed a degree at a state university. One community resident received a degree from a community college. One community resident received a degree from a state university.

Prior to acceptance to the undergraduate Christian college being studied, five male students attended public high school and one attended a Christian high school. Prior to acceptance to the undergraduate Christian college being studied, seven female students attended a public high school and one attended a Christian college.

Previous Work Experience

The administrators had worked previously in Christian colleges and home missions. Only one had worked in a public school system. Six faculty members had worked in public school systems ranging from elementary age to college. Three had taught in Christian schools and one held several church positions. Three faculty members had never worked anywhere other than in the undergraduate Christian college being studied. One faculty member had been employed in industry prior to joining the faculty. The staff had minimal prior work experience. Only one staff member held a job outside of the school for any length of time. (This job was in a Christian organization working with children.) The students came from high school and had work experience only in summer jobs and

part-time employment. Three community residents were working in public education, two community resident were working in a law firms, one community resident worked in business.

Part-Time Positions and External Studies

The administrators have pursued advanced degrees in other schools. The administrators have been involved in outside ministries in churches. The faculty have taken sabbaticals to complete doctoral work. Most referred to unpaid positions in local churches: music, filling pulpits. Two have taken interim pastorate positions. Among the staff, one has worked as a youth director, one taught a Sunday school class and one had taken a mission trip. Both male and female students spoke of on campus jobs and their involvement in practical Christian ministries sponsored by the college. This question was not applicable to community residents.

VI. RESEARCH QUESTION 5: DOES THE NEW PRESIDENT'S PERCEPTION OF POTENTIAL AND ACTUAL CHANGE DIFFER SIGNIFICANTLY FROM THE PERCEPTIONS OF MEMBERS WITHIN THE CULTURE?

The members of the culture in this Christian college identified the changes which the new president has made with consistency. The interviewees within the school repeatedly mentioned six changes.

Changes

The change given which caused the most disruption to "the body" of the school was the reduction in faculty and staff. Respondents often countered the discomfort of the cuts by providing the rationale of great

financial need in the college. Concern was expressed over the choices made in the lay-offs. The Music Department was cited in the student newspaper as facing cuts which increased the workload of other professors. (December 2, 1987)

The second most frequently listed change given was the restructuring of the administration. The interviewees elaborated the process of the restructuring: (1) the new president brought individuals with him to fill key positions; (2) clear lines of authority and channels of communication were established; (3) individuals were laid off.

The third change most frequently mentioned was the renovation to the campus. This was perceived as a positive change. Interviewees listed improvements in the campus landscaping, a new Welcome Center, offices moved to new locations, an old chapel removed, and new roofs placed on dormitories. Concern was expressed over money used to fund improvements when the lay-offs were taking place. In one Fall issue of the student newspaper, a front page article provided the new president's justification for such spending. The article listed the campus changes: renovation of a visitor center and presidential offices, glass panels in certain offices, removal of a chapel, and landscaping. The amounts spent to accomplish each of these projects was provided. The president supported these expenses as investments in the future. (September 16, 1987) In another Winter issue of the student newspaper the headline stated the campus was a maintenance priority. The need for a new roof for one of the dormitories was described and appraised. New roofs for buildings was perceived as a crucial need but an unseen improvement.

The fourth change mentioned most frequently was regarding the curriculum. Studies of the curriculum and departmental evaluation and rationale was required by the new president. Two majors were dropped: Greek and Art. Two majors were in the process of being added: Communications and Pre-engineering. The Communications major generated dissonance in respondents. Several faculty desired a rigorous process of review before this new major was added. A winter issue of the student newspaper described the cuts and their toll on two areas in particular: Greek and English. (January 28, 1986)

The fifth change mentioned was the recruiting work for admissions being returned internally to the institution. Without exception, this was deemed a positive change. In one 1987 Fall issue of the student newspaper, a front page article outlined the "enhancing changes" in recruitment of new students. The article described the change in philosophy, the new Welcome Center and Visitor Center. (September 9, 1987.)

The sixth change given was the handbook revisions resulting in more relaxed rules, specifically regarding the freedom to wear blue jeans. The male students and female students gave this change most frequently with their groups. All students saw this as a positive change. One community resident also mentioned this clothing change as a positive change. A Winter issue of the student described the process and likelihood of the handbook proposals passing. The two issues under consideration were blue jeans and movies. (January 30, 1986) One

faculty member mentioned the blue jeans as a negative relaxation of the rules.

The seventh change mentioned most frequently resulted because the community residents as a group repeatedly listed it: opening up to the community. The community residents pointed to the new president as the initiator of this opening up of channels. All community residents viewed this as positive.

The new president of the college listed four of the same changes which the other groups had given. He mentioned the curriculum changes, the new focus on admissions and dropping the external recruiting agency, the improvement in facilities, and laying off faculty members with insufficient students to support their area of instruction. In addition he listed the salary increase for the faculty. (Several faculty members and students had mentioned this in the context of changes which need to made.) He described the changes made through the first two years as "minor." The president viewed more changes yet to come, whereas the interviewees described the transition as over and major changes completed.

When asked if any of the changes had come into conflict with existing values, the one change immediately identified was the reduction of faculty and staff. Two responses stated this reduction caused conflict because a high value is placed on a liberal arts education. In addition, the faculty and staff were a part of the college family, and forcing any member of the family to leave was seen as a value in

conflict. Those who identified this as conflict with existing values felt it was most keenly felt by those who lost their jobs.

The second response in frequency was to deny any values were in conflict. The respondents often chose to accept the term "preference" in conflict, but were unwilling to say any of their values had been compromised.

If anyone was willing to rethink his/her values was asked. Many responded affirmatively. The interviewees stated they do not inherently rebel against God-given authority. This applied to the new president. One female student viewed decisions made by the president as guided by God and therefore should be followed. "Being the leader that I believe he is, and what's involved with being a Christian leader, I believe he prayed about his position and he did what he thought was right." One faculty member stated, "We tend to follow, not buck . . .." Secondly, because of the strong financial distress of the college, many stated they felt the president needed time and support to bring the school into a safe financial position. The motivation to accept change, regardless of its resultant trauma to the members of the college was based in the information communicated in chapel and early morning faculty and staff meetings. For those who were uncomfortable with the way in which individuals were let go or when the budget was cut in his/her department, s/he was willing to remain until the situation stabilized or another position became available. One faculty member described the lack of resistance, "Well, they weren't resisted but I mean there's not anything

you can do to resist a budget cut if you're told your budget's going to be cut except, I suppose, leave and there are those who have left. There are those who are looking around and probably would leave if they could find institutions that they feel have more of a commitment to financing their areas." This view was voiced regarding a colleague, never regarding oneself.

Acceptance of Changes

The acceptance of changes was described as positive by the staff, male students and the female students. One female student stated, "We griped a lot at first, which wasn't very good of us.. . . but I think it's just coming along and we're starting to see positive things come out of it, changes, and too the neat thing was that some of these people that were removed would come back and visit and they weren't bitter." The faculty described acceptance of the changes as a "mixed bag." Many said they were ready for change and accepted the new president's initiative whereas a few simply resigned themselves to the changes made. The majority of the faculty felt morale was very low the previous year but was improving because the financial situation was appeared to be stabilizing thus leading to increased confidence in the leadership of the new president. This view was held by most of the interviewees. The Music department and English department were identified as uncertain about the changes.

The president viewed the acceptance of change by the students as very positive. He viewed the level of morale, among the faculty, as

high. This was described as an inflated morale. He expressed concern that the faculty would become disquieted over continual change when they perceive the bulk of the innovation to be over.

The community residents believed the changes were being well accepted because of the positive financial improvement in the school.

Significant Thrust of President

The perceived thrust at this point in time was described by the groups of interviewees. Recurring points of focus were expressed.

The administrators stated four views of the new president's thrust. They were listed according to frequency within the group: (1) changes at the curricular level; (2) fundraising; (3) restoring economic viability; (4) the college be noted for a distinctive aspect.

The faculty stated four views of the new president's thrust. They were listed according to frequency within the group: (1) achieve an image of academic distinctiveness, by drawing on the heritage of the school. This goal included developing a Center for Study of Creationism and a Communications major. (2) to survive financially, by means of increasing enrollment and fundraising; (3) strong public relations emphasis; (4) academic excellence.

The staff gave two views of the thrust. Listed according to frequency within the group, they were: (1) excellence and (2) balanced budget, by means of fundraising and increased enrollment.

The male students listed five views of the thrust. Each student cited a different thrust. Therefore all have the same frequency: (1) to mature people professionally; (2) define the purpose and goal of the college for the next five to ten years; (3) financial stability; (4) enrollment increase; and (5) Communications major and Creation Research Station.

The female students stated three views of the major thrust. The first two were stated with equal frequency. (1) get out of debt; (2) increase enrollment; and (3) Center for Creationism and Communications major.

The community residents stated two views of the new president's thrust. Listed in order of frequency, they were: (1) to develop a respectable image within the community and become a part of the community and (2) establish order within the college.

The new president stated one overriding thrust of his new administration: to develop a future for the college. This he stated would be accomplished by three means: (1) alleviate the financial deficit, through fundraising and increased student enrollment; (2) facilitate new ideas from members of the culture; (3) return to the heritage of the founder, through a new Communications major and the establishment of a Center of Creationism. In an interview with the student newspaper, when the new president was a presidential candidate, he listed his priorities as (1) increase enrollment (2) develop other sources of income (3) analyze how efficiently the money is being spent. (February 20, 1986)

All interviewees fervently stated they agreed with their perceived view of the president's thrust. They were very positive regarding the focus of the president. There was some hesitancy among several members of the faculty regarding the Communications major.

VII. RESEARCH QUESTION 6: HOW IS BEHAVIORAL CHANGE COMMUNICATED AND REINFORCED?

The members of the culture within the college were consistent in their responses regarding communication and reinforcement by the previous president and new president. The community residents outside of the confines of the school varied were consistent within their groups but varied due to minimal knowledge regarding internal school channels of communication.

New Ideas Communicated Under the Previous President

The community residents interviewed did not know the communication methods used by the previous president within the college.

The male students and the female students, who were freshmen under the previous administration, related that very few policies underwent change during their first year at the college. Many could not remember the communication of any new ideas during the final year of the previous president's term.

The staff also related very little change in policies during the final years of the previous president's administration. They did state that ideas from his office came through meetings and memo.

The faculty offered a variety of communication channels through which the previous president communicated with them. One faculty stated the previous president "dealt most closely with the faculty." The means of communication were one-on-one due to his open office door. He communicated through committees. The usage of faculty meetings was mentioned by one faculty member. One faculty also stated s/he did not remember the communication of any new ideas at the end of the previous president's term. One faculty member stated communication was not generally done in a public forum; rather, an individualized approach was employed, a "hands-on approach." One faculty member summarized the consensus of the faculty, there was "no organized communication."

The administrators also described an interpersonal approach, in the halls and in his "open" office; the use of the memo; and through his administrative conference. The administrators also summarized communication as a "fairly confusing process."

Ideas Communicated Under the New President

The community residents did not know how the new president communicated with the people within the college.

The female students all stated that the president used his weekly chapels in which he spoke, to give them any new information. The student newspaper was also a primary means of new ideas reaching the students.

The male students pointed to the weekly chapels as a mode of communication, with the most frequency. In addition, they also stated the use of the vice presidents and the school magazine.

The staff responded with choosing the usage of vice presidents and supervisors to communicate the president's ideas. They also stated the president's weekly use of chapels. The 7:00 a.m. breakfast meetings, which follow trustee meetings, were mentioned as the means by which the faculty and staff learn of new policies and decisions before the students were informed.

The faculty stated there was open communication with them in the new administration. Five means of communication were given with the same frequency: (1) memo, (2) faculty meeting, (3) 7:00 a.m. breakfast meetings, (4) weekly chapel, and (5) the student newspaper. With less frequency, they also mentioned (6) through the vice presidents and (7) faculty workshop in August. Two faculty members stated opposing perceptions. They perceived the situation as changes were not communicated and announced only after the fact.

The administrators stated they were encouraged to communicate ideas and decisions to the people in their area. They also stated weekly chapel were used to give information. The workshop in August was also cited as a means of communication.

The president stated he used the chapel session, interviews with the student newspaper, and the 7:00 a.m. breakfast meetings to disseminate information. Issues of the student newspaper provided recurring interviews with the new president. Even prior to coming to the college, the new president was interviewed as a presidential candidate. Prior to coming to the college, the new president, then a candidate for the

position, stated he wanted to develop the students by looking and listening to them.

A generally stated conclusion was a sufficient amount of information was made available to the members of the culture. Some stated they had even more information given to them than they needed.

Ideas Reinforced by the Previous President

The community residents viewed the previous president as a figure-head who was above dealing with discipline. One community resident felt he used the student senate to reinforce.

The male and female students did not know how ideas were reinforced during the previous administration. Two female students offered the suggestion of a rare personal intervention in discipline.

The staff also stated a personal reinforcement by speaking with individuals regarding issues.

The faculty mentioned the delegation of reinforcement through the administrative council and the deans. The usage of follow-up by supervisors was mentioned. The previous president also used memos to communicate with any faculty member over controversial issues.

One administrator stated the use of vice presidents. The new president praised the previous president's usage of positive reinforcement. "He was great at recognizing people. He knew people by name and he gave plaques, certificates . . . in terms of tangible things like that."

Ideas Reinforced by the New President

The overwhelming response from every group was the president reinforced ideas through his restructured channels of administration: the vice presidents. A few mentioned the deans, student leaders, and occasionally his direct hand in a project for which the new president was particularly interested. One faculty member summarized the feeling of the members of the culture, "Very little that [the new president] said we're going to do has he not been able to bring about. I think he's probably wisely been very careful about announcing what we're going to be able to do; but at the same time, he's worked very hard to bring these things to be." Reinforcement designed to bring individuals in line with the president's ideas had been minimal due to the president's careful choice of innovations and the willingness of the members of the culture to follow the lead of the president.

CHAPTER IV

SUMMARY, DISCUSSION, CONCLUSIONS, AND RECOMMENDATIONS

I. INTRODUCTION

This study examined a specific value-laden college culture undergoing change during the succession of a new president. The connection between change in a value-laden school undergoing succession of the president was linked with the literature to create a theoretical base for understanding the process of change.

The literature review supported the view that organizations have a culture with a value structure. The review of literature yielded also noteworthy premises regarding the culture of a Christian college and change:

1. Each role within a social system carries certain expectations within the perceptions of the members of that culture.

2. The Force Field in balance will enter a state of change when either the driving forces or restraining forces become more dominant.

3. Perpetuation of belief and practice is inherent in the value structure of the total institution.

4. The process of cultural change may be impeded if sacred values or highly held profane values are threatened.

5. The leader of an organization will demonstrate strength in one of two areas of leadership: concern for production or concern for people.

Studies of institutions undergoing change have been conducted. Almost no study of the process of succession of a chief executive officer has been written.

The perceptions of six groups were categorized, analyzed and evaluated in relation to consistency within and between groups. There were two sets of findings: (1) those findings discovered via analyses of the interview and life history data (Chapter III); (2) the application of four theoretical frameworks: (a) Getzels/Guba Social Systems Theory, (b) Kurt Lewin's Field Theory, (c) Corbett and Firestone's descriptive study of sacred and profane norms, and (d) Mouton and Blake's Leadership Managerial Grid to the data (Chapter IV).

II. SUMMARY OF INTERVIEW FINDINGS AND LIFE HISTORY FINDINGS

The following section includes brief summaries of the findings to the research questions in this study.

Research Question 1

Considering the circumstances of a closed, value-laden culture, to what extent are the culture's values known and shared by the members of the institution?

1. The employees of the institution have remained for a long term of years causing minimal turnover.

2. The mission of the school has been defined in recent days causing the members of the culture to be more of aware of the goal and/or

purposes of the Christian college. The term "Christian liberal arts education" conceptualized the interviewees' description of the college. The mission statement and the founder of the school were firmly linked.

3. No one believed the mission of the college has changed through the years. A change in policy regarding rules was described.

4. Discipline and behavior was a priority in this college. Rules regarding ethics and morals were viewed as Bible-based. Rules establishing order were viewed as culturally-based. This area was undergoing change.

5. Christian values were sacred to the members of this culture. A person's Christian values determined the outward expression of discipline and behavior. These values were based upon Christ's teaching and biblical admonitions.

6. An administrator was valued for the following attributes:

   a. direction and vision
   b. organizational skills and expertise in management
   c. strong leadership
   d. integrity
   e. adherence to doctrinal and mission statement of the college
   f. communication with members of the culture
   g. fundraiser

7. The area of academics produced varied responses. Excellence was a goal for which the college was striving. Attainment of this goal was

unclear based upon responses. A conflict between a liberal arts education and a vocational education was suggested.

8. The faculty was held in high regard for its knowledge and teaching abilities. Attainment of professional goals was viewed as an individual accomplishment rather than corporate. This was chosen as a recognized area needing improvement once financial stability is secured.

9. The college family was a sacred value in this culture. Perpetuation of this relationship of family was a high priority of the members of the culture.

10. The financial distress of the college has been well communicated and was known by those within the school and those in the community.

11. Athletics was secondary in emphasis. Winning was not as important as the character of the athlete.

12. High value was placed on the student. Meeting the needs, present and future of students was described as a recurring activity of the school employees. Teaching leadership to the student, through experience, was also valued.

13. The values in the culture were perceived as an outgrowth of the core foundation of Christian belief. The members of the culture strived to be internally coherent.

14. The members of the culture chose the following, by frequency, as persons they revere:

a. the previous president

b. the founder of the school

c. a recently retired Bible professor

d. a Bible professor

e. a Bible professor

Research Question 2

What is the role of the chief executive officer in this Christian college as viewed by the interviewee?

1. The president of the college must be:

a. a representative of the school

b. able to develop personal interaction within the school

c. a spiritual person

d. an administrative head

e. able to exhibit leadership

2. The previous president fit the role of chief executive officer with his ability to develop personal interaction within the school, as a representative of the school in interpersonal situations, as a spiritual person, and as a leader drawing from the past.

3. The new president fit the role of chief executive officer as a representative of the school, a spiritual person, an administrative head, and as a leader facing the future.

Research Question 3

How do the perceptions differ among members of the culture as which norms can be altered and which cannot?

1. In anticipation of the succession of the new president, important changes were expected. Many did not have specific changes in

mind but were hopeful for improvements. Those who did have definitive changes in mind expected the following:

a. resolution of the financial crisis

b. academic innovations

c. a new vision

d. community involvement

2. The perceived accomplishment of these expectations varied.

a. resolution of financial crisis. (Steps were being taken but the turnaround is not as quick as was hoped.)

b. academic innovations. (This was underway regarding dropping majors and adding new majors.)

c. a new vision. (This was meeting expectations.)

d. community involvement. (This has improved but is still far from expectations.)

3. The interviewees suggested the following

a. more open communication from the faculty to the president

b. improvements in the library

c. new academic dean

d. increase in business department faculty

e. more community involvement on the part of the college

4. The change which met with resistance was the "cuts" made in faculty and staff personnel and "cuts" in programs. This struck at the heart of the sacred value of the college family.

5. The members of the culture were happy to see a revitalized look to their school externally and internally. The new administrative

structure provided channels of authority which were clear. The changes, according to frequency, which met with the greatest acceptance were

a. improvement in campus appearance, landscape and facilities and buildings
b. new administrative structure within the organization
c. revisions in the handbook
d. the president's efforts to open up to the community

Research Question 4

How does the external environment of individuals in the institution affect the shared expectations about what is and ought to be in the school's culture?

1. The academic background of the interviewees was given to determine possible impact on thinking.

a. Thirteen of the interviewees received undergraduate degrees from Christian colleges. (Nine of these degrees were given by the undergraduate Christian school being studied.)
b. Six of the interviewees received graduate degrees from seminaries.

2. Sabbaticals and time away from the college were used to pursue advanced degrees at seminaries and state universities.

3. Eight interviewees had worked previously in Christian schools and/or churches.

4. Most of the part-time positions consisted of interim pastorates, youth work, and music positions in churches. The students were voluntarily active in the Practical Christian Involvement in the community. The student interviewees spoke of on-campus jobs.

Research Question 5

Does the new president's perception of potential and actual change differ significantly from the perceptions of members within the culture?

1. The members of the culture repeatedly named six changes according to frequency made since the succession of the new president.

   a. reduction in faculty and staff
   b. restructuring of the administration
   c. renovation of the campus
   d. curriculum revisions
   e. recruiting work for admissions
   f. handbook revisions
   g. opening up to the community

2. The president listed four of the six given by the members of the culture.

   a. curriculum changes
   b. recruiting work for admissions
   c. improvement of facilities
   d. reduction of faculty and staff

3. Respondents were uncomfortable with stating the changes as a conflict with values. They overwhelmingly pointed to the reduction of

personnel as creating strong conflict. Most were willing to state the changes caused conflict in preferences. Forcing a part of the college family to leave created the greatest dissonance for the members of the culture.

4. The interviewees were rethinking their values and/or preferences because if they choose to stay at the college, they must be willing, biblically, to follow the leadership of the president. For those who were not able to submit to the authority of the president God has sent to the school, their ethical option was to leave.

5. The status of acceptance of changes was varied. Those who were in favor of the changes were relieved to see improvement in the financial situation. Others have resigned themselves to the changes. Many of the interviewees felt the transition was over.

6. The president saw the students as very positive regarding change and the morale of the faculty was high due to financial improvements the preceding year. The president saw more changes ahead which may disquiet those who will be affected.

7. The significant thrust of the president was perceived by the interviewees to be

a. financial viability for the college through fundraising and increased student enrollment
b. curriculum changes
c. distinctiveness for the college through Center for Creationism and excellence

Research Question 6

How is behavioral change communicated and reinforced?

1. All groups mentioned that few policy changes were made in the final years of the previous administration; therefore, few new ideas were communicated. The faculty claimed the closest relationship in the communication process with the previous president. There was no organized form of communication, but interpersonal conversations and faculty meetings were utilized.

2. The new president was noted for communication with the members of the college. Five means of communication were given with the same frequency.

   a. faculty meeting
   b. 7:00 A.M. breakfast
   c. weekly chapel
   d. student newspaper
   e. memo

3. Few respondents were familiar with the means of reinforcement used by the previous president. A few mentioned delegation to administrative deans. The use of positive reinforcement was cited by several interviewees.

4. The new president reinforced ideas through his restructured channels of vice presidents.

III. DISCUSSION

The basis for this study was the set of theories from which the interview questions were generated. This section will discuss the verification or dissonance between the theory and the case history of the undergraduate Christian college under study.

Sacred and Profane Values

The members of a culture of an educational institution determine the parameter of initiated change. An effort to change values held in high esteem may be futile; while a keen understanding of a culture's values can facilitate change.

The culture of this college held two sacred values. Since the concept of sacred values was couched in religious views, it was consistent to find the first of the sacred values in this school was based in the Bible. Christian values were sacred to this school. These values were the very basis for the Christian life as well as the Christian college under study. To initiate a change of these values would deny the core of the school. A relaxation of the standard of integrity, ethics and morals would not be tolerated. This was the doctrinal base from which this "total institution" emanated. The belief structure of the college provided the total institution in which the members of the culture shared their religious beliefs and organizational goals. Three Bible professors were cited as individuals revered by the members of the culture. All of the stated values (in Chapter III) were shared by the members of this organization. These individuals were free

to live elsewhere but chose to remain at this college. Many have received their undergraduate education at this Christian school and/or other Christian colleges and then proceeded to complete graduate degrees at other state universities and/or seminaries only to return to the undergraduate Christian being studied. Members of the culture demonstrated a penchant to work in religious-oriented positions, either as voluntary help or part-time employees. This data showed a consistency of the members of the culture in remaining with those of similar belief and world view.

Peshkin described this kind of culture as a closed universe. The members of the culture were removed from external interference for a time. This was accomplished in this college by a dormitory living and separation from the outside in a small town geographical situation. Peshkin's study an of elementary and secondary Christian school concluded that the total institution was an organizational means to achieve a broad purpose of serving God and preparing students with the Christian world view. This was consistent with the data generated in interviews and life history data regarding the goals of the college: to prepare Christian servants to live in the world.

Discipline and behavior was a highly held profane value. This was closely related to the sacred Christian values held by the college. The relationship between the two was described as one of cause/effect. The Christian values were the cause of the discipline and behavior of the members of the culture. The profane value of discipline was tied to the culture and therefore, more susceptible to change, within bounds. Even

though this was a profane value, change to certain rules did encounter resistance, as in the case of blue jeans and Parental Guidance 13 movies.

An unexpected sacred value emerged in the data: the college family. This value had developed through the years under the careful nurturing of the previous president. The previous president was cited as one person revered by the culture. The "cuts" in faculty and staff created the greatest resistance due to the perceived attack upon this value. "Cutting" people from the college family was viewed as removing members of one's own family. The effects of this value in conflict caused individuals to rethink their place in the college. For those who could not resolve this conflict, the only option was to leave the school. The members of the culture struggled with the sacred value of family and the desperate financial situation. This caused the most serious questioning of the new administrator and his understanding of the college.

Social Systems Theory

Getzels and Guba's model provided a means to analyze the actions of the president of a college. The interaction between the institutional dimensions and the personal dimension can shape the role of the chief executive officer. This theory was verified in the impact of the culture and the institutional needs which were shaping the president of the Christian college being studied.

The president initially viewed himself as watching and waiting before acting. In addition, he did not originally view himself as a fundraiser. This was his least favored activity. In light of the

financial situation at this point in time, the members of the culture viewed the role of fundraiser as an important function of the president. The interaction of the personal dimension (specifically regarding the president's need disposition) with the expectation of the organizational dimension has shaped his observed behavior into that of a fundraiser. The president has yielded to the institutional needs and the expectations of the role of chief executive officer as perceived by members of this culture. Once the financial situation has been resolved, it is projected the president will reconsider this function of fundraiser and seek to remove himself from this role. A new position may be created as fundraiser or this responsibility may be added to another position already in existence.

Regarding the level of personal interaction, it was unclear if the president naturally had the personality to detach himself from personal ties or if he was setting aside his personality to fulfil his role of leadership. This specifically applied to decisions to "cut" faculty and staff. Related to the Social Systems Theory, the president may have lowered the strength of the dimension to fulfill expectations of the members of the culture in order to resolve the financial situation.

Perceptions of any given role may vary depending upon the person within the culture viewing that role. The president of the college also held a perception of his role. His perception differed from those in the culture in several areas. He viewed himself as a facilitator whereas the members of the culture viewed him as establishing pre-determined policy and enacting it. The president also viewed himself as endeavoring to

elicit ideas from the faculty; whereas the faculty felt they were not given the opportunity to speak at length regarding issues.

According to role theory, the audience viewing a person "playing" a role expects to see that role filled in a way which is familiar to them. A change in that portrayal can be disquieting. Other than the role of fundraiser and facilitator, the members of the culture and the president held similar perceptions of the role and function of his office. The degrees of importance of various functions differed. The function of high importance to this culture was that of personal interaction. The portrayal of the role of president previously at the college created a familiar portrayal. The members of the culture were used to a president who was visible on campus and open to communication. The members of the culture, conversely, perceived their president as fulfilling another important role: representative of the school. The balance of the two roles was precarious. Ideally to members of the culture, the president should sustain both. The reality of totally fulfilling both functions was also perceived as impossible.

Change Theory

Since change was an interruption of a pre-existing state, it was important to ascertain the forces which were initiating the change. Kurt Lewin developed his Field Theory to explain driving forces, which, when balance shifts, will unfreeze the status quo and cause change; and restraining forces, which maintain the status quo of the system.

Two driving forces were identified as causing change: the financial distress of the college and the shrinking enrollment. Both of these driving forces were evident in the previous administration but the restraining force of personal concern for the people of the culture, over the organizational need for strong changes retained the equilibrium. Once the new president succeeded the previous president, the restraining forces of personal concern for the people of the culture weakened against the driving forces of financial distress and lowering student enrollment. The system, according to Lewin, then was able to "unfreeze" and change began.

Two general changes were initiated. First, the financial situation was addressed by increasing the teacher/student ratio. This was accomplished by reductions in the faculty. Second, the shrinking enrollment was met by curriculum revisions, a new approach to admissions, and an attempt to provide a distinctive center of study at college. The driving forces encountered by the new president were the same as those encountered by the previous president. The shift occurred in the weakening of the strength in the restraining forces. The ability of the new president to separate himself from personal considerations in his decisions was viewed as his strength in possibly retrieving the school from financial ruin and as his weakness in meeting the personal interaction needs of people in the culture.

According to Lewin, the process of change is a three-step strategy. The organization begins in a period of organizational stability. It "unfreezes" and moves into a period of organizational change. The

organization "refreezes" and moves into a new period of organization stability. A discrepancy existed between the perceptions of the new president and the members of the culture. The new president perceived the culture in the middle of the "unfreezing." He still saw more change ahead. The members of the culture perceived the process of change as over. They saw themselves entering a quiet period of organizational stability. This variation in perception could cause the members of the culture to resist more change and slip back into the previous state of equilibrium rather than thoroughly implement the changes made during the "unfreezing" period of change.

Wallace stated there were three types of change: evolutionary, additive, and transformative. The culture under study appeared to be moving through the second type: additive. Additive change modified quickly. Usually one area of the culture experienced specific innovation. New programs may be added or new goals initiated. The changes initiated by the new president were perceived to be rapid. As a candidate, the new president had hoped to wait before initiating change; however, he began in his first year. The one area overwhelmingly chosen as specifically changed was the number of faculty and staff employed by the college. The next area slated for major change by the president was the curriculum. The new programs proposed for initiation were the Center for Creationism and a communications major. The goal of a clear understanding of the mission and goal of the school was focused on early in the president's first two years.

According to Corbett and Firestone, change was possible through frequent communication of "what is and what ought to be". The new president clearly articulated the driving forces initiating the change. Everyone interviewed was aware of the financial situation. The members of the culture were also aware of the shrinking enrollment. This communication has enabled the new president to implement changes which were very difficult for the members of the culture to accept. Only his open and repeated communication of the need in the school provided the president the time to initiate changes and deferred the "refreezing" of the culture when it's members could not endure more change. Communicating "what is and ought to be" was persuading the students and staff to initiate the changes. The faculty were still uncertain about dropped majors and the initiation of specific new majors. The faculty members who have met with the new president on a repeated interpersonal basis stated more support for decisions and his personal contact. The communication, on a public level, has not yet persuaded all of the faculty.

Reinforcement of changes under the new administration has been accomplished through the new vice presidents. This was not perceived as a negative action; rather, it has clarified the process. The members of the culture perceived the new president as carefully selecting changes and choosing only those which can be accepted by the individuals in the culture and reinforced through the vice presidents.

Leadership Style

Halpin listed two factors of significance emerging in his study of leadership behavior which was successful. He cited consideration which was indicative of mutual friendship and trust between the leader and his/her members of the culture. The second factor was initiating structure, which manifests itself through the leader clearly defining the relationship between his/her role and patterns of organization with clearly defined channels of communication. These were two dimensions of the successful leader in his study. The data generated in this study yielded the results of the previous president fully fitting the first factor: consideration and mutual friendship and trust. The data also showed the members of the culture perceiving the new president fitting the latter factor: establishing structure in the institution, defining the relationship between his role, in this case, by his pattern of organization and well defined channels of communication within that organizational structure. Both approaches to leadership by the two presidents met very specific needs; however, the people in the culture desired more administrative skills from the previous president and desired more interpersonal skills from the new president.

Mouton and Blake developed a managerial grid with which many variations of leadership styles can be plotted. The grid shows two dimensions: concern for production and concern for people. Both concerns were important and could potentially benefit the members of the culture.

The horizontal line measured the concern for production and provided the first number in the matrix. The higher the first number, the more task-oriented the leader.

The vertical line measured the concern for people and provided the second number in the matrix. The higher the second number, the more relationship-oriented the leader.

According to the interviews, the members of the culture perceived the previous president as very relationship-oriented. He desired to accomplish goals, but not at the expense of the people. This desire increased his number on the horizontal grid line from a position of 1; however, his lack of movement to resolve the production problems of financial efficiency within the institution limited his placement to a position below 3 on the horizontal grid line. His leadership style at the end of his tenure appeared to have focused on harmony with the college family. Rather than turn out a member of that "family," the college endured financial problems for several years. This high concern for people placed him at a relatively high position on the vertical line of the grid. This combination of factors provided a location of 2.9 for the previous president on the managerial grid.

According to interviews, the members of the culture perceived the new president as very task-oriented. He endeavored to accomplish goals set for his role in the institution. He established dyadic relationships with a few other administrators and a few faculty members. The emphasis upon administrative duties and resolving the financial situation through difficult means indicated an administrator with high concern for

production. This leader was perceived to be fair in his dealings and firm in decisions. This profile indicated a position of 9 on the horizontal grid line. The interviewees' desire voiced consistently for more personal interaction with the new president indicated a lower position on the vertical grid line. Since the members of the culture viewed the financial decisions as ultimately made for their benefit, the concern for people was viewed as inherent, but not expressed in the manner they desired. Therefore, the new president was located at 9.3 on the managerial grid.

A president's position on the grid was based on the perceptions of the members of the culture. Since the president was a member of the culture, s/he may view his/her management style from a different perspective. In addition, a leader's position on the grid can change dependent upon external circumstances. This was important to realize. A number of interviewees stated that the previous president was quite successful in his task-oriented pursuits in his earlier tenure. His style of leadership changed as the years progressed. It is also possible that the new president may revise his leadership style as time passes and the financial situation resolves.

IV. CONCLUSIONS

1. The previous president has been viewed as the patriarch of the college family. This role of a father figure provided the opportunity for acceptance by the president within the family. The introduction of a new president with a profile of a professional administrator, rather than

a father, unsettled the members of this culture. The basis for acceptance or rejection within the institution changed and the members of the culture no longer had the security provided by the previous administration.

2. There was incongruence between the perception of the president of the college and the perception of the other members of the culture regarding morale within the institution. The president perceived the morale as high among the faculty, staff, and students. These groups, however, viewed the morale as low. They voiced many concerns and described the pervading spirit as disquieting.

3. There was disagreement between the president and the members of the culture regarding the extent of the changes to take place in the institution. Individuals from each group (students, staff, faculty, and administrators) perceived the transition as a completed process. The president viewed the transition as progressing but only partially completed.

4. Since a closed, value-laden culture screens new ideas through a filter of an established pattern of beliefs and values, ideas which do not violate this pattern may be accepted for consideration. As a result of that process, some new ideas are discarded before consideration is given.

5. The phenomena of a closed, value-laden culture impacted the degree of change allowed. The maintenance of values was sustained through carefully regulated policies and a high degree of consistency among members of the culture. This instilled resistance to change and

inhibited the unfreezing of the culture. This intensely cohesive culture, in an effort to maintain conditions which led to high group satisfaction, limited alternatives for change by not considering a full range of creative possibilities.

6. The new president's recurring public forum communication of the overwhelming needs of the college was effective in persuading the members of the culture to examine changes in the college.

7. The respect for authority, based upon the Bible, caused the members of the culture to accept alternatives for change. The choice between unquestioned maintenance of values or following the authority of the new president created dissonance in the minds of individuals. The restraining forces remained strong but were counterbalanced by the driving forces of the college's need to follow the visionary insights of the president they believed God sent to lead them.

8. Care must be taken in the restructuring of the curriculum in order to reflect the emphasis placed on a quality liberal arts education by the faculty. In order for this to be accomplished, an adequate critical mass of courses and faculty must be offered within each major area of study.

9. There was an apparent void of shared educational expertise between the college and the community. The community residents and the new president were the only respondents to mention their awareness of this situation. As the only institution of higher education in the immediate area, the college was not fulfilling this community-felt need.

V. RECOMMENDATIONS FOR FUTURE STUDY

An educational culture undergoing change during the succession of a new chief executive officer provides many windows through which understanding can come. The following recommendations focus on that point.

1. The growth of studies of Christian schools should continue to focus on the impact of their values on the process of education.

2. More studies need to examine the process of succession. The chief executive officer of any educational organization will face resistance to change. An understanding of that process of change will help him/her complete a successful change.

3. The study of change due to the succession of the chief executive officer in a value-laden college should be expanded to other colleges (private colleges, community colleges, and state universities). Since all institutions have sacred and profane values, a study of the change process could be compared/contrasted to the study of value-laden colleges.

4. A follow-up study, after the process of change is complete, should be done on the undergraduate Christian college in this study.

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APPENDIX

APPENDIX A

INTERVIEW QUESTIONS

INTERVIEW QUESTIONS

1. What is your academic background?
2. What organizations have you worked in previously?
3. How many years have you been at this institution?
4. Have you taken any part-time positions, external studies, or been involved in outside ministries during your time here?
5. Were you here under the previous president?
6. What is your understanding of the original mission of this college?
7. Do you believe that mission has changed over the years?
8. What do you consider to be strong values of this school in relation to:
    A. the discipline and behavior of the students?
    B. Christian values?
    C. administration?
    D. academics?
    E. professional goals?
    F. family?
    G. finances?
    H. athletics?
9. Why are these beliefs important?
10. What other values are important to this school?
11. How are the school's goals and philosophies translated into behavior?

12. What do you perceive the president of a college like this should do?
13. How did the previous president fit your perception?
14. How do you feel the new president fits your perception?
15. What changes has the new president made?
16. Have these changes been in conflict with existing values?
17. Have these changes forced people to rethink any values?
18. How are the changes being accepted?
19. How were new ideas communicated under the previous president?
20. How are new ideas communicated under the new president?
21. After a change was communicated under the previous president, how was it reinforced?
22. After a change is communicated by the new president, how is it reinforced?
23. What changes did you expect to take place when the new president took over?
24. Which of these changes actually occurred?
25. In your mind, what do you consider to be the significant thrust of the new president?
26. Do you agree with these?
27. What changes should be made by the president?
28. What proposed changes have met with the greatest resistance?
29. Why were these changes resisted?
30. What proposed changes have met with the greatest acceptance?
31. Why were these changes embraced?

32. Has change come from sources other than the president?
33. Who are major proponents and major resistors to change?
34. Who is revered at this college?
35. What do you see as future needs or additional changes of this college?
36. How soon do you think these changes could be initiated?
37. How has the succession of the new president affected this school?

VITA

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