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## The dynamics of faith-based organizations and their effects on educational standardization

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THE DYNAMICS OF FAITH-BASED ORGANIZATIONS AND THEIR  
EFFECTS ON EDUCATIONAL STANDARDIZATION.

by

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A thesis submitted in partial fulfillment  
of the requirements for the

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Ethics and Policy Studies  
Department of Political Science  
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**Graduate College  
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The Dynamics of Faith-based Organizations and Their Effects  
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ABSTRACT

**The Dynamics of Faith-based Organizations  
and Their Effects on Educational Standardization**

by

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Remnants of Christian tradition exist in American culture although we live in a pluralistic society. Faith-based schools seek to restore elements of the Christian tradition, believing those values essential for their children. Some in the greater community look to such schools for elements and practices to translate and apply to the greater systems.

Private faith-based education can be considered generally successful, but there are problems that warrant discussion. Most of the dynamics are typical of all organizations, but perhaps some would not be expected in a moral organization. Others dynamics are unique or exaggerated in faith-based organizations.

Non-profit organizations, including faith-based, exist to fulfil a human need and depend on leadership to initiate, grow and maintain. Decisions affected by pressures to preserve the system can divert the organization from the original mission. Eventually the system may need the mission to support the organization. Continual self-assessment of both the organization and the leader, with integrity and moral excellence can prevent degeneration of the mission.

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## CHAPTER 1

### INTRODUCTION

Voices of the Twenty-first Century call for non-profit, faith-based organizations to address social problems in American culture. Some of the problems are new—America changed from a ninety-five percent rural society to a ninety-five percent urban society in less than one-hundred years.<sup>1</sup>

Some of the problems are old—merely reflections of the general ways that humans organize themselves. Concepts of how groups establish themselves, whether children on the playground, adolescents strictly enforcing their own social order, families, politics in civic life, or business and nonprofits, are all fascinating. Since tradition has diminished as a means of social control, Americans, with their unique sense of self-determination and independence, seem to have to “find their ways” of giving and taking power—determining when to lead and when to follow and whom to lead and whom to follow. If social engineers are going to look to nonprofits and faith-based organizations to meet some of the needs of the culture: rehabilitation, family restoration, social services, and particularly, education, then their dynamics bear some study.

This thesis focuses in general on faith-based organizations, and specifically, on leadership in non-profit, faith-based schools. Most faith-based schools are associated with larger faith-based, nonprofit organizations, and, as such, share their dynamics. Faith-based communities certainly mirror several of the many dynamics

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<sup>1</sup> Peter Drucker, “Civilizing the City”, in *The Community of the Future*, ed. Frances Hesselbein and others, (San Francisco: Jossey-Bass, 1998), 2.



observed when human beings organize themselves for any good purpose. This thesis studies how dynamics within these organizations affect and reflect moral leadership, and, in turn, how moral leadership can encourage and develop moral organizations, including an increasingly moral community.

The formation and history of our western culture and ethic is inextricably linked with its traditional Christian heritage, so some general community reflections and issues bear discussion, since the import of education to our culture cannot be overestimated. This introduction sets up some of the problems, outlines the chapters, identifies the main authors, and defines some of the terms.

The focus here is on leadership. No healthy organization continues without successful leadership. Very few organizations can be as quickly discredited as a nonprofit, faith-based organization whose leadership has failed. Dynamics of leadership are difficult to comprehend without looking at the respective organizations, and the dynamics of those organizations cannot be fully grasped without understanding the leadership. Moral leaders can develop moral organizations, and moral organizations can foster and advance moral leadership. Also of interest, is the fact that a moral person will struggle in an immoral organization and an immoral person will damage an otherwise moral organization.

Nonprofit organizations (NPOs), probably without exception, form in response to a need. This is the “mission”. The mission refers to the purpose for which the organization was founded. Missions may change during the lifetime of an organization. Organizations can take on a life of their own—and the mission can be maintained, neglected, abandoned, or even, by a strange inversion, used as a tool to support the organization. This can be just as true of nonprofit, faith-based organizations as any other.

Peter F. Drucker, of the Drucker Foundation for Nonprofit Leadership, classifies our culture into government, business and social sectors.<sup>2</sup> He believes that NPOs hold a great deal of hope to rebuild community in our culture. This includes faith-based systems, especially the new phenomenon, the mega-church.<sup>3</sup> Drucker sees mega-churches as interactive communities, fulfilling many assorted and related needs, especially for disenfranchised, fragmented Americans.<sup>4</sup> Nonprofit agencies have great potential to restore some of the sense of community that Americans believe they have lost. Peter Drucker believes that nonprofit, faith-based organizations (NPFBOs) can build community in two ways: (1) as they fulfill their mission, and, (2) as an opportunity for volunteerism, which is instrumental for building individuals into community. If Drucker is right, NPFBOs have the potential to greatly impact the welfare of the nation.

In business, you can measure success on a profit-loss basis, but in NPOs the product is more abstract, an effect that it has on a need. Education itself is difficult to effectively measure and additional faith-based components in the faith-based groups make it almost impossible to measure effectiveness, either quantitatively or qualitatively. If it is a challenge to measure how well we are doing, it is also possible to hide, from our clientele as well as ourselves, how badly we might be doing.

Issues of interest are not only the typical corruption associated with occasional religious organizations; instead, the focus is the everyday dynamics involved in almost all faith-based organizations. For example, people bring more than labor and time to the mission—they often dedicate their lives. There are problems with levels of

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<sup>2</sup> Peter Drucker, "Civilizing the City", essay, reprinted in *Leader to Leader*, Drucker Foundation (Jossey-Bass, Inc., pub., [www.pfdf.org/leaderbooks](http://www.pfdf.org/leaderbooks), accessed Feb. 16, 2001).

<sup>3</sup> Safford, Tim, "The Business of the Kingdom," *Christianity Today*, vol. 43, no. 13, (ILL: November 15, 1999), 46.

<sup>4</sup> Ibid.

dedication, of people comparing themselves to each other, and of people bringing various expectations of appropriate behavior.

In the past, religious tradition or affiliation made loyalty a strong determinant for membership, but the mobility, independence and narcissism of the current culture indicates that successful organizations must have an initial appeal or attractiveness to gain participants, and they need to continually re-attract them to maintain them. It is certainly a challenge to do this without looking to charisma, showmanship and charm as the highest values for leadership. A media-immersed generation looks for a certain entertainment factor where they participate.

On the other side of the coin is the search for significance. The attempt to counter-balance the fickleness of the culture leads some to “attach” to an entity or organization when meaning is found for the individual. This is observable in cults as well as in otherwise healthy organizations. In this thesis, this is called ‘investment’. People invest portions of their lives, not just their money, in whatever gives their lives meaning. It might be family, career, golf, or an NPO. In some cases, too much of a good thing leads to burn-out. I am in the field of nonprofits, so my perspective is not without bias, but I cannot think of any person that I know very well that has not been severely burned by dynamics in an NPO. NPOs have a way of pushing the boundaries, intending only to do good, but sometimes abusing their own, normally in the name of serving the mission. This pathology, especially regarding faith-based schools, is the focus of this thesis.

Of course, this phenomenon is not limited to faith-based organizations—it is a factor of many non-profit or cause-based projects, including education in general. I have found the same perception of burn-out among staff and volunteers in various causes. In the words of one man involved in environmental crusades, “You give

everything for the cause, but then the cause uses you up and throws you away. It does not give anything back.”<sup>5</sup>

Some of these problems are the inevitable result of the psychological and personality types of people who become involved in causes, but this would only explain a small percentage, such as those who completely lose their identity in a cult. But from the leadership point of view, the dynamics should still be examined, so that volunteerism can appeal to a wider base of people and so that this intense burn-out can potentially be avoided.

All types of organizational leadership have common factors, but each system has unique elements and demands. Because so many of these faith-based private schools are related directly or indirectly to churches, the dynamic of the employer/spiritual leader in conjunction with staff/follower loyalty and vulnerability, is an element in this project. This thesis will attempt to look at the special effects some of these particular dynamics have on leadership and the cultural climate. Faith, dedication, loyalty, credibility, vision, morality, and many other elements play a part of the cultural climate. The “flip side” can be the possibility and propensity for spiritual manipulations of others with the use of culturally appropriate language or guilt-trips that exploit the vulnerability of others.

The Peter Drucker Foundation and the Barna Institutes<sup>6</sup> have done a great deal of research focusing on what makes a good leader. However, there is less emphasis on what goes wrong in leadership, especially as it relates to human dynamics and failings, not merely corruption. While most non-profit leaders feel heavily weighted with the responsibility to lead with integrity, they may not objectively comprehend the perceptions from outside their own subculture well enough to see how their

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<sup>5</sup> Jean Maria Arrigo, Claremont College, researcher in Military Intelligence ethics, interview by author, August 2000, Las Vegas, NV, telephone.

<sup>6</sup> Barna Research Institute, [Christian research website] (accessed until April 13, 2001) available from [www.barna.org](http://www.barna.org), internet.

actions and attitudes affect other people. They have tremendous impact on those whom they lead, and their systems have impact on whom they serve. I hope this study spawns some discussion about such issues, and challenges leadership to see themselves and their systems a little more clearly.

### The World Exists Only by the Breath of School Children

Baba Mezia II<sup>7</sup>

It would be difficult to overestimate the importance of education in the evolution of Western culture. The influence of Jewish, Greek, Roman, Muslim and Christian traditions thread through more than thirty-five centuries. While the word “school” is not mentioned in the Old Testament, there are at least thirty-four root words in the Hebrew language that refer to teaching or teacher.<sup>8</sup> Historical evaluation of the progress or regression of any given period of Western history, in large part, can be attributed to the continuum of education. Muslim tradition kept the classics alive during the Western Middle Ages.<sup>9</sup>

Paul Kienel recently spent the first year following his retirement from the Association of Christian Schools International researching twenty-three libraries in ten countries to compile the first volume of a *History of Christian School Education*. Modern European and American education is rooted in Catholic Brethren and Lutheran origins, with significant contributions by John Calvin and John Knox. For two centuries, the Catholic Brethren of the Common Life, founded by Gerard Groote of Holland, emphasized the importance of a pious life in hundreds of schools

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<sup>7</sup> Baba Mezia II, 11. cited in Barkley, quoted in Gangel and Benson, quoted by Paul A. Kienel, in *A History of Christian School Education*, vol.1, (Association of Christian Schools International, CO, 1998), 5.

<sup>8</sup> Paul A. Kienel, *A History of Christian School Education*, vol.1, (Colorado Springs: Association of Christian Schools International, 1998), 28.

<sup>9</sup> Ibid., 101.

throughout Europe. The Brethren introduced student research projects, class reports, story-telling, question and answer, visual aids, plays, and grade-level distinctions. This was the era that benefited from the invention of the printing press, so an explosive growth in education would be something of an expected occurrence.

Martin Luther, who attended a Brethren school, was a major educational reformer.<sup>10</sup> He restored some ancient ideas, such as music and gymnastics, and instilled some original ideas, such as educating everyone—including girls. Luther also promoted the concept of women teachers. Luther molded the focus of education back to grammar, rhetoric, ancient languages, and the Bible.

One of the most significant of Luther's contributions was that of the study of natural science—the process of observation. John Calvin's contribution was the development of large, formal organizations, based on the influence of Johannes Strum, who built a city-wide Christian school system in Strassburg, Germany (now France)<sup>11</sup>. Because schools for everyone was a new concept, Luther proposed less than two hours of classes per day, but Calvin's and Knox's schools were far more structured. Both Calvin and Luther secured measures of public support for their school systems. Luther's schools eventually became publicly owned, while Calvin's schools received funds from civil fines.<sup>12</sup>

Colonial churches as well as their compulsory schools were publicly funded for decades. Any resemblance of a forced national religion ended with the passage of the Bill of Rights, but communities sponsored religious schools with public monies well into the Nineteenth Century. Religious education was considered an important element of a well-rounded education, which was merely an extension of the community values. But by the end of the twentieth century, religious education was

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<sup>10</sup> Ibid., 195.

<sup>11</sup> Ibid., 218.

<sup>12</sup> Ibid., 220.

not considered an appropriate element of public education. The current growth in faith-based private schools may be partly driven by the secularization of public schools and their current value-neutral status. People often opt for private school because of the values.

The demographics involving private schools are outlined in Chapter Two. According to the NCES, one-fifth of America's schools are faith-based schools. According to the same research, ten percent of the nation's students attend private schools. Currently, integrated religious education is an elective option available only to those who can pay tuition for a faith-based school or afford to use home schooling. Parents who currently support private schools likely expect either integrated religious education or superior education, or a combination of the two. Some parents are motivated to choose private school primarily because of the religious instruction, and others may be there "in spite" of the religious education (they tolerate the religious aspect) because they want old-fashioned values and a good education Chapter Two looks in more detail at why leadership in nonprofit organizations should be studied, including Peter F. Drucker's philosophies for restoring community in America and why FBOs have a role.

Chapter Three summarizes some of the past century's well-known leadership theories. *Management of Organizational Behavior*, by Paul Hersey and Kenneth H. Blanchard, is used for a brief summary of theory.<sup>13</sup> This thesis does not adequately discuss their conclusion—that the reason research is inconclusive in finding a specific model of ideal leadership is because leadership is situational. It is indeed situational, but there are many variables that contribute to such situations, such as temperament, perspective, moral inversions and self-deceptions. In addition, NPOs are not measured by profitability, so leadership needs to be that much more people-focused.

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<sup>13</sup> Paul Hersey and Kenneth L. Blanchard, *Situational Leadership*, 6<sup>th</sup> edition, (U.S.: Prentice-Hall, 1993).

A contrast of task-centered leadership with employee-centered leadership concludes the chapter, along with a discussion of what it truly means for leadership to “trust” workers.

*Unmasking Administrative Evil*, a book by Guy Adams and Danny Balfour, forms the framework for Chapter Four. Adams and Balfour discuss the elements in an organization that cause harm, even though the ‘players’ in the organization do not set out to cause harm. These elements range across moral inversions, ‘two-faces’, technical-rational approaches, institutional biases, and masks that prevent actors in organizations from seeing their actions objectively.

Ethos and climate describe an environment, a dynamic, an atmosphere of a particular culture or place of work. The climate in a happy, successful school would be expected to be supportive, nurturing, safe, etc., or a negative climate could be tense or distrusting. The ethos during a race riot would be expected to be ‘charged,’ guarded, volatile, emotional, distrusting, but a positive ethos can feel safe and supportive. Institutional bias refers to a “state of mind” among co-workers that is affected by the ethos of the institution.

There is no shortage of writing on ethics or on leadership. Those in leadership know they are supposed to be moral and upright, but are perhaps lacking some of the understanding of how to get there, or, more realistically, what keeps them from getting there. Understanding organizational dynamics, the very “humanness” of human organizations may help in the practical applications of morality and ethics. Leadership researchers have searched for distinctive traits and attitudes that make some leaders more successful than others, but most of the research is inconclusive and empirically unprovable. The issues of ethical leadership in business, including churches, focus most often on honest and moral business practices, but the issues, especially for an FBO, actually go more deeply than that. Marte Tilton, ex-wife of televangelist Robert Tilton, says, regarding a PrimeTime Live exposé (on reported



opulence and extravagance),<sup>14</sup> while the television accusations were not true, “all of the stuff they reported didn’t even relate to what needed to be exposed. The media could never expose the cause...”<sup>15</sup>

Chapter Five ties these elements in with some of the distinct dynamics within FBOs, especially in relationship to the mission. The preceding three chapters covered more general issues, but this chapter narrows down to some of the specialized dynamics among conservative Christian groups. Some of these refer to the investment mentioned before, as well as expectations. There are issues of maintaining the mission, and of preserving the institution. Keeping the mission focused requires keeping those involved on the same page, and organizations historically have used various methods to ensure the loyalty and dedication of their members. If the organization convolutes to where it needs the mission to keep the organization existing, rather than needing the organization to fulfill the mission, then engaging the loyalty of the membership can be that much more essential. Then unorthodox or even immoral means may be used by some to gain loyalty.

Chapter Six looks at the special problems that come from the church and school relationship and the effect that has on the mission. Because most faith-based schools are sponsored by a larger organization, schools are also under the “umbrella” of the First Amendment. This indicates very limited governmental regulation balanced with a great deal of autonomy, which gives FBOs the ability to be flexible. Churches run these schools, but the school is only a part of the operation of the church. The determination the churches’ own vision can have significant positive or negative effect on school. Chapter Six also discusses some of the problems and

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<sup>14</sup> Mark Haville, *The Signs and Wonders Movement Exposed*, (Middlesex UK: National Prayer Network), video tape.

<sup>15</sup> Carol Chapman Stertz, “She Found the Grace to Forgive,” *Charisma Magazine*, vol. 26, no. 1, (Lake Mary, FL: August, 2000), 103.

challenges involved in leading such schools. It looks at what makes them distinct from their public school counterparts.

Because parents entrust their children to an educational institution, there is a responsibility for the institution to provide the services for which they have contracted, or to be honest when they cannot. This is not to say that faith-based schools are in any way directly dishonest, but that because of cultural climates, institutional biases, and organizational ethos, they can be less than objective in their own self-analysis.

Chapter Seven deals with additional issues that are somewhat unique to the Conservative Christian movement, as well as some dynamics such as temperament style, which are not unique to FBOs, but apply to the situations found in FBOs. Merton's "Strain" theory helps to explain some of the stages of involvement in issues of life.<sup>16</sup> Merton theorized that people behave outside the expected norms (deviancy) when there is a "strain" in the mission (goals) of the organization and the individual's ability (mean) to reach those goals. There can be very high and demanding "goals" within faith-based organizations. If those goals seem to become unattainable, either individually or corporately, there are dynamics which Merton's theory illuminates.

Those in organizations understand that all are human and fall far short of perfection. People have to "put up with each other—learn to get along—overlook each others faults, etc." Co-workers in an FBO can be compared to rocks in a tumbler, polishing off each other's rough spots. But how do members of the organization determine when the imperfections are more than mere human flaws? How does one determine what is to be tolerated and what needs to be expunged? Jesus said not to judge in the famous passage, "Do not try to take the splinter out of

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<sup>16</sup> Robert K. Merton, "Social Structure and Anomie", *American Sociological Review*, Vol. 3, No. 6 (October 1938), 672-82.

your brother's eye until you have taken the plank out of your own.”<sup>17</sup> Almost as well as western culture knows that Jesus Christ told his followers not to judge, they know about an incident in the temple, where Jesus prepared a whip and used it to disrupt the financial affairs of the religious system of the day,<sup>18</sup> apparently “judging” their desecration of the temple. There appears to be stark contrast in the two teachings from Jesus, of not judging on the one hand, and then judging so concretely and completely on the other. One can find perspective in *Ecclesiastes* however; “A time to embrace and a time to refrain from embracing, a time to tear down and a time to rebuild. A time to tear and a time to mend. A time to be quiet and a time to speak up.”<sup>19</sup> The problem for humans, however, is when to apply which, or even when to do nothing.

Determinations of deviancy are very significant issues in the faith-based community. Written and unwritten ‘codes’ of acceptable and unacceptable behavior often distinguish groups and preserve groups. When are these distinctions healthy, and when are they abusive? All organizations have certain ‘codes,’ which bring dilemmas to the day-to-day processes. Is lying merely a human failing, such as a mistake or a character flaw? When do daily actions change from “managing” to diabolical manipulations?

In assessing a problem, circumstance or situation, how does one determine whether the problems are caused by institutional ethos, a failing of individual ethics or the result of true corruption? Jonathan Edwards determined three levels of flaws.<sup>20</sup> He talked about a level of human failing, which might be from lack of experience or

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<sup>17</sup> Matthew 7:3, NASB.

<sup>18</sup> Mark 11:15-17, NASB.

<sup>19</sup> Ecclesiastes 3:4- 7, NASB.

<sup>20</sup> Jonathan Edwards, “Of Censuring Professing Christians,” *The Works of Jonathan Edwards, Vol. 1*, (1834, reprint, Avon, GB: Banner of Truth Trust, 1992), 415.

another cause. The second category is a failing that comes from sin. This should be corrected, according to Edwards, by a peer. This third category is the hypocrite. We tend to view the hypocrite as more of the second category, but Edwards considered the hypocrite, the person who knowingly did wrong and did not care, as beyond correction, except that God restore him.<sup>21</sup>

There are also issues of forgiveness. Even when it is determined that someone has done something wrong, and they appear to be repentant, there are decisions to be made about applications of appropriate consequences. This is an enormous element of our judicial system, regarding remorse and attempting to consider rehabilitation as part of our system. As confusing as it is for judges and juries, there is a less visible, but very conscious element of this in every faith-based organization.

The balance of what to tolerate in each other, what to correct and what to ignore, is at the heart of the challenges that come from working and supervising other people in any workplace setting. But in an FBO, there are more issues on the table than job performance. Translating universal expectations into policy for the actors involved in organizations requires defining, projecting, anticipating and preventing very human problems. Of necessity, codes monitor actions, not attitudes. Codes address specific policy decisions. In faith-based organizations, written and unwritten codes involve a state of “being,” which is much less tangible and therefore, more difficult to translate into policy. Doing the right thing is important, but it is much more powerful for people do the right things because behavior is an extension of good character—honesty, virtue, honor, humility, and respect. That person does not need a code, he does the right thing due to his character. Codes and standards should be safety nets—not words that merely codify what one can or cannot get away with. Our culture, with its dedication to freedom, cannot depend on externally forced codes of behavior to maintain healthy organizations.

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<sup>21</sup> Ibid.

Chapter Eight focuses on some of the individual moral choices that affect organizations. Being a minister, nun or a priest is not a vocation that can be set aside when a time card is punched. The likelihood that society imposes additional expectations can be assumed—when one thinks of the word “hypocrite” it is likely that a person thinks first of someone religious or involved in a religious vocation. Books of ‘codes’ can attempt to address ‘who or how to be’, and Christians even have a code book of sorts, called the Bible. But often its direct application is considered outdated, too hard to achieve, theoretical, not practical, or not fully understood in context. There are those who understand and embrace this as a code of conduct, but even for those, there remain disagreements and conflicts over interpretation and application.

Working in a mission-focused organization can bring distinct dilemmas concerning pressures that the systems can bear on individual ethics. This thesis will also look at some general ways personality, leadership traits and virtue, attitudes, and personal character affect leadership in NPFBO. “Why moral people do bad things?” is illustrated by a diagram in Chapter Eight, used to analyze some of the elements involved in that issue. Inspirational sources for these sections include Sissela Bok’s *Lying*, Jonathan Edward’s *Religious Affections*, Warren Wiersbe’s *The Integrity Crisis*, David Wells, *No Place for Truth*, and David Nyberg’s *The Varnished Truth*.<sup>22</sup>

*The Varnished Truth* discusses lying and self-deception. Some of his concepts are considered in the context of moral inversions such as when people determine that

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<sup>22</sup> Sissela Bok, *Lying, Moral Choices in Public and Private Life*, (New York, Vintage, 1978); Jonathan Edwards, edited by James Houston, *Religious Affections*, (Bethany House, MN, 1996, originally published Multnomah Press: 1985); Warren Wiersbe, *The Integrity Crisis*, (Nashville: Thomas Nelson, 1988); David Wells, *No Place for Truth, or Whatever Happened to the Evangelical Theology?* (MI: Eerdmans, 1993); David Nyberg, *The Varnished Truth*, (ILL: University of Chicago Press, 1993).

they must lie or deceive for the higher good or delude themselves into believing that their actions are moral. Nyberg says that moral people have the most need to delude themselves because they think of themselves as moral people. Immoral people do not need to delude themselves. They do not care.

Because the conservative Christian movement is concerned with Divine Law and higher law—that all truth is not relative—it may have neglected to address the fact that two moral people can reach different conclusions in an organization. In such a case, both can be completely convinced that they have the ethical and moral high ground and therefore the other does not.

Integrity is a matter of being integrated, or ‘complete’. A person of integrity has to be willing to look at themselves and examine their own motives. “People with integrity have nothing to hide and nothing to fear.”<sup>23</sup> Perhaps, at least in most instances, the mystery of determining the higher good is a matter of sorting through one’s own filter of agenda, pride, desires, ego, and institutional biases. It is better to go through these processes and have the confidence that comes from integrity, knowing the style, temperament, strengths and weaknesses, than proceeding from hubris, and finding, after the fact, that one could have avoided harm.

Organizations as well as individuals must be challenged to be moral agents. They must be willing to self-assess, to take a hard look at the masks, the moral inversions, the bureaucracies that cause harm for which it seems no one is “to blame.” It is true that a whole is no more than the sum of its parts, but organizations are responsible, even if it is part-by-part, to be honest and moral, and to correct or expunge the elements that do harm. St. Augustine, in his essays, “On Lying” and

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<sup>23</sup> Wiersbe

“Against Lying,” relates that it is impossible to do immoral acts in the name of a moral agency.<sup>24</sup>

Ecclesiastes 3:3 also says that first one may have to tear down and then build back up. It would be presumptuous to assume that anything presented in this study is definitive. It has been more a matter of trying to identify several appropriate variables of philosophy, sociology, education, organizational theory, theology and experience to try to dig through the layers and look at the “leaks” that are soaking the ground on which we are trying to build a foundation. Fixing the “pipes”, the conduits of authority and influence, will, in turn, cause solutions to flow more consistently, bringing moral organizations to the place of influence where they can truly be a resource to assist in building community.

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<sup>24</sup> St Augustine, “Against Lying” *From the Retractations*, Book II. Chap. 60. Translated by the Rev. H. Browne, M.A, Christian Classics Ethereal Library, Calvin College, May 27, 1999, [www.ccel.edu](http://www.ccel.edu).

## CHAPTER 2

### WHY STUDY PRIVATE SCHOOL LEADERSHIP

At the beginning of the Twenty-first Century, American educational systems are challenged with enormous difficulties. There are no simple solutions. Whether the problems are within the schools, or if significant social problems are merely reflected in the schools, is a continuing debate. Public schools, as all large organizations, are fraught with ethical issues and challenges. This thesis does not address problems of public school, but rather the problems of private schools. The issues brought forward here are not discussed because the problems are worse than those in public schools, but because they exist, and because public trust is placed in private schools to provide something that public school does not.

This chapter looks at the importance of nonprofits in general, and private schools in particular, to the community. It also gives a brief review of the background of religious liberty, and the protections those concerns define—a guarantee of freedom of religion and a protection against a governmental establishment of religion. The current dialogue concerning such related issues is a factor in the growth of faith-based schools, and is also a factor in how they see themselves within the social order. I will not argue for or against school choice (vouchers) in this thesis. I will attempt to deal with issues regarding the organizational dynamics in nonprofits: how those dynamics affect leadership and how the dynamics are affected by leadership.

For almost twenty years, the private school sector has been seriously analyzed to find if there is some secret of success in private schools that can be replicated in



public schools.<sup>1</sup> Information comparing how private and public schools are organized and governed, as well as information comparing their relative academic effectiveness, is now commonly used in discussions about how to improve education worldwide. For example, does a more autonomous organizational structure—a form of site-based management—make private schools more effective because they can construct solutions at levels that are closer to the problems? Or does a centralized administration consolidate services and gain benefit from a wider base of experience and knowledge? In other words, local autonomous school administrators have the power to make a school better but they also have the power to make it worse.

There are generalizations made about private schools as well as public, but neither should be stereotyped. “School sector [public or private] is not a simple organizational fault line running through the nation’s schools.”<sup>2</sup> A 1990-91 statistical study comparing private and public schools found that some private schools, such as large Catholic schools, had more similarities with public school (leadership educational levels, class size, staff-student ratios), than Catholic schools did with other private schools. This particular study, a 1996 NCES Statistical Analysis Report, *How Different, How Similar?*, divided Catholic schools into parochial, diocesan, and private order categories, and found that two of the Catholic school groups and the unaffiliated faith-based secondary schools bore administrative similarities with public school regarding the size of administration. So in this typology, a particular group of Catholic schools was more similar to public schools than to a different category of Catholic schools. These studies collected national and regional data in six

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<sup>1</sup> Greely, Andrew, *Catholic High Schools and Minority Students*, (New Brunswick: Transition Books, 1982), 111.

<sup>2</sup> Baker, David, Mei Han, Stephen Broughman, *How Different, How Similar? Comparing Key Organizational Qualities of American Public and Private Secondary Schools*, National Center for Educational Statistics, Statistical Analysis Report, (October 1996, NCES 96-322), ix.

organizational domains of seven categories of private schools: educational goals, professionalization of principals, size and compensation of staff, levels of critical decision-making, and curricular emphasis.<sup>3</sup>

Public school districts and states budgeted an average \$7,316 unadjusted dollars per enrolled student in 1999,<sup>4</sup> to provide a public school education to the citizens of their respective states. Funding for the per-pupil expenditure is raised largely through property taxes, therefore, the general population funds public education, whether or not they have children. Numerous federal programs also provide additional funding for education. Proposed voucher programs are normally smaller percentages or flat rates that are smaller than the per-pupil expenditure. Private schools are funded by tuitions, grants and contributions. A few states provide partial funding, in the form of textbooks or transportation to private school students.

#### If Private Schools Are The Answer, What Is The Question?

Problems facing the public schools are, in a large part, social problems.<sup>5</sup> The 2000 Phi Delta Kappa/ Gallup Poll showed problems with discipline were perceived as the second most significant issue that public schools face, after funding. Previously, it has been the top concern. Public schools have become a social agency, a community in themselves. Schools have become both a sample microcosm and a protraction of the problems that plague society. In the 1998 poll, drugs, discipline, smoking, alcohol and teen-aged pregnancy all earned a seventy-one percent or higher, respondents marking the issue either very serious or fairly serious. Fighting and gangs

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<sup>3</sup> Ibid.

<sup>4</sup> Table 170, [nces.ed.gov/pubs2000/digest99/tables/PDF/Table170.pdf](http://nces.ed.gov/pubs2000/digest99/tables/PDF/Table170.pdf), downloaded March 31, 2001.

<sup>5</sup> Henry Steele Commager, *The People and Their Schools*, (Bloomington, IN: Phi Delta Kappan, 1976), 31.

were rated sixty-four percent and fifty-seven percent respectfully. It did not change much in the 2000 poll.

In another area new to the [2000] poll, respondents, by a margin of 65% to 25%, indicate that the public schools should give more emphasis to teaching about environmental issues. However, this objective is not as strongly supported as is giving more emphasis to teaching about drug and alcohol abuse or teaching about racial and ethnic understanding and tolerance.<sup>6</sup>

In the indisputably changing dynamics of traditional family and community, schools are increasingly regarded as the social problem-solving agency. Conflict resolution, character education, multi-cultural emphasis, health and disease prevention, just to name a few, are issues that have moved from being a matter of family influence and determination, to becoming curricular matters.<sup>7</sup> The use of school systems to disseminate social values is an unavoidable development and some teachers decry this for two reasons. One is the ever-present challenge to teach value-laden subjects in a reportedly value-neutral atmosphere, and the other is the literal classroom time that must be devoted to subjects other than academics.<sup>8</sup> This dynamic is in contrast to faith-based schools, which can, by definition, discuss and impart the values that reflect the sponsoring organization, which in turn, is protected under the First Amendment.

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<sup>6</sup> Lowell C. Rose, "The 32<sup>nd</sup> Annual Phi Delta Kappa/Gallup Poll of the Public's Attitudes Toward the Public Schools", *Phi Delta Kappan*, Phi Delta Kappa International, P.O. Box 789, Bloomington, IN 47402-0789, 2000.

<sup>7</sup> Thelbert L. Drake and William Roe, *The Principalship*, 4<sup>th</sup> Ed.(Macmillan College Publishing Co., 1994), 7.

<sup>8</sup> Dr. Gail Dixon, principal, UNLV Educational Administrative Class, including discussions with public school teachers, 1996.

## Over Six Million Children Attend American Private Schools

According to a 1996 U. S. Department of Education, Office of Private Education report based on 1990 to 1991 data, one out of ten American children attend a private school and one-fourth of American schools are private.<sup>9</sup> A 1996 National Center for Education Statistics lists the number at 6 million out of 46 million, or thirteen percent.<sup>10</sup> The private schools are generally smaller than public schools, and this fact accounts for the disproportionate figure—that ten to thirteen percent of the students in American attend one-fourth of the schools. The fact that a quarter of American schools are private indicates that attention is appropriate as to why they exist, whether they are effective, and how they are administered. Faith-based or sectarian schools represent eighty percent<sup>11</sup> of these private schools nationally. This means that twenty percent of the nation's schools are sectarian or faith-based.

Research also studies whether removing economic barriers to private schools, and thereby offering more choices, might address some of the problems of education. One of the proposed remedies on the table is a system of vouchers. Voucher plans vary from program to program, but generally speaking, vouchers refer to an amount of public money given to a parent to use for an educational alternative. Under a voucher plan, the child's designated public school may be augmented or replaced by choices between a different public school, tutoring, magnet, charter, home or private school.

There is a perception that if the economic barriers are removed, then parents could elect private school and more options for a better education would be available

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<sup>9</sup> Ibid., 6.

<sup>10</sup> Donald McLaughlin and Stephen Broughman, *Private Schools in the United States, a Statistical Profile*, 1993-94. A Survey Report, NCES 97-459, (U.S. Department of Education, June 1997) 1, downloaded March 4, 2000. [www.Nces.ed.gov/pubs/digest/97/97983, html](http://www.Nces.ed.gov/pubs/digest/97/97983.html).

<sup>11</sup> Ibid.

to them. Vouchers are forms of funding that parents or children can use to attend a school, other than their designated neighborhood public school. There are various voucher proposals, and they vary by funding sources, inclusion or exclusion of faith-based programs, and by amounts of money. The general theory is to put a portion of that per-pupil expenditure money or the federal program money into the hands of the parents to use in schools that they choose for their children. This is why proponents of vouchers refer to the issues of “School Choice.” Under the theory, parents can use the vouchers to pay for education for their children in whatever venue the parent deems most effective.

Voucher programs and school choice plans are controversial for many reasons. One argument is that vouchers would drain the most motivated and interested families out of the public school systems. Opponents also theorize that vouchers would drain resources out of the public school system. In one way this is true. If legislators set a cap on total funding, then there is a limited pool of resources for distribution; but, in another way, it is not true. Per-pupil expenditures are “per pupils in a public school”, and, for a student currently enrolled in private school, no one gets public money—no tax dollars are funded for that child. If a system of vouchers is instituted, funding for current private school students would be new funding. Parents, who pay for their own children in private school, often believe that they are paying for two educations – one through their taxes and one at private school. In a more accurate sense, however, property tax assessments are not limited to households with school-aged children, so parents who pay tuition to a private school are not actually paying for two educations—they are helping to pay one, as all property owners do, plus funding an additional one, the education at the private school. Tuition itself renders any choice non-existent for many American families. Many in two-income households cannot even home school because they cannot

afford to stay home. Thus, public school is currently the only choice for most Americans.

To place public and private schools alongside each other for comparison is very misleading because there are many factors involved in the perceived differences of quality of education.

Public schools may not restrict their enrollment, but admission to private schools is selective. Public schools are often cumbersome bureaucracies. They have to deal with statewide equitability issues and offer special education programs, regardless of the cost. They must deal with strong unionization and collective bargaining, and therefore cannot deal as straightforwardly with many educational issues as can their counterparts in the private sector.

On the other hand, private schools must generate their own funding which is an enormous obstacle in itself. While per-pupil expenditure in public school goes largely for salaries, supplies, and overhead expenses, tuition in a private school is also stretched to fund facilities as well. This fact, and the lack of any unionization, means that private school teachers usually work for significantly lower salaries and have no collective bargaining benefits, tenure, or automatic arbitration except as provided by that state's general labor laws. They have benefits as are provided by the school itself, which rarely includes retirement. Some do not even have health care insurance.

One fifth of the nation's private schools are not faith-based, and a significant number of those are for profit, or business ventures, which may have a somewhat different climate than a NPFBO.

#### The Faith Part of Faith-based

An additional issue in the voucher discussion is, of course, religion. As noted, four-fifths of private schools are faith-based. This is often the reason for which the schools were founded.

Not all nonprofits are faith-based, but, generally speaking, almost all FBOs are nonprofit. (The exceptions would be bookstores, music labels, etc., which are business ventures, but have a faith-based related theme). As mentioned, twenty percent of the nation's schools are faith-based. Some voucher programs are designed for secular schools only, but these are problematic. This solution still leaves eighty percent of the nation's private schools inaccessible to the economically disadvantaged. This solution can also be considered discriminatory, especially since parent and/or student funding by the government for use in pre-schools and post-secondary schools has been found constitutional.

Regardless, the fact remains that, in the case of using vouchers, money from public sources will end up in the hands of faith-based institutions, which will, in turn, support the institution. The great debate centers upon whether or not this constitutes a governmental "establishment of religion". The counter discussion centers on whether the exclusion of such schools constitutes a "discrimination of" or an "interference with" religion.

### The Study of American Organizations

Peter F. Drucker, sometimes called the guru of modern organizational management, is now in his nineties. He is considered a leader among leaders because he considers leadership, not only from the vantage point of business, but in terms of what leadership needs to be to build community. For most of his life, Drucker addressed leadership and management needs of the business world, but has recently given the most attention to the management of NPOs.<sup>12</sup>

Drucker has written on leadership since he observed the contrasts between the systems of pre-war Germany and the climate and organization of post-war America. The contrasts of those cultures, in combination with the cultural evolution from the

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<sup>12</sup> Safford, 46.

post-war period to the present, have led him to seriously consider leadership among nonprofits to be worthy of a great deal of attention.

As a teen, he moved from his home in Austria to Germany, where he watched the rise of Hitler. Drucker wrote his first book admiring a nineteenth-century Jew, and the book was banned and burned when the Nazis took power in Germany. At the age of 24, he moved to England. His experience watching the rise of Nazism is foundational for everything that Drucker writes. “He is haunted, not so much by Hitler as by the vacuum that Hitler filled. The Europe of Drucker’s youth lost its way, economically, spiritually, governmentally. Europe lacked ‘management,’ which Drucker defines as the ability to make human strength productive under new and challenging conditions.”<sup>13</sup>

Instead, Europe ...was fixated on nostalgic memories...Drucker’s work is dedicated to ‘never again.’ He says, ‘to make our institutions perform responsibly, autonomously, and on a high level of achievement is ...the only safeguard of freedom and dignity.’<sup>14</sup>

Drucker moved from England to America before the war started, and saw the contrast between a bitter and despairing Europe and a hopeful and cooperative America. Hitler was defeated less by bravery and more by industry.

When Drucker started writing, at mid-century, America was only a few decades into the development of the assembly-line and the Taylor method of top-down management, which took over American business from the 1920’s. Theories centered on ways of conceiving work; that anything can be done, not just making tanks and cars, if the larger task is broken down into smaller tasks, and management can manage to make all of the smaller tasks come together into one product.

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<sup>13</sup> Ibid.

<sup>14</sup> Ibid.



Drucker conceives of American culture as a society of organizations. When Drucker started observing and writing about management and organizations, there was not a business school or how-to management book in existence. While organizations were not new, they were forming a pre-emptive role in our culture, forming new heroes, “forcing ‘great leaders’ to show that they could exert their powers through vast bureaucracies.”<sup>15</sup> Huge organizations, family-owned proprietorships, were relinquishing management to hired experts who were specialists in managing people to achieve a common goal.

Before World War I, only one out of twenty people lived and worked in the city. Even in the most industrialized nations, the rural population was still the majority. Most made their livings through agriculture. By the end of World War II, twenty-five percent of Americans lived and worked in the city.<sup>16</sup> Now, at the beginning of a new millennium, a scant fifty years later, only five percent of the industrialized world does not live and work in an urban area. This is significant because, as Peter Drucker relates in his essay, “Civilizing the City”,<sup>17</sup> there is no historical precedent for a civilization evolving from ninety-five percent rural to ninety-five percent urban in less than one hundred years. This brought numerous cultural changes which led to the development of theories to deal with the new economic, social and business patterns that had not been needed in a more rural, independent America of the Nineteenth Century.<sup>18</sup>

Traditional community, according to Drucker in “Civilizing the City”, was forced upon the rural population by inherited and established social dynamics. People in rural communities both needed and tolerated each other. Community, in the rapid

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<sup>15</sup> Ibid.

<sup>16</sup> Drucker, “Civilizing the City.”

<sup>17</sup> Ibid.

<sup>18</sup> Ibid.

developments of city life, inherited little tradition. Systems were coming into existence, with few initial unifying factors outside of ethnicity or inherited institutional commonality, such as religion. Ethnicity, religion and work became the cohesive factors for establishing a semblance of community. People quickly developed commonality in the neighborhoods, schools, churches, and of course, common work experience. The common work experience was a large factor influencing community, especially as particular new large industries attracted large numbers of people to fill the new jobs. This put Americans in a relatively new position—that of having to create new social order, forming new associations. Before that, social order was more or less imposed by a combination of tradition and circumstances.

Drucker identified evolution of the organization as the factor that drove the transition from the abandonment of our established communities—such as family, farm, neighborhood—toward an artificially assembled community, where people were in combination with those with whom they had nothing in common but work. He theorized, at first, that community could be established in the corporate world. In 1943 Drucker wrote *The Future of Industrial Man*; what he proposed then what he called the “self-governing plant community.”<sup>19</sup> But he does not consider that any kind of solution now:

Fifty years ago, I believed the plant community would be the successor to the community of yesterday. I was totally wrong. We proved totally incapable of that even in Japan. The reason is that everyone does the same job. What holds them together is what they do from nine to five, and not what they aspire for, what they live for, what they hope for, what they die for. That’s a community.<sup>20</sup>

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<sup>19</sup> Ibid.

<sup>20</sup> Safford, 46.

If Drucker has given up on business to create community, he never thought that government could provide community—the “more we ask of government, the more frustrated we feel.”<sup>21</sup> He believes that nonprofits are the hope for the future. “Nonprofits give disengaged workers a place to make a contribution through serving others. They draw rich and poor into a web of common concern.”<sup>22</sup>

### Nonprofit Organizations –the Two Sides of the Solution<sup>23</sup>

Leadership development is needed in all three sectors, but Drucker is currently focused on nonprofits because he believes the potential effectiveness of these social agencies contains hope for developing community in cities.

Only the institution of the social sector, that is, the non-government, non-business, nonprofit organization, can create what we now need, communities for citizens and especially for the highly educated knowledge workers who increasingly dominate developed societies... Only nonprofit organizations can provide the enormous diversity of communities we need—from churches to professional associations, and from community organizations taking care of the homeless to health clubs.<sup>24</sup>

Drucker also says that nonprofits also provide for the second need of the city, the need for effective citizenship for its members.

Only the nonprofit social sector institution can provide opportunities to be a volunteer and thus can enable individuals to have both: a sphere in which they are in control and a sphere in which they make a difference.<sup>25</sup>

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<sup>21</sup> Ibid.

<sup>22</sup> Ibid.

<sup>23</sup> Safford, 46.

<sup>24</sup> Drucker, “Civilizing the City.”

<sup>25</sup> Ibid.

Within Drucker's organizational sectors, faith-based hospitals and private schools have a foot in each of these classifications. While they are largely social agencies, private schools, from preschool to college, are also businesses. But, because they also mirror services of the government sector in their respected services and administer forms of government regulated licensing and health and safety codes, they bear some similarities to the government sector, as well.

The management of volunteer organizations brings unique challenges. Some faith-based nonprofits use a top-down structure of management, but they are still very dependent on the good will and dedication of the grass roots to fulfill the mission. An organization as large as the Red Cross is nothing without volunteers, both to do the work and to contribute to the cause. Even a "top-down" model of management in an NPO requires people skills, which may not be essential for success for a top-down manager of a profit-driven business. For example, if a company provides a product that many people need, then the company will likely be successful, depending on the management and demand for the product. Public relations are important to the company, as recently observed in the tobacco and utility industries, but the products continue to sell because there is demand. Sexual harassment and discrimination judgments have been found against major international companies, but the companies did not go out of business, because people continued to want the product.

In an NPO, however, in an abstract way, credibility and the ensuing public relations are the operating capital. If a private school has a poor reputation, no one will go. If a large enough scandal involving a religious organization is exposed, the ministry will fold. If a published photo of the spokesperson for "save the seals" shows him shouldering a large shotgun with his muddy boots on the head and rack of a large dead elk, the organization may suffer. The nonprofit does not have to have credibility with the public at large, but it does have to have credibility with enough people to support the organization and its mission.

This very freedom from the profiteerism, from top-down domination, from government and from immobilizing bureaucracies, combine to make nonprofit agencies, by nature, capable of creative, passionate, and motivated solutions—and potentially vulnerable to disasters.

### The Religious Roots of American Education

Our nation's educational history has a great religious tradition, and Christian influence dominated for more than half of the 400 years of American education. From the earliest colonies until mid-eighteenth century, there were established state religions. A revolt against the corruption involved in the marriage of government with the religious institutions gave rise to the passion for the First Amendment of the U.S. Constitution. Generations of experience told our founding fathers that it was impossible for religion to be any kind moral compass for a culture if it was also corrupt and linked to civil governing power.

American education is inextricably linked to our nation's religious heritage. As North American settlements became colonies, the typical "church" building often served as a community center, as well as a place for worship. Since the minister, parson, pastor or priest was often the most highly educated member of the community, the church commonly became the place of education. He who taught principles and precepts on Sunday often taught reading, writing and arithmetic on the weekdays. If the pastor or priest was not the immediate classroom teacher, he often had direct influence over the teacher who was with the children. It was a cultural determination then and continues today, that it was in the common interest of the community, colony, state and nation, to have an educated citizenry and therefore, the responsibility of that same community to fund the education of its young members. Therefore, churches and their church-run schools were funded with public monies during a significant period of American history.

Essentially, as our Bill of Rights states, the congress or any law-making entity cannot establish religion or interfere with the practice of religion. This language evolved directly as a reaction against European state religions—the remnants of which had operated on American soil.

Issues of religious liberty are integrated with issues of private school ethics. FBOs are theoretically protected from the intrusion of the governing forces, lest the government be in the business of either establishing or restraining religion. The American penchant for Freedom of Religion was born, not only out of torture and prison in national churches in Europe, but also from political pressures and injustices derived from state churches in Colonial America. Citizens in colonial Massachusetts supported their ministers with a mandatory “tithe” in all townships. The right to have the “tithe” go to support the minister of their own faith was a hard-fought political battle, won fifty years before the Declaration of Independence. In New York, corrupt English-appointed governors put non-Anglican ministers in prison and gave the churches and parsonages to Anglican ministers –those of the Church of England. These Anglican pastors, who had just received their pastorate via raw political power, were inclined to be more indebted to the crown, and possibly less inclined to hold various people in power accountable to distinct moral standards. These ministers benefited from the arrangements, as well. Dedicated areas of land, farms called “glebes”, were part of a powerful minister’s benefit package. It was not unheard of for one Anglican pastor to be a bishop in one township, and a vicar another, and a dean in yet another, all at the same time. He did not have to live, work or serve in the parishes in which his glebes were located, or even visit, and there was nothing his neglected parishioners could do about it.<sup>26</sup>

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<sup>26</sup> Marvin Olasky, *Fighting for Liberty and Virtue, Political and Cultural Wars in Eighteenth-Century America*, (ILL: Crossways Books, 1995), 74.

For three-fourths of the century leaders of the Church of England (supported by mandatory tithes) often provided a moral cover for London appointees; dissenting ministers—Presbyterians, Congregationalists, Baptists—sometimes challenged corruption. For example, as Cornbury became unpopular, he wrapped himself in Anglican robes: Support from the state-established church could make it seem that opposition to him was rebellion against God.<sup>27</sup>

By 1735, about “the time of the Great Awakening, colonists already had begun to move the king from the center of power and to substitute a greater King [God].”<sup>28</sup> As they exposed the corruption of man, the frustration over established religious institutions remaining a prop for corruption rather than a voice against abuse, fraud, and greed, appears to have had a solidifying effect on the dissident voices. The years of blatant persecution of those faithful who challenged the corruption, in combination with the sincerity established in the Great Awakening, appear to have erupted into a passion against state established religion. This passion rose up against the cronyism, the abuse of power, and unjustness of a organization using religious terms for very carnal purposes.

This also coincided with the strengthening of an independent press. Newspapers were developing the theoretical vision to gain an independent voice. “They would be truth-tellers ready to glorify God and expose man’s corruption, even if it occurred in palaces and governors’ mansions.”<sup>29</sup>

The Bible clearly instructs followers to obey those in authority over them. In Jonathan Edward’s writings during this period, an adamant respect for governmental and spiritual authority permeates his commentary on ethics.<sup>30</sup> But it was the

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<sup>27</sup> Ibid., 29.

<sup>28</sup> Ibid., 83.

<sup>29</sup> Marvin Olasky, *Central Ideas in the Development of American Journalism* (Hillsdale, N.J.: Lawrence Erlbaum, 1991).

<sup>30</sup> Edwards, *Affectations*.

corruption that essentially legitimized the revolution in the eyes of the Protestants, perhaps peppered by the “righteous indignation” that came out of the Great Awakening, of which Edwards was a major influence.

Religion is, for many citizens, an integral element of their core belief systems, and efforts to separate religion from justice and from civil codes have often led to frustration and controversy. Through rationalism, scientism, modernism and humanism, Americans have sought a “neutral” policy-making base—looking for ways to reach a moral consensus without imposing one particular theistic paradigm over the whole. The effectiveness and application of pluralism, of course, depends on one’s own paradigm, because rationalism and humanism and the rest are certainly worldviews, if not “religions”. In 1961 the Supreme Court *Torcaso v. Watkins* argued that theistic religions could not be favored by the Court over non-theistic religions. In fact, in a footnote that clarifies what the Court means by non-theistic religions, we read, “Among religions in this country which do not teach what would generally be considered a belief in the existence of God are Buddhism, Taoism, Ethical Culture, Secular Humanism, and others.”<sup>31</sup> There are many that believe that Humanism is the “established religion” of the late twentieth century. These believe that a neutral paradigm does not exist, so it is therefore impossible to find.

Some of these have turned to private FBOs, which have multiplied. There is perception that the state does indeed, endorse one religion—non-theistic humanism, in the attempt to be pluralistic. This is the root of some of the conflict over curriculum and is a consideration in the issues of equitability. Parents of theistic religions have to pay tuition to provide an education consistent with their values, while the non-theists do not. Humanists may consider the current education consistent with their values,

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<sup>31</sup> *Torcaso v. Watkins*, 367 U.S. 488, 495, fn. 11 (1961)., quoted from David A. Noebel, J.F. Baldwin and Kevin Bywater, *Clergy in the Classroom: The Religion of Secular Humanism*, (Summit Ministries, 1999), [www.Christiananswers\\_net](http://www.Christiananswers_net).



although many humanists are deeply concerned that education needs to address a great deal more moral education. Character education is a reviving field and curriculum publishers are producing programs for both secular and faith-based schools. Moral faith-based organizations have much to bring to the table if they can find a voice and be considered agents of effective morality.

Clearly, religion must neither be eradicated from public life nor forced on nonbelievers. A vision of the good society must include the proper ordering of religion and politics.<sup>32</sup>

In summary, if our culture is studying faith-based schools to see if they hold keys to solving problems, then faith-based schools need to study themselves to see if internal issues can be identified and improved. In no small measure, American culture has turned away from much of what religion, particularly conservative Christianity, has been perceived to represent. While this may or may not be just, it behooves these organizations to honestly examine the reasons for this. Apostle Peter told believers to examine and judge themselves in I Corinthians 11: 28-31. He also said that if they were going to be rejected, it should be because they had humbly done good for their faith, not because they had done harm.<sup>33</sup>

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<sup>32</sup> Don E. Eberly, *Restoring the Good Society, a New Vision for Politics and Culture*, (MI:Baker Books, 1994), 65.

<sup>33</sup> I Peter 2:14, 3:17. NASV.

## CHAPTER 3

### THE FOUNDATIONS OF THEORIES OF LEADERSHIP

Leadership in nonprofits, up until the last decade, was a largely unstudied dynamic. However, the first study of organizational theory was that of a nonprofit, the Mayo Clinic.<sup>1</sup> The theories, however, applied to business. Understanding the history of theories can help those in leadership understand both organizational dynamics and also their own “place” in leadership. Organizational leadership theory can be considered measuring sticks for leaders. Understanding why and how one works and how others around work and think can bring a depth to understanding people. This chapter contains a great deal of theory, which will likely be laborious to any not interested in leading organizations. Issues of authoritarianism vs. trust, or people vs. the task are in this chapter. Understanding how people work and what they need to be satisfied in the workplace, whether employee or volunteer, is a necessary element of successful leadership.

Academic analysis of leadership is only about eighty years old. A brief introduction to organizational theory and a sample of theories of organizational management is necessary to understand the dynamics involved in the management of schools as organizations. These discussions address general leadership and were developed for business, but the concepts apply as well to schools, churches, hospitals, or political organizations. Some of the theories, such as Maslow’s “Hierarchy of

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<sup>1</sup> Drucker, “Management's New Paradigms”, *Forbes Magazine*, archives, [http:// www.forbes.com/forbes/1998/1005/6207152a.html](http://www.forbes.com/forbes/1998/1005/6207152a.html).

Needs”,<sup>2</sup> Peter F. Drucker’s many varied studies of human relationships, and Rensis Likert’s<sup>3</sup> “Management Systems”, are well-known and studied in school administration seminars. An overview of the history of organizational theory will provide some foundation for the discussion of organizational ethics.

The emphasis found in the theories of management and leadership in this discussion can be roughly classified into three groups: 1) research to identify common traits in leaders, for example attitudes and styles of leadership; 2) studies relating to motivation; and 3) studies relating to situations of management. In the budding years of organizational theory, researchers looked for the traits that could help systems identify and train the most effective leaders. They found none, so mid-century researchers looked for common attitudes projected among effective leaders with qualitative empirical studies. This was also a period of motivational research, investigating what motivated workers in their work environments to be more effective and therefore more productive.

Some of the theories of the last quarter-century focused on what Paul Hershey and Kenneth Blanchard, in their book *Management of Organizational Behavior*, called situational management.<sup>4</sup> They studied the effectiveness of responding to ‘situations’ in management, rather than being limited to one consistent set of traits, attitudes or responses. This can be compared to a form of relativism, in that the leader responds in a manner, style and with behavior relative to how he or she perceives the competence, experience and potential effectiveness of the employees involved in the particular situation. Situational management, at first glance, appears to be related to a

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<sup>2</sup> A. H. Maslow, *Motivation and Personality* (New York: Harper & Row, 1957).

<sup>3</sup> Rensis Likert, *New Patterns of Management*, (New York: McGraw-Hill, 1961).

<sup>4</sup> Paul Hersey and Kenneth L. Blanchard, *Situational Leadership*, 6<sup>th</sup> edition, (Prentice-Hall, U.S., 1993).

type of standard decision-making and flexibility required of all leaders, but the methodology of the model is much more than that. Employees who are perceived as worthy, entitled, or capable of more trust to perform a task are given greater liberty; whereas another employee, in another situation, might be very closely supervised and not given much latitude to make self-determining decisions at all. In addition, the same employee could be given *great* autonomy in one task, but in a different task, given very close supervision. The situations are assessed by the leader—matching the challenge of the task with the capabilities of the employee.

### The Need for Leaders

Peter Drucker relates, “Managers (business leaders) are the basic and scarcest resource of any business enterprise.”<sup>5</sup>

This shortage of effective leadership is not confined to business, but is evident in the lack of able administrators in government, education, foundations, churches, and every form of organization. Thus, when we decry the scarcity of leadership talent in our society, we are not talking about a lack of people to fill administrative positions. What we are agonizing over, is a scarcity of people who are willing to assume significant leadership roles in our society and who can get the job done effectively.<sup>6</sup>

Whether it is a civic, religious, educational or business organization, a very basic ingredient for all segments of this century-long reorganization of community has been the need for leadership. From all sides there is a continual search for persons who have the ability to lead effectively, or for some idea of what qualities to seek for in finding such a leader.

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<sup>5</sup> Peter F. Drucker, *The Practice of Management*, (New York: Harper and Row, 1954).

<sup>6</sup> Hersey and. Blanchard, 93.

In much of the earlier writing on leadership, management and leadership are used as synonymous terms. However, most contemporary writers on leadership make a distinction between leadership and management. The terms are often used interchangeably, but in many cases, especially when discussing idealistic or highly ethical scenarios, leadership is literally the ability to lead and has little or nothing to do with daily managerial tasks. In idealistic terms, a well-led organization would be operating effectively, as well as changing, developing, and evolving. In a well-managed system, the organization is effective for the present. It may or may not be effectively led for the future. To define the distinction between leadership and management even more bluntly, many in leadership would agree that they are so busy managing that they have no time to lead.

Harold Koontz and Cyril O'Donnell state that "leadership is influencing people to follow in the achievement of a common goal".<sup>7</sup>

"Leadership is the activity of influencing people to strive willingly for group objectives," adds George R. Terry.<sup>8</sup>

"Interpersonal influence exercised in a situation and directed, through the communication process, toward the attainment of a specialized goal or goals," is the definition of leadership by Robert Tannenbaum, Irving R. Weschler and Fred Massarik.<sup>9</sup>

A review of other writers reveals that most management writers agree that leadership is the process of influencing the activities of an individual or a group in efforts toward goal achievement in a given situation. From this definition of leadership, it follows that the

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<sup>7</sup> Ibid, 94.

<sup>8</sup> George R. Terry, *Principals of Management*, 3<sup>rd</sup> ed. (Homewood, Ill.: Irwin, 1960), 493, as quoted in Hersey and Blanchard.

<sup>9</sup> Robert Tannenbaum, Irwin R. Wescheler, and Fred Massarik, *Leadership and Organization, A Behavioral Science Approach* (New York: McGraw-Hill, 1959), as quoted in Hersey and Blanchard, 93-94.

leadership process is a function of the leader, the follower, and other situational variables.<sup>10</sup>

For the purposes of this thesis, leadership will refer to the act of leading a group or groups of people toward goals. Some of the goals considered are previously established by society, such as a school should provide a good education. Additionally, some goals that an administrator would be hired to carry out would be previously established by the organization. In a third classification, the leader himself may have set and sold the organization on particular goals that the institution is working to achieve. A great deal of contemporary leadership thought is related to clarifying mission statements and goals, because it is not easy to lead an organization if one does not know where to lead it. This is especially challenging in nonprofits, because, compared to business, the goals in business are much more clear-cut. But business and government sectors, as well, have recently used procedures to identify corporate goals and mission statements in their processes of leadership.

### Management as a Science

The earliest benchmark of the modern concept of leadership is thought to be an 1887 essay by Woodrow Wilson, “The Study of Administration”.<sup>11</sup> As the industrial revolution changed the way Westerners worked, the functions of people together as a unit were forced to change as well. At the turn of the century, the need for effective leadership was not new. But as new methods of manufacture, interdependent operations, and interpersonal relating took uncharted routes, the need for effective leadership became more and more apparent. In the age of science and “Scientism”, it was only natural that empirically designed research methods would be

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<sup>10</sup> Hersey and Blanchard, 94.

<sup>11</sup> Robert Owens, *Organizational Behavior in Education*, 5<sup>th</sup> ed. (Allyn and Bacon, 1995), 279.

used to analyze and give structure to the functions of the ideal leader, as well as the processes of management and decision-making. William Barrett, in *The Death of the Soul*, describes the ideology regarding man and machine at the end of the nineteenth century:

Mechanics was a central part of the new physics: until mechanics was firmly established, physics could not get under way. But the science of mechanics was no sooner founded than a widespread ideology of mechanism followed in its wake. Man is a machine, so the lament goes. The molecules in nature blindly run according to the inalterable mechanical laws of nature: and as our molecules go, so do we. The human mind is a passive and helpless pawn pushed around by the forces of nature. Freedom is an illusion...

... no sooner has science entered the modern world than it becomes dogged by its shadow, scientism...Scientism is ... an ideology. And as such, along with other ideologies that beset us, it has become a permanent part of our modern culture.<sup>12</sup>

### Major Theories of Management

Frederick Taylor, of the “Scientific Management Movement”, is considered to be the father of modern management theory<sup>13</sup>. The Scientific Management model reflected the culture of the community at the end of the 19<sup>th</sup> century. Industrialists were looking for ways to increase profits, and, in the budding assembly-line systems, the way to increase profits was to increase production. Taylor, who had been an engineer at the Midvale and Bethlehem Steel companies and later became a top engineering consultant, was reportedly influenced by Wilson’s essay on

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<sup>12</sup> William Barrett, *Death of the Soul, from Descartes to the Computer*, (New York: Anchor Press/ Doubleday, 1986), xv.

<sup>13</sup> Frederick W. Taylor, *The Principles of Scientific Management*, reprint, (New York: Harper and Brothers, 1991).

administration. Taylor's theories were very influential for the technological age, but were early considered for an NPO.<sup>14</sup>

... Taylor did not cite a business as the "perfect example of scientific management" in his 1912 testimony before the Congress, which first made the U.S. management-conscious. He cited the nonprofit Mayo Clinic. The most publicized application of Taylor's scientific management (though aborted by union pressure) was not in a business but in the government-owned and -run Watertown Arsenal.<sup>15</sup>

Taylor based his Scientific Management theories on time and motion studies.<sup>16</sup> He considered "highest efficiency" the optimum goal of management, and is the researcher credited with designs to break tasks down into the most efficient human motions. The worker was for the project, and workers became machine-like in their functions. It was the function of management to make sure the 'machines; human and mechanical', stayed on task and accomplished the goal—which was the most product, produced most efficiently, and cost-effectively. Mechanical human function, not human relationships, was a consideration in the Scientific Management model.

It was not long (the 1920s and early 1930s) before the Scientific Management model was challenged by Human Relations movement, credited to Elton Mayo, which emphasized the human relationship factor in management. This was initially an extension of the scientific studies. One study to see if better factory lighting increased productivity resulted in what is now called the Hawthorne Effect. The productivity in the test group did significantly increase with the better lighting, but the increase in productivity was caused, not by the improved lighting, but by the focus on the

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<sup>14</sup> Peter F. Drucker, "Management's New Paradigms", Copyright Peter F. Drucker 1998, as printed in *Forbes Magazine*, Online archives, 1998.

<sup>15</sup> Ibid.

<sup>16</sup> Hersey and Blachard, 96.



workers. The workers were responding to someone paying attention to them in their environment. The Hawthorne Effect is now a term that indicates a human study is likely to be skewed if the subjects know they are being studied. The “Human Relations” movement developed from a realization that the human element—the needs, sensibilities, attitudes and personal goals of employees must be considered an element, if not the primary element, of group efficiency.

There are challenges involved in finding a balance between production goals and satisfying workers’ non-mechanical needs. In a completely task-focused unit, the discontented humans could be inconsistent, slow and of poor quality. Management may have to maintain significant effort to coerce workers to perform. On the other hand, in an extreme human-relations focused unit, workers could be so unconstrained and sociable without any threat of punishment, that they do not *do* any work at work.

Warren Bennis, organizational expert, member of Nixon’s Task Force on Science Policy, and past president of the University of Cincinnati, wrote in the mid - 1970’s:

There [is] some data from research to indicate that the human-relations model works. Unfortunately, however, it does[not] work often enough. Clarity, participation, trust—they can[not] always be brought into the innovation. Sometimes, you have to use the power model.<sup>17</sup>

The following story was presented orally in a graduate class. The teller of the story, a school principal, had been a participant, but, before he told the story, promised to deny it in any other context.

In one large district, a year-long project was initiated to attempt to establish curriculum standards for the entire district. In an effort to benefit from multiple human experiences and insights, a committee of teachers and lower-level

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<sup>17</sup> Warren Bennis, *The Unconscious Conspiracy, Why Leaders Cannot Lead*, (New York: American Management Associations, 1976), 87.

administrators was set up to write the curriculum standards. The goal was a collaborative effort; the end result expected to be a better product than one person could do alone. The supervisor of this project apparently believed heartily in the complete autonomy of the group, because, in practical application, the teachers showed up to work in a given room, and tossed coins to see who would write that day. The single “loser” spent the day in another room writing the curriculum standards, while the “winners” watched TV and played card and board games. This is an example of a human-relations model misunderstood. While the task was accomplished, the leadership who created and implemented this concept apparently failed to “sell” the “workers” on the project. Having failed to sell, it would likely be the supervisor’s responsibility to resort to the “power model,” and put an end to TV and games. The teachers completed the project, but used an undesirable process. From the taxpayer’s point of view, there were several salaries allotted and consumed, when one or two would have sufficed to accomplish the project in the manner in which it was completed.

Almost all of the significant leadership models from Mayo to the present have attempted to balance the apparent conflict between maximum task achievement (the product), while considering the human relationships. For a business, the bottom line still is efficiency. The factors involved in considering the human element, is, in some ways, merely an extension of the search for the most effective way to manage people to increase productivity.

Generally speaking, the human-relations movement was a circuitous route to extend “task” efficiency, which was always the goal. Work is effective when it functions in an orderly pattern that synchronizes with others. When workers are at least as consistent as the machinery with which they work, the task is accomplished—the operation is efficient. However, if workers enjoy their relationships with co-workers, if they have some “participation” in the “decision-making”, if suggestions

are given credibility, they are more likely to improve the over-all ethos (morale or climate) and reduce the 'break-down' of both machine and worker. But if socialization reduces efficiency, if participatory management leads to destructive dissension, then effectiveness is reduced. Human-relations concerns may have to be reduced in favor of focus on the task.

Tasks and production are measurable in factories and even in most service industries. In schools, churches and most NPOs, however, the people, the humans and their relations, *are* the product, and this makes assessing effectiveness much more difficult.

Here [in the nonprofit], the "product" is neither a good nor a service, (as in business) nor a regulation (as in government), but a changed human being....This is a distinguishing feature of social transformation. They ask, "Are people actually different as a result of my efforts?"<sup>18</sup>

This is a source of internal conflict in all nonprofits as well as in education, both public and private. Is success measured by budget, plant size, image, popularity, reputation or test scores? Such considerations have ethical implications.

#### Trait Research

During the first half of the century, research centered on identifying the personality and leadership traits that made one a good leader. Presumably, correct identification of these traits would enable organizations to select and train those with the strongest propensity to make good leaders. However, an entire century of research has not yet yielded the formula for the ideal leader.

A review of the research literature using this trait approach to leadership has revealed few significant or consistent findings. As

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<sup>18</sup> Frances Hesselbein, "Boomers, Churches and Entrepreneurs Can Transform Society", by Bob Buford, *The Community of the Future*, (San Francisco: Jossey-Bass Publishers, 1998), 45.

Eugene E. Jennings concluded, [in 1954], “Fifty years of study have failed to produce one personality trait or set of qualities that can be used to discriminate [between] leaders and nonleaders”<sup>19</sup>

However, the authors of *Management of Organizational Behavior*, Paul Hersey and Kenneth Blanchard, point out that this lack of a set of defining traits does not mean that certain traits might not help or hurt leadership, it is just to say that there is no one trait or group of traits that predict success or failure. Gary Yukl, of the *Integrating Model*, wrote in 1989:

The old assumption that “leaders are born” has been discredited completely, and the premise that certain leader traits are absolutely necessary for effective leadership has never been substantiated in several decades of trait research. Today there is a more balanced viewpoint about the traits. It is now recognized that certain traits increase the likelihood that a leader will be effective, but they do not guarantee effectiveness, and the relative importance of different traits is dependent upon the nature of the leadership situation.<sup>20</sup>

Yukl identified some traits: leaders are likely to be adaptable, alert, ambitious, assertive, energetic, decisive, dependable, confident, tolerant, and more.<sup>21</sup>

Shelley Kirkpatrick and Edwin Locke further reinforce that there are certain traits that leaders have, which, while not guarantees of success, are present in leaders and not present in the general population. Some of their examples are drive, motivation, tenacity, honesty [or the appearance thereof] and integrity, self-

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<sup>19</sup> Cecil A. Gibbs, “Leadership”, in the *Handbook of Social Psychology*, Garder Lindzey, ed., (Cambridge, MA: Addison-Wesley, 1954), and Eugene E. Jennings, “The Anatomy of Leadership”, *Management of Personnel Quarterly*, 1, Bi. 1 (Autumn 1961), Hersey and Blanchard.

<sup>20</sup> Gary L Yukl, *Leadership in Organizations*, 2<sup>nd</sup> ed., (Englewood Cliffs, N.J.: Prentice Hall, 1989), 15-19.

<sup>21</sup> Ibid.

confidence, cognitive ability, and business knowledge. Other traits included, but with lesser support, are charisma, creativity and flexibility.<sup>22</sup>

William Bennis, in a five-year study of 90 leaders, identified four common traits that he categorized as: 1) attention – being able to attract followers, 2) meaning – being able to communicate with clarity, 3) trust – the ability to be reliable and consistent, and 4) self—the ability to know one’s self, with limits and capabilities.<sup>23</sup>

Further research on executives who should have been successful but failed, called “Fatal Leadership Flaws” by McCall and Lombardo, found common causes for failure. What they call “fatal flaws” include insensitivity or bullying, arrogance or aloofness, overly-ambitious, incompetence in understanding problems (staffing and planning), overmanaging, lack of flexibility, and “playing politics”, etc.<sup>24</sup> Playing politics usually includes, but is not limited to, various degrees of manipulating people for the furtherance of one’s career. It might include setting others up to fail or look bad in the eyes of others, taking credit for another’s ideas, or putting ‘spin’ on statements that may not represent an accurate picture but display the ‘spinner’ in the most favorable light. According to McCall and Lombardo’s research, “The most frequent cause for derailment was insensitivity to others: the one ‘unforgivable sin’ was betrayal of trust—not following through on promises or double dealing.”<sup>25</sup>

It seems to follow that these “fatal flaws” are associated with character as related to behavior, competence, style or even personality. But the ‘unforgivable sins’ relate entirely to character, regardless of style, personality or traits.

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<sup>22</sup> Shelley Kirkpatrick and Edwin Locke, “Leadership: Do Traits Matter?” *Academy of Management Executive*, 5, no. 2 (1991), 49, Hersey and Blanchard.

<sup>23</sup> William Bennis, “The Four Competencies of Leadership,” *Training and Development Journal*, (August 1984, 15-19), Hershey and Blanchard, 98.

<sup>24</sup> Hersey and Blanchard, 99.

<sup>25</sup> Ibid.

### Attitudinal and Motivational Research

The lack of conclusive trait research led researchers to study attitudes of leaders regarding their employees, and in particular, to study whether a leader's attitudes toward his or her leadership and/or toward his or her subordinates, were a factor of worker effectiveness. The subsequential flip-side of attitudinal research led researchers to study what motivates workers.

“Attitudinal approach” research focused on the measurement or evaluation of the attitude of the leader toward his/her process of leading. Because these are measurements of the leader's own attitudes, the research is by paper and pencil instruments such as questionnaires, which measure attitudes or predispositions toward behavior.<sup>26</sup> Among the first examples of attitudinal type research were the Ohio State Studies; the Michigan Studies, including Rensis Likert, who developed “Management Systems”; and the “Managerial Grid”, by Blake and Mouton<sup>27</sup> These studies were set up to determine whether or not a leader's attitude determined his or her effectiveness. The attitudinal research took a quantifiable approach, and the research was generally conducted by multiple-choice questionnaires. Motivational research uncovered what motivates employees, particularly in relation to job performance. The motivational research analyzed data from several research methods, including interviews and experiments.

Data in the Ohio Studies was gathered in a questionnaire called the Leader Behavior Description Questionnaire (LBDQ). These were given to the supervisor(s), follower(s) or associates (peers). There was also a questionnaire given to only the leader, the Leader Opinion Questionnaire (LOQ). The Ohio State Studies eventually reduced the leader's behavior [attitude toward leadership resulting in behavior] to two

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<sup>26</sup> Hersey and Blanchard, 100.

<sup>27</sup> Robert Blake and Jane S. Mouton, *The Managerial Grid*, III, 3<sup>rd</sup> ed., (Houston, TX: Gulf Pub., 1984).

dimensions: “Initiating Structure” and “Consideration”. Initiating Structure refers to “the leader’s behavior in delineating the relationship between himself and members of the work group and in endeavoring to establish well-defined patterns of organization, channels of communication and methods of procedure.”<sup>28</sup> The term ‘consideration’ refers to “behavior indicative of friendship, mutual trust, respect, and warmth in the relationship between the leader and the members of his staff.”<sup>29</sup> This study enabled researchers to chart a balance between the task (output) and the human element.

This study found that Initiating Structure [tasks] and Consideration [human relationships] were separate and distinctly measurable dimensions. “It was during these studies that leader behavior was first plotted on two separate axes rather than on a single continuum.”<sup>30</sup>

Figure 1 Example of LBDQ Items

CONSIDERATION	INITIATING STRUCTURE
The leader finds time to listen to group members	The leader assigns group members to particular tasks
The leader is willing to make changes	The leader asks the group members to follow standard rules and regulations
The leader is friendly and approachable	The leader lets group members know what is expected of them

Four quadrants were developed to show various combinations of Initiating Structure (task behavior) and Consideration (relationship behavior).”<sup>31</sup> This method of analysis, the use of the axes or grids to categorize variables, is frequent in

<sup>28</sup> Ralph M. Stogdill and Alvin Coons, eds, *Leader Behavior: It's Description and Measurement, Research Monograph*, No 88 (Columbus: Bureau of Business Research, Ohio State University, 1957), Hersey and Blanchard, 100.

<sup>29</sup> Ibid.

<sup>30</sup> Hersey and Blanchard, 101.

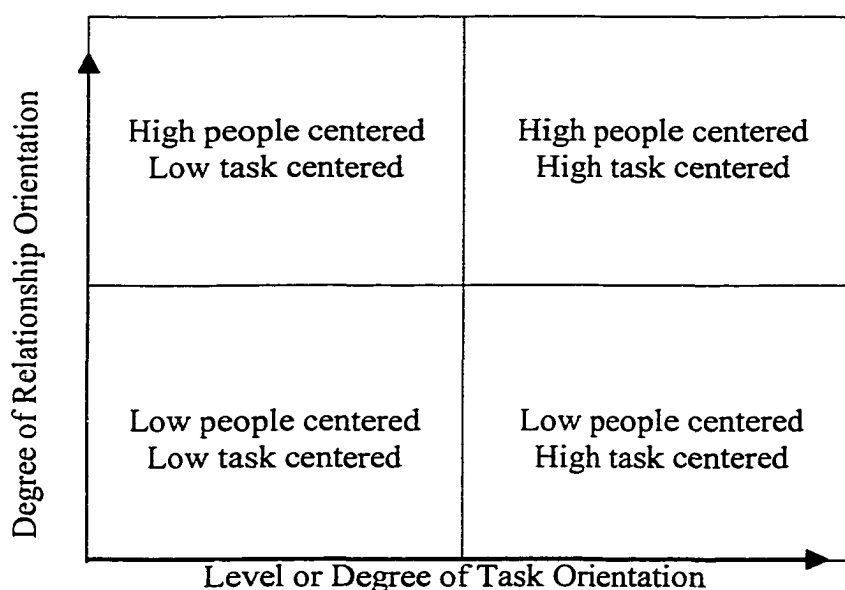
<sup>31</sup> Hersey and Blanchard, 102.

leadership study, and, while developed for business, is also significantly used in education. It was within the decade of the 1950's that the field of educational leadership became a separate area of study.<sup>32</sup>

The Leadership Behavior Description Questionnaire has undergone many revisions by many authors since 1949... The LBDQ generally abandoned the notion of leadership as a trait and attempted to concentrate instead on an analysis of the behavior of leaders. The LBDQ has been used in numerous studies to analyze the leadership behavior of school administrators.<sup>33</sup>

Figure 2 For illustrative purposes only.

Example of a Four-Quadrant Grid, similar to many theories



<sup>32</sup> Drake and Roe, *idem*, 74.

<sup>33</sup> *Ibid.*, 133.



Studies at the University of Michigan clustered characteristics and indicators of effectiveness. They also found two concepts, called ‘employee-orientation’ and ‘production-orientation’. The employee-centered manager emphasized people and relationships, and production-oriented manager focused on getting the task done.

The Research Center for Group Dynamics, led by Dorwin Cartwright and Alvin Zander, summarized that their findings resulted in a categorization of group objectives: (1) the achievement of some specific group goal [task]; (2) the maintenance or strengthening of the group [relationship] itself.<sup>34</sup> This research revealed that managers could be strongly people-oriented, task oriented, or a combination of both.

Rensis Likert’s *Management Systems* is perhaps the most well-known research on the task-focus compared to the people-focus. His research was not based on supporting either of these types of theories. Instead, he did extensive research to identify characteristics of highly effective managers—looking for common factors among high-producing sections as well common factors among low-producing sections. Hersey and Blanchard most likely group Likert with attitudinal research rather than with the trait group because, while his research measured characteristics, he also used a four-quadrant grid, contrasting task and people. His work was also in the mid-sixties, which was on the later side of primary attitudinal type research.

Likert found that “supervisors with the best records of performance focus their primary attention on the human aspects of their employees’ problems and on endeavoring to build effective work groups with high performance goals.”<sup>35</sup>

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<sup>34</sup> Dorwin Cartwright and Alvin Zander, eds., *Group Dynamics: Research and Theory*, 2nd ed., (Evanston Ill.: Row, Peterson, 1960), Hersey and Blanchard.

<sup>35</sup> Rensis Likert, *New Patterns of Management* (New York: McGraw-Hill, 1961), 7, Hersey and Blanchard, 103.

“Other supervisors who kept constant pressure on production were called ‘job centered’ and were found to have low-producing sections”<sup>36</sup> This finding was consistently born out, with very few exceptions. In his research, for example, of seven high-producing sections, six managers were employee-centered. Of ten low-producing sections, seven managers were job or task-centered. Of ten supervisors in high-producing sections, nine used general supervision; only one used close supervision. Of a dozen low-producing sections, eight used close supervision and four used general supervision. This leads to the conclusion that if a manager is employee-centered and uses general supervision, it is likely that his section will be more productive than if he uses close supervision and focuses on the job rather than the people. But because there was a high-producing section that was closely supervised and one high-producing section managed by a leader who tended to focus on the task rather than the people, the research does not exclude a closely supervising or task-centered manager from having a productive employee group. It is indicated that employee-centered and general supervision is much more likely to produce more positive results, according to Likert’s research.

Likert is responsible for the “System-One to Four” proposal, which categorizes the level of authoritarian vs. employee-centered management style in four levels. Levels are rated from absolutely no confidence by management in the staff – a “One”, to complete trust and confidence in the employees – a “Four”. Likert developed a testing instrument for various work environments, which was and still may be, used to help a company evaluate its own work environment. The instrument was used in hundreds of work situations in the United States and, without exception, the highest producing units were rated closer to System-Fours than the least productive units, which were always rated nearer the System-One management style than the higher producing units. Likert’s work is foundational in business

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<sup>36</sup> Ibid.

management as well as education, at least within the context of western culture. His work indicated that humans produce more effectively when they are treated as if they have goals, emotions, desires and needs, rather than treated as just an extension of the machinery.

Attitudes of the management toward the followers are the defining value in Likert's system, which is one of the standards. For example, a System-One manager would (a) have no trust or confidence in subordinates, (b) motivate with threats and fear, and (c) have limited interaction with understaff; interaction characterized by fear and distrust. A System-Two manager (a) has a condescending confidence (master/servant), (b) motivates with rewards and some actual or perceived punishment, and (c) has limited interaction, usually with condescension.<sup>37</sup>

People-ordered systems focus on the needs of the labor force (employees). For example, a System Four manager will (a) have complete confidence [trust in employees] in all matters, (b) have rewards, goals and systems determined through group participation, and (c) have extensive, friendly interaction with trust.<sup>38</sup>

Proponents believe that a contented and motivated work force will automatically be more productive. This was found to be true in almost all of Likert's test cases. In one situation, a people-centered company bought out an unprofitable pajama company, which had previously been managed in the past with a task-oriented system. The machinery was repaired and upgraded, all managers were retrained at all levels. Productivity, after an initial drop, increased thirty percent. This significant increase and the resulting profitability, was a distinct case study for contrasting the two paradigms of organizational theory—task or job-centered and employee-centered.

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<sup>37</sup> Adapted from: Likert, Rensis, *The Human Organization* (New York: McGraw Hill, 1967), 197-211, by Hersey and Blanchard.

<sup>38</sup> Ibid.

While Likert's research overwhelmingly proved that an employee-centered leadership role increases productivity in the American workplace, it was not exclusively more effective. There were occasions where a task-oriented leader, supervising more closely, was more productive. When a similar study was done in Nigeria, the exact opposite from U.S. results were found. In the Nigerian research findings, there was a direct correlation between close supervision and higher production. The employee-centered managers displayed the lowest production. This was considered evidence that no single management and leadership theory works in every cultural environment. The research indicates that, in western culture, "System Four" leadership will gain the greatest productivity overall, as long as it is not in combination with one or more of the "fatal flaws".

Focus on human needs is not merely a matter of the right benefits, socialization or remuneration. Looking at the human elements of Likert's model was a matter of deeper human needs, such as trust and confidence, which relate to the need to have input and ownership in one's job, and the credibility and weight of a worker's opinions and observations. People like to believe that their efforts are significant and appreciated. Effective leaders who are focused on the human element "make clear to their employees what the objectives are and what needs to be accomplished and then give them the freedom to do the job."<sup>39</sup> They use general supervision rather than close supervision. Close supervision may say, "I do not trust you to do your job." It was found that, in most people, proper training, in combination with increased responsibility, resulted in improved job performance.

Likert's system was developed more than thirty years ago, in 1967. It is quite likely that, at the turn of a new millenium, these four levels may be as relevant as ever, considering what some label as the current narcissism of our culture. The post-modern culture is even more likely to be motivated today by personal goals, self-

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<sup>39</sup> Ibid.

satisfaction and by self-actualization as permitted, recognized or acknowledged within a given system, factors which, of course, are missing in a system one or two. This year, in 2001, the United States Army changed its motto from “Be All That You Can Be,” to “An Army of One.” The reported theory behind the change is to appeal to the desire for personal fulfillment that a potential army enlistee might be seeking in career choices.

Early motivational research, such as Frederick Herzberg’s “Two Factor or Motivation-Hygiene Theory”, helped to define why the people-centered systems appear, in most cases, to be most productive.<sup>40</sup> These findings, which have been foundational in understanding motivation, revealed that employees are motivated by factors related directly to the job itself. In the case of schools, this would be satisfaction or dissatisfaction as related to teaching and thereby helping children.

According to Herzberg’s Two Factor or Motivation-Hygiene Theory research, the motivating factors define job satisfaction. The highest job motivator was found to be achievement and recognition for accomplishment. The hygiene factors (Herzberg eventually called this maintenance) measure the degree of job dissatisfaction. The hygiene-maintenance factors (environmental) were not found to be motivators by Herzberg, but they were factors that had to be maintained to prevent losses. These factors had to do with policies, administration, supervision, working conditions, and interpersonal relationships.<sup>41</sup> In other words, according to the findings, a great principal can motivate a teacher to improve performance with types of recognition, achievement, responsibility, and advancement [reward]. Personal growth and satisfaction in the work itself were also found to be motivating factors. A poor principal, or a school with weak, inconsistent policies, can cause a teacher to perform at a lower standard than he or she would otherwise reach in a positive, supportive

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<sup>40</sup> Hersey and Blanchard, 70.

<sup>41</sup> Ibid., 70

environment. The research also indicated that people do not change how effectively they work even when they are paid more money. Salary was a surprisingly inconclusive factor—a neutral value. According to the research, apparently, people were not motivated to be more productive with more pay or less productive with less pay. This is not to say that employees do not care about pay, just that an increase in salary does not correlate with a motivation to do a better job. Insufficient pay may negatively influence morale, which may, in turn, affect performance, but in this research, there was not a direct correlation with performance and pay. As an example in explanation: given that a teacher can afford and does agree to work for low wages, the research does not support that he or she will be a more *motivated* or better teacher if the pay doubles. He or she will likely become a better or more effective teacher in a positive, supportive environment, when efforts and accomplishments are recognized and appreciated, etc. While a sufficient income level makes a more positive climate, and removes many of the stresses of day-to-day living, which, in turn effect the overall quality of performance, income was a neutral motivating factor in Herzberg's research. The implication of the research is that pay itself does not motivate, but that does not exclude that how a teacher *responds* to the pay may have a positive or negative effect on morale which, in turn, can be a motivating factor.

#### Problems with Organizational Research

It is important to note that there can be significant credibility problems with research involving subjective human issues. There are difficulties and challenges in assessing subjective values with empirical means. For example, Herzberg's motivational research was conducted by interviewing about 200 engineers and accountants from eleven industries in the Pittsburgh area. It is likely that there were various disparities in sizes of companies, and types of management systems. It is also

true that engineers represent very specialized talent and experience groupings, which may not always directly correlate into other types in industry or government.

To look at the conclusions regarding money from another perspective, consider a hypothetical scenario—that half of those interviewed cared a great deal about income, and that a perceived insufficiency caused them a great deal of job-related dissatisfaction. The other half, who may or may not have had different income levels from the first half, enjoyed significant job satisfaction and reported that salary had little or nothing to do with their satisfaction on the job or their performance. When interview research is formulated, it has to be in a standardized format that can be normalized. When the data, such as would be obtained in this hypothetical scenario, is analyzed, these two elements could cancel each other out, and the factor, in this case, money, could appear to be a neutral factor.

Much educational research can be inconclusive, and therefore controversial for much the same reason. For example, research on benefits of class size remains inconclusive.<sup>42</sup> In one study discussed in University of Nevada, Las Vegas College of Education graduate classes, two groups of children were studied to determine the advantages of small classrooms. The first group was in a large class the first year. But then, because the school was studying real children concerning their real education, and there was already bias that smaller was better, these same children were divided into smaller classes the next year. The second group was in smaller classes the first year, but, just to make things fair to the other group, were placed in a larger class the second year. The resulting data, collected over the two years, showed that class size had no measurable affect on the education of the children. Having thoroughly scrambled the methodology, it is undeterminable if the data is inconclusive because there is no measurable correlation between class size and quality of education or

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<sup>42</sup> “Reducing Class Size”, Association for Supervision and Curriculum Development, Infobrief, 9809.(Alexandria, VA).

because the study had inherent error in the design. To further complicate the matter, teacher job satisfaction is a variable when comparing large classes to small classes, so, even if there was measurable evidence of benefit in the study, the teachers' preset preference for small classes could account for some of the result. But the largest consideration is that the research design was flawed. The inconclusive results can be attributed to the fact that any observable benefit of being in a small class may have been negated by the other year in the large class.

Concerning Herzberg's findings that money was not a motivating or maintenance factor, it must remain that money can be a motivational factor as to who works and who does not work in the nonprofit sector. It may also be a factor regarding who can afford to work in the nonprofit sector or who leaves the environment for the business sector. However, the findings of salaries being a neutral value is born out in the experience of working for nonprofits. Employees are not likely to work any less hard in a nonprofit because they are making a fraction of the salary they would earn in the public or business sector. Neither are they likely to be motivated to work harder for a business than they did for a nonprofit if they leave and earn a larger salary. Herzberg's research also revealed that job dissatisfaction will never be zero; employees will always find something to grumble about.

In applying motivational theory, an effective System-Three or System-Four manager will have both low job dissatisfaction and high motivation. Additional research by Sergiovanni, Metzcus and Burden, studied the relationship between teachers' needs and their perception of the ideal principal. "Teachers, regardless of needs orientations, see the ideal principal as being both systems [task] and persons-oriented."<sup>43</sup>

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<sup>43</sup> Thomas J. Sergiovanni, Richard Metzcus, and Larry Burdent, "Toward a Particularistic Approach to Leadership Style: Some Findings," *American Education Research Journal* 6 (Jan. 1969): 77, as discussed by Drake and Row, 133.



Maslow's *Hierarchy of [Five] Motivational Needs*<sup>44</sup> is also foundational in educational research, both for education itself and leadership. Maslow proposed that the first, and most broad, foundational need of a human was that of the physiological need to survive. The second most basic need, based on the first, was for safety. These two had to be met before anything else in a human being's life had relevance. Assuming the first two needs are met, then the third need is for love, affection and belonging. Built upon that is the fourth need—for esteem. The last and fifth need, assuming all other four needs are met, was for self-actualization. To oversimplify, a child being abused and afraid for his or her life, will not find much relevance in the teacher's effort to build his or her self-esteem. Similarly, a teacher distracted by worries of student assaults and shootings, or school closings and lay-offs, will not be significantly cheered by a plaque recognizing that he has not been late to work in ten years.

### Leadership Styles

It is important to identify leadership styles in a discussion of leadership theory. Rather than a trait or attitude, 'style' refers more to the *way* things are done. "Authoritarian" style is the top-down, dictatorial, totalitarian type of management. It is designed to be a highly controlled and systemized process, where employees at all levels understand their functions and are an extension of the will of the leadership. The task of top-down managers at all levels is to keep those directly under them doing their function in a timely manner, because he or she answers for the performance of those who answer to him or her. It is easy to understand why this evolved early in the industrial revolution, and it is likely that the manufacturing and technological advances of the 20<sup>th</sup> century would not have evolved as far as they did without this foundational structure of management. Our structures of bureaucracy

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<sup>44</sup> Maslow.

were refined within this system and are inherent in some form today in any large system, business, school, or government. Even in the most effective System Four, employee-oriented, people-trusting work environment, 'the leader' answers on some level for the performance of those under him. Except for fluid states of anarchy, some form or application of top-down style of management is found in any American system. Sometimes this form of leadership is more a matter of 'facilitating,' but he or she is still, on some level, responsible to see that the task at hand is accomplished. Just the fact that a leader even has the power to determine whether he will even operate a System One, Two, Three or Four indicates that he has some measure of top-down power.

For example, one hears a great deal today about "the end of hierarchy." This is blatant nonsense. In any institution there has to be a final authority, that is, a "boss"—someone who can make the final decision and who can then expect to be obeyed in a situation of common peril—and every institution is likely to encounter it sooner or later.

If the ship founders, the captain does not call a meeting; the captain gives an order. And if the ship is to be saved, everyone must obey the order, must know exactly where to go and what to do and do it without "participation" or argument. Hierarchy, and the unquestioning acceptance of it by everyone in the organization, is the only hope in a crisis.<sup>45</sup>

There are some anomalies, such as observed in higher education, where many of the employees have tenure. Leadership positions are rotated among like peers, but even within those organizations, the custodial and secretarial staffs are likely to have some form of top-down management. The president of a university, on some levels, answers to a board, and may even, in some ways, answer to the faculty, because the physical and bureaucratic systems must operate for the organization to function.

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<sup>45</sup> Drucker, "Paradigms".

Higher education administration is not tenured, but tries to lead an organization that is partially tenured. This type of organization is very challenging, as highlighted in William Bennis' book, *Why Leaders Cannot Lead*,<sup>46</sup> which discusses the challenges of leadership among groups of autonomous individuals.

Typical top-down managers would often fall in a job-centered quadrant of the grid, but not necessarily. Leadership that takes an authoritarian approach, when fairly and consistently administered, can provide a certain predictability and consistency, which is appealing and comfortable to some workers. Likert's work was based on the premise that System One leaders did not trust employees and used threat of punishment to keep them productive. This is not the same as being a top-down manager. A top down manager, in given situations, can have the confidence that he can make the best decisions himself, yet trust those under him to carry them out. If there is integrity in the relationship, it can be workable and productive.

#### Is it Situational Leadership or Different People and Roles?

Clearly, a totalitarian, dictatorial manager is an undesirable leader, but it is true that there are some workers that want clearly defined job descriptions and role expectations. They are not comfortable with the blurry lines that come with some measures of team decision-making. Teachers can be an interesting blend. Good teachers want a large measure of autonomy within their classrooms, but they demand a great deal of organizational structure to support the classroom operations. The same teacher that resists producing detailed lesson plans often wants the maintenance department to be highly effective. This sample teacher may want the administration to trust his or her judgment as to the manner, style and content of teaching, but does not want the same administration to "trust" the janitorial team to be self-determining on the cleanliness standards of the facility or the levels of heating and cooling. But in

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<sup>46</sup> Bennis, *Why Leaders Cannot Lead*.

most scenarios, the employee-centered administrator, who involves the workers in significant areas of responsibility for decision-making, production processes, and organizational development, must, by definition, be giving up some power and therefore, be less authoritarian. Unless he or she is also giving up responsibility, the challenge is to lead in a way that employees are motivated to high standards, and to be self-determining in a positive direction.

Douglas McGregor is well known for basically classifying the authoritarian style as distinct from the employee-centered style. They are not necessarily the same as attitude, although style is certainly a container for attitude. He called them the X and Y styles of management.<sup>47</sup> The “X” is the totalitarian manager, who assumes that most people want to be directed, that they do not want responsibility, and that they are motivated by safety. The “Y” manager uses the people-centered style. Involved in the “Y” theory is the shared empowerment of employees. People who work for a “Y-centered” manager have more say in the course of the organization. With more say comes more ownership (in a figurative sense) of the direction of the organization, and with more ownership comes more responsibility. With the theory carried to its logical conclusion, the employee who feels that he has significant responsibility for the outcome of the organization will invest more of himself or herself into the organization. McGregor concluded that the Y manager was superior to the X manager, because democracy and rising educational levels improved the culture and raised the standards of living, so must be considered successful.<sup>48</sup>

In my introduction into the world of work, I worked for both an “X” and a “Y”. The “Y” manager was the owner of a turkey processing plant. Five friends and I earned 85 cents an hour gutting and cleaning turkeys, getting them ready and

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<sup>47</sup> Douglas McGregor, *The Human Side of Enterprise* (New York: McGraw-Hill, 1960), Hersey and Blanchard, 59.

<sup>48</sup> Ibid.

packaged for market. It was a disgusting and smelly two-week job, an immersion into the world of migrant labor.

The owner-manager seemed to enjoy having us “kids” around. He mingled with us, coaching us to keep up with the assembly line, jumping in when we missed a bird. He playfully taught us that if you ‘forgot’ to pull the tail outside of the carcass when you hosed out the bird, the person on the other side of the conveyer belt ‘accidentally’ got doused with water. Except that the spray potentially contained bits of turkey fat and internal tissue, the water was a somewhat welcome relief from the Arizona summer heat. It was a wonderful introduction into the world of work.

My next job that same summer was packing Thompson Seedless grapes. It was far less distasteful than pulling and cleaning turkeys, but it was the most miserable job of my life. Every worker was next to a conveyer belt, at a little station upon which was a scale. The belt brought a continual, steady supply of grapes. You were to pack a box called a lug, which was on the scale full of grapes. It had to have a certain standard weight in the lug, but, for me, the box (lug) was full long before the weight was reached. But if you crushed or broke the grapes, they would rot. We were paid by the lug and although most women could pack a lug in just a few minutes, at fifteen cents apiece, I was making less than fifty cents an hour. But that was not the negative part about that very short-term job. It was the manager. She was really the Wicked Witch of the West from Oz on her slow season. She was a shrill woman who marched up and down the row, shrieking at the slackers. She kept a whistle in her right hand as she stomped the aisle, and she seemed to enjoy blowing it right behind you if she thought you might be daydreaming. In the few days I stuck it out, I never knew her name nor did she know mine. I do not remember lunch at that dark place. I do not remember anything but the woman, the whistle, and the frustration of trying to get the correct mass of grapes in the box.

, of the balance of the two paradigms, task-orientation and people-orientation is the focus of much of organizational research and the search for effective systems. Task-ordered systems focus on productivity. In the extreme, the people are considered part of the machinery, as was true in the first stages of the automotive industry or any assembly line production. If the truth were told, many higher level managers probably still regard labor as part of the machinery in terms of efficiency and profits. It is necessary to regard labor or over/understaffing as a portion of the equation of efficiency, for example, when calculating the cost of doing business. Because leaders and managers, who are ultimately responsible, are still in charge, even if they give some of the power away, they are still, in a way, “top-down”. They are still determining which decisions are given away, what decisions are altered or over-ridden, and what decisions are just made authoritatively.

In all of these sampled theories, there are important distinctions, which are thoroughly discussed by many, including Paul Hersey and Kenneth Blanchard in *Management of Organizational Behavior*. They cannot be adequately discussed in this thesis. These five leadership styles, which are coined by Blake and Mouton, are offered here to help describe and explain, in practical application, some of the categories that would be represented by comparing task oriented and people oriented styles. These are correlated in a general way with the Ohio State leadership quadrants and are described as follows:

- ***Impoverished.*** Exertion of minimum effort to get required work done is appropriate to sustain organizational membership. This compares to low consideration and low structure of the Ohio State studies.
- ***Country Club.*** Thoughtful attention to needs of people for satisfying relationships leads to a comfortable, friendly organization atmosphere and work tempo. This compares to high consideration and low structure quadrant of the Ohio State studies.
- ***Task.*** Efficiency in operations results from arranging conditions of work in such a way that human elements interfere to a minimum degree. (Ohio: low consideration and high structure quadrant.)

- ***Middle-of-the-Road.*** Adequate organization performance is possible through balancing the necessity to get out the work while maintaining morale of people at a satisfactory level
- ***Team.*** Work accomplishment is from committed people; interdependence through a “common stake” in organization purpose leads to relationships of trust and respect.<sup>49</sup> The ‘Team’ correlates with the High Structure and High Consideration quadrant from the Ohio State leadership studies.

### Other Theories

W. Edwards Deming is most commonly associated with “TQM,” or Total Quality Management. His work is typical of the team concept. The team concept is designed to improve collegiality as well as to benefit the organization from many of the elements of a strong human-relations perspective. When several people consider a problem that has direct relevance to them, they are more likely, both to come up with a plausible solution and to work that solution, than an autocrat would be in defining that same problem and dictating his or her solution to carry out. In the process, the leader gives “power” away, since the opinions and evaluations of workers are heavily considered in team situations, and even became the decision-making process. Deming’s work was not broadly embraced in the U.S. until the 1980’s (and that mainly by the field of education), but Deming is credited with having a major impact on the post World War II industrial recovery of Japan.<sup>50</sup>

Some forms of team management, however, are currently used throughout business, education, and nonprofits. The questions concerning their effectiveness are always related to their judgment, competence, intelligence gathering, and their autonomy, which is the measure of actual allowable decision-making capability. Nonprofits, especially church-schools, struggle with the issues concerning administration by a governing board, which is basically a committee or group

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<sup>49</sup> Robert Blake, et al., “Breakthrough in Organizational Development,” *Harvard Business Review*, (November-December, 1964), 136.

<sup>50</sup> Drake and Roe, 262.

decision-making entity. One consideration that compounds this problem is that the board is normally elected by the membership, so, while the board is representative of the members, the organization itself has ultimate control over its own leadership. While it gives the group a great deal of voice, it also nullifies any autonomy for the leadership. Theoretically, this should not be a problem, but in reality, it means that the leader must be, in some ways, a pleaser. It also means that the controls over him are potentially administered through rumor, gossip, discontent, discrediting, or even character assassination—not very Christlike attributes. Legitimate ways to critique the person that you have elected and hired to lead you can be a tricky matter indeed. This paradox leads to a great deal of dysfunction in FBOs. Chapter Six refers to specific attributes. Faith-based leaders can be evaluated based on ‘who they are,’ not on how well they perform their job. In another sense, the job and who they are is so merged, that evaluation and critique can be very difficult issues, both for the boards and the leaders.

#### A Successful Team Failure

One of the most interesting and revealing stories of a successful System-Four team system failure is contained in the history of the PARC division of the Xerox Company. I call it a successful failure, because, while the system was by all definitions an outstanding System Four, by the end result it might as well have been a System One or Two story.

Detailed in a PBS special entitled *The Triumph of the Nerds*,<sup>51</sup> Xerox upper and middle-management set up a unit of brilliant computer engineers and gave them absolute creative freedom with complete autonomy. All traditional rules of the work environment were expendable if an alternative would provide more creative freedom.

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<sup>51</sup> *Triumph of the Nerds, Part III*, (Public Broadcasting System, originally aired August 1995), transcript, <http://www.pbs.org/nerds/transcript.html>.



This team literally came up with the prototype of the first personal computer, a PC named the Alta, but the upper management could foresee no practical market for such a product. Later, the creative team came up with the concept of graphic imaging, which was the forerunner of the Macintosh or Windows. However, the company took no protection of the ideas or intellectual property that was being developed. The company did not retain the rights for the inventions of the team. The inventors were encouraged to freely present their developments to any interested person. Steve Jobs, who was with Apple at the time he toured PARC and was given demonstrations of all this creativity, comprehended more potential in one hour than the entire upper-level managers had in all the presentations the team had given them. He saw on the Xerox the prototype of what would become the Macintosh and eventually Windows. Steve Jobs was interviewed on the PBS program.

Basically they [Xerox executives] were copier heads that just had no clue about a computer or what it could do. And so they just grabbed, eh.. grabbed defeat from the greatest victory in the computer industry. Xerox could have owned the entire computer industry today. Could have been, you know, a company ten times its size. Could have been IBM - could have been the IBM of the nineties. Could have been the Microsoft of the nineties.<sup>52</sup>

It was the opinion of the show's producers as well, that Xerox could have owned the entire computer market, superceding both Apple and Microsoft, if the management had had any vision. The creative scientists eventually left: some to build their own financial empires, based on inventions created while on the PARC Xerox team. Eric Schmidt, Chief technology officer of Sun Microsystems (1983-97), and chairman and CEO of Novell from 1997, was a former Xerox PARC Computer Science Laboratory researcher. Bob Taylor, founder and associate manager of the Xerox PARC Computer Science Laboratory (1970-77), became the manager of Xerox

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<sup>52</sup> Ibid.

PARC CSL in 1977 and later became the founder and manager of Digital Equipment Corporation's Systems Research Center. Chief scientist at Apple Computer from 1980 to 1997 was Larry Tesler, a Xerox PARC researcher. Another Xerox PARC researcher, Bob Metcalfe, made his fortune as co-inventer of Ethernet. Bob Taylor, referring to the legend of what was given up by Xerox, said on the PBS program, "PARC was said to have employed 58 of the top 100 computer researchers in the United States. But we had a maximum staff of 50."<sup>53</sup>

I call this a successful failure because the company, while allowing complete creative freedom, lacked the high-end level managerial ability to trust the employees, and therefore, could not translate all of their collaborative creative genius into a profit. It can be argued that the situation is not what an example of complete trust, a System Four, because Xerox did not regard or validate the opinions of the team that the products were highly marketable. It treated the computer geniuses like a fringe, rather than as an integral function of the future potential of the company.

This is an extreme illustration of the problems of organizational behavior. How does a manager manage functions such as goal-making, shared responsibility and empowering of under-staffing, and yet maintain responsibility for production?

If a leader appears to be a "Y-manager" but pulls the rug out from under workers occasionally or irregularly, this leads to frustration. If he is a task-centered manager, but fails to give enough direction, or provide the means to accomplish the job, this leads to frustration. If he advocates Total Quality Management, but sets the groups up to get the answers that he or she wants, or disallows, undermines, or discredits the consensus of the groups, he or she demoralizes the employees. They may conclude that they would have been better off if he just told them what he wanted in the first place.

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<sup>53</sup> Ibid.

None of the theories of management is conclusive in an empirical sense—human subjects in organizations have tremendous variability, and the theories regarding humans are difficult to validate by empirical research [double-blind, random studies]. Statements of “...simple and universal principles [of organizational behavior]<sup>54</sup> are avoided because there exist no simple and universal truths or principles that consistently explain organizational behavior.”<sup>55</sup>

### Looking for the right theory

Drucker considers that there is a problem with continuing to look for one right way to manage an organization. He says that it does not exist. Another angle of the problem is that theories of management assume that people are something to be ‘managed.’

In no other area are the basic traditional assumptions [of organizations] held as firmly—though again subconsciously, as a rule—with respect to people and their management. In no other area are they so totally at odds with reality and so totally counterproductive.

McGregor asserted that Theory Y is the only sound [system of organization]. A little earlier I had said pretty much the same thing in my 1954 book, *The Practice of Management*.

That one way or another people need to be managed remains the prevailing view, but it is wrong. A few years later, Abraham H. Maslow (1908-1970) showed in his *Eupsychian Management* (1962; new edition 1998) why both McGregor and I were dead wrong. He showed conclusively that different people have to be managed differently. Maslow is best known for his theory of the hierarchy of human wants—from filling the belly to self-actualization. But for management, *Eupsychian Management* is his most important book.

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<sup>54</sup> Hersey and Blanchard, 112.

<sup>55</sup> Stephen Robbins, *Organizational Behavior: Concepts Controversies and Applications*, 4<sup>th</sup> ed. (Englewood Cliffs, N.J.: Prentice Hall, 1989), 11-12, Hersey and Blanchard.

I became an immediate convert—Maslow’s evidence for his view that different people require different ways of managing is overwhelming.<sup>56</sup>

However, there certainly are generalities and assumptions that can be considered valid in regard to human behavior in organizations. “Just because research does not conclusively validate a behavioral science theory does not necessarily make it invalid.”<sup>57</sup>

...Remember that there is a difference between finding ‘insufficient evidence’ for a theory and labeling it ‘invalid.’ It is clear that the available research does not support the Maslow theory to any significant degree. This does not imply that the theory is wrong, merely that it has not been supported.<sup>58</sup>

Likert’s work, in the context of American organizations, soundly indicated that employee-centered organizations significantly tended to be more effective, but did not exclude that a task-oriented manager could be productive.

Hersey and Blanchard state, “The primary reason there is no ‘one best way’ of leadership is that leadership is basically situational, or contingent.

All of the leadership theories of House [research on increased productivity of employees who find purpose in their work goals], Fiedler [defined favorable to unfavorable employee/employer relationships], Kerr [Substitutes for leadership], Reddin [first to consider effectiveness in relation to the task element], Vroom-Yetten [variables in combination with characteristics of leaders results in leader behavior which affects organizational effectiveness], and Yukl [Integrating Model, trait research], are situational and represent,

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<sup>56</sup> Drucker, “Paradigms.”

<sup>57</sup> Hersey and Blanchard, 112.

<sup>58</sup> Robbins, 136.

together with Situational Leadership, the mainstream of leadership thought.<sup>59</sup>

Hersey and Blanchard use the argument to support the theory of 'Situational Leadership'—which is that different variables lead to different approaches in different situations. While this may indeed be valid, I am using their work merely to illustrate that the human elements involved in leadership make simplistic approaches difficult to support, and that there are tremendous variables on the table, additionally compounded when ethical issues of leadership are considered. It is possible that the leadership research is inconclusive because there are leadership qualities that are not quantifiable, or that empirical research can only measure predictability. Character can hardly be concretely evaluated on a questionnaire.

Leadership effectiveness may have something to do, not only with employee vs. task-centered issues, but with moral issues, such as sincerity and integrity. Perhaps an employee-centered approach is more effective because it validates employees. Perhaps the 'trust' that Likert found common on many high-producing sections has to do with Maslow's self-esteem and self-actualization, because, if an employee, under a System One manager, is motivated out of fear of punishment, then self-esteem and self-actualization are non-issues to that employee. His fear motivates him to be productive. But while a task-oriented manager may be more distant and impersonal, if he is an honest and consistent manager, he or she should eventually earn the respect of his employees. If an honorable manager is highly people-oriented and is competent to keep the group on task, he should earn the respect of those within his sphere, as well. But even if the employee-centered style is known to be more effective, a dishonest, manipulative, double-dealing person probably will not be an effective leader in the long term, as compared to an honorable task-centered leader.

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<sup>59</sup> Hersey and Blanchard, 112.

Hersey and Blanchard, in building the case for situational management, indicate that the inconclusive research of the past century is evidence that leadership is situational, rather than a matter of trait, style or attitude. I would like to consider the support for the state of situational management more a matter of successfully using a combination of several leadership qualities. What Aristotle called “Practical Wisdom” or good judgment, encompasses a leader’s ability to assess a given situation in combination with the assessment of the available worker’s capacity to handle it. This foundational element is a matter of judgment and experience, which all good leaders need. Call “situational” one of the major elements of leadership, but not the entire concluding theory. Situational leadership is still quite dependent on the style and attitude of the leader. If the leader is authoritarian and he is trying to use situational management, his concept of “complete autonomy” for the assigned employee may be merely a matter of letting the employee *think* he is in control. This is less a matter of leadership and more a matter of pure manipulation, especially if a leader uses deceptive and dehumanizing behaviors.

Trust, autonomy and power are ethical concerns, and will be addressed in subsequent chapters, because leadership, to various degrees, keeps, abdicates, or gives away power. To even extend the issues further, nonprofits, especially faith-based, often purport to value characteristics that can be considered antithetical to common procedures of successful leadership. Deliberately arranging offices so that visitors feel intimidated (shorter guest chairs, imposing desk placement, etc.) certainly do not fit with the model exhibited by Jesus Christ or by the contemporary heroine of faith, Mother Teresa, but some of these methods of intimidating (and projecting authority) work very well. The responsible use of power and authority is vitally important element of a discussion of faith-based leadership.

NPOs, by their nature and structure, must have a significant element of the same functions as described by a System Four leader. For example, if a pastor does

not persuade people to involve themselves in the mission and make them believe that they are part of the organization, he has no one to lead. This need to be respected, accepted, popular, or well-regarded, etc., is something of an inherent problem in nonprofits because of the persuasion or the salesmanship needed cause the organization to function.

A particularly sinister effect develops when a leader pretends to trust people and give away power, but actually distrusts them—acts like a “Four” to the larger group but hides a “One” that is only revealed to the inner circle, then the issues can fall all the way back to trust and survival, at least for the staff. When he is manipulative or double-dealing, the staff has to be the bridge that both extends the phony image to the outside, and covers the corrupt inside, and they themselves become corrupted. The manager may very well think of himself as employee-centered in this case, and believe that he or she indeed ‘trusts’ the employees, but the employees are not likely to trust *him*! This is where issues and challenges of determining degrees of deviancy are involved.

The following chapters will look at additional elements that affect the effectiveness of leaders, especially within the context of education, nonprofits, and nonprofit education. In addition to style, attitude and traits, there are other factors. There is competence, experience, intelligence gathering, goal setting, personality and, of course, character.

## CHAPTER 4

### ORGANIZATIONAL DYNAMICS AND ADMINISTRATIVE EVIL

“Evil involves the knowing and deliberate inflicting of pain and suffering on others.”<sup>1</sup> If a person inflicts pain and suffering, but does so not knowingly or deliberately, are these actions still evil? It would be hard to think of anyone involved in nonprofits who truly and sincerely intends to do evil to others. There have been certain misguided individuals and even imposters,<sup>2</sup> who have made very poor choices and likely intended to cause great harm, but for the most part, the evil to which Adams and Balfour refer is the inadvertent harm caused by those who intend to do good.

The subject is administrative evil and this chapter will explore some of the situations that go wrong in organizations regardless of participants’ good intentions. Most of the issues raised in *Unmasking Administrative Evil* relate to organizations in general, but also relate to service-based or NPOs, including FBSs and institutions.

Guy Adams and Danny Balfour’s book *Unmasking Administrative Evil* discusses “administrative evil”, and relates it to the context of organizations. As in several other essays and studies which discuss what can go wrong in organizations, Adams and Balfour interpret theories concerning the organizational dynamics that surrounded the Challenger shuttle disaster. The organizational dynamics surrounding

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<sup>1</sup> Adams, Guy B., and Danny Balfour, *Unmasking Administrative Evil*, (Sage Publications, Thousand Oaks, CA 1998), xxi.

<sup>2</sup> For example, Hitler represented himself as a Christian to gain support. In some shootings of abortionists, the perpetrators reportedly have been unknown to the local pro-life agencies.



the explosion of the Challenger are studied because the tragedy can be directly correlated with failures related to organizational dynamics. In addition, the Holocaust and the ensuing administrative framework provide a great amount of material for discussion, because the evil was so distinct, and the organizational administration of the Nazi regime was second to none.

### Technical Rationality

Adams and Balfour propose that the technical rational mindset of Modernism leads to a particularly challenging form of evil, because it is less easily seen. The technical-rational approach is a perspective from which many twentieth-century decisions were made, and will likely continue to be made. The Technical-rational approach has had many variations in both the paradigm and the applications, and they are well outlined in the book. For the purposes of this thesis, it is sufficient to understand that the technical-rational approach refers to the twentieth-century's penchant to use science in conjunction with resulting technology, to explain and project physical as well as social problems and solutions. Progressivism, Scientism and Modernism are all related forms of technical-rational perspectives, as defined by Adams and Balfour. Our technical rational approach affects our ability to see, discern and prevent administrative evil largely because of the mindset itself. For an easy oversimplification, we call it bureaucracy. In a modern bureaucracy, in the purist forms, everyone has their job description, their task, and their policy to abide by and enforce. If anything goes wrong, it can only be traced to the system, not to any one individual. No one dare make a decision "outside the box." Making an unauthorized decision is the only way to truly 'get into trouble' within the technical-rational approach to management.

People have always been able to delude themselves into thinking that their evil acts are not really so bad, and we have certainly had moral

inversions in times past, but there are three very important differences in administrative evil.

One is our modern inclination to unname evil, an old concept that does not lend itself well to the scientific analytic mind-set.

The second difference is the modern and complex organization, which diffuses individual responsibility, and requires the compartmentalized accomplishment of role expectations to perform work on a daily basis.

The third difference is the way in which the culture of technical rationality has analytically narrowed the processes by which public policy is formulated and implemented, so that moral inversions are now more likely.<sup>3</sup>

Administrative evil leads to “moral inversions.” Moral inversion refers to the ability to believe one is doing a good thing when he or she is actually doing a bad thing. Moral inversions can be described different ways, and some of the reasons we cannot see our own moral inversions are because of the many “masks” that administration can wear.

Adams and Balfour describe masks that organizations, individuals and policies themselves can wear. The masks prevent individuals, as well as organizations, from seeing their own evil. All of these, the technical rational approaches, the moral inversions and the masks, are human factors that affect our organizations, whether they are known or unknown at the time. First it is necessary to attempt to define evil. “Evil” is defined in the *Oxford English Dictionary* as the “antithesis of good in all its principal senses.”<sup>4</sup> But the authors prefer a definition by Katz:

Behavior that deprives innocent people of their humanity, from small scale assaults on a person’ dignity to outright murder ...[this definition]

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<sup>3</sup> Ibid.

<sup>4</sup> *Oxford English Dictionary*, as quoted in Adams and Balfour.

focuses on how people behave toward one another—where the behavior of one person, or an aggregate of persons is destructive to others.<sup>5</sup>

From this definition, the authors narrow the use of the term “evil” to a behavioral element, and then briefly note a range of evil, from the “white lie” to mass murder. They state that they intend to focus on the more destructive and therefore more visible scenarios of administrative evil, although the perpetual white lie, the compromise of little ethical values *can* lead one to worse evils, as elaborated by Sissela Bok in “Lying.”<sup>6</sup> “Evil, in many cases is enmeshed in cunning and seductive process that can lead ordinary people in ordinary times down the proverbial slippery slope.”<sup>7</sup>

Both theists and non-theists (non-relativists) embrace a standardization of moral behavior. These are general unwritten laws. Michael Josephson defines six core values comprising the essence of ethical judgment [in organizations]: trustworthiness, respect, responsibility, fairness, caring, and citizenship.<sup>8</sup> While most FBOs embrace concepts of natural and divine law, and the encompassing standardization of a Truth or moral code which supercedes the moral consensus of any particular group, there are applications and interpretations of that Truth, which can vary from situation to situation, and from moral perspective to moral application. Protecting and preserving the organization is a focus in studying ethical dilemmas in NPOs. That people need to be respectful of each other in organizations is not of issue—what that respect looks like is the problem. That an organization should be fair is hardly debatable, but there

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<sup>5</sup> F. E. Katz, *Ordinary People and Extraordinary Evil: A Report on the Beguilings of Evil*, (Albany: State University of New York Press, 1993), 5.

<sup>6</sup> Sissela Bok, *Lying, Moral Choices in Public and Private Life*, (New York, Vintage, 1978).

<sup>7</sup> Adams and Balfour, *idem* 3.

<sup>8</sup> Michael Josephson, *The Josephson Institute of Ethics*, (Marina Del Ray, CA, 2001), available [www.josephsoninstitute.org](http://www.josephsoninstitute.org).

can be many applications of “fairness” that do not appear “fair” to some affected by decisions (or non-decisions). The effect of determinations of the higher good, and the ethical compromises that might be right and correct in the face of a threat to that higher good, is the subject of Chapter Eight of this thesis. As will be elaborated in that chapter, however, it is often possible to confuse the ‘higher good’ with the preservation of the organization for its own sake, and that can lead to moral compromise, also known as the slippery slope.

There is a brief discussion in Adams and Balfour of “where evil comes from and why does it persist?” According to the authors, evil is discussed thoroughly in religious history, as well as by philosophers. They say that, while the devil might have been “an adequate explanation in the past, the modern scientific era both demands a more comprehensive explanation... and nearly makes it impossible to provide one.”<sup>9</sup> Evil, in the traditional religious context, can refer to a person or entity, an action or a result. It is primarily to the ‘result’ that Adams and Balfour refer, not to a person or entity, or even directly to an “action” as being distinctly evil. However, as will be discussed in Chapters Seven and Eight, knowingly wrong actions can, at first, appear to be only relatively and insignificantly wrong compared to the projected end result. Therefore, actors may determine these actions to be justifiable, but they can often result in unanticipated evil effects that were not intentional.

Any categorization that includes evil intent is set aside in Adams and Balfour, as a concept of “dirty hands,” from Machiavelli’s *The Prince*. Dirty hands, in this context, refers to manipulations that are unethical, but done theoretically for the sake of the organization<sup>10</sup>, and this category is not directly addressed in the book *Unmasking Administrative Evil*. To knowingly do wrong, while thinking it is a minor sacrifice to solve a major problem is related to moral inversion, but bears a similarity

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<sup>9</sup> Ibid., 3.

<sup>10</sup> Adams and Balfour, Ibid., xxii.

to the “Dirty Hands” concept, which is not directly addressed in Adams and Balfour. However, it is discussed in Chapters Seven and Eight of this thesis. To understand why otherwise moral people may use otherwise immoral actions to justify saving an organization is affected by the categories outlined here, therefore, it is important to studies of nonprofit leadership.

### The Technical Rational Denial of Evil

Modernity dismissed many religious concepts as old-fashioned superstitions. Adams and Balfour appear to imply that the concept of defining evil went aside, along with the superstitions. An interesting concept is presented by Adams and Balfour from A. Delbanco, from *The death of Satan: How Americans have lost the sense of evil*, which observes that we now have a “crisis of incompetence” in facing evil.<sup>11</sup> “A gulf has opened up in our [modern] culture between the visibility of evil and the intellectual resources available for coping with it.” The authors then tie this concept in: while evil may still be nameable, administrative evil may yet go unseen, because it wears many masks.

The authors appear to assume the premise that evil is inherent in the human condition. They do not label a ‘person’ as evil, or even an organization as evil, but they do allow that persons, in combinations such as in an organization, can create something that has an evil side to it, without the persons involved purposing to do evil. The issue seems to be, for the authors, not where evil comes from, but more about how can it be identified and remedied—unmasked, as they call it.

Adams and Balfour introduce the question of whether western culture has sacrificed the ability to discern evil in its determination not to be judgmental. The authors open with a quote from Aldous Huxley that illustrates an apparent cultural

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<sup>11</sup> A. Delbanco, *The Death of Satan: How Americans have lost the sense of evil*. (New York: Farrar Strauss and Giroux, 1995), 3.

norm. “Those who crusade not for God in themselves, but against the devil in others, never succeed in making the world better, but leave it either the same or worse.”<sup>12</sup>

This quote is an example used to highlight our reluctance to use an “ethically loaded or judgmental rubric”.<sup>13</sup> The term “evil,” to a modernist, would be an immeasurable, abstract concept—only assessable in the context as related to another concept. It was likely easier to discard the concept of evil unless an event so reprehensible that it cannot be ignored assaults the world. Modernism could not hide the Holocaust, probably because the Western world was so involved, but Cambodia, Stalin’s purges, murder and slavery in the Sudan, and Rwanda, somehow escaped the uncompromising and universal outrage that Hitler earned.

The authors argue that we must find the tools to determine evil, because the reluctance to see evil in public and private administration could bear unacceptable consequences in the future. A more specific cultural understanding of true tolerance might bring more tools to the table to deal with concepts of evil.

The authors make the case that administrative evil must be unmasked in both the public and private organizational arena, because the past record, and therefore the future potential for state-sponsored evil, is so strong.

The modern age, with its scientific-analytic mind-set and technical-rational approach to social and political problems, enables new forms of evil, and frames discussions of decision-making, leadership and Twentieth Century culture. A new discovery or development can do good things and destructive things at the same time. One of the most obvious was the scientific management models credited to Taylor, which were the first of the entire field of management studies. Scientists who studied time and motion to come up with the most efficient human physical movements to build automobiles or haul coal, did not set out to find a way to dehumanize workers

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<sup>12</sup> Adams and Balfour, *idem*, 1.

<sup>13</sup> *Ibid.*

or inflict black lung on an entire population. They merely focused from an institutional bias that man was a machine. If man was only a machine, within the scientific-analytic mindset it was only possible to measure physical elements, such as the human wrist and a mechanical twist of a screwdriver. That motion, combined with the time, torque and the most efficient number of turns of the wrist, were compared with output, to come up with empirically proven plans and solutions. Thus did time and motion become factors of efficiency. These studies were not discredited as invalid scientific processes, the problem was that they disregarded other factors of the human experience. The studies would have been conclusive had man only been a machine. The pendulum swung to the Human Relations movement only a few years following.

#### Moral Inversions

Technical rationality provides a fertile environment to foster what the authors call a “moral inversion”—something evil or destructive, disguised as good and worthy. Moral inversions are more possible in the organizational arena because an individual can hide behind a task or role. No one has to accept an invitation to do evil, rather, they only have to become the expert or problem-solver who takes on the administrative role. Elizabeth Wolgast, in *Ethics of an Artificial Person, Lost Responsibility in Professions and Organizations*, discusses the ethical responsibilities of individuals when they are acting on behalf of another.<sup>14</sup> Lawyers, for example, often act in an otherwise immoral way on behalf of their clients, but do not consider themselves to be immoral people. They are even likely to consider themselves very moral, because they have fulfilled their role well.<sup>15</sup> Another example might be a drug

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<sup>14</sup> Elizabeth Wolgast, *Ethics of an Artificial Person, Lost Responsibility in Professions and Organizations*, (Stanford, CA Stanford University Press, 1992), 19.

<sup>15</sup> *Ibid.*, 21-22.

enforcer who disposes of a body at sea, in the name of the “War on Drugs”, or a military company burying toxic waste, because proper disposal would reveal secret or clandestine activities.<sup>16</sup>

Ethics defined for a public service or professional role are, in themselves, entrenched in the technical-rational approach and anchored in the scientific-analytic mindset, and cannot therefore be effective in identifying or rooting out the larger evil. “It is entirely possible to adhere to the tenets of public service ethics and participate in a great evil, and not be aware of it until it is too late.”<sup>17</sup> In the early 1980’s, Dr. Elton Byrd developed what he thought were benign military weapons—using magnetic resonance to disable an opponent, causing no long term harm.<sup>18</sup> When his project was demonstrated to be successful, he was removed quickly from his project, and he has reason to believe that his weapon has been subsequently used in a less than benign manner. His moral question regards his personal responsibility in the harm caused by the research that he did, even though he had only benevolent intentions. J. Robert Oppenheimer was devastated that his great scientific discoveries and inventions were used for destruction, nuclear weapons.<sup>19</sup>

The authors believe that the issues of administrative evil have not been adequately addressed because they are often dismissed as an aberration or temporary violation of ethics. They relate that we have a universal presumption of neutral or benevolent public service, and therefore, do not consider administrative evil a chronic problem to be solved. Flawed or corrupt leadership appears to surprise even the

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<sup>16</sup> Jean Maria Arrigo, Claremont College, researcher in Military Intelligence ethics, closed seminar, published info available at [www.safa.af.mil/jscope](http://www.safa.af.mil/jscope), posted February 10, 2001.

<sup>17</sup> Ibid.

<sup>18</sup> Ibid.

<sup>19</sup> Encyclopedia Britannica, CD 2000, s.v. “Julius Robert Oppenheimer.”



cynical among us.<sup>20</sup> The authors note that the facing or not facing administrative evil has far-reaching implications for future public administration. Administrative evil needs to be addressed as an integral part of the identity of public and private administration, rather than an occasional aberration. We have a “tendency to lament acts of administrative evil while dismissing them as temporary and isolated...[merely] deviations from proper administrative behavior.”<sup>21</sup>

### One Event that Could Not be Ignored

The Holocaust is thought of as one of history’s most appalling and horrifying events. Some have argued, however, that, rather than the Holocaust being a deviation from Western civilization, it was one of its inherent (but not inevitable) possibilities, carried out in large part by the most advanced, technical-rational mechanisms and procedures of modern civilization.<sup>22</sup> Furthermore, public service made it possible:

The Final Solution did not did not clash at any stage with the rational pursuit of efficient, optimal goal implementation. On the contrary, it arose out of a genuinely rational concern, and it was generated by bureaucracy true to its form and purpose. The Holocaust...was a legitimate resident in the house of modernity; indeed, one who would not be at home in any other house.<sup>23</sup>

There were sides of technical rationality that contributed to the Holocaust. “To be effective, modern exterminatory anti-Semitism had to be married to modern bureaucracy.”<sup>24</sup>

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<sup>20</sup> Adams and Balfour, 6.

<sup>21</sup> Ibid., 6.

<sup>22</sup> Ibid., 7.

<sup>23</sup> Bauman, Z., *Modernity and the Holocaust*, (Ithica, New York: Cornell University Press, 1998), 17; as quoted by Adams and Balfour.

<sup>24</sup> Bauman, 1989, 76.

The engineering approach to society, the institution of expertise, and the practice of scientific management—are essential components of the Holocaust and other instances of contemporary racism and mass exterminations.<sup>25</sup>

The first component is the bureaucratic system that was set up, which was, for all intents and purposes, relatively flawless. Within the system, Nazis and workers within the governmental systems could process all orders and directives with little, if any ethical introspection as to personal responsibility in carrying out those actions.

While Adams and Balfour do not emphasize it, a pervasive philosophical justification had to be in place for the administrative evil to take place. The German bureaucracy could not have carried out their despicable purposes unless there had been a public acceptance or toleration of eugenics, a pseudo-scientific belief that various groups of humans were more advanced than others. A segment of European and American thinkers and problem-solvers, Socialists with relatively extreme views, felt the challenge, permission and responsibility to manipulate and control society.<sup>26</sup>

In Chapter Six, “The Cruelty of Charity” in Margaret Sanger’s book, the *Pivot of Civilization*, one of the culture’s leading proponents of Scientism, Herbert Spencer is quoted:<sup>27</sup>

Fostering the good-for-nothing at the expense of the good is an extreme cruelty. It is a deliberate storing up of miseries for future generations. There is no greater curse to posterity than that of bequeathing them an increasing population of imbeciles.<sup>28</sup>

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<sup>25</sup> Adams and Balfour, *idem*, 52.

<sup>26</sup> Steven W. Mosher, “The Repackaging Of Margaret Sanger,” *Wall Street Journal*, May 5, 1997.

<sup>27</sup> Margaret Sanger, *Pivot of Civilization*, downloaded from <http://www.textlibrary.com>, April 2, 2001.

<sup>28</sup> *Ibid*.

It was only an extension of that challenge to justify ethnic cleansing of an “inferior” race, which was ‘only going to retard the progress’ of modern society.

In [Margaret Sanger’s] 1922 book, *Pivot of Civilization*, she unabashedly called for the extirpation of “weeds .... overrunning the human garden”; for the segregation of “morons, misfits, and the maladjusted”; and for the sterilization of “genetically inferior races.”<sup>29</sup>

Adolph Hitler - Dictator of Nazi Germany “The demand that defective people be prevented from propagating equally defective offspring. . . represents the most humane act of mankind.”<sup>30</sup> Both Nazi and Sanger’s writings referred to “thoroughbreds,” or a genetically superior percentage of the population. This mindset had to appeal to many in Germany for them to have tolerated and embraced what happened. It is true that the economic recovery orchestrated by Hitler either caused many to subvert their objection to eugenic theory, or maybe they learned to believe that it was evidence of superiority.

Margaret Sanger - Founder of Planned Parenthood “. . .we prefer the policy of immediate sterilization, of making sure that parenthood is ‘absolutely prohibited’ to the feeble-minded.” *The Pivot of Civilization*.<sup>31</sup>

To tolerate and entertain these conclusions, paradigms of Modernity along with its cousin, Scientism, had to have been accepted, by the German population in order to self-justify the cleansing. If “Scientism” is defined as the application of only scientific concepts to decision-making, then scientism does not fully explain the justifications of the Holocaust. But if the public perception is that a progressive

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<sup>29</sup> Ibid.

<sup>30</sup> Adolf Hitler, *Mein Kampf*, vol. I, ch. 10, (Hurst and Blackett, Ltd., NY, 1939).

<sup>31</sup> Sanger, “The Fertility of the Feeble-Minded,” *idem*, 102.

culture applies scientific concepts to solve its problems and that eugenics is a scientific concept, then scientism could be said to have been major a factor in the German self-justification of the Holocaust. If Germans believed it was humane to preserve civilization by ridding the world of defective people, and that science (genetic research) told them who was defective, then Germans could remove themselves from the responsibility of making such decisions—applications of scientific (genetic) “facts” made the determinations for them.

This rationalization, in combination with deceit, provided the philosophical justification, but the technical-rational applications to the organizational systems during the first half of the Twentieth Century made the Holocaust physically possible. One of Adams and Balfour’s tenets of technical-rationality is that the bureaucracy itself removes ethics from the ‘front-burners’ of decision-making. Hannah Arendt, as quoted by Wolgast, says the “bureaucracy is ‘the most formidable form’ of government.”<sup>32</sup>

Bureaucracy [is] the rule of an intricate system of bureaus in which no men, neither one nor the best, neither the few or the many can be held responsible, and which could be properly called rule by Nobody...Rule by Nobody is clearly the most tyrannical of all, since there is no one left who could even be asked to answer for what is being done.<sup>33</sup>

Strong administrative processes, institutional blindness, a system of orderly, unquestioning decision-making, and a subversion of any independent determinations created, supported, and maintained the Nazi machine. Indicative was a particular day when Hitler ordered his men not to disturb him under any circumstances. He gave that order just before the Normandy Invasion. Some military theorists surmise that

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<sup>32</sup> Wolgast, 34.

<sup>33</sup> Hannah Arendt, *On Violence* (New York: Harcourt, Brace & World, 1970), 38-39.

had not Hitler given that order or had his subordinates used their own judgment and violated it, World War II may have had a different ending.

### The Two Faces of Administrative Evil

The authors quote both Robert Bellah and Richard Rubenstein in a dialogue of the “two-faces” of civilization, the benevolent and the destructive. This concept is that people, as well as civilizations, can represent very good ideas and actions as well as very destructive ones.

One example of this would be the fall of the Soviet Union. Who would have thought that the fall of the most feared institution in the century would result in Bosnia, in Kosovo, in the type of hunger, suffering and crime that has been rampant. “A catastrophic blind spot that prepared freedom for the people failed to prepare the people for freedom.”<sup>34</sup> In determining the administrative evil of the “two faces” category, it is not relevant whether the shortfall was a matter of bad judgment, incompetence or unforeseen circumstances; people believe they are making the best decision at the time.

This is another explanation of Hitler’s apparent restoration of the German economy, at the same time setting up the population to embrace and carry out one of the century’s most evil, hateful events. Hitler’s policies, which brought reversal of Germany’s critical hyper-inflation, gave him great credibility. As mentioned, eugenics was an accepted theory of pseudo-science, the groundwork of which was laid by the composer Wagner and various socialist theorists. When Hitler laid the blame for the economic woes at the feet of the Jews, the German people were ready to swallow the lie. Another component was the fear of Communism, which had wreaked such havoc on their Russian neighbor. Hitler’s actions turned out to be

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<sup>34</sup> Zacharias, Ravi, *Deliver us from Evil, Restoring the Soul in a Disintegrating Culture* (Dallas: Word Publishing, 1996), 171.

nearly completely destructive, and the German people paid a high price for their economic solution.

There are multiple examples of two faces, the rights and wrongs, of other agencies and operations, making policy determinations that appear to be solutions, but leave devastating, unanticipated (at least to the policy-makers) results. A classic example of administrative evil would be the inner city renovations of the 1960's and early 1970's, where entire blocks of substandard but livable housing were demolished to rebuild upscale housing that those same displaced residents could no longer afford. Another would be the Carter administration's move to liberate the mentally challenged from forced confinement in mental hospitals, which resulted in literally tens of thousands of low-functioning persons on the streets who lack the ability to hold a job and maintain a home. General paradoxes also apply, such as American consumption of energy resources resulting in ecological damage or ecological solutions resulting in the destruction of local economies. Civilization seems to need to destroy elements of itself in order to progress.

There are not two American traditions, one good and another evil, but one tradition consisting of a paradox, wherein progress in technology and human rights is accompanied by brutality, exploitation and even mass murder...Scholars of public administration...need to recognize that the pathways to administrative evil are not built from the outside by seductive leaders, but emanate from within, ready to coax and nudge administrators down a surprisingly familiar route, first toward moral inversion, then to complicity in crimes against humanity.<sup>35</sup>

The previous examples, at least the American policy ones, probably were initiated with good and benign intentions. An additional element of two-faces is the ability of organizations, as well as individuals, to be able to do things, make decisions, which will knowingly have hurtful results, such as "down-sizing" —a situation in which hundreds of jobs are cut in order to save the company. Leaders

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<sup>35</sup> Adams, and Balfour, *idem*, 9.

who make such decisions likely spend a great deal of mental energy believing that such decisions are absolutely necessary.

This concept could be compared, but more likely contrasted with illustrations of evil such as slavery. The practice was justified as an economic paradigm, and the self-justification, that Africans were not considered entitled to the same human rights as others, may not have entered into picture in the minds of many. They merely inherited a paradigm which is a clear example of institutional bias. This is evidenced by the religious “approval” of the evil concepts that were used to justify the mindset.

The American mindset concerning slavery gives an interesting insight into the workings of faith-based organizations, and the willingness of individuals to maintain their organizations.. There were those who accepted the status-quo on pragmatic grounds. It may have “bothered” them, but it was likely in a way that those today feel sorry for animals in the pound. For these, the preservation of the large organization, which could be called the traditional Southern way of life, was a higher value than the lives of the Africans. There were also likely those who surreptitiously supported the Africans, but in ways that did not “upset” the status quo. These were likely moral people, but, as Merton’s theory will explain in Chapter Seven, there was a conflict between what they intuitively knew was right and their ability to challenge a big system. Both of these categories likely considered themselves “Christians” in the tradition of the Southern states. There was also a category , including many activist Christians, who defied the status quo and ran the “Underground Railroad”.<sup>36</sup> While they appeared quite destructive and rebellious at the time, they were certainly responding to what they determined was the higher good, in spite of preserving the organization.

Adams and Balfour discuss one of the many theories of psychology that attempt to account for aggression, anger and rage, which are all potentially

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<sup>36</sup> Encyclopedia Britannica, CD 2000, s.v. “Underground Railroad.”

destructive tendencies of human behavior. They quote Melanie Klein, who interprets aggression and other emotions as relationships with objects, including other humans. Klein, an object-relationship psychologist, attempts to explain how a child or person can feel love for one person and hate for that same person at the same time. She calls this “splitting”, which allows contradictory feelings to coexist. The authors use this concept less as a psychological device than as an illustration of the construction of social and organizational evil in adults.

This concept relates a theory that organizations, as well as people, must somehow have the use of “containers” for both good and evil purposes. When an organization, institution or polity “contains” the unintegrated aggression and rage of its members, the organization reduces their anxiety by naming or identifying its enemies. This makes it easier for participants to know whom to love and whom to hate. There is also the consequential benefit in that hating a common enemy has the effect of unifying the organization, providing for them purpose and function. This can also have a destructive force, as when an organization or leader uses “splitting” to gain power, such as generating opposition to an enemy in order to bind the group together.

This process of splitting, of “containing” the feelings and beliefs that are otherwise negative, not only reduces anxiety but reinforces the splitting off of the bad objects and projective identification, which is the projecting of my own “badness” on to another object in order to protect myself from my badness. Considering this theory, it is a simple matter to observe the unification, the drive, the force that is amassed among any group when a common enemy is identified. If the common enemy is “bad” enough, it may become less necessary to be entirely good. The authors do not necessarily embrace this theory, but use it as a foundation to examine the dynamics of evil behavior.



This theory is applicable, however, to adherents of system theories as applied to organizations, including nonprofits. Variations of this theory as applied to organizations and families, as mini-organizations, help many to understand socio-organizational dynamics. Individual on school boards, families, and church staffs, can fall into typical roles. For example, Kenneth R. Mitchell, in *Multiple Staff Ministries*, refers to staff members being “anger containers”.<sup>37</sup> In the story that he relates, one person stayed in a type of “feud” with another on staff. The others tolerated this, and perhaps even subconsciously encouraged it, because it meant that the others did not have to deal with their own frustrations in the organization—the two members were “containing” the anger for all of them. This left the rest to pursue their roles as “nice” people, a role with which they were much more comfortable.

#### Some of the Masks – Magnitude Gap

A concept called the *magnitude gap*, by Baumeister, refers to the difference in the level of importance and emotional weight that a victim puts on an action in contrast to the importance a perpetrator puts on that same act. Often even the descriptions of the same event will vary greatly between the version of the victim and the version of perpetrator. The victim carries more horror, more outrage, and more meaning. The perpetrator cannot give an equivalent level of importance to the same evil actions, indeed, must remain as detached as possible in order to both carry out and later live with the actions.

The authors say that it is centrally important to understand the magnitude gap in seeking to understand evil. Evil is readily identifiable by a victim, but shrouded in justification for the perpetrator, even if they can see the act as wrong or evil. “The

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<sup>37</sup> Kenneth R. Mitchell, in *Multiple Staff Ministries*, (Westminster Press, Philadelphia, 1988), 116.

combination of desire and minimally plausible evidence is a powerful recipe for distorted conclusions.”<sup>38</sup>

Beliefs exist to “correct” reality, and to the extent that reality is—or represents—the truth, or is at least the source of the truth, beliefs are necessarily a variant of lies. Our need to believe becomes dominant precisely where our knowledge of reality is either insufficient or unpleasant or both. It should come as no surprise to us that [people] use their systems of belief as congenial forms of denying crucial truths.<sup>39</sup>

In one FBS, an administrator surreptitiously altered more than one grade to give a favored student 4.00 GPA. Percentage-wise, the altered grades had been just below the cut-off mark from Bs to As; the administrator felt justified in the change because he determined the teacher had not been fair in the grading and, besides, student’s parents were satisfied. The administrator likely believed that a wrong had been righted. But this action was furtive, without the knowledge of the teacher or his supervising principal. When the responsible principal discovered the action, he believed the action to be far less innocuous. He was demoralized, and believed that that the actions violated the very academic integrity of the institution as well as dehumanized and invalidated the work and the judgment of the teacher that had awarded the grades.

The ability to see evil depends on one’s ability to see events and circumstances from others’ perspectives. It is also important to realize that when there are two or more sides in an event or circumstances, that one side is not completely good, nor is another side totally evil. Victims of Nazi camp troops likely saw their

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<sup>38</sup> Baumiester, 1997, 307, as quoted in *Administrative Evil*.

<sup>39</sup> M. Beldoch, “On Liars and Lying,” *Salmagundi* 29 (Spring 1975), 143. As quoted in by David Nyberg, in *The Varnished Truth*, (University of Chicago Press, 1993), 91.

captors as completely evil, while the guards themselves, who overnight became war criminals, saw themselves only as soldiers carrying out their orders.

### Distance

In addition to perspective, it is necessary to add *distance* to see evil clearly. This refers to the time that it takes for all of the factors to be revealed or to unfold. Both distance and perspective are necessary to remove the mask of administrative evil, but it is difficult to accurately evaluate our own evil, because we are still in the culture, and still in the time. "Unmasking administrative evil in our time and in our culture is fraught with difficulty because, in essence, we wear the mask."<sup>40</sup> The perspective of time; observing our culture apart from our culture may eventually bring observations that we cannot easily see from within.

There may be ways to see more clearly in spite of the masks but this takes some commitment, integrity and trust. Unfortunately, those around us that can give us feedback and help us see objectively may be wearing some of the same masks affected by lack of time or distance or the magnitude gap. This will be discussed further in regards to cultural ethos and institutional bias in the tendency of leaders to surround themselves with people who agree with them, rather than those who challenge them. Systems themselves can dramatically discourage corrective input, as well.

A flip-side of distance, however, is that time and distance can also color or erode the memory and the facts. Tradition and fantasy can replace an accurate assessment of a situation or event. Anyone that has been close to a publicized event knows that accuracy and balance are casualties of public information. It is why they put the instant replay in the National Football League, and why the size of the fish in a fisherman's fish story represents a multiplication of the truth. People rarely see the

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<sup>40</sup> Adams and Balfour, *idem*.14.

same event the same way, and time and distance may, in some ways bring clarity, but in others, merely muddy the waters. How much more, when great harm has been done, is the propensity to cover up the truth—from myself as well as others.

### Sprachregelung

*Language* is also a contributing factor in administrative evil. Euphemisms, such as “final solution” or “collateral damage” can mask the horror. In cases of moral inversion, language can serve to separate our actions from our internalized moral code.

Referring to the Nazi’s creative use of euphemisms:

...The very term “language rule” (*Sprachregelung*) was itself a code name; it meant what in ordinary language would be called a lie. The net effect of the language system was not to keep these people ignorant of what they were doing, but to prevent them from equating it with their old, “normal” knowledge of murder and lies.<sup>41</sup>

Socialist Lothrop Stoddard, contributor to *Birth Control Review*, Sanger’s magazine, who also served on Sanger’s board of directors, wrote a book called *The Rising Tide of Color Against White World-Supremacy*.<sup>42</sup> Reportedly, he met with Hitler before the war.

War with Germany, combined with lurid tales of how the Nazis were putting her theories about “human weeds” and “genetically inferior races” into practice, panicked Sanger into changing her organization’s name and rhetoric. “Birth control,” with its undertone of coercion, became “family planning.” The “unfit” and the “dysgenic” became merely “the poor.” The American Birth Control League became the Planned Parenthood Federation of America.<sup>43</sup>

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<sup>41</sup> Hannah Arendt. *Eichmann in Jerusalem: A Report on the Banality of Evil* (New York: Viking, 1965), 85-86, as quoted by David Nyberg in *The Varnished Truth*, 124.

<sup>42</sup> Ibid.

<sup>43</sup> Ibid.

### Dehumanization

Within the tools inherent in the complexity of language, I can protect myself from the reality of my victims, in addition to maintaining protection from the reality of my actions. *Dehumanization* also masks administrative evil. Of course, Hitler did this by portraying Jews as inferior, and Americans justified slavery even with a Supreme Court decision, the 1854 Dred Scott decision, which declared African Americans to be non-humans in the sense of “all men created equal.” This extended into another century with Jim Crow laws. If I can see people as less than human, or at least less human than me (bad people), it is easier to hide my evil from myself.

A significant factor in dehumanization is hubris.<sup>44</sup> The sense of pride and arrogance that we associate with hubris does not exist without one human thinking himself superior to another human or group of humans. Whether dehumanization refers to the diminishment of another’s humanness, or the complete removal of humanness from a person or group of persons, is only a matter of degree. It is all evil although the result can certainly be calculated in varying degrees of harm.

This can take a sinister turn in organizations, even among people who think of themselves as fair and good, including people in nonprofits, with an “us” and “them” distinction. There are often the insiders and the outsiders, or the “staff” and the “people”, or the “faculty” and the “support staff.” It is not difficult to dehumanize people when they become part of a generalized group, especially if the group is on a lower strata. This may be one of the most distinct features of the top-down management, but it is clearly not a unique element of the Western Twentieth Century. In some ways, the American Experiment has made significant progress over all of the stratified systems of history, in large part, due to the Christian influence that all are created equal. The one-up-man-ship, pecking orders, and climbing the ladder, are so

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<sup>44</sup> The American Heritage® *Dictionary of the English Language*, Fourth Edition. (Houghton Mifflin Company, 2000).

ingrained in our culture, that this angle of dehumanization cannot be avoided, even in faith-based NPOs, especially where one can be more “spiritual” than the next.

One of my pastors told a story of a young minister going to a convention with one of his superiors, a bishop. They had to share a room. At bedtime, they both knelt to pray. The younger wanted to prove that he was as eager at prayer as his leader, so he determined to pray until the elder stopped and got into bed. The bishop certainly could not let a younger “out-pray” him, so he purposed to pray until the younger stopped. They ended up praying all night. This light-hearted illustration, examined from the darker side, shows the extent to which insecurity, vulnerability and erroneous priorities can motivate leadership behavior. Aside from making prayer a contest of ego, the diminishment of turning fellowship and “teaching moments” into competition is a fundamental element of dehumanization—when I make you smaller to make me bigger.

#### Living and Working Inside the Box

*Taking the actions of life for granted* also contributes to the potential for administrative evil. I cannot possibly put the time and energy into thinking about the “larger picture” in every action I take. Therefore, it is an easy matter to function in the details and tasks of life without ever considering the implications of the actions or combination of actions. Did the employees in the American chemical factory that made the gas that exterminated Jews think about the larger picture? Does the state employee, who delivers lottery tickets to a convenience store, which, in turn, is going to sell the tickets to those who can least afford it, think about the larger picture? Does the lawyer, who gets his well-heeled, murderous client off on a technicality think about whom his client might murder next?

### Intelligence Gathering

In addition to the four masks outlined by Adams and Balfour, and the four categories, Dr. Jean Marie Arrigo, out of Claremont College, is working in matters of intelligence gathering in organizations. Just how does one make sure that they have all of the information they need for the correct decision? Filters, funnels and secrecy are a primary administrative problem in any organization, because even while understanding the limitations of magnitude gap or being too close to the situation to be objective – how does one know certainly that those surrounding them have given them the truth? William Bennis says this is leadership's biggest problem--getting the truth. Quoting Pierre du Pont, "One cannot expect to know what will happen, one can only consider himself fortunate if he can learn what has happened."<sup>45</sup>

To learn [the truth], I must depend to a very large extent upon my...staff. They are very good men and women, honest and truthful. Even so, it is not an easy matter to get full and objective truth from them.<sup>46</sup>

Adams and Balfour outline problems that arise even giving coworkers and employees the benefit of the doubt – that evil happens even when all are well intended. What happens when participants pass along misleading information for numerous motives; to protect others, the organization or themselves? It seems an easy matter to quickly conclude that lying is not a mask or a hidden evil; it is just wrong. But the decisions about what information is forthcoming and what is withheld, in addition to one's own self-deception, are large factors in administrative evil.

In a relatively harmless illustration, one pastor called a new school administrator with a fairly authoritarian tone, concerned that his daughter had been given too much homework on a church night. The administrator checked with the

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<sup>45</sup> Bennis, *Why Leaders Cannot Lead*, 105.

<sup>46</sup> Ibid.

teacher, and found the homework not excessive, but nonetheless, to avoid conflict, reluctantly instituted an informal (not adopted yet by the board) policy that there would be either minimal or no homework on Wednesday evenings. A few days later, the teacher related to the principal, “I checked back with Sarah about giving her too much homework. She said, ‘Oh, I did not have too much homework. My mom did not feel good and did not want to go to church.’” So, interestingly, a common family excuse used to divert some criticism resulted in adoption of a school policy.

### The Social Factors

Adams and Balfour also discuss Americans’ sense of individualism in contrast with their vulnerability to social conditioning. The two experiments listed, the Yale shock experiment, in which college students were asked to shock volunteers who gave wrong answers, and the Stanford mock prison experiments, in which college peers acted as prisoners and guards, are outlined. In both of these experiments, subjects showed latent aggression, given the opportunity to demonstrate power over others, especially when “authorized” by legitimate professionals. In the shock experiments, the “subjects,” those being shocked, were really actors. The true subjects were supposed to apply an electrical shock to the phony subjects (actors) with increasing intensity—but there was no actual shock, even though the actors pretended to be in extreme pain when the subjects applied the switch. Almost all continued, even to the point of extreme physical (they thought) harm, at the direction of the “doctors” who were also actors. The creators of the experiment assumed that people would refuse to cause the others harm, but they did not refuse and continued to apply increasingly strong doses—appearing to “trust” the expertise of the doctors over their own judgment. In the prison experiments, the students assumed the roles of guard and prisoner with dramatic realism, even to the point of becoming lost in their roles. The guards became abusive, and the prisoners took on the persona of actual



victims. This experiment was terminated earlier than planned because the results were so dramatic, alarming and destructive.

The authors definitely make the case that Americans are not nearly as socially independent as they would like to think they are. This social pressure is clearly demonstrated in all organizations, including NPOs. Institutions are founded with the purpose of being different and better, an alternative. Staying constant to that vision is very difficult, as it should be. But unfortunately, rather than the mission being the organization's controlling agent, often social and human pressures are the change agents which cause the organization to slide into mediocrity or worse. The experiments also reveal "how individual morality can be swallowed and effectively erased by social roles and structures."<sup>47</sup> This returns to the questions of individual moral choices in the face of challenges by the mission or the cause of the corporate organization.

"Technical rationality, professionalism, and bureaucracy all redefine ethics out of the picture in many instances. One is rarely confronted with a clear, 'up or down' decision on an ethical issue; rather, a series of small, usually ambiguous choices are made, and the weight of commitments and of habit drives out morality."<sup>48</sup> The difficulty with faith-based nonprofits is that they are expected to be moral organizations. In many ways, they represent morality to the culture. Perhaps that is why it seems so devastating when they fail.

The pressure to conform gets worse if the situation is presented with organizational authority, or the individual is legitimized with expertise, or authority.

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<sup>47</sup> Kelman H.C. and V. Hamilton, (New Haven, CT: Yale University Press, 1989), as quoted in Adams and Balfour.

<sup>48</sup> Adams and Balfour, *idem* 25.

It is even worse in a moral inversion, where the choice is presented as the good and right thing to do.<sup>49</sup>

Adams and Balfour refer to the function of family as the most basic socializing unit, and that, in our current culture, the family is increasingly more fragmented and complex. In tying this with the object-relationship theory, the child learns to make social sense in a healthy family, and to integrate the good and bad splits. If the child does not learn to do this in the family, they carry unintegrated rage and aggression into adult life. This is a problem for the schools, in the children and for the parents and the teachers with whom they deal.

This is linked to a concept by authors Shapiro and Carr, that reintegration can happen in adulthood. This means that organizations, such as churches, become “holding environments” to manage emotional issues. Healthy organizations are places to manage and even reintegrate the rage and aggression. Since this is actually the ‘business’ of conservative Christian churches, to take unintegrated people and make them integrated, (bring them into integrity), The fact that FBO can be ‘containers’ is not, of itself a negative thing. What the organization does with the dynamic is the issue.

Unhealthy organizations may attract unhealthy members, who must split off the “bad” and project it outward, toward the common enemy. “The price tag is almost always obedience and loyalty, and sometimes moral inversion: occasionally, the price tag is very dear indeed—those truly evil eruptions that become the great moral debacles of human history”.<sup>50</sup>

In *Unmasking Administrative Evil*, Adams and Balfour use the role of the Marshall Space Flight Center’s involvement in the *Challenger* disaster to illustrate how the dynamics or culture of an organization can lead to administrative evil. The

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<sup>49</sup> Ibid., 25.

<sup>50</sup> Ibid., 27.

*Challenger* is a well-used classic example, principally because the tragic result was undeniable, and because no one involved intended any evil.

Thus we view the case of Marshall, NASA, and the *Challenger* not as a simple and clear-cut case of administrative evil, but as an opaque and complex—and therefore typical—case, in which administrative evil is not only difficult to see, but also has a presence that is subject to varying interpretations and conclusions. Such opacity and complexity are hallmarks of administrative evil in our own time and in our own culture.<sup>51</sup>

The authors go on to say that the absence of the intent to do evil is also a hallmark of administrative evil. In the case of Marshall Space Flight Center, the systems that worked well under a leader such as Wernher von Braun became destructive under new leadership, which turned arrogant-vindictive. Von Braun was a hands-on, competent and charismatic leader, albeit capable of administrative evil, as demonstrated in his previous positions during World War II.

The issues as to what led up to the failure at the Marshall Center include: a dysfunctional administrative system; public pressure, including the first teacher in space; White House pressure to use the feel-good moment in the State of the Union speech; and the economics of getting a satellite launched under the cloud of numerous previous failings. Much has been written about what went wrong, but it is very clear that no one set out to kill seven people in front of the nation's school children.

The issue at hand, while it can certainly be oversimplified, was that, after Von Braun's departure, and under an arrogant and punishing administration, underlings in the company did not believe they were at liberty to use their best talents and expertise, and tell the truth. The fact was that the O-ring design (the rubber gasket that did not mold back into shape which, in turn, allowed fuel to ignite externally, and caused the explosion), was known to be flawed. The contract had gone, in a truly

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<sup>51</sup> Ibid., 108.

business-like manner, to the lowest bidder, Morton Thiokol. The design was labeled unacceptable in the early 70's by the engineers, but the contract was still awarded because of "substantial cost advantage". NASA engineers raised concern over the fatal design flaw again in 1977 and 1978<sup>52</sup> and even just a few months before the launch.

In the case of the decision to launch the Challenger that fateful day, the opinions of the very scientists who, in the past, had been the agents to determine a project's specific readiness, were ignored for the purposes of political expediency. The engineers were, for the first time in the history of NASA, called on to justify *stopping* the launch, rather than justify *going ahead* with the launch. Previously, they had been called on to prove that a given project was ready. In this instance, under tremendous political and performance pressure, they were required to prove why the shuttle should *not* launch.

This atmosphere, one in which the specific concerns of the "experts" of the organization are ignored, seems a critically defining element in this type of administrative evil. In a not-uncommon business practice, a corporation hires an expert precisely for his knowledge, and then seemingly ignores his expertise. In the case of Xerox, in Chapter 2, the casualty was only the potential growth of the company, but for the case of the Challenger, the cost was much higher. It is true that it is the manager's responsibility to weigh all of the elements involved in a decision. He or she is supposed to have the big picture, but sometimes, when expertise is calculated as only one of the factors, tragedy results. When other factors, such as finances, image, ego, efficiency or the well-known bottom line take pre-eminence over the efficacy of the mission of the organization itself, you have a basic element of administrative evil.

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<sup>52</sup> Ibid.

Propensity to preserving the organization is certainly not limited to nonprofits. When an auto manufacturer calculates loss of human life in terms of cost-benefit analysis, or when the expertise of the tobacco industry's own research is ignored, to the detriment of an entire segment of the population, you have the administrative atmosphere that fosters evil.

In relevance to this thesis, however, it is the administrative style of Dr. William Lucas at the Marshall Space Center, that is of specific interest. Following the leadership of Von Braun, in the 1970's and 80's, Marshall was run like a Teutonic empire, with Lucas as its dictator.<sup>53</sup>

This autocratic leadership style grew over the years to create an atmosphere of rigid, often fearful conformity among Marshall managers. Unlike other senior NASA officials, who reprimanded subordinates in private, Lucas reportedly used open meetings to scornfully criticize lax performance. Like many demanding taskmasters, he demanded absolute personal loyalty.<sup>54</sup>

The three NASA flight centers were in a form of rivalry with each other, and Lucas was determined that Marshall would win the imaginary competition.

No Project Manager wanted his hardware or people to be responsible for a technical failure. To describe the pressure at Marshall simple as production pressure is to underestimate it. It was, in fact, performance pressure... that permeated the workplace culture.<sup>55</sup>

Lucas made it clear that Marshall would not be directly responsible for delay of any launch. He would therefore, not tolerate the type of careful scrutiny that it would take to make sure launches were as safe as possible. In a review of the program's history, not once in 25 reviews, had Marshall indicated that a launch

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<sup>53</sup> Ibid., p124.

<sup>54</sup> McConnell, M. *Challenger: A Major Malfunction*, (New York: Doubleday, 1987) 108. Adams and Balfour, 1.

<sup>55</sup> Vaughan D., 1996, Adams and Balfour, 218.

should be delayed, although it was responsible for a number of the technical glitches that did delay launches.<sup>56</sup>

It is likely that, in Marshall's administrative atmosphere under the leadership of Lucas, for one to loudly and vehemently assert one's "expertise" when one's opinion flew in the face of the financially and politically expedient course, would probably not enhance one's job security. With this climate, Marshall had several ingredients of organizational dysfunction—protectionism, performance orientation, and denial.

Many organizations can be labeled dysfunctional, but NASA's resulting evil was intensified by additional issues. That they chose to go forward, with a known but "acceptable flight risk", when the temperature was below freezing, and the O-ring design had never been tested at temperatures less than 53 degrees Fahrenheit, is a strong picture of choices that could be seen as 'evil'. Never before had NASA launched when the contractor recommended against the launch. Somewhere along the road, there had been a switch in procedure: rather than the engineers proving that it was safe to launch in order to permit the launch, the engineers, in this case, were required to prove that it was not safe to launch in order to stop the launch. The authors refrain from calling any one of these conditions or choices distinctly evil, but they do discuss the following contributing factors. These are the known elements of the administrative evil that contributed to the *Challenger* disaster:

Politicians and administrators, rather than the experts, had the say in the final decisions without either hearing or heeding the engineering warnings. The perception of the success of the shuttle project carried significant public pressure to produce results to justify the funding. The organizational climate was not conducive to honest communication (tell the boss what you think he wants to hear to keep your job). Cost considerations overrode safety concerns. NASA knew they had an O-ring problem,

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<sup>56</sup> Adams, and Balfour, *idem* 125.

and through many processes, refused to commit to appropriate research and redesign. NASA, the flagship of Twentieth Century science, violated basic scientific good judgment by launching nearly 25 degrees lower than had ever been tested; it does not take a rocket scientist to know that a rubber-based object is going to reshape itself much more slowly at below-freezing temperatures. But it is the opinion of the authors and others, that if the *Challenger* had not been the disaster, another disaster out of Marshall Space Center was inevitable.

Von Braun,<sup>57</sup> Lucas's predecessor, appeared to have been the same type of leader, but in closer evaluation, they seem to be quite different. They were both controlling and both demanded loyalty. But there were significant differences. While Lucas demanded loyalty, von Braun earned it. Von Braun had a mission for which he needed to build an organization, Lucas inherited an organization for which he needed a mission. Von Braun's organization developed regulations for the purpose, in Lucas' organization, the regulations had a life of their own.

In reality, the authors assert that von Braun and Lucas did not have very different leadership styles. They were involved with NASA under different environments. Von Braun certainly had a more charismatic personality, but often this only carries an increased propensity for administrative evil, because a charismatic person is more likely to be successful in leadership.

It appears, without zeroing in on von Braun and Lucas specifically, but only as types, that the first managed to keep a focus on the mission itself, and he knew that high standards and performance were essential. He also knew that he was not the only expert on the team, and he managed to lead leaders to change the face of science forever.

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<sup>57</sup> Von Braun, according to Adams and Balfour, was not innocent of his own involvement in administrative evil. The book offers more illustrations.

The second man was also passionate about excellence, but perhaps only for excellence sake, not for the sake of the mission. If he could have put the mission first, he would not have always had to project himself and his center as the first and the best. Some competition may be healthy, but when personal agendas interfere, the competition can be with the mission itself.



## CHAPTER 5

### GENERAL PROBLEMS IN FAITH-BASED NONPROFITS

Most of the leadership and organizational elements discussed thus far are factors in NPOs. Peter Drucker says that management, whether in business, government or nonprofit, is ninety percent the same process – managing people. The other ten percent varies according to the mission.<sup>1</sup> That generalized ten-percent includes particular dynamics that affect nonprofits specifically. There are three categories that can be considered regarding the mission of the organization: identifying the mission, maintaining the mission, and what to do with deviation from the mission.

Patti Roberts was part of Oral Roberts' extended family during the period that the ministry changed from a typical ministry format to the showy, distinctive television presence that it was in the seventies. She wrote a book called *Ashes to Gold*,<sup>2</sup> that describes her painful progression from enthusiasm, to creeping doubt, then the recognition of incongruities that she began to identify. She eventually left the world in which she struggled when she failed to reconcile what she saw and felt with what she thought was right.

The ministry she left vehemently denied her allegations, but regardless, some of her observations are applicable for this subject. One statement in the book clearly describes what can happen in any organization, but especially a non-profit. She

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<sup>1</sup> Drucker, *Forbes*.

<sup>2</sup> Patti Roberts with Sherry Andrews, *Ashes to Gold*, (Waco, TX: Word Books, 1983).

related that there was a great deal of excitement and enthusiasm as the ministry grew. They had to develop an organization (she called it the machine) to carry out the functions needed. She related that at some point, while no one noticed, the machine and the ministry convoluted, and after that, it became necessary to use the ministry to feed the machine. This single statement contains a very accurate assessment that helps to understand much of the dysfunction and confusion over the effective administration of a mission in a nonprofit organization.

### The Mission

The identification and maintenance of the mission is a factor for all organizations, but even the term “mission” has significance for a FBO, because it indicates an organization created to reach beyond itself. A FBO whose mission is to maintain itself may be something of an antilogy.

The major issues, fundamental to this thesis, are the ethical issues involved in the preservation of the system. Systems created to fulfill a mission must continue in order to fulfill that mission. As mentioned, there can come a point when the mission and the system change places, and then, perversely, the mission is used to support the system. Also, nonprofits may also subtly or radically change course from the original mission because of internal and/or external factors.

In addition, there are issues with the motivation, dedication and expectations of those involved. The identity in any group is very important in the creation and maintenance of the group, and as such, the identification of deviations from the group by individuals, or deviations from the mission by the group, are all factors. These all affect the operations, the decision-making processes and the ethos within any nonprofit group.

Christian groups tend to have different meanings for “church,” distinguishing basically between the universal church to which all Christians belong, including those

who have died, and the church as an organization, which has a location, distinct mission and organizational format. The Apostle Paul wrote to “the Church of God, which is in Corinth,”<sup>3</sup> for example, referring to a localized group of people, who also belonged to the ethereal church. Joining or leaving the former, the organization, does not automatically affect one’s status in the latter, the universal church.

Various interpretations blend the organization synonymously or in various levels with the ethereal church. Issues of tradition, baptism, predestination, election, free will, and response to grace, all affect understanding of the state of membership in the ethereal church. In systems where the organization and the ethereal church are blended, either by doctrine or exclusivity, leaving the organization can be considered tantamount to turning one’s back on God.

In some FBOs, such as Judaism, Catholicism, and some sects of Islam, family and birthright are the important determiners in belonging to an organization. Their schools are designed to continue the faith, to teach children born in the faith the precepts of the tradition and religion. In conservative or evangelical Christian types and some Islam groups, where conversion to the faith are important aspects of the mission, these schools have other distinct variables in admittance and formats.

### Creating the Mission

Entrepreneurial and emotional components drive the development of an NPO. In any existing organization, someone saw a need and created a system useful to meet that need. The Red Cross and the Salvation Army are well-known examples of organizations created and maintained to meet human needs.

The stories about the founding of churches and schools may be less dramatic, but they were also created to fulfill an objective. It is likely that the founder of any such existing organization invested a great amount of his or her life in the form of

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<sup>3</sup> Corinthians 1:1, KJV.

energy, thought, and time into the establishment of the organization. The term “investment” here, more than mere money, refers to the time, energy, effort, and ideas that initiating leadership, employees, volunteers, or members invest in a cause. The cause could be educational, civic, environmental, political or spiritual.

It is also likely that the founder, in addition to his or her own personal sacrifices, also had to “sell” the vision to those who came along to help. The vision was perpetuated as time went on. Occasionally, the identified need is so great that select leaders are thrust into leadership by others who identified the need and sold *them*. But regardless of who saw, started, and sold, for the purposes of understanding this particular point, these variable states of the initial seeing, caring, and leading will be combined into one concept called initiating leadership.

### Identifying the mission

A clear identification of the mission is a major issue in nonprofits. Schools have a mission to educate, but there can be a multitude of supplemental reasons for their creation and existence. Mission parameters of denominational groups are defined by the larger religious institution to which the church belongs, but independent groups have sole determination. Mission statements vary widely among Christian groups, depending on denomination and orientation—they cover a broad spectrum of political and social persuasions. Groups also vary in their governing structure, which will filter down into very different levels of influence, participation, and function.

Some groups have a governance that is over the local office and have various administrative functions with regional representatives or organizations. Those who are appointed to congregations may serve their members with traditional activities—services, visitations, coordination of events, and/or pastoral counseling. Men and women of various personalities and ambitions must expend some efforts cooperating

and sustaining relationships in the organization above them, in contrast with independently controlled groups who answer solely to their respective congregations and boards.

A leader in a top-down governance, maintains his position by the authority of those above him. If that leader has a strong relationship with those over him, and he enjoys their confidence, it would take a great deal of pressure from the congregants to remove that leader. If the leader enjoys minimal confidence with the overseer, it takes far less pressure to lose the position. Various groups have different guidelines as to when regional leadership intervenes, but in all top-down organizations, intervention guidelines are often directly or indirectly connected to money or immorality. For example, if there is so much discontent that giving is down and the organization is deficient on projected budget, this would often necessitate intervention. Also, if there are accusations of impropriety, that can justify intervention.

In contrast, the leadership of an independent church answers to his board, but with various levels of accountability. Boards can be appointed by the leader or elected by the congregation. Some boards appoint congregants to their board. In some cases, church boards are elected, and the school board, which answers to them, is appointed. These situations give great freedom to be creative, but also gives great latitude for abuse. Systems and degrees of accountability are built into the system solely by the leaders themselves. By some measure, however, leaders answer to the people, and they have to keep them content and supportive to keep the organization functioning. Whether or not the congregation is given disclosure of the actions and attitudes of the board is another matter.

The mission is often determined by the needs of the constituency and the needs vary widely. Many organizations, created for one purpose, find that they have to adjust to a changing population, neighborhood, or political changes. Some adjust

more effectively than others, and still others change without knowing it, because they neglect to maintain the mission.

### Maintaining The Mission

The people who work around nonprofits have slightly varying paradigms. There is a continual need to refresh the mission vision and the energy: to put it in marketing terms—to sell the mission. This salesman can be a hero or a villain. The Apostle Paul, Gandhi, Winston Churchill, and Lech Walesa, all did it, as did as did Jim Jones, Saddam Hussein and Adolf Hitler. The challenge for those who want to generate sincere motivation is to stay perfectly integrated and to resist the darkest lures of power, even when the organization's existence appears to be on the line. Chapter Seven contains a discussion on power.

Fear and intimidation, the dark side of salesmanship, can also be used to maintain the mission. The cult leaders mentioned above used these tactics to manipulate their followers. Use of religious fear for personal gain is the greatest, and therefore the strongest abuse of power that any leader could use. During the Middle Ages, when a corrupt papacy controlled, not only earthly lives but eternal futures, it was not difficult to manipulate a population.<sup>4</sup>

This is actually the subject of the Fourth Commandment<sup>5</sup>. Taking the Lord's name in vain does not refer to swearing, as is commonly assumed. The Hebrew *naw-saw*, translated here, taking,<sup>6</sup> is a primary root word meaning accept, advance, arise, bear (up), exalt (self), lift (self) up, magnify, raise (up), stir up, or several other

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<sup>4</sup> E. H. Broadbent, *The Pilgrim Church*, (reprint 1831, 2<sup>nd</sup> ed., MI: Gospel Folio Press, 1999), 94-95.

<sup>5</sup> Spiros Zodhiates, Th.D., *The Hebrew-Greek Key Study Bible*, New American Standard Version, (TN: AMG International, Inc. 1990), Bible section, 247.

<sup>6</sup> *Ibid.*, the "Hebrew and Chaldee Dictionary", 80.

similar words. The translation for “in vain”<sup>7</sup> as an adverb, (likely the intent in this context) is false(ly), lie, lying. The same word for in vain, *shaww or shav*, also means desolating, evil (as destructive), ruin, guile, idolatry (as false) uselessness, (as deceptive). It refers to exalting oneself, as if one is a God-appointed authority over other people, for one’s own personal gain or for evil, destructive purposes.

Maintaining the mission is closely linked to determining deviancy. When the organization itself has deviated from its mission, and a messenger tries to bring correction, the organization’s first and most effective defense is to label the messenger the deviant and eliminate the message. This happens because those within the organization, wearing the masks related to moral inversions, institutional biases, magnitude gaps, and losing perspective of the bigger picture, most often have a initial tendency to preserve the organization at all cost.

Systems themselves, tend to preserve themselves and resist change—either for good or bad, although it is easier to decline than improve. Good organizations can foster healthy leadership, but bad organizations harm their people, particularly any leaders perceptive enough to desire change, but not perceptive enough to see that the cause may be hopeless. This is one of the most critical determinations for leadership. One can take a problem situation, fix it and be a hero, or one can take another difficult situation, not fix it, and “go down with the ship”, (or merely be thrown overboard). The lines between hero and victim can be surprisingly thin. The organizational tendency to protect itself from objective but disruptive truth is not insignificant.

There are many instances of righteous religious leaders being rejected as deviants. Jeremiah, Isaiah, indeed, all of the prophets were rejected. Jonathon Edwards, arguably America’s strongest theologian, lost his pulpit. John Huss and Tyndale were rejected and burned as heretics, Thomas Aquinas and St. Augustine had

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<sup>7</sup> Ibid., 112.

their detractors—history is replete with leaders who ran cross-wise with religious leaders who wielded more power.<sup>8</sup> The most well-known is Jesus Christ, Himself.

### Identifying Deviations from the Mission

It can be more difficult to measure the efficiency or effectiveness of a nonprofit agency than a business that merely shows a profit or loss. The combinations of these facts: the incorporation of volunteers, the service base, the knowledge base, and the challenges in self-assessment—all contribute to some variation in climate or ethos from the business environment, although they can be very similar.

Peter Drucker, in the discussions of new paradigms for organizations, talks about the problems of assessing workers. A service-based worker provides a service, and assessing the service is difficult. The knowledge-based worker is even more difficult to assess. Doctors are knowledge-based workers. Surgeons and auto mechanics are both knowledge and service-based. Knowledge-based workers are engaged because they know more about something than those to whom they provide the service, so it is difficult for those receiving the knowledge or service to assess the quality of the knowledge or service. Peter Drucker says;

This difference is more than cosmetic. Once beyond the apprentice stage, knowledge workers must know more about their job than their boss does—or what good are they? The very definition of a knowledge worker is one who knows more about his or her job than anybody else in the organization.<sup>9</sup>

Schools are also service and knowledge-based, and like doctors, they are difficult to assess until after something goes wrong. Peter Drucker<sup>10</sup> makes the case that service and knowledge workers must be persuaded to work with the mission of

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<sup>8</sup> Kienel.

<sup>9</sup> Drucker, "Paradigms."

<sup>10</sup> Ibid.



the organization, and they must be self-assessing. This directly ties in issues of integrity and ethics. There are not many more weighty things than the trust placed by parents in an organization that purports to mold their child with education and character. Parents are depending on the provisions of service and knowledge in a FBO.

### Self-assessment

Not only are the workers difficult to assess, so are the organizations. As stated, there are few quantitative measures of the success and failure of most nonprofits. A business that makes money is considered successful. Some nonprofits, such as the Muscular Dystrophy Association, can measure success and failure by whether or not they successfully raise funds. A political campaign can evaluate its success by the results of the election. But other organizations have less measurable qualitative results. Government departments, which operate without measurable competition, or schools and churches because they deal with people, have fewer empirically measurable effects.

If the mission is a rescue mission, is success that you feed 200 a night, and give bed to half that number? What about the ones you could not feed and had to turn away? Or is the success not in the feeding but in the rehabilitation? So, out of the hundreds that are fed regularly, let's say that two men a month get off the streets and reorder their lives. Is that success? If so, it is a very low percentage, yet it is two more than if the mission did not exist. Success can be very hard to measure.

### Rules

All organizations, but especially nonprofits have written rules and unwritten rules.

Sometimes the unwritten rules are more important than the written ones.<sup>11</sup> But if a person successfully follows the code (written and unwritten rules), and subsequently believes that he is better than others, that can hardly be compared to the Christ of the Bible. It would be more comparable to the Pharisees, whom Jesus condemned.<sup>12</sup> Within Christian organizations, established standards, such as codes of ethics, ideally institute, encourage and enforce a code that makes participants more Christlike, not more prideful.

Historically, religious communities had defining determinates for deviance within the smaller group and they vary according to the community. Deviancy is the sociological term that refers to one who “deviates” from the established norms of the social order. In a pluralistic culture such as ours, one could be a deviant from their religious heritage, but not be a deviant from broader culture. If the person feels guilty, as if they believe that they should be more aligned with the familial expectations of the religious heritage, they are said to be a primary deviant. If they have rejected the expectations entirely, and feel no guilt or responsibility and the deviancy becomes part of their identity, they are said to be a secondary deviant. Regarding the larger social order, an alcoholic who continues to try to break the cycle is a primary deviant. The member of a criminal group, such as a particular gang (which participates in illegal activities), who feels no remorse for his violence and aggression and has taken on gang membership as his identity, is a secondary deviant.

The most extreme method of controlling deviancy by religious groups is the extermination of heretics. Systems that use such radical and effective measures, for the most part, own raw political as well as religious powers. The attempted extermination of Christians by Roman Emperors was, technically, a religious issue, even if it was obviously political. If the Emperor thought himself god, and a particular

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<sup>11</sup> Mitchell.

<sup>12</sup> Luke 11:37-39, NASB.

sect regarded God higher than the emperor god, then they had to be purged for the sake of religious purity (not to mention the emperor's political position).

The motivations to maintain the group may have underlying motives, such as a sincere desire to honor, obey and to please God, or to identify or define the group, to separate the group, or to prove one's group superiority over another group. All too often, a hidden agenda of power is one of the motives to maintain the organization, and the authority to determine the deviancy of others within the organization can leave a person in such a powerful position that it could be difficult to remain virtuous.

### The Blurring of the Lines Between Community and Church Standards

That Christian church standards used to affect the community-at-large is illustrated by Bob Mumford,<sup>13</sup> pastor-teacher in the 1970's. He was exhorting his group not to judge at face value. The illustration that he used was of a church member driving to church, and on the way observing a woman hanging out laundry. He said that people should not judge her; they should be more tolerant; perhaps a child was sick in the night that necessitated the labor on Sunday. The odd thing to us, more than three decades later, is not only the applied definition of "not keeping the Sabbath" (traditionally Sunday for most Christians) and the behavior assumed deviant by the speaker, or even that the speaker felt compelled to provide justification for her, but rather the idea that every member of the community, including any neighbor, was subject to the observation of the Sabbath.

The traditional community standards served to keep people in line, insofar as they thought the neighbors could tell. My great-grandmother would not allow anyone to bring Coca-Cola into the house for fear the neighbors would think they were bringing beer into her home. But the truth was that my great-grandmother did love

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<sup>13</sup> Bob Mumford, pastor, (sermon illustration, 1975) taped message.

her beer, so it was “smuggled” in at the bottom of other bags of groceries. She lived to a healthy, ripe ninety-three so apparently an occasional beer did not hurt her. But I will never know how or where she got it, since the county was dry. Even if she could have purchased it locally, the “community standards police” would have told her neighbors and I doubt if she would have risked that.

According to Becker’s theory of Primary and Secondary deviancy,<sup>14</sup> my great-grandmother would be defined as a primary deviant because she was uncomfortable with her variation from the socially-acceptable behavior. She had not yet found a comfortable support system (a self-justification) that would have allowed her to drink a beer without stigma.

This is not to say that the community consisted of a unified group of people who were motivated out of their dedication to God Himself. It is more likely that it was the code alone which was a unifying factor in determining what could be called pseudo-Christian community standards, based on what used to be thought of as Judeo-Christian values. To put it another way, originally people developed systems for living which were based on obeying God, and which were incidentally good for society. Even if the original motivation, a desire to obey God diminished, the system remained and a tradition developed. In an age of individualism, many will conclude that there is no compelling reason for a new generation even to maintain traditions. It was in the form of community standards that Native Americans were rounded up and taken from their land, that slavery remained in America long after England ended it within their borders, that only single women could teach school, or that someone with another color of skin could only live in certain areas. Codes, in and of themselves, may have little to do with God’s law, even if God gets blamed.

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<sup>14</sup> Howard S. Becker, quoted by James M. Henslin, *Sociology, a Down-to-Earth Approach*, fourth edition, (Boston, Allyn and Bacon, 1999), 192.

A window into the world of strong community codes is seen with the Amish and their practice of shunning. It is common knowledge that community codes dictates transportation, clothing, hairstyles, family social order, and even to a certain extent, choices of career. Deviancy from Amish written and unwritten rules are specific and established. The code is common knowledge and the only variables probably have to do with the degree of authoritarian willfulness or the mercy of the elders in charge of the community. Traditional Amish and some of the Mennonites, of their own free will, submit to this culture. If an individual determines not to submit, they can be “shunned” in stages. Those who refuse to submit are eventually removed from the community, separated from their families. Deviates from among these groups may be considered leaving not only the community, but ‘God’ as well. Some polygamist Mormon extended family groups function in a very similar manner. Extreme Muslim tribal families are known to execute their own daughters, rather than let them deviate from the moral codes of the group. To the American mindset, the practices of these groups range from a curiosity to outright repulsive, but they are pictures of communities which maintain deviancy by sacrificing individualization as Americans know it.

#### Definitions of Deviancy Within the Evangelical Community

The emphasis of the book of Galatians, written by the Apostle Paul, is widely thought to address issues of Christian liberty and contrasts a life of grace with a life in bondage to rules. At the root of Christian thought is the concept that Christians, through the grace of God, can live an exemplary life which is more pleasing to God than merely keeping a list of rules, because doing the right thing is a natural extension of a life of love and perseverance. The core of the Mosaic Law is a list of guidelines, which, when followed, preserve society. If there was no lying, coveting or stealing, the crime rate would be severely reduced. If there is no promiscuity or adultery, it is

impossible to spread a venereal disease. Jesus said that one who lusts or covets in his heart commits sin, but he further provided that mankind can grow free from lust and covetousness, thereby eliminating rape, adultery and theft—not because of restraint, but because the propensity is reduced. In contrast to Plato's "Ring of Gyges," who demonstrated that anyone unrestrained by social or physical consequences would pursue any number of hedonistic and predatory actions, the ideal Christian, made just by God, pursues the knowledge of God, and therefore has less obligation the rules. As Plato argued in the *Republic*, being just and doing right makes a man happy.

The "Ring of Gyges," which confers invisibility, is used in Plato's *Republic*, as a thought experiment to argue that a person with such a ring, whether previously just or unjust, would use it to commit as many crimes as necessary to get what they want [Book II, 359d]. Plato does not agree with this. The argument of the rest of the *Republic*, consequently, is that the just man would not be tempted by invisibility to commit crimes, because he would know that crime itself makes one unhappy and that he is better off to remain just.<sup>15</sup>

Christian groups do not need to have such an established, traditional vision of the Christian community as the Amish to emotionally bind participants with a written and unwritten code of behavior that they grow to believe is expected of them. Church members in some groups are required to sign a card which says that they will not smoke, drink [alcohol], go to movies, dance, etc. My husband grew up among those who forbade military service, radio, comics, television, coed swimming, dancing, jewelry, and even marriage (derived from a misinterpretation of one of Paul's statements). The small group did not last. These issues, which may or may not have been significantly important to God, became standards by which deviants could be identified from the faithful. Smoking, for example, is not a healthy habit, and people should take care of their bodies; christians believe that God cares about that. However, after a while, the problem can become not the original issue of smoking or

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<sup>15</sup> Kelley L. Ross, Ph.D., notes on *Plato's Republic*, [www.friesian.com](http://www.friesian.com)., 2000.

drinking, rather it becomes the group process of using the standards for purposes of self-glorifying.

Hans Mol, author of *Identity and the Sacred*, coined the phrase “emotional stripping.”<sup>16</sup> This is used in the context of the process of a cult snaring the loyalty of members, but it applies in some degree to dysfunctional churches. A Tucson woman was turned away from a church because she wore pants to a service.<sup>17</sup> She was supposed to have absorbed the code (dresses only) by osmosis. (They let her come to two services before they said something). Since she failed that test, she was humiliated and never went to that church again. Actually, they did not even mind that she did not return. They did not really want people who could not get the code.

While there are certainly balances of socially-appropriate decorum and behavior, the liberty to be oneself as made by God, to be honest and to be accepted, is the heart of the gospel. Why would people pretend to God? The very fact that church people strive to impress each other denigrates what Jesus emphasized over and over. He was kind, loving and gentle to those that failed, to those who admitted who they were. In reading the scriptures, he seemed intemperate and caustic with the phonies. One might conclude also, that he was not angry with them for the sake of their spiritual condition alone, he was grieved with the impression that they were leaving with others about what a loving and restoring God wanted from mankind.

This is not to say that a faith-based group may not set some standards of behavior. But both the official standards and the unspoken standards produce problems when they become a method to determine pecking order in an organization, or they are used to measure levels of acceptability before God. Jesus spoke specifically about this when he compared the prayers of the priest and a poor man:

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<sup>16</sup> Hans Mol, *The Identity and the Sacred*, 1976, referred to by Ronald Enroth, *Churches that Abuse*, (MI: Zondervan, 1992).

<sup>17</sup> Personal friend of author, Assembly of God Church, Tucson, AZ., 1975. Incident used as an example of common occurrences of the period.

11. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

12. I fast twice in the week, I give tithes of all that I possess.

13. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.<sup>18</sup>

### Problem Solving

Related to this desire and acceptance of autonomy is a general ability and propensity to make value judgments within the sphere of the school. Teachers tend, as a group, to be focused and opinionated. This is, in large part, what makes them effective. This factor, combined with what Richard P. Nielsen refers to as single, double and triple-loop politics, may be shown to affect some of the ethical dilemmas in education.<sup>19</sup> Nielson wrote about solving conflict within organizations. His three paradigms may help to explain a significant and current ethical educational concern.

The paradigms Nielsen lays out in *The Politics of Ethics, Methods For Acting, Learning And Sometimes Fighting With Others, In Addressing Ethics Problems In Organizational Life*, are the single-loop, double-loop, and triple-loop methods of effectiveness in organizational decision-making. The single loop refers simply to a directive from supervisor to subordinate—an instruction, a directive or an order. The double loop takes the directive (goal) and considers and utilizes input from those involved, including subordinates, on how best to accomplish the goal. In the triple-

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<sup>18</sup> Luke 18: 11-14, KJV.

<sup>19</sup> Richard Nielsen, *The Politics of Ethics, Methods For Acting, Learning And Sometimes Fighting, With Others In Addressing Ethics Problems In Organizational Life*, Ruffin Series in Business Ethics (New York:Oxford University Press, 1996).



loop, the organization asks the question of all involved in the problems, including leaders and subordinates, if they are even working on the right goals.

It goes without saying that, within an NPO that is at risk, there are those who are single loop: "Solve this problem – save this institution." Others will be double-loop: "How are we going to save this institution?" Yet others, probably not the most popular triple-loop thinkers, might be saying, "Should this institution be saved?"

American culture evolved from ideals, not the least of which is the Protestant ethic. It was far from homogeneous, but they were somewhat unified on some fundamental concepts. This ethic was substantially effective for formative culture because general mores, such as the Ten Commandments, were clear-cut, but at the same time left a great deal of room for interpretation and application. The struggles and guidelines used to establish a new polis were based on past corporate experience with monarchies, the Bible, and the written and unwritten laws of the colonial communities.

Because much of the initiating leadership of the American Colonies was based in their religious heritage, the community codes normally paralleled the religious standards. Deviancy from that code was a violation of the church rules as well as the village standards. Examples can be seen in the Salem Witch Trials or the automatic hanging of a horse thief. Nathaniel Hawthorn's "Scarlet Letter" painfully exposes both the external and internal pressures on the ethos of a community code of acceptable behavior.

### The Workers

The "workers" in nonprofits can be divided into categories, and these are not mutually exclusive. They can be volunteers, leaders, knowledge workers, leaders and employees. A person could be an employee in one area and a volunteer in another.

Most workers are volunteers, or at least involved at a salary which is less than their marketable skills could command in the business sector.

Volunteers and employees alike are often knowledge workers, who can be challenging to supervise. They have to be self-assessing. Teachers are prime examples of knowledge-based service workers. Teachers provide a service that their employers that the school board cannot. School boards depend on the expertise of their administrators, who, in turn depend on the expertise of their teachers. No one administrator can at once be an expert on “criss-cross applesauce,” (a way of sitting on the floor when you are five or six years old), phonics, advanced biology, Ancient Greece, coaching basketball, and computer network programming—but all of those are involved in running a K-12 school. Leadership in any school, especially nonprofits, must rely on the expertise, knowledge and professionalism of the staff. The art of giving them the freedom to be their best, yet making it administratively possible for them to do their best, is the biggest challenge of running any school, including a faith-based nonprofit.

### Investment

In some ways, starting a nonprofit is similar to starting a business, but the motives may be completely different. Businesses may grow to the point that they require less ‘energy’ from their founders, but often, NPOs continue be all consuming. For some, supporting an NPO amounts to sending an occasional tax-deductible donation. For those who invest their time, energy, and sweat to keep an organization running, it can be sacrifice which marks their lives.

Individual personalities accommodate the demand for sacrifice and effort in various ways. For example, both public and private schools have teachers who give their hearts and time away to their classes. They probably put as many hours into their planning, learning, and preparing as they actually spend teaching children in class. On

the opposite spectrum, there are teachers who show up, pass out some worksheets, and are normally out of the building before the students.

These contrasting examples illustrate the qualitative variables in employees and volunteers, identified here as “investment.” The first group invests their time, effort, thought, and energy into a cause. They agree that the cause is important and worth the sacrifice. The second group provide only minimally sustained effort and treat their position in the enterprise as merely a “job”. Their investment is minimal. In a generalization appropriate in this context, these workers have exchanged time for wages, and may not have brought much of the *self* to the organization.

The levels, including evaluations and expectations of this “investment,” vary by degree, by personality, by the cause, and by evolutionary stages of the organization or the individual.

There is some “return” on this investment, and it may be any combination of various psychological gratifications. Among the motives and rewards might be: compassion and caring, atonement for previous failures, gratitude for previous successes, codependency (fulfilling a need to be needed), eternal rewards, traditional behavior, concern for community welfare, sense of accomplishment or significance, legacy, influence, or acknowledgment of worth or value as a person. In most people, these issues are highly interrelated and many are subconscious. This is further discussed in the section on personal motivations of leadership, but this is identified here to show that there are unlimited shades of motivations and expectations involved in investment. We can assume that the various complex motives involved in working in a service-based, NPOs do not exclude any altruistic motives for any workers.

Levels, motives, and longevity of investments can become an issue in all nonprofits, especially churches and schools, particularly if personal motives are in conflict with each other. If a person has a need to serve, but also a need to feel important, and that person measures their importance in terms of comparing

themselves to others, there is likely to be conflict (internal or external) over investment. In any organization, people may be critical of another's level of investment. People who work less are "not very committed," and those who work harder "need to get a life."

Regardless of motivation, many nonprofits depend very much on workers that are heavily invested. From the leadership point of view, it could be tempting to take advantage of someone with great investment—knowing that they care deeply about the cause, and will sacrifice, even in an unhealthy way, to get a job done. But on the opposite side of the coin, a leader may inadvertently hurt a heavily invested volunteer, when the leader, with the intention to protect the overachieving and overburdened, gives "their" (the volunteer's) task away to a new person. Territorialism is certainly not unique to nonprofits, but it is a significant factor in managing, because so many people are independently heading up various ministries. People have to have a great deal of latitude in order to be responsible, so the coordination of facilities and resources is a great challenge. Issues of investment illustrate some of the collisions that happen in nonprofits.

### Expectations

Expectations of those working for nonprofits bring interesting perspectives. The dynamics involved in entering employment in a nonprofit can be centered on any of several different paradigms. Some become involved out of dedication, concern or service to others. Most who join civic, political, or environmental groups are motivated because they care about the cause. When they join a faith-based nonprofit, they also are normally motivated by a cause. The concept of working with all nice, Christian, (or other faith) people seems an ideal job. Some of these observations apply to employees as well as volunteers. On the other hand, some work for FBOs

because they believe these organizations to be less demanding and more gullible, and therefore, will hold the employee less accountable.

### Disillusionment

Disillusionment is often one of the first symptoms of a casualty. Reconciling the nice, warm, charming people that they might know for a couple hours on Sunday with the folks they share their offices with on Monday through Friday can be challenging. One assistant pastor, who had only recently come on staff, was struggling a little with doubting his own sanity—trying to reconcile the Sunday man in the pulpit with the Tuesday man in the staff meeting.

The Sunday man shared eloquently of God's love, but the Tuesday man got his way with raging temper tantrums and manipulations. The first stages of disillusionment starts with a stage common to abusive situations—self doubt. As a member or volunteer, you were an 'outsider' and now, as an employee, you are an 'insider', with all of the pressures and the secrets that go on behind the scenes. The man who used to be your pastor, the advisor and caretaker of your soul, is now your boss. He signs your paycheck. He holds your house payment in his hands.

The stage of self-doubt is the "Is it just me? stage." Many people, especially those motivated by caring and serving, tend to be introversive with problems. "Maybe this is how all churches work and I just did not know about it. Maybe this isn't really so bad."

And it may not really be that bad. Depending on the expectations, the disillusionment can amount to just getting to know people better—finding out that everyone has to get off of a pedestal once in a while, they are only human. Jonathan Edwards discussed, in *Religious Affections*, three categories of failing ministers. In the first category, shortcomings come from immaturity, lack of experience, poor judgment, personality, or pure humanity. In the second category, men and women sin,

and they need to be confronted and corrected in a scriptural way, with the intent of helping them extinguish the sinful behavior. Edwards called those in the third category the hypocrite—the phony. This is slightly different than the contemporary use of the term hypocrite, because we use it to indicate someone who falls short of his own standards and goals. Edwards is referring to corrupt “users” of the people and organizations that they pretend to serve. Edward’s hypocrite has no intention of doing right. He may be hiding his true nature or he may be oblivious to what is truly expected. He may or may not feel remorse or guilt about his exploits and exploitations, because he is unaware of what he is missing, including what Edwards called the

“cautious spirit”... missing a dread of being deceived. The hypocrite has “false comforts [which] put an end to those things [fear of God] and dreadfully stupefy the mind. The hypocrite has no knowledge of his own blindness...Those that are deluded with false discoveries and affections are always highly conceited of their own light and understanding<sup>20</sup>

So just because one loses his temper, it does not mean he is ‘in sin’, and needs the correction of his peers. But if he loses it often, or if he is damaging other people with his temper, then he needs correction. If he receives correction (when the problem is brought to his attention in an appropriate and supportive manner), and gets some help, and works to moderate his temper, he would be of the second category.

...he who has a false hope [hypocrite] is not aware of his own corruptions. A saint is. A true Christian is ten times more aware of his heart and his corruptions than is a hypocrite...But it is the false hope that hides corruption, covering it up so that the hypocrite looks clean and bright in his own eyes.<sup>21</sup>

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<sup>20</sup> Edwards, “Affections,” 63.

<sup>21</sup> Ibid., 64.

If a worker or leader refuses appropriate correction, and continues to be one person in public and another behind the scenes, then he probably falls into Edwards' category of the hypocrite. The dilemma for the underlings is that they know they do not see the whole picture, and they do not have the 'clout' for correction. If they are introverted, they may conspire in the organization to cover up the failings with their acquiescence. They may even tend to 'punish' others that do try to bring some balance to the organization. They will earn the badge of team player, but will not get the recognition and rewards that can come from integrity.

Those with the courage to confront run the risk of not properly analyzing the situation, as well as being cast back out—becoming an 'outsider' again. If a person corrects another person as if he is in sin when it is more of a human failing, he risks being labeled a naysayer, a critic, a whiner, and definitely not a team player. If he confronts what he thinks is a first or second category, and he is dealing with a hypocrite, that person will also have him for lunch—since the hypocritical leader will not repent, the only alternative to stay in power is to completely vilify and discredit all critics. "Circling the Wagons," is a common practice when an ethical issue shows up on the table. The initial plan is usually to discredit the messenger, and that is normally effective, because, more often than not, the welfare of the organization is tied to the image of the leader. Besmirching the leader threatens the organization—especially if it is dysfunctional. Many leaders do not have their own public image appropriately separated from the reputation of the institution.

Disillusionment and analyzing the levels of failing are enormous obstacles to the welfare of employees in NPOs. From the pastors' point of view, they become so accustomed to criticism for unsubstantial reasons, such as the color of the candles in the foyer, that they tend to shield themselves from all correction. They cannot possibly take all of the critique to heart, so they do not sort out the valid from the invalid, especially the criticisms that are uncomfortable or painful.

### Preserving The Organization

While some religions are older, the longest formally established FBOs are almost two-thousand years old. Several formal organizations lay claim to that history, claiming to be the original Christian church, and at least one of them, in theory, is correct. This thesis certainly will not tackle whether the Armenian, Eastern or Greek Orthodox or the Roman Catholic church is actually the original, but all are good examples of a successful, top-down management structure. These top-down, centralized bureaucratic systems successfully managed to stay intact and in various states of powerful influence for most of the formative portion of Western Civilization. It must be briefly mentioned that some of the tactics, practices and decisions made to preserve these same organizations correspond with some of the most diabolical and corrupt behavior by individuals and by organizations known to modern history.

The advantage of a top-down governance system is tradition, control over dogma and deviancy. The advantage of the local control is grass-roots commitment, freshness and first-hand information and response. The top-down is more vulnerable to corruption from the top, the locally-controlled is more vulnerable to error at the base levels. The top-down has systems and procedures—tradition. The locally controlled entities have more freedom to explore options, but are vulnerable to make mistakes.

### Enforcing The Mission – Centralized Administration

Controlling and standardizing deviancy is a simpler matter with a top-down authority structure than with numerous locally controlled groups. Many do not realize that the conflict over whether a top-down or locally controlled organization was the ideal structure for a Christian organization was an issue from the very beginning. This conflict did not erupt at the Reformation, but rather during the first century.<sup>22</sup>

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<sup>22</sup> Broadbent, 32.



Dissenters resisted the first appointments of bishops over regional areas, and there have been pockets of 'independent' Christians throughout the last two thousand years.

During the past 2000 years the preservation of the organization follows fascinating organizational issues, especially considering the depth of response of the systems to preserve themselves. The church of the Middle Ages is likely the most classic example of top-down authority structure. It held great influence over Western Culture and illustrates both the power to continue and the extent to which an organization can go to preserve itself. If religious operatives hold in their hands the power not only to take temporal human life away, but to forgive sin and to control an individual's status in the afterlife, it is quite possible to keep a population under submission. "Anyone who doubts the imperial nature of the imperial church should read the...edict of Emperor Theodosius II in AD 438:"<sup>23</sup>

We desire that all those who are under the sway of our clemency shall adhere to that religion which, according to his own testimony, coming down even to our own day, the blessed apostle Peter delivered to the Romans...

We ordain that the name Catholic Christians shall apply to all those who obey this present law. All others we judge to be mad and demented; we declare them guilty of the infamy of holding heretical doctrine; their assemblies shall not receive the name of churches. They shall first suffer the wrath of God, then the punishment which in accordance with divine judgment we shall inflict.<sup>24</sup>

#### Problems with Independence – Local control

Locally-controlled organizations struggled with multiple issues. The New Testament consists of the four Gospels, a history portion, and the rest is compiled of letters, which were written to clarify, define deviancy and correct errors that were

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<sup>23</sup> Kienel, 47.

<sup>24</sup> Edgar W. Knight, *Twenty Centuries of Education* (Boston, Ginn and Company, 1940), 91, Paul Kienel.

springing up in many local groups. "After the last apostle died, these errors multiplied. [Will] Durant says,"<sup>25</sup>

About 187, Irenaeus listed twenty varieties of Christianity; about 384 Epiphanius counted eighty. At every point, foreign ideas were creeping into Christian belief, and Christian believers were deserting to novel sects. The Church felt that its experimental youth was ending, its maturity was near; it must now define its terms and proclaim the conditions of its membership. Three difficult steps were necessary: the formation of a Scriptural canon, the determination of doctrine, and the organization of authority.<sup>26</sup>

As history cannot be replayed, there is no way of knowing what would have happened to the organized Christian church without the heavy handed persecution of heretics. Perhaps Islam might not have become such a force in Central Asia, the Balkan States, and Northern Africa. Christians were busy fighting each other and Islam gained from the power struggle. Orthodox Christians even turned to the Turks for protection from the Roman church in the Balkans.<sup>27</sup>

It is also impossible to determine, without a strong arm containing canon and enforcing the doctrine, whether sects would have continued to multiply and then Christianity might have dissolved into so many sub-sects that it would no longer exist as anything resembling a cohesive religion. Controversy surrounds the discussion, and there is a magnitude gap as well as a time gap here to determine the exact truth, but the history of the Waldenses<sup>28</sup> might contribute answers to the questions, in that there appear to have been sects of Christianity which bore strong resemblance to the doctrines currently espoused by contemporary groups and which may have born significant similarities to the locally controlled churches of the First Century.

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<sup>25</sup> Kienel, 51.

<sup>26</sup> Will Durant, *Caesar and Christ* (New York, Simon and Schuster, 1944), 616, quoted by Paul Kienel.

<sup>27</sup> Broadbent, 100-101.

<sup>28</sup> Broadbent, 113.

If there was a continuous group that existed outside the Catholic or Orthodox structure, it continued under another format—that of a more independent administrative style. Of course, it did not exist as one single formal organization, as had the Roman Catholic Church since Constantine.

The Catholic Church was certainly not the only organized religion to use extreme methods to preserve the system. Strict Muslims use them, and the ancient Hebrews had strict guidelines to deal with deviants, heretics and blasphemers. The infamous Salem Witch Trials were a Protestant event. Ancient Egyptian priests held predominant power over various pharaohs. Although the Pharaoh was considered a god, the priests, during some periods, had enough power to change gods and have pharaohs executed – especially during crises such as droughts and famine. Taking such a situation to the extreme, it is interesting to contemplate the strength of the drive to preserve a religious system.

### The Independents

In an independent Christian church, in many congregationally driven church organizations, there is very little, if any regional administration. The local church is literally or relatively autonomous from any pressure or influence outside of the members of the congregation. Some have a denominational structure, which gives support and benefits such as low-cost loans, but does not interfere in the operation of the organization. As mentioned in Chapter Two, it has been very important to Americans that their religious organizations not be merged with the political power of the government.

In addition to setting up measures of local control in local congregations, top-down governance systems were also challenged by the developments of the Great Awakening—which included the influence of the Methodists, the development of circuit riders, and a more personal, independent form of Christianity. Calvinism,

which emphasized a person's election by God, was the prevailing theology of Protestant Europe, and of the Puritans, Anglicans and Congregationalists. But Methodism was considerably different. The Great Awakening, the revivals, and the subsequent Awakenings, tended to emphasize a personal response to God.

The revivals, such as the type of Charles Finney in the nineteenth century, had the most significant impact.<sup>29</sup> This is the time when 'altar calls,' and public responses to God became a practice in public meetings. This laid the path for the evangelism and even televangelism of the Twentieth Century. Coincidentally, the revivals of Charles Finney found a voice in an America that was full of adventure, autonomy and destiny. The independent fire displayed by Charles Finney's revivals found fertile soil in a people creating a new land—who certainly knew that their very survival depended on them and them alone. Is it possible that this ingrained American heritage contributes to our propensity to keep looking for the new and better way to do everything—NPOs are not immune. The FBOs, many of which are less than three decades old, have little tradition to pull from, and in the zeal to be "better-than-the-rest," can neglect to draw on resources that are available.

In addition to revivalism and American self-determination, the philosophical rejection of all tradition in the 1960's, Modernism's faith that we can find the perfect scientific combination to cure every ill, and a contemporary explosion of technology, rendering anything we trust obsolete, have all contributed to a strongly independent form of Christianity. For good or for bad, this independence leads to a drive to create "the ideal church," the "New Testament Church," the perfect school, etc. While there is certainly nothing wrong with idealism and high standards, and trying to establish essentially with "original intent" as the model, there is often, in effect, a complete rejection of tradition. In the effort to create the new and the perfect, everything that

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<sup>29</sup> Kenneth Scott Latourette, *A History of Christianity*, Vol. II (New York: Harper and Row, 1975), 1254.

has gone before is sometimes rejected because it may be tainted with corruption or fall short of the original model.

The twentieth century is replete with independent Protestant churches forming from small groups. Almost all of these founding investors propose a mission of creating a church which functions as God originally wanted the church to function before it became corrupted. The intent to purge everything false and corrupt from a system is a positive thing but there are risks. Lack of tradition sometimes means lack of experience, of leadership, of credibility—they are often re-inventing the wheel. This phenomenon has a tremendous effect on new FBSs. This fact has contributed the workings of democracy in America: (1) the emphasis on private decision, on making up one's mind for oneself and in so doing, taking one's destiny in one's own hands: and (2) the considerable importance of the public in which one's to developing schools being somewhat resistant to traditional developments, in the effort to be "better" than the rest.

[There are] two enduring characteristics of views find their validation. It is between these two poles of individualism and conformity that Americans live out their lives.<sup>30</sup>

The task of creating an effective organization, functioning with and for very independent people, to serve a purpose that is "universal" or "ethereal" is actually the root of the challenge. The ideal governing structure, with just the right balance of freedom and accountability, to serve people with just the right balance of loyalty without bondage would be the dream. Combining people who agreed on the essentials, but thought creatively and independently would be nice, too. And people need to serve when there is a need, but have their priorities right, and not become codependent. They would all study the Bible for themselves, but all know the "right"

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<sup>30</sup> David F. Wells, *No Place for Truth* (MI: Eerdmans, 1993) 203.

answers. They would not know *all* of the answers, however, because they need to learn from the perfect pastor, who knows all, speaks fluent Hebrew and Greek, never gets angry, is always available, teaches with the charisma of a film star, and runs the organization like a business that can give whatever to whomever needs it. His wife leads perfect worship. While they are at it, they could *all* have perfect families with perfect children for the perfect school.

Who has not heard the phrase, “God is okay, but I do not like organized religion”? Perhaps the task of creating the ideal organization is really out of reach. It may be time to study the very human side of what we do. Understanding our humanity, and how we create organizations with both function and dysfunction, could help us stop hurting and disappointing those who look to faith-based institutions for answers.

## CHAPTER 6

### THE CHURCH – SCHOOL CONNECTION

The bringing up, as of a child; instruction; formation of manners. Education comprehends all that series of instruction and discipline which is intended to enlighten the understanding, correct the temper, and form the manners and habits of youth, and fit them for usefulness in their future stations. To give children a good education in manners, arts, and science, is important; to give them a religious education is indispensable; and an immense responsibility rests on parents and guardians who neglect these duties. From Noah Webster's 1828 (original) Dictionary.

The roots of American education are rooted in the tradition of the Catholic Brethren, Lutheran, Puritan and Quaker school traditions and this continued for more than half of American educational history. Christianity, as well as other faiths, embrace world views which cannot be separated out from the content of history, science and language. Pluralism has disallowed religion in the schools and the strong growth of faith-based schools is partially in response to this secularization. The term "Christianly" was coined by Christian educators to identify a basic paradigm. It encompasses a relatively universal code of basic moral standards for both individual and community action.

Because most FBSs are operated as a church ministry, many of the parameters are defined by the sponsoring church or the larger religious institution to which the church belongs. Independent groups have sole determination. Mission statements vary widely among faith-based groups depending on denomination. Faith-based

groups cover a broad spectrum of political and social persuasions, and vary widely as to projected social solutions offered to various community issues.

Churches and their respective schools also vary in their governing structure which affects levels of influence, participation, and function. Groups with top-down organizational governance differ from locally controlled groups because satisfactory job performance is evaluated both above and below the leader. The ambitious career-minded leader must expend time and effort to “climb a ladder of denominational success.” A leader of a locally controlled group, who theoretically answers to no human being above him, must make sure the congregation is pleased or impressed, or there is no group to lead. Effectiveness, work ethics, and ethical judgments depend on the character, temperament, integrity, politics and ambitions of those involved. Maintaining ethical behavior in an atmosphere that is dependent on impressing, persuading and influencing people, is fraught with challenges

#### Communicating the Mission

Some may assume, especially if they have seldom been around faith-based private schools, that all missions would be similar –to provide a superior academic education with some religion on the side. Others believe that religious training is the primary goal, but critics may believe that NPSs may be willing to sacrifice academics in favor of religious training. The truth is that FBSs have varied missions.

Although religious development of students is the most important goal among many private schools, comparable proportions of public, Catholic and unaffiliated religious secondary schools hold academic excellence as their main educational goal.<sup>1</sup>

If a private school’s mission is first to provide a superior education, parents would assume that the education offered would be superior to that of the

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<sup>1</sup> NCES 96-322.



neighborhood public school. If the top priority is instead, an integrated *religious* education, and the school did that well, then it could be considered successful when compared to its mission, whether or not the education is superior. But they are not necessarily mutually exclusive. Often private school systems, by their nature and focus on character, can emphasize both academics and religious training.

“Association of Christian Schools International” member schools average standardized testing results that are between 27 and 29 percent <sup>2</sup> above the national norms and as much as three and one half years above grade level.<sup>3</sup>

In the study by National Center for Education Statistics, of the schools that reported religious development as their primary goal, forty percent listed academic excellence as their secondary goal. The other private schools in this group placed basic literacy (22.7%), moral values (15.5%), discipline (10.4%) or personal growth (10.7%), as their second goal after religious development. The sub-category of Diocesan Catholic schools listed academic excellence as the second priority the most of all the other subcategories. Unaffiliated religious schools placed moral values (30%) and basic literacy skills (27%) higher than any other sub-category, and rated academic excellence as their second priority the least among the subcategories.<sup>4</sup>

So expectations of a school and a clear articulation of the mission by the school are important factors in public trust and consumer satisfaction. If the mission was clearly articulated, and the investment of the workers and the families was based on the expectations of a religious education and not on a superior academic education, then there is theoretically no loss of expectation or betrayal of investment.

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<sup>2</sup> Association of Christian Schools, International, *Stanford Achievement Test*, Christian School Edition, Spring 2000, normative data copyright (Colorado Springs, CO: Harcourt, Inc., 1996) 2000.

<sup>3</sup> *Ibid.*, 2000 eighth grade results, which were the most significant comparison.

<sup>4</sup> NCES 96-322 1996, 43.

Upon a hypothetical discovery that an education was not superior, those who invested time, money, effort, and hope the private school for the purposes of superior academic education, sense betrayal. They expected more from the private school. Workers as well could experience a similar sense of betrayal. If they believed falsely that their efforts met a need, then the long hours, the reduced wages—their investment—feels wasted.

### Who's Mission?

Missions evolve in all organizations. The degree of change, and whether change is a matter of neglect or redirect, is of issue in nonprofits. The school's mission, in conjunction with the sponsoring organization's mission, is very relevant in the decision-making processes for schools.

Most FBSs are directly sponsored by a church, called a class one,<sup>5</sup> which means the school does not have complete liberty to set the direction and agenda for the school. A church and school can find themselves on different pages. It is not unusual for churches and their schools to find themselves in different books. There is a great amount of turnover in both school and church leadership. Most often, a school board answers to a church board. The church board is over, under, or along side the pastor. The school board is over the school administrator. This can leave the school administrator answering to several people with both written policy and unwritten rules.

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<sup>5</sup> The Supreme Court has defined three categories according to the system of governance. A class one school is owned by a church. A class three school is a separate entity, a FBO that is an entity unto itself—a separate nonprofit for the purpose of education, as opposed to an NPO that sponsors a school. In a class one school, the church that has a school is the nonprofit, in a class three, the school is the nonprofit. The class two schools are a category in which the school is in flux between the two categories or in the process of becoming more distinctly one or the other.

Church leadership or sponsoring churches can change leadership direction suddenly. When churches alter their mission, it has an effect on the mission of the school. In at least three schools in one large metropolitan area, without any previous notice, the churches announced that they no longer wanted schools. The parents were left hanging and teachers unemployed. One church, in the same area, decided in August that it was no longer going to have a high school. Those families had to scramble to relocate their children. Another church has been debating for seven years whether to continue to have a high school. The administration of the school has floated on a year-to-year survival course, never having the mandate to build an effective program. In another example, one church seriously considered closing their school in a declining neighborhood. Their church congregation became significantly lower-income based at the same time that the school upgraded to certified and licensed teachers. The church sponsored a school that its own members could not afford. Some members of the board correlated the school's financial problems with the certification issue. In this case, perception of application of the mission is a different paradigm to the school and the church.

In all of these cases, the contest of power is within the leadership of the sponsoring church, but the school endures the instability.

### Different Kinds of Schools

Generally, private schools are smaller than public schools. Although the average private school enrollment is 191, compared to 516 in public school,<sup>6</sup> one-fourth of private schools have less than 50 students—only one fifth have more than

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<sup>6</sup> Susan Choy, *Public and Private Schools, How Do They Differ?* (NCES 97-983, 1997) 14.

300 students.<sup>7</sup> Only three percent of public schools enroll less than 50 students, and two-thirds of them have more than 300 students.<sup>8</sup>

Private schools are more likely to combine K-12 in one school than are public schools. According to NCES statistics, of the twenty-six thousand private schools, almost sixty percent are elementary, ten percent are secondary, but more than thirty percent are combined, K-12. Of the more than eighty thousand public schools, seventy percent are elementary and less than four percent are combined.<sup>9</sup>

Grouping these schools into three categories will help make some sense. There are FBSs, which focus on the children of their respective congregations. Then there are schools that serve the community at large, but limit enrollment to those of like-faith. The third category of schools offers education to the general community at large. These definitions are not mutually exclusive and schools often evolve from the first category to the second, and can choose, by economics or by change in mission, to enter the third category.

Typically, a faith-based NPS starts small with the focus on the faith aspect of the school. Such schools are typically formed as alternatives to public school. As the schools mature, the dynamics change, sometimes evolving into emphasis on academics, or even athletics, over the faith aspect of the school. Success fuels changes—an increase in demand causes an increased need for facilities, which, in turn, increases tuition. This causes increases in constituent median income, which can leave the original founding families behind—unable to afford the school in which they were founding members.

Many parents use faith-based private schools because they are looking for an educational alternative for their children's entire education. Other parents believe that

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<sup>7</sup> NCES 97-459, iii.

<sup>8</sup> Ibid.

<sup>9</sup> Ibid.

the strong foundation that is given in a private elementary school prepares children for the academics and peer pressure they will face later on, and they “graduate” their children to public high school because of the wider availability of services, including athletics.

Yet other parents opt for public elementary school, but plan to put children in private school in junior high or high school when the peer pressure and temptations to children are more critical. These three basic categories bring different motives and expectations to the table. In addition, there are groups of families, who never originally planned to use private school, but look to them to help them with problem children. They may seek use private school as a “holding tank”, an isolation chamber, or even a reform school. Private school can become a “punishment” for not doing well or hanging out with the wrong crowd. Some parents even tell their children that, if they are good and straighten up, they can go back to public school. All of these combined groups combined bring admission dilemmas, as well as mission maintenance issues to the table.

In an informal survey that I personally administered in 1993, a majority of parents listed a drug-free, violence-free environment as the highest priority for choosing the school. This was something of a wake-up call, because that had little to do with the mission of the school. To be drug-free might have been a side benefit of a FBS, but certainly was not the target of the mission. This survey indicated that, while the small school placed religious education, education, and moral training as a their goals, their families had those much lower on the list. No wonder there seemed to be little parental support for the mission.

Private school elitism may be stereotypical, but only valid for a certain percentage of private schools. It is certainly not true of all. Actually, many schools have a significant percentage of students who did not function well in public school, and their families believe that the smaller class sizes and the additional accountability

of a private school will give them what they need. Faith-based private schools, because they include a spiritual and moral aspect, often become a viable option for a troubled student.

Admittance decisions are often made by one person—the school administrator. A given administrator can be aggressively building the school, or the school can be in a financial decline that necessitates lowering the admission criteria bar. Inappropriate administration of policy regarding admissions can be a factor at any stage of a school, in growth, maintenance, and decline. Questions of admissions, discipline and expulsions in any given small private school are often in the hands of a single administrator, and this is a significant amount of responsibility as well as pressure. Administrators can be caught in the “two-faces” of board policy. On one hand, it is necessary to keep sufficient enrollment to maintain the budget. On the other hand, board policy may try to define the types of students who are candidates. If standards are compromised for economics, elements of the mission can be compromised. If favoritism is shown for economically advantaged students over others, ethical issues are raised—at least for FBS. There can be resulting conflict in the student body as well as the staff and board.

When admitting “second-chance children”, some of those admitted will fail to walk the “straight and narrow.” Long before the administration has conclusive evidence of problems, the student body knows what the other children are up to, and the children are exposed to the very thing the parents placed their students there to prevent. On the other hand, if a school admits only the ideal or perfect student, the enrollment pool will be very small. Parents do not normally move a child who is doing well in his school. If he is not doing well, then why? The admittance officer must determine if their school can do what the other school is not doing and provide an atmosphere that will cause the student to become successful—as well as be a positive contribution to the student body.

Among Christian schools, this dilemma is significant, because there is such a strong emphasis on inner change, on repentance and on new beginnings. In addition, if Jesus is truly the example, Christianity is opposed to a stratified view of people. He went after the neediest and the social outcasts. There is no positive biblical precedent that justifies snobbery. Maintaining the reputation of the school, serving the parents who expect a superior and safe environment, and then depending on, and even catering to a constituency that can afford private education, all combine to bring potential conflict in the administration when aligned with a the New Testament example. James 2 forbids the practice of “preferential” treatment.<sup>10</sup>

My brethren, do not hold your faith in our glorious Lord Jesus Christ with an attitude of personal favoritism. For...you pay special attention to the one who is wearing the fine clothes, and say, You sit here in a good place, and say to the poor man, You stand over there or sit by my footstool, you have made distinction among yourselves, and become judges with evil motives?...But you have dishonored the poor man...if you show partiality, you are committing sin and are convicted by the law as transgressors.<sup>11</sup>

Considering this perspective, one could ponder the ethics of a religious education being available only to those who can afford it. Some schools have made the determination that this is wrong, and they offer their school on a sliding tuition basis. To many more schools, this is an unrealistic ideal.

Many children blossom in some private school settings because the systems allow teachers to be more flexible and because the format of the school permits moral, religious and ethical teaching and training. Adults try to monitor child-oriented social dynamics, and children can relax, be themselves, and be more successful. They can take the risk of being less “street savvy” and stay more “childlike.” While children can find this too comfortable, to many the nurturing environment is

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<sup>10</sup> James 2:9, NASV

<sup>11</sup> James 2: 1-10, NASV

preferable over the options. Some schools set this dynamic as one of their highest values—they want to be able to give children a second chance.

Other private schools, with an emphasis on accelerated academics, can have a safe environment, which is not emotionally safe, because of the pressure to perform. This is certainly not limited to private schools, but is an element, especially in the schools that have a reputation to build or maintain. Performing children can easily become expendable means to an end if any given school has something to prove. Finding the balance between the school that is “so comfortable” that children do not strive to do their best, and the school that is “so demanding” that children tie their identity and approval with their school performance, is a challenge which is distinctly visible in private schools.

Private schools offer some alternatives for those who have mild learning disabilities. Those who are not severe enough to justify special education may fall through the cracks of a large system. Unfortunately, this need is enormous and meeting it is extremely expensive. Most private schools do not have the resources to meet all of the variations of special needs that affect children.

### The Many Hats of FBS Leadership

Leaders in private schools need to have expertise in more categories than their public school counterparts, because the schools tend to be smaller. This is not to say that the job or responsibilities are any more or less challenging than for those in public education. Private schools do not have to struggle with federally mandated and unfunded programs, such as IDEA. Private school administrators do not normally deal with larger bureaucracies or collective bargaining. Finally, private schools do not have to take every student that knocks on their door as a public school does, which significantly impacts public school discipline, climate, funding and personnel.



If private and public administration leadership positions were compared to medicine, the general practitioner would compare to private educational administration, compared to more of a specialist in public schools. In large districts, training develops in steps, from lead teacher, to dean, to vice-principal, to principal to superintendent. In a large public school, administrative duties are specialized—there are principals, vice-principals, deans, and administrative assistants. Large public school districts are in position to create, establish, and modify a great deal of the policy, for better or worse, unless their policy *is* site-based management. Any large district, regardless of top-down or site-based management, will have a large amount of policy previously established and the challenge is to know, apply and enforce the policy. In a private school, especially the newer or evolving ones, the administrator is often in charge of policy by default: he or she must recommend it to the board, and the board may discuss, modify or rubber stamp it. Theoretically, most in private schools understand that the board should be the policy-making agency, but the administrator is the knowledge worker, who is engaged because he or she understands the issues, he or she often has to create and mold whatever comes to the table, and therefore has a great deal of influence over policy. Because the same administrators are the enforcers of such policy, the fate of the entire school, especially a new one, can rest on the judgment skills, the integrity, and the abilities of the administrator.

The private school administrator has regular school administrative responsibilities—dealing with personnel issues, budgets, discipline, and curriculum. But in addition, he or she has to be a spiritual leader, the chief fundraiser, the main salesman, marketing director, usually the high school counselor, the scheduler, the after-school program supervisor, volunteer coordinator, PTA liaison, supply and textbook inventory control, athletic director (or immediate supervisor of one), and facilities manager. In a church school, he or she has to schedule every event in shared facilities, be church liaison and coordinator, and chief of public-relations. In addition,

there is chief of publications, policy writer, and calendar-keeper. In addition, there are several games a week during their respective seasons. Parents expect to see the principal's cheerful, encouraging face at the games, not to mention that he or she is likely to have volunteer coaches, and the principal needs to be on hand in case of emergency. It is not uncommon to be the one that locks up the building after all of those games.

### Money

They do all of this for significantly less money—twenty-nine thousand in the 1993-94 survey, (reported in 1997), compared to fifty-five thousand for public school administrators.<sup>12</sup> In the study, years of experience as principal was comparable, but private school principals had slightly more teaching experience—12.6 years for public and 14.3 years average for private. The NCES statistics broke down the affiliations, so it should be noted that, for the most part, non-sectarian private school principals, as well as those in Episcopalian, Friends, and Jewish schools, made salaries averaging around forty thousand or higher. Catholic school principal salary averages were near the mean, and the evangelical, some Lutheran, and the independent type of FBSs were on the lowest end of the scale. Principal salaries averaged twenty to twenty-one thousand in the “Conservative Christian” and the “Unaffiliated Other Religious” category.

The range of tuition in private schools varies widely, in Nevada, from two to ten thousand per year.<sup>13</sup> The Nevada Department of Education does not take tuition data.<sup>14</sup> In 1993-94, national average tuitions were \$3,116, but they ranged from

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<sup>12</sup> NCES 97-459, 88.

<sup>13</sup> In house research at Trinity Christian School, February 2001, not published.

<sup>14</sup> Leslie James, NDOE, Private School Liaison, Carson City, NV, September, 2000, phone conversation.

\$1,628 to \$9,525.<sup>15</sup> The National Center for Educational Statistics has compiled several reports that attempt to correlate comparative data, but there are too many variables to make other than generalized comparisons in this thesis between public and private funding. The more expensive schools tend to be secular and exclusive—FBSs are on the lower end<sup>16</sup> of the tuition spectrum. Nonprofits have to provide facilities out of their budgets. This is often the controlling force in the shared ministry between church and their schools. Sharing is a good, if challenging solution for facility needs. Public school facilities are usually a provision in addition to the per-pupil expenditure.

Most faith-based private schools operate on considerably less than the per-pupil expenditure of public schools. But comparisons should be considered inconclusive because private schools retain the right not to enroll everyone, do not have to provide the special services that public schools do, and do not need the administrative support to process volumes of regulatory paperwork. In addition, private school teachers are normally paid significantly less than public, and normally have far fewer benefits. Market forces and sacrifice, rather than unions, dictate some of the economics of private schools.

One of the most established publishing houses for Christian curriculum, Abeka of Pensacola, Florida, supports a local K-12 academy that enjoys a substantial waiting list. The school is a laboratory for their curriculum. The enterprise supports a teaching college that educates teachers for about a fourth of the price of other private schools, placing their tuition within the range of a public institution. Christian school teachers receive an additional discount in college tuition for their own children. But there is a sacrificial price to be paid. By the direct report of one of the teachers who

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<sup>15</sup> NCES, *Digest of Education Statistics 1996*, table 60, as printed in NCES 97-983, 2.

<sup>16</sup> Ibid.

works there, the teachers at the academy teach full time for a little more than ten-thousand a year.

This is extremely low, but not unusual, even in the West. Those who are willing to teach for similar salaries know that this type of teaching is a ministry and not a lucrative career, but the available pool of teachers is limited. They have to find those who have substantial outside income and can afford to give the significant amount of time that teaching requires, with little financial remuneration. Many FBSs do not restrict hiring to licensed teachers or even teachers with degrees. There are two reasons for this. First is that the competition for teachers makes licensed teachers opt for the benefits and higher salaries available in public school, and second, some do not consider a secular education adequate preparation for teaching in a FBS.

According to the NCES report, the teacher salary schedule in private schools in general, was about two-thirds of their counterparts in the public sector. In the conservative Christian category, the salary was reported to average a little more than half of public schools. If public school teachers are drastically underpaid, then private school teachers are much worse off. The situation is so critical that a parish in California has successfully resorted to bringing in Indian missionary nuns of the Carmelite Order to teach in their schools. If the alternative is the closing of the schools, then the process is, by definition, very successful.<sup>17</sup> But it certainly speaks to our culture that missionaries from India have to come to America to teach our children.

BOB ABERNETHY (anchor): The continuing shortage of priests and nuns has forced some roman catholic parishes—and schools—to recruit clergy and teachers from abroad. There are cultural differences to overcome, but there are also mutual benefits.

FRED DE SAM LAZARO: Farmers around the San Joaquin valley

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<sup>17</sup> Religion and Ethics, *Newsweek*, Fred de Sam Lazaro, reporter, in Chennai, India, Bob Abernathy anchor. [www.pbs.com](http://www.pbs.com)

town of Lemoore, California have looked... to Sister Carmen and several other nuns from India for a Catholic education for their kids.

About a decade ago, Mary Immaculate Queen looked like it would pass into history like so many other small town Catholic schools ... unable to pay competitive teacher salaries or to find the nuns who historically provided inexpensive teachers for Catholic schools.

That's when the regional bishop wrote to Bangalore, India—to the Carmelite sisters of St. Terese asking if they would take on the school in Lemoore.<sup>18</sup>

According to the report, the parents are very happy with the Indian nuns and the children are exposed to new values. One of the nuns reports only spending about \$35 dollars a month—she sends most of her salary back to India.<sup>19</sup>

#### Why Faith-based Teachers are Willing to Work and Why it is Hard

One of the most consistent characteristics that motivates people to go into many fields of education is autonomy.<sup>20</sup> Generally teachers, by nature, have needs both to serve and to be “sovereign” within a limited domain. The elements that make them good and effective in the classroom are the same things that make them want to control matters within their sphere of responsibility. For example, past Secretary of Education, William Bennett records in his chapter on “Crisis in American Education”:

In a press conference, Jacqueline Vaughn, president of the Chicago Teachers Union (CTU), told a group of teachers... ‘We are tired of being given mandates, dictates, instructions and directions from everybody when we are not asked to give our input,’ she said. ‘We do not tell them [parents and others] what to do in their kitchens, so why

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<sup>18</sup> Ibid.

<sup>19</sup> Ibid.

<sup>20</sup> Dr. Anthony Seville, University of Nevada, Las Vegas, lecture on personnel management, 1995.

should they tell us what to do in our classrooms?’ Vaughn elicited frenzied applause from the assembled school employees.<sup>21</sup>

The NCES research validated the perception that private school teachers have more autonomy than their public school counterparts. The smaller size and the flexibility required means that teachers assume more responsibility and therefore have more autonomy in directing their classrooms, and consequently, the school.

In learning style analysis on the Gregorc scale,<sup>22</sup> a significant percentage of teachers fall into the “concrete sequential” quadrant.<sup>23</sup> This generally means that the vast majority of teachers are orderly, organized, and are not “global” thinkers. They like to organize and they work well within time limits. They are comfortable with schedules, details, clearly defined expectations and routines. “Concrete Sequentials”, according to Dr. Mills’ interpretation, which is consistent with other interpretations of Gregorc’s work, do not like open-ended discussions or questions, unclear directions, working in groups, dealing with abstracts. They demand order from their administrators, and get frustrated without it. They do not like surprises, and are likely to be just as inflexible with their students. This is the quality that helps them prepare lessons, maintain the classroom, and assess so many students concurrently.

This learning/thinking style is the most likely to function well within a *trustworthy and competent* top-down management system. It also marks the group most likely to revolt in an incompetent top-down system and take control of the situation themselves. They will step up to the plate rather than let the institution fail. Of course, if the majority are concrete sequential, then the rest are a combination of

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<sup>21</sup> William Bennett, *The De-valuing of America*, (Summit Books, New York, NY. 1992), 42.

<sup>22</sup> Cynthia Tobias, author of *The Way We Learn*, author interview and lecture, April 6, 2001.

<sup>23</sup> Cynthia Tobias, *The Way They Learn*, (Colorado Springs, CO: Focus on the Family Publishers, 1994). 32.

the other three categories, adding some interest to the staff mixture. The other categories include those who very much enjoy group work, tend to be abstract or global, and do not care for imperious order, especially if it seems bureaucratic or arbitrary.

Because FBSs tend to have more fluidity, there can be increased frustration on the part of teachers who lean toward a concrete sequential model. In these smaller, more intimate entrepreneurial environments, there is likely to be considerable input from the faculty on the administration of the school. If administration is unresponsive, there can be tremendous fuel for discord and disharmony in the organization. It takes far less unrest to rock a private school community, school board included, than a civic board, partly because it is smaller and because of the financial issues.

One of the goals of the National Center for Educational Statistics was to determine if the effect of increased autonomy, which correlates with the concept of site-based management in public school, is a factor in improved education. According to the “Schools and Staffing Survey”, private school principals had almost thirty percent more influence over establishing curriculum than their public school counterparts, and seventy-two percent of private school teachers reported significant influence, compared to sixty-two percent of public school teachers.<sup>24</sup> (Significant influence has to be considered a relative term).

In the less bureaucratic systems, especially locally-controlled, there can be more “pushing from the bottom” that causes change—for good and for bad. In other words, in an FBS, an observer might see more responsiveness to the opinions and complaints of the faculty, which, overall, is a good thing, and likely contributes to better education.

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<sup>24</sup> NCES 97-983, 1997, 15,

### Training and Experience

A significantly smaller percentage of the leadership in faith-based, especially Protestant schools, have advanced degrees than their counterparts in public school<sup>25</sup>. One-third of private school administrators have a Bachelor's degree or less, while less than 2 percent of public school administrators fall into that category.<sup>26</sup> The educational profiles of Catholic school administrators in all three categories, Diocesan, Parochial, and Private Order, correlate with their public school counterparts, the majority having degrees above Master's. Among the other groups, especially Conservative Christian and Unaffiliated, the percentage of principals with a Bachelor's or less was fifty-seven percent and forty-seven percent respectively. But one fourth of all faith-based private school administrators had degrees beyond a Master's, compared to roughly one-third in public schools.<sup>27</sup>

There are several possible explanations for this. Since most FBSs are small, they often have only one administrator, (although the schools most likely to be independent have a higher staff-teacher ratio).<sup>28</sup> This is predictable because they have no regional offices and all processes are in-house.

Groups with more tradition tend to have higher salaries, and perhaps more resources for training. Established educational heritage varies widely, even among faith-based groups. Eighty-eight percent of Catholic principals have a Master's degree or higher, but just less than fifty percent of "other religious" principals do.

The "other religious" category includes schools that have recently had unprecedented explosive growth and many are less than a quarter-century old. This has created a high demand for leadership. This lack of tradition contributes to a lack

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<sup>25</sup> NCES 96-322, Administrator Questionnaire. 13.

<sup>26</sup> Ibid.

<sup>27</sup> Ibid. 13.

<sup>28</sup> Ibid. 24.



available formal training for a very consuming and demanding job. The expertise is, for the most part, acquired on-the-job. This means that mistakes are made on the job and mistakes are perpetuated by those under a leader's tutelage. This contributes to many of the problems found among private schools. More resources are becoming available, but time constraints, in combination with the variety of questions that one does not even know to ask, all lead to an "experience and knowledge vacuum" that accounts for a number of private school problems.

Applicable programs for Christian school leadership are likely limited by availability, funding, and demand. Universities and colleges, such as Biola or Grand Canyon University, which focus on Christian K-12 Education, grant educational credentials and offer graduate degrees, but do not have distinct educational leadership degrees. Public secular educational training, which is much more affordable and available, is in many ways, unrelated to the issues of private education. A semester-long training on public school financing formulas is important and interesting, but has nothing to do with the fundraising and budget management in the private sector. With the lower salary schedules, it is not prudent to pay \$90,000 at a private faith-based educational college to prepare for a career that is not likely to pay one-third of that in annual salary. Many of the more appealing leadership careers are in post-secondary private education, but that does not directly improve the levels of education in K-12 schools.

Another reason that available training programs for faith-based private school leadership, at least non-Catholic, is not proportionate to the need, is that while evangelical education is very old, the recent explosive growth has created shortages. Sixty-one percent of schools associated with Christian Schools International (Michigan-based organization) have been founded in the last fifty years, but more

than seventy-five<sup>29</sup> percent of schools in the Association of Christian Schools International (Colorado-based organization) have been founded since 1974<sup>30</sup>. So, while professional training for private K-12 schools is not readily available, the proportionate job opportunities are remarkable.

### Reputation and Image

As stated before, organizational issues in faith-based private schools can overlap the issues in government and business. Evidence of success, a reputation for excellence, a good image, a positive public image, and solid academic credentials are important for all schools. They are drastically more important for faith-based private schools, because families elect to attend them—students are not merely assigned to the school because of where they live. Because no one will attend a church, much less pay tuition for a school, if they do not believe that there is something good or worthwhile to be gained from participating, image becomes vitally important. Reputation and credibility can be the institution's most valuable assets. Reputations are self-perpetuating. If a school has a good reputation, then more people try to attend, in turn the school can be more selective, and that raises the effectiveness of the school. A retired engineering professor, who taught at both MIT and at University of Utah, told me that he thought the undergraduate engineering education at Utah was superior to that at MIT. At the time, I found it hard to believe. Whether that was accurate or not, it shows the power of reputation.

If a principal of a public school gets into moral trouble, the public shakes its collective head, and gets a new principal. But if the head of a FBO gets into trouble, it is very often the end of the ministry.

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<sup>29</sup> Association of Christian Schools, International website, March, 2001, [www.acsi.org](http://www.acsi.org).

<sup>30</sup> Ibid.

The preservation of the organization is a very real concern of leadership. As mentioned in the introduction, there is a point in some ministries where the organization, created to serve a mission, begins to use the mission to support the organization. A very dramatic picture of this was Jimmy Swaggart, who, upon the public disgrace for which he is remembered, had to make a decision about submitting to his organizational authority and staying behind the scenes for two years, or remaining visible because a vast international, multi-million dollar machine depended on his fundraising efforts. He stayed away for a few months, but the organization struggled so much that he came back. It became evident that Jimmy Swaggart was the ministry. A significant number of orphanages around the world depended on him.

Ethical compromises to save the institution are not limited to faith-based institutions. While business and government agencies, including schools, may not live or die on the issue of reputation, it is very important. Symptomatic of ethical compromises is the “crisis” of teacher/administrator “cheating” on standardized tests. The following is excerpted from Ted Koppel’s Nightline.

We have probably known for some time now that the majority of high-school students cheat in school, at least once in a while. Oh, you did not know? Well, the Josephson Institute of Ethics conducted a survey of more than 20,000 middle and high-school students, and more than 70 percent of the high-school students admitted to cheating at least once on an exam during the preceding 12 months.

... in another poll conducted by “Who’s Who Among American High School Students,” among the high achievers, 80 percent of the students admitted to cheating at least once. That may be disturbing, but what’s genuinely alarming is the rash of discoveries in recent months that students are actually being encouraged to cheat by their teachers, who in turn say that they feel under pressure from school administrators to do just that.

The principal at Potomac Elementary School... resigned last week. She is said to have called students in after they’d taken a standardized statewide test and given them extra time to rewrite some of the answers they’d gotten wrong. The only piece of good news in that story is that she was turned in by some of the students and their parents. Not that there is any mystery as to why it’s happening.

Schools and teachers and administrators whose students do well on standardized tests also do well themselves, which is to say they get more money. Most schools and teachers, of course, do not cheat, but enough do that it's becoming a real national problem.

Standardized test cheating by educational personnel, while admittedly an easy target, is a clear-cut educational issue to use as a platform to discuss problems related to ethics in education, especially choices made to preserve the institution. Test cheating is particularly suited to illustrate institutional bias, and single, double and triple-loop problem solving.

All occupational fields have an ethos or cultural climates, which are indicative of their specific community. They are referred to as institutional biases and cultural ethos. These are the inherent elements in an organization which limit the perspective of those within the organization from being objective, or from seeing issues the same way people outside the organization are seeing those same issues. These were referred to as "masks" in Chapter Three – elements of organizations that keep them from seeing their own ethical decisions, dilemmas, and failings objectively. Additionally, test cheating represents a clear illustration of problems that can arise because applied single-loop methods conflict and collide with triple-loop concepts in any institution, but particularly education, largely because of the specific ethos and related autonomy.

Two examples illustrate that there can be a climate that self-justifies standardized test cheating among educators, who probably, at the same time, consider themselves ethical persons. Institutional or system bias refers to characteristics of a particular system or organization that those within the organization cannot see objectively, because they are inside the system. For example, crude jokes in the operating room might offend an outsider considering the life and death matters at hand, but for many, in the closed atmosphere, it is fairly common, and not offensive.

I have worked in four Christian schools, and worked in an associative capacity with several more. In two of the four, one exempt and one licensed, there have been compromises of test security. In both cases, it was by administrators who had previously worked in public school. In both cases, they photocopied the tests, and gave them to teachers to administer to the children as “practice” in the days before the tests. In one of the cases, the principal said, “We have to get the testing results higher.” Then before the test the processes, subject matter, and, in some cases, the answers were reportedly reviewed in class.<sup>31</sup>

A few days later, the students took the actual test, which, of course, they had already seen. Both of these administrators have since been dismissed for other causes. A conclusion regarding the pervasive nature of test security violations cannot be drawn from only two cases, but it was still interesting that they used the same identical process, even though they had probably never met or ever worked in the same school.

In another situation, more telling of the institutional bias, was a situation that happened in an educational leadership graduate class. Leadership students have to take a testing and measurement class for the Master’s degree, which, in turn, qualifies them for a principal’s license. In addition to the several dozen Educational Administration students, there were a half-dozen counseling students in the cross-listed class.

For the most part, the class was routine, and it was treated as such. No one had much enthusiasm for the class, including the professor. He was soon to retire, and although he loved his subject, you could tell that his demeanor reflected the pressure of teaching a class that he believed no one took voluntarily. The test for the class, on which the course grade was largely based, was a multi-page, take-home test. The professor related that he did not care how the test was completed: collaboration was

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<sup>31</sup> Confidential report to the author, June, 1999.

permissible and encouraged. So the tests were completed in a couple of study groups in which I participated.

In one of the study groups, one of the men said, “My friend just took this class. He said that everyone just fills out the test in pencil. We grade the tests in class, so when he reads the answer, you can just erase any wrong ones and fill in the right answer. Just leave a couple wrong—everybody leave different ones wrong.”

There seemed to be an atmosphere of acquiescence, and I did not think much about it. This was the last of several classes with this group and I was used to being somewhat of an outsider, since I worked in a private religious school and they all worked in public school, but I was not really surprised or even the least bit dismayed. I certainly did not think to challenge them.

I forgot about the proposal to cheat, and when the time came, graded the test in class. When we read the grades to the teacher, I received one of the lower grades, which was still an A-minus. Immediately, when class was over, a man came up to me and said, “I did not cheat either.” My mind still was not on the cheating, so I was surprised when I realized that he and others must have been watching me. I felt a little chagrined at my own apathy.

In the front of the class, there was a minor flurry of disturbance. The education students had cleared out except for the gentleman and myself, but the counseling students were bombarding the professor with righteous indignation at the cheating. I am not pleased with myself that it took seeing the situation through their eyes to see the tragedy and irony of would-be principals cheating on their own test over standardized testing. Even though I was involved in a program on ethics, and taught Bible in a religious school, I was still “acclimatized,” not merely to tolerate the cheating, but to accept it as the status quo.

The beleaguered professor seemed helpless to answer the charges. He said, “What can I do? Give them all red pens? I cannot grade thirty ten-page tests.”<sup>32</sup> At first, I was dismayed at his apparent lack of concern and fortitude. Then I realized that a university level professor should not even *have* to worry about test cheating among graduate education students who want to be principals of schools. Obviously, this is a systemic problem which is so much bigger than one this professor and the lack of red pens. I left with a sick sense in my stomach. I was disheartened for my fellow educators, and equally disheartened and shamed at my own blindness and lack of indignation.

### Measuring Success

Nonprofits, especially churches and schools, are in the people business. Although some do, they cannot justifiably calculate success as merely succeeding to keep the doors open, because the organization was created for a cause. The continued existence of the organization, in and of itself, does not give evidence that the initial cause was successfully addressed. The success of the organization, which may exist and succeed as a system, must be measured also against its stated mission to determine success. For example, a school that provides education to second-chance children, who would otherwise be drop-outs, if it is determined (by comparing like elements) to be substandard to the local public school, may still be determined successful when compared with the *mission* for which people invested in the organization.

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<sup>32</sup> This quotation comes from author’s memory, and the specific number of students in the class is not available.

### Assessing Effectiveness of Education

There is no question that the effectiveness of any educational plan or program is difficult to determine. The business of education is likely one of our culture's most purely human endeavors, and anything involving humans brings a tremendous number of variables to the table. Educational research is not considered the most reliable field of research. It is not feasible for a research investigator to take a group of children and create a control group by not educating them for 12 years. Even if it could be done, how could a control group of equal intelligence, equal emotional experiences, and comparable environments, be assembled? How could the immeasurable result of the experience of not being educated be separated from measurable results derived from the actual lack of education?

Standardized testing represents another difficult challenge, finding measures of assessment. Measures of effective methods of education are controversial and there are additional issues of security and accuracy. One explanation for the argument and the self-justification for cheating can be found in the single, double and triple-loop by Nielsen. The purpose of assessment is to measure effectiveness of the educational processes and methods. For the purposes of this thesis, the opinions regarding standardized testing will be regarded as fairly clearly defined and polarized. The two sides are: (1) "Testing is a relatively effective measure of assessment," and, (2) "Testing is not an effective measure of assessment." Those who might believe that it is an effective measure include legislators, governing boards and district administrators. Those who might believe it is not an effective measure include many educators, especially those in the trenches.

In the public school forums conducted by Phi Delta Kappa, the National PTA, and the Center on Education Policy, participants have struggled to identify the indicators they believe should be used to measure school effectiveness. This year's poll listed six indicators...The highest rating (82% very important) is given to the percentage of students who graduate from high school...The indicator



rated lowest is the scores that students receive on standardized tests (50% very important).<sup>33</sup>

The other indicators between graduation numbers and standardized testing results were percentages of graduates who, (2) practice good citizenship, (3) go on to college, (4) graduate from college, (5) and get jobs after graduation. It is clear from this poll that the reliability of standardized testing to assess educational effectiveness may not be held in the highest confidence in the educational community. In other words, legislatures, districts and school boards may demand accountability testing, but fifty percent of educators are not even convinced that such testing is important, or, in some cases, even valid.

This may be a significant factor in the current “test-cheating crisis”. If educators do not hold standardized testing in high regard, if they consider it a legislatively mandated, but essentially invalid, method of assessing their effectiveness as teachers, it follows that teachers may not hold test security in any higher regard than the testing process itself. If I, as a teacher, believe that standardized testing is merely a hoop that I have to jump through to satisfy a bureaucratic need to show some type of quantitative analysis, but that the testing results are of little or no value, then the security of the test is also of low value. If I do not truly believe that testing is an effective tool for real education, then the alternative focus of the process may become getting other, more tangible results from the standardized testing. If good scores improve school reputation, provide job security, insure validation and funding, etc., and as an additional perk, satisfy the critics and legislators to let me do my real job—then, in a self-justifying autonomous atmosphere, a little erasing or explaining may be a small price to pay. This is not to indicate, in any way, that test cheating is universal or even pervasive, but it is to say that those among us who are morally shocked and outraged may have been a little naïve.

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<sup>33</sup> Rose and Gallop, 2000, 48.

I pose that, in some districts and schools, standardized test cheating of various degrees, may be more common than we would like to think, but why are we surprised when there are ethical anomalies? The determination to cheat is likely a process of conscience—apparently justifiable utilitarianism for those involved. They might justify “pro-active intervention on test answer sheets” (which others might define as cheating), believing that the end result of a positive climate, a good reputation, merit pay, etc., are good for education, and therefore outweigh a tired sense of honor to an invalid system. For them, within a triple-loop mind-set, performing the act of administering the tests satisfies a single-loop mandate. They are following the mandate, while believing, at the same time, that the mandated goals, the testing results, will actually be invalid for indicators of effectiveness. This is an example of one of the administrative masks that Adam and Balfour discuss.

Of serious concern beyond the testing scandals, are the institutional biases that make them possible. It is not likely that all educators can ever reach a consensus that testing is a valid and universal means of assessment. But we have to reach a consensus that cheating on them is wrong. But if reputation and credibility can be estimated to be the highest values in any school, especially a private, optional school, then we cannot be surprised that testing procedures and standards may be misrepresented within both the public and private sectors.

If my hypothesis is valid, that there is, in education, a cultural ethos or institutional bias that can allow some to self-justify test cheating, then the problem lies beyond the cheating. It is the sense that, not only am I entitled to make a determination concerning test validity, but I have the right to take the matter into my own hands, altering the tests to fulfill the value that I deem most important. If there is not a respect for standards to be set by the larger community, if I do not understand that there is something larger than myself—called the truth—if I do not understand that laws are bigger than any single one of us, then any sense of credibility crumbles.

It is similar to a commander-in-chief lying under oath. Maybe there are questions that no public servant should have to answer, but that is far less important than a consensus that everyone must tell the truth under oath. If we, as a school, a system, a culture or a nation, are going to perpetuate a climate that any individual can, himself, be the determiner of the highest value, then we have to replace the word democracy with the word anarchy. If any teachers or administrators are going to take the liberty to determine that test results should be skewed to affect their own interests, image, funding, merit pay, job security, etc., and that it is right to do this because those issues are all more valid than the determinations of those in authority over them, or those to whom they market their schools, then all standards, regardless of universal validity, are useless.

I have mentioned that test security issues are not exclusively problems in public schools. I have been involved in three accreditation processes—mostly as a bystander, not as the agent. Only one of the three agents did not outright lie in the processes. This was not a matter of “spin”, this was a matter of knowingly giving, writing and submitting false information to be recorded and submitted in the accreditation process. Hopefully this is a huge anomaly, where I just happened to have encountered the only two corrupt administrators in private schools. But this does not give one confidence that reputation, accreditation, and test scores can be accurate measurements of educational quality.

In conclusion, the problems surrounding private FBSs are money, experience, sponsorship by another organization, staffing, and the challenges of the market place. But there are significant other challenges—the personal challenge to be people of integrity—constantly trying to look past our institutional biases, and past the temptation to cater to those who can make life at a private school much easier, and to maintain the most excellent school possible. There needs to be continual ‘weighing’, not only of administrative issues, but of personal motives and intentions surrounding

the issues. If the institution, which represents morality, succeeds on immoral standards, then exactly what has really been accomplished?

## CHAPTER 7

### DOCTRINE, DEVIANCY, TEMPERAMENT AND STRAIN

Being a minister, nun or a priest is not a vocation that can be set aside when the time card is punched. The likelihood that there are generally higher expectations can be assumed—when one thinks of the word “hypocrite” it is likely that the person thinks first of someone religious or involved in a religious vocation. In FBOs there is generally an expectation that a particular code of integrity, common goals, and dedication-to-the-cause are in place and are inherent in all of co-laborers. For reasons such as moral inversions, and two-faces of administration, the assumptions of innocent faith may make people vulnerable for abuse. One issue that is often addressed regarding cults, but not addressed in the average FBO, is the propensity of faith-based agencies to ‘misuse’ religious concepts, such as faith, piety, or knowledge. Consider some examples:

- A board member was rebuffed and intimidated for his “lack of faith” when he questioned expenses on a building project, which eventually collapsed.
- A half-dozen Florida teachers were fired by memo in their boxes on the last day of school, saying they were “too religious”.
- A California corporate memo notified employees that insurance rates were going up and rebuked them for “not enough faith,” – the memo said they were going to the doctor too much, that they should have been more prayerful and faithful, so that they would be healed and not need the doctors.<sup>1</sup>

“Why, when you talk about my work, teaching is a ministry, but when you

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<sup>1</sup> These are first-person reports told to the author.

talk about paying my salary, it's a business?" Angela was crying in the staff meeting. Her personal financial situation was dramatically changing, and the income from the little school, which had previously been supplemental, now had to support her and her children. The pastor was explaining that there was absolutely nothing he could do. At great sacrifice, the board was ready to raise the salaries from approximately eleven thousand to thirteen thousand a year, which, at that time, was approximately half of the starting salary for the local public school. It would still not be enough to live on. It would not have been so painful if there was shared sacrifice, but the pastor himself made nearly six-digits. The car that the church gave him to drive cost more than the salary of two of the teachers. Teachers had to pay for tuition for their children in school, but the pastors' children and grandchildren attended for free. But the fact that pushed these teachers over the edge emotionally was what they already knew. The board, the night before, had voted favorably on raises to seventeen-thousand a year. Because the teachers were not supposed to know that, and they had to protect their source, they could not confront the pastor with the falsehoods. This true scenario demoralized the staff on several fronts. Angela got a student loan and left to become a social worker. The school lost a great teacher.

Workers sometimes feel that they give and give and give—and it is still never enough. One example concerns a very public collapse of the largest, best, up-and-coming private school in the state, the failing of which highlighted just how much autonomy a faith-based organization has under the umbrella of religious liberty.

With a little more than six weeks to go to finish the first school year in a new twelve million-dollar building, a popular principal was terminated. Twenty-five teachers walked off the job during this very public crisis. The enrollment went from 700 to 250 in about a week. Teachers took books and records, and set up classrooms in their homes. Local television stations and newspapers covered demonstrations and

conflicts for several days. Parents picketed and used their children to barricade roadways. How could things have gone so badly that quickly?

Citizens, used to a measure of consumer protection, or at least minimum standardization, were shocked in the wake of after-the-fact problems. More than that, however, the school's failure illustrated, as well as exaggerated, how organizational ethos can allow an atypical situation to spiral completely out of anyone's control.

No matter how organizations are broken down and analyzed, no matter how well systems are designed and formulated, policies have to be interpreted and applied by individual persons who are unique. The theoretical problem with the technical rational bureaucracies, presented by Adams and Balfour, was that no one person actually makes decisions. But in FBOs, even if there are policies, procedures, and bureaucracies, there is still plenty of room for the ethical determinations by those individuals involved in decisions. Ethical decisions, made by people within organizations, create a moral culture for other decisions.

#### Doctrine, Sanctification, and Motives

The issues of Church administration are complex because the paradigms involved are complex. Doctrine, sanctification, motives, investment, expectations, social order, and determining deviancy are all forces that create additional challenges to leadership of churches to those faced by leaders in business or government.

Doctrine complicates things because people who work together on any given nonprofit mission need to share relatively similar doctrines and philosophies, or there may be significant problems with extending the mission. It is not likely that a butcher would work with PETA (People for the Ethical Treatment of Animals) or that an abortionist would work with Right-to-Life, although an ex-abortionist might. In the same way, you would not likely find a Zen Buddhist teaching in a Conservative Christian school. Therefore, workers and participants are, in many ways, assessed

according to what they believe. There is nothing wrong with this—it is necessary, but it is a dynamic.

Sanctification is a Christian term that refers to becoming virtuous or Christ-like. People who call themselves Christian disagree on many fundamental doctrines, even the essence of what makes a person a Christian. Conservative or Augustinian Christians generally believe that a person cannot gain virtue, happiness, inner peace, or perfect love short of intervention from God, because they are already hindered by the sin nature. Just being born into a sinful world eliminates any potential to achieve the ultimate good life independent of God's grace. Those who believe in a conversion experience, believe that the conversion, in addition to the promise of eternal life, reverses the sin damage in a spiritual sense, and sets one on a path where happiness and virtue are possible. The process of becoming more Christ-like is the object of sanctification, and various doctrines interpret this differently. It can reference sanctification as happening in a single moment, a past moment, a second experience, or a process, or even a combination of some, or all of the above.

### Two Truths in Tension

“Justification by faith” and “showing your faith by your works”, are concepts in balance that theologians have attempted to analyze since Paul wrote to the Galatians,<sup>2</sup> and James wrote his short letter in 45 AD.<sup>3</sup> That challenging puzzle cannot be solved in this thesis, but it is safe to assume that those who call themselves Christians, who claim to regard compliance with scripture as a standard of behavior, have an obligation to continue to grow and improve their personal character in the direction of excellence or virtue. While some consider sanctification to be evidence of

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<sup>2</sup> Galatians 3:22, NASB.

<sup>3</sup> James 3:14, NASB.



salvation, for this discussion, they must be considered separate issues. J.P. Moreland,<sup>4</sup> of Talbot Seminary, says not to confuse earning [salvation] with effort toward perfection. Conservative Christians consider salvation an experience with makes one a member of the “family”, and the belongingness is not dependent on behavior. This understanding rests on the doctrines of justification by faith. In the same way children cannot function in a healthy home if they are afraid they will be disowned if they spill their milk, Christians cannot be afraid that if they make mistakes, they can be kicked out of God’s family. However, Christians cannot assume that because they are justified by faith, that their behavior is immaterial. While the theme of justification by faith threads through the Bible from the story of the Fall of Adam, the book is full of admonitions on how to live and how not to live. There are admonitions to love God first, and to obey Him. After that, the admonitions are to treat yourself and others with respect—not giving preferential treatment, to show fair measure in business, and to treat others with compassion and justice. Excellence, for the Christian, is related to how they treat other people. “Pure religion and undefiled before the sight of our God is this, to visit the fatherless and the widows in their distress, and to keep oneself unstained by the world.”<sup>5</sup>

Difficulties in understanding both doctrine and the processes of sanctification contribute significantly to the divisions among Christian groups. Defining them further is not necessary, except to say that high expectations and continual analysis of each other among Christians brings on a number of the difficulties. Some behaviors cannot tolerated by the social order of any community, and FBOs have additional standards of appropriate behavior. But there is a strong likelihood that occasionally

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<sup>4</sup> Lecture by author, J.P. Moreland, *Love Your God With all Your Mind*, (Colorado Springs: Navpress, 1997), November 12, 2000.

<sup>5</sup> James 1:27. NASV.

the things that God cares about are not the same as those man puts at the top of the list.

In understanding sanctification, it is important to understand that the works of a Christian are a loving response to God's grace, but absolutely not to earn it. A fish swims because it is a fish, it does not swim hoping it can become a fish.

Jonathan Edwards talked about the degenerating of experiences.<sup>6</sup> He was referring to the emotional actions of the enthusiasts (a change from the original "state of being" to an emotionally-generated performance) but it relates to the degenerating experiences of all who, at some time or another, seem removed from the grace of God,

What I mean is something diverse from the mere decay of experiences, or their gradually vanishing, by persons losing their sense of things. viz. experiences growing worse and worse, ...more and more of a corrupt mixture; the spiritual part decreases and the other useless and hurtful parts greatly increase.<sup>7</sup>

There seems to be a natural progression of degeneration in a newly converted person into a "works" oriented effort, barring the commitment to remain otherwise.<sup>8</sup> The tendency to fall into habits of measuring spirituality by comparison with others, the justification of the superiority of "our group to your group", the arrogance that comes from believing that you believe and know something which the majority of humanity does not, all lead to spiritual pride, or what Isaiah called filthy rags.<sup>9</sup> In addition to believing one's self to be superior, spiritual pride can take an opposite

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<sup>6</sup> Jonathan Edwards, "Ignorance of Inward Experiences", *The Works of Jonathan Edwards, Vol. 1*, (1834, reprint, Avon, GB: for Banner of Truth Trust, 1992), 413.

<sup>7</sup> Ibid.

<sup>8</sup> This compares to Morton's theory to follow later in this chapter, the state of the ritualists.

<sup>9</sup> Isaiah 64:6b, NASV.

track as well. A person can feel that their misbehavior and sins are unforgivable by God; that God was depending so much on one carrying out His will, that God's plans are all ruined because the person let God down.<sup>10</sup>

Once a person, especially a leader, degenerates into salvation by works, the loss of grace over their lives breeds unhealthy and dysfunctional systems, as they impose and distribute their "obligations" on others. They do this because they have lost their moorings, because image has replaced substance, and because they have not the faith to believe anything good will come of something that does not "look right on the outside".

It appears to me very probable, that many of the heresies that have arisen, and sects that have appeared in the christian world, in one age and another, with wild enthusiastic notions and practices, began at first by this means, that it was such a degenerating of experiences which ...led the way to them: Nothing in the world so much exposes to this, as an unheeded spiritual pride and self-confidence, and persons being conceited of their own stock, without an humble, daily and continual dependence on God.<sup>11</sup>

### Acting like a Christian

A large percentage of the phoniness in the church is the result of people honestly not understanding that 'role-playing' is not real Christianity. Trying to 'act like a Christian' leads to a great deal of dissatisfaction, frustration, and internal condemnation. This is far short of the 'peace that passes understanding' that Jesus promised his disciples.

We believe that we have all died to the old life we used to live. He died for everyone so that those who receive his new life will no longer live to please themselves. Instead, they will live to please Christ...

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<sup>10</sup> Larry A. Wilson, interview by author, 1995, Las Vegas, NV.

<sup>11</sup> Edwards, "Ignorance" idem, 413.

those who become Christians become new persons. They are not the same anymore, for the old life is gone. A new life has begun!<sup>12</sup>

Among the reasons that the conversion experience affects the administration of the church or school is that within the ethos of the membership, the unifying common experience has a tendency to increase expectations. Also, the leadership has increased responsibility for input into the lives of members and there are additional complex interpersonal dynamics of the organization, such as mentor to disciple. In some cases, this can turn paternalistic.

The membership is different, because, unlike a more traditional church, which may be more staid and consistent, those who embrace a conversion experience are involved in a eudaemonistic ethos. New converts are thought of as spiritual babes, much like real babies. They have had an experience, which undeniably convinces them of the truth of the Bible and the reality of the Love of God. But they do not know the Bible yet and are gullible, innocent, trusting and hungry to learn and to 'belong' with those who seem more knowledgeable and wise.

Since the American church is also a social organization, new converts are quick to "read the social group" and if they are not associated with truthful, self-knowledgeable people (people who honestly know themselves), they can adopt the "social persona" and miss a great deal of the substance. Churches that have become too pious<sup>13</sup> have a way to dress, a way to talk, a kind of Bible to carry, etc. New converts (and old) confuse this behavior with Holiness. This becomes corporately abusive, because in the extreme context, while these Christians may have experienced the "satisfaction of Christ" which was to free us from misery according to Edwards, they may never experience the "merit of Christ" which Edwards said means that

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<sup>12</sup> 2 Corinthians, 5:17, New Living Bible, Translation (Ill: Tyndale House), 1996.

<sup>13</sup> Some consider this the first step toward apostasy- see Merton's ritualism category, later in this chapter.

Christ purchased happiness for us.<sup>14</sup> And people cannot have it if they are “acting out a role”, rather than growing in a relationship with Him.

### Deviancy – Strain Theory

Sociologist Robert K. Merton, in his 1938 “Social Structure and Anomie,”<sup>15</sup> wrote about how organizations design their systems and how deviancy is determined within the group. He argued that excessive deviance arises from particular social arrangements.<sup>16</sup> For example, a person in poverty deals cocaine because there is a “strain” between the wealth available in his culture, and the unavailability of that same wealth to him through acceptable means. He said that among the elements of social and cultural structure, two elements are important.

The first [element] consists of culturally defined goals, purposes, and interests. It comprises a frame of aspirational reference. These goals are more or less integrated and involve varying degrees of prestige and sentiment.<sup>17</sup>

The second element of the theory refers to institutionally approved means or methods of achieving the goals that the organization exists to fulfill. Merton wrote his theory in the first half of the last century and it is referred to as “strain theory,” which is the strain to anomie.<sup>18</sup> The strain refers to the conflict that arises when the goals and approved means are not well integrated or available to all within a system. The application of Merton’s theory to a subculture here may not be an application with

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<sup>14</sup> Edwards.

<sup>15</sup> Robert K. Merton, “Social Structure and Anomie”, *American Sociological Review*, Vol. 3, No. 6 (October 1938), 672-82.

<sup>16</sup> John H. Macionis, *Society and the Basics*, 5<sup>th</sup> Ed., (Prentice Hall, New Jersey, 2000, 135.

<sup>17</sup> Merton.

<sup>18</sup> Macionis, *idem*.

which he would agree, but I find significant applicability of his concepts to the subculture of FBOs.

Merton is referring in his general theory to the goals and means of systems in society, and deviants are any who do not function within the socially acceptable modes of behavior. A thief may embrace a positive societal goal, that of being financially self-sufficient, but not function within acceptable modes, which is deviant behavior.

This theory applies to evangelical organizations, which normally have relatively clear-cut goals that reflect the mission. As stated, the goals can be redirected or become clouded, such as when the ministry begins to exist to perpetuate itself.

Faith-based organizations also have very clear-cut institutionally approved means. For evangelicals or traditionalists, the means, such as preaching, teaching, helping, and studying, are clearly defined. There are also lesser-known means which have to do with church attendance, image, continuity, credibility, behavior, etc. Members of such organizations normally become well acquainted with the approved means of achieving the goals early and well. The degree of modifying behavior to fit the mean can equal the degree of acceptability in the group. For example, a church member who is co-habiting when he or she becomes part of the group will eventually be expected to leave the situation or to marry his or her partner. To refuse to do this would normally bring disapproval and stigma. It could eventually result in rescission of participation in the group. Under ideal circumstances, this is not a problem because, in the acceptance of a participatory role in an evangelical church, one accepts the responsibility to allow changes in behavior and character that continue to make one more Christlike, and anything as blatant as co-habiting is a defiance of those standards. Problems develop, however, when stigma and sanctions

are applied inconsistently, or when localized group means, such as the wearing of pants by a woman in church, appear to be unrelated to the original evangelical goals.

Merton's theory says that as long as the goals and the institutional means are agreeable and available, there is *conformity*. Deviancy of various degrees results when these two elements are not balanced or available. *Innovation* results when the goals are available, but unauthorized or unapproved means are used to achieve the goals. Jesus Christ himself was a deviant of this order, because He, above all, understood the goals, but used unfamiliar, and therefore unapproved methodology. He was labeled, stigmatized and sanctioned, and of course, eventually executed. The struggle to determine his deviancy from the religious norms was at the heart of Pontius Pilot's exclamation, "I see no crime in him."<sup>19</sup> Pilot had no desire to make the determination of deviancy, nor did he care to get in the middle of the infighting among the Jewish religious organization, led by Caiaphas, the Jewish High Priest. This was, in and of itself, a case of religious standards being offended, but not literally under the civil authority. Pilot reportedly compromised his own moral instincts by reluctantly ordering the execution to preserve the organizational peace. Christians, of course, believe that, ultimately, the religious order was actually the deviate, and that Jesus revealed the standards with his innovative means.

Innovation can lead to positive change; otherwise a system would become staid and unresponsive in the process of development. But the change must be within the larger boundaries of scripturally acceptable modes (as contrasted with the institutionally acceptable modes), in order to not be deviant from the larger Christian community. It is quite possible and not unusual for believers to be labeled deviant from their particular organization, but not deviant from the larger ethereal community, particularly as applied to this second stage of the strain theory.

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<sup>19</sup> Luke 23:4, John 18:38, NASV.

The third condition is when the goals are forgotten but the institutionalized means continue. Merton called these deviants *ritualists*. This condition exists in many groups but there is controversy as to whether those involved in ritualism really are deviants. There are those who would criticize the ritualists as deviants by the standards of aberrant innovators. The ritualists are likely to call the innovators deviants.

In the seventies, there was a phenomenon known to the media as the “Jesus movement.” This period was marked with explosive growth among churches who would tolerate the “hippies” that were responding to the message of Christianity. The long hair, dirty, sloppy clothes, and casual life-styles were very challenging to established traditional churches. For many, it was too much, and the ‘Jesus People,’ *the innovators*, had to form their own groups, because the *ritualists* rejected them.

Leaders or even unofficial “evaluators” of institutions themselves rarely would define ritualists as deviants because they are compliant. However, these may compare to what Edwards called the degenerating of experiences. The ritualists may be deviant in the words of Jesus himself, when He criticized those who had “Left their first love,”<sup>20</sup> or, in other words, forgotten why they were even a group. They had lost their zeal, their reason for existing, which was to honor and love God above all else. He said they needed to return to that vision or else they might not remain a group at all.<sup>21</sup> They may be using the mission to maintain the organization, or they may even have forgotten the mission entirely – what Merton called the goal.

The fourth condition is *retreatism*. As applied to the evangelical church, this includes groups which neither embrace the goals nor participate in the means. These are definitely considered deviant from the smaller group. Merton’s theory applied to society as a whole, and in his theory, the retreaters represent a small minority in the

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<sup>20</sup> Revelation 2:4, NASV.

<sup>21</sup> Ibid.



overall picture. When the theory is applied to the church, however, this group of deviants represents a significant segment.<sup>22</sup> A casual observation of the general population would reveal many who have participated in church at sometime, but participate no longer. If there are those who have been significantly injured by the dysfunction of the church as an institution, then the church has an obligation to rectify some of the damage. One of the methods of doing this is to look at the reasons for the apparent deviancy, and see if an honest evaluation and contrition on the part of the leadership can bring some restitution.

The last is the state of *rebellion*. This can function in any combination of goals and means. While scripture refers to rebellion only in the context of rebellion against God and therefore is condemned, rebellion in the context of the theory can be applied when a particular group is so unbalanced or dysfunctional that the only option to fulfill the larger goals of the universal, ethereal church is to leave the smaller group entirely to create another organization with different goals and different means. A decision to leave depends on the ability of the individual to evaluate the leader and the group. As history has shown, with the David Koreshes, Saddam Hussein,<sup>23</sup> and the Jim Jones of the world, leaving can be difficult.

This is where the discussion in the next chapter of this thesis Jonathan Edwards description of three flaws of a leader will be helpful. In considering leaving, the individual has to be able to see through the cultural ethos and determine whether or not the entire organization is deviant from its original mission. Then he or she has to decide what to do about it, with the knowledge that those who leave will be considered deviants themselves. In one not-uncommon story told in *Walking Out of Spiritual Abuse*, by Marc Dupont:

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<sup>22</sup> Barna Research Group, [www.barna.org](http://www.barna.org).

<sup>23</sup> Closed Muslim societies are examples of fusing of civic and religious community. Religion (and guns) are used to enforce loyalty to the leadership.

...we decided to resign from the church. It was one of the most difficult decisions I have had to make in my life. I was in ministry for 15 years...But after seeing the damage done to people's lives in this church, I could no longer support the pastor or his leadership. I also began to question my motives... there was no arena to discuss problems... so there was a great deal of misunderstanding...The system was a mess.

[After we left] we worked on restoring relationships, which ...forced us to deal with issues in our lives that we either chose to disregard or were blind to. Either way, it was painful to see how we had been abusive to others while all the time thinking we were helping them get closer to God. ...at least part of that religious system has distinctives of a cult; particularly in the devotion required toward the main leader.<sup>24</sup>

For an honest person, the dilemma to leave or stay presents a great deal of soul searching. Who is deviant—the leader or me? If the leader is not deviant, then, by leaving, would I become deviant? Those who are heavily “invested” are reticent to walk away from what amounts to a large segment of their lives. Others can leave on a whim. Sometimes leaving is justified, overdue, or merely represents losing in a power struggle. For whatever reason, in this age of individualism, this mobility is a large problem for churches, and makes them appeal to charisma and image more than ever. Leadership ends up catering to popular opinion to reduce this flight.

So the church struggles to identify and control its own deviancy. The evangelical church has been modified by the culture, and seeks itself to be just and tolerant. In healthy churches, the motives of definition of deviancy clarify the goals and restore a healthy walk with God. Clear identification is relatively easy in an open and honest system, because confession, trust, and accountability are functioning, but identification can get complex and convoluted when the goals of the organization have veered from the mission.

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<sup>24</sup> Marc Dupont, *Walking Out of Spiritual Abuse*, (Kent, England: Sovereign World, Gospel Light, 1997) 43-44.

## Challenges of the Twenty-first Century

Modern culture brings new additional challenges to individual morality. No century in history has been assaulted by the scale of changes that have affected the Twentieth-Century—electronics and electronic media, television, satellites, space travel, instant communications, instant publishing, creation of “teen-agers,” doubled life-expectancy, antibiotics, birth control, disposable income, unprecedented affluence of the middle-class, home ownership and mortgages, college, cult-like following of celebrities and sports stars, and instant image-making, for just a few. This brings several issues to the forefront. There is the increased visibility of leadership, higher financial stakes, and success is more closely than ever linked to image and increased social pressures, since the social structure no longer wholeheartedly embraces Judeo-Christian ethics.

The FBOs are not immune to any of these influences which are enmeshed in the culture. They deal with people who make determinations based on media images and form their reality by what is edited and presented to them. The challenge then, for the leader in an FBO, is to work within this system, and to resist, even more, the pressures to yield to the image-building, the power-mongering, and the materialism that is so effectual in our culture.

## Competition and Splitting

Since the product or success of a faith-based organization is difficult to measure in terms of the true value, (the goals are eternal in nature), organizations sometimes turn to an alternative standard of measure—each other. Churches and schools can hardly avoid the temptation to measure themselves against the closest similar competition. Often it is necessary to find ways to identify or “contain” the competition that they are not really supposed to feel. Faith-based organizations know intuitively that they are all part of the same family, at least the ones with similar

doctrines, but just as sibling rivalry affects the actual family unit, sibling rivalry affects the community of faith-based organizations. While significant efforts at cooperation are attempted, they are very difficult. Faith-based organizations derive their identity by what they believe, and the acceptance of others may depend on what the others believe. Under a cloak of “uncompromising doctrine”, sometimes faith-based members use disagreement to justify dysfunction and breeches in unity in the same way they use agreement to validate themselves. If you agree with me, then we are twice as right. If you agree with my adversary, that could potentially threaten my position, and I either need to gather more people to agree with me so that numbers validate me, or I need to discredit you or at least your position. If I can invalidate your position, then I can think myself superior again, and my position is again safe. This serves also to provide a container for the competition. Christians are not really encouraged to cultivate a competitive climate with similar organizations, however, considering that there is something wrong with them will allow me to justify not having unity with them.

Of course, these observations have nothing to do with real Christianity. But they have much to do with religious organizations. The model that Jesus laid out in his three years appear to have been the antithesis of political power-brokering and a term psychologists call “splitting”.<sup>25</sup> Splitting, referred to in Chapter Four, in this application, refers to the process of persuading or manipulating people to align with me so that they, by the same token, are aligned against my enemies. This is effective power-brokering for several reasons. One can invalidate an enemy by causing the people to believe, agree, and validate oneself—against his enemy. The people cannot validate both of them, because the first has drawn a line of definition, or a point of disagreement, which forces those between them to choose. An individual who is

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<sup>25</sup> This is a similar usage as used in Object-Relational Theory used in Chapter Four, referring to one’s ability to love and hate at the same time.

masterful at splitting will also manage to make loyalists distrusting and angry with those with whom they have determined are enemies.

Abusive churches, past and present, are first and foremost, characterized by strong, control-oriented leadership. These leaders use guilt, fear and intimidation to manipulate members and keep them in line. Followers are led to think that there is no other church quite like theirs and that God has singled them out for special purposes. Other, more traditional churches are put down.<sup>26</sup>

Splitting, whether a cause or an effect, whether deliberate or unconscious, is a most effective means of controlling an organization. It is also very evil and destructive. A well-known example would be the Jihad. Radical Muslim groups agree that America represents the “Great White Satan.” Western ways are synonymous with corruption and sin. Or one could look at the recent battles between Serbs, Bosnians and Croations or the Serbs and Ethnic Albanians. It is no secret that passionate hatred for a common enemy has been a major factor in some of the most vehemently exhibited dedication and sacrifice and brutal warfare that has been carried out in the name of religious unity in the Twentieth Century.

This very fact is the most likely reason that war brings national unity—at least it used to before analytical television reporting). When America agreed to unilaterally hate (in both a literal and figurative sense) anything German or Japanese, the side benefit was dramatic strength, energy and unity. The Cold War served something of a similar purpose. However, there was not a consensus during the Viet Nam conflict to agree on a single enemy. Americans didn’t know if the enemy was Red China, the United States Congress or Lyndon Johnson. That, of course, is a separate issue, but the point is that there is significant evidence that the sociological

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<sup>26</sup> Ronald M. Enroth, *Churches that Abuse*, (Grand Rapids: Zondervan.1992) 31.

process of a group choosing and mutually identifying a common enemy brings unity to that group.

This very human process is used by organizations and within organizations. However, because the process is effective and pervasive in the human experience, does not make it virtuous or ideal. In addition, the case could be made that the temporary unity gained by gathering against a common enemy is fragile and potentially short-lived. To maintain the unity, either the enemy has to continue to remain “bad” or the leader has to continue to invalidate and discredit the enemy to make him appear to be “bad”. If nations and organizations do it, so do individuals within organizations.

It is not uncommon for those involved in a “cause” to gradually come to realize that others around them are not as “dedicated to the cause” as they believe they themselves to be. This happens in ministries, in environmental causes, in politics. It is often the source of the initial disillusionment that first appears to an enthusiastic “servant”. It is not unlike some of the initial shocks that hit young workers during the transition from sheltered and controlled home and school situations to the workplace, where many various people have different work ethics, expectations and standards. Somehow, though, in service-based arenas, the shock seems more striking.

### Style –Temperament

As discussed in Chapter Three, management style ranges from completely task oriented to completely relationship oriented. There is a difference between the natural tendency of the leader and the style that a leader might learn and try to apply. An understanding of the temperaments might lend some insight.

The Greeks categorized personalities into four types, combinations of which were thought to describe human temperaments. According to Dr. Charles Young,

Professor of Philosophy at Claremont Graduate College, these ancient categories were thought to be a result of a disproportionate amount of bodily fluids in one person as compared to another person. One type might have more bile in their system, or another body type, more blood. The four types are the phlegmatic, the sanguine, the choleric, and the melancholic. Jungian theory, upon which the well-known Myers-Briggs temperament-type (MBTI) analysis<sup>27</sup> tests are based, are better correlated, but the older Greek categories are sufficient to understand the importance of temperament in leadership. Understanding temperament has been a most helpful paradigm in leadership, or even in getting along with others.

Temperament and type dynamics theory states we have favorite abilities that help us meet our psychological needs. These are specific to each temperament. When we get to use these “intelligences,” we not only tend to excel, we also feel good about ourselves and are energized. In fact, it seems we find ways to use these talents even when they are not part of the job.<sup>28</sup>

Linda Berens (INTP), Ph.D., who operates the Temperament Research Institute, in discussing the MBTI relates:

In our understandings and research about Temperament, we have come to recognize that to behave in ways not consistent with one’s inborn pattern takes a tremendous amount of energy. In fact, it is highly related to stress.<sup>29</sup>

This alludes to a significant and overlooked key to leadership—be yourself. Here is that character issue again—integrity.

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<sup>27</sup> Linda Berens, *Ph.D.*, *Type & Temperament Bulletin of Psychological Type(intp)*, *Ph.D.*, Volume 19, number 2 Spring 1996 - pages 8-9, <http://home.earthlink.net/~trininstitute>, downloaded 3/10/01.

<sup>28</sup> Ibid.

<sup>29</sup> Ibid.

The choleric, the temperament of choice for traditional management, is the driven temperament. It is very difficult for them to trust employees, as would be necessary to be a system four manager, described in Chapter Three. A choleric cannot trust employees because they only trust themselves. They “think their weaknesses are actually imperfections in others.”<sup>30</sup>

In addition, they are compulsive workers, must always be in control, not generally described as “people-persons”. The good news at work is that they are goal oriented, organized, practical, action oriented, productive and demanding, and they stimulate activity and thrive on opposition. Unfortunately for the rest of the workers, they are usually effective, but unpopular.<sup>31</sup> By definition, they “run all over” those around them without regard to their feelings because they are completely focused on the task. But they get things done.

The sanguine, the charming temperament, is an inspiration to all. If a sanguine is around, the room lights up with their charisma and they can be great motivators. At work a sanguine volunteers for jobs, looks great on the surface, is creative and colorful, has energy and enthusiasm and inspires others to join in.<sup>32</sup> Sanguines can charm others into almost anything, but follow-through is a problem. Their downside is a propensity to tell you whatever seems expedient at the moment, making it “all better for you” and then going on to the next situation. Sanguines can leave a trail of broken promises or moral myopia, but they are often treated with great forbearance, because they are so inspiring and delightful. When sanguines, who may be trusted because of their charisma, charm their way into responsible leadership, the underside

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<sup>30</sup> Florence Littauer, *Personality Plus: How to Understand Others by Understanding Yourself*, (1992) information, <http://www.peoplesuccess.com/littauer.htm>, downloaded, 3/10/2001.

<sup>31</sup> Ibid.

<sup>32</sup> Ibid.



of the resulting administration may be so internally corrupted from lack of appropriate focus, that the ministry can fail suddenly, with seemingly no warning.

The melancholic can be the heart of an organization, but they are very moody, and sometimes pessimistic. They are perfectionists, hold high standards, follow-through and work well with schedules. They are orderly and pay attention to details. They like charts, graphs, figures, lists. They can suffer from a lack of confidence, and their self-focus can be a distraction. Melancholics can be leaders, but it is not their natural bent. Sometimes they have problems with the big picture, which affects the ordering of priorities. Any melancholic within an organization that is integrating very creative energy, where creation is its work—be it technology, research or the arts—will suffer a little or a lot from the waves of territorialism and its correlates.

The phlegmatic gets along with anyone and everyone. They are very dedicated and thorough workers, good mediators, can be good administrators, because they can be flexible and listen to various perspectives without interjecting their own agenda. They are not very interesting and may be accused of being lazy. This temperament, with a good work ethic, lends itself very well to the system four manager.

Several books have been written outlining the positive and negative characteristics of temperaments and their combinations, and these could be compared to the two-faces concept: that the same person or organization can do very good and very destructive things with the same single action. Issues of temperament are not a hard science and they are complex. Organizations use these types of tests in their placement of employees, but temperament theory is most helpful in allowing people to understand themselves. Classroom management will be much more challenging for the phlegmatic teacher than for the choleric. The sanguine teacher is likely to have problems getting paperwork in.

Regarding relationships, a phlegmatic might have difficulty understanding how their fellow choleric can really claim to be a Christian because they dominate

and diminish others with seemingly little conscience. When both the phlegmatic and choleric understand the temperament types, the choleric can learn to be more sensitive, and the phlegmatic will understand that he or she cannot measure others through the lenses of the gentleness that comes quite naturally to them. When the melancholic, who has high expectations and pays attention to detail, finds that a sanguine has lied to him, he or she can understand that, while still wrong, the intent of the sanguine to lie is likely not as diabolical as if the melancholic lied. For a melancholic to lie would likely be very deliberate and calculating. For a sanguine to lie can be a matter of carelessness. Forgetting to pay back money borrowed for a pop machine would be insignificant for a sanguine, but for the melancholic, it can be a broken promise. For the phlegmatic, the crisis might be, not that someone did or did not pay money back, but why anyone is so angry about it. Certainly it does not make lying and forgetting excusable, but temperament can certainly lend a form of magnitude gap to the interactions in the workplace.

In the literature, one would find that there are several different theories and combinations. Within this ancient categorization, there can be additional combinations. A person could be basically a choleric with some melancholy, for example. Myers-Briggs has sixteen combinations, which bear a minute semblance to the Greek categories, but is much more clinical. The value of the temperament studies is for the individual to look at himself, his strengths as well as his weaknesses. Only he can shore up the weaknesses, and then the organization, as well as he, himself, will gain the full benefit of his strengths.

Adams and Balfour suggested that von Braun and Lucas appeared to have similar styles—they were likely both choleric. Von Braun possibly had an additional element of the sanguine (charm), while Lucas may have had an element of the melancholic. But there were additional elements that can explain the differences, and these are seen in nonprofits as well as NASA.

This chapter has attempted to outline some of the dynamics that could be considered “interwoven” through organizations, particularly faith-based. That fact that people may have learning styles and temperaments is certainly not hard science, but the categorizations lend a framework upon which people can understand themselves and others. “Do not judge a man until you have walked a mile in his moccasins,” is a popular Native-American proverb. The more information that leaders and theorists can have to understand the paradigms and positions of others, the greater can be the understanding. For example, when there is a murder, our system allows for a range from third-degree manslaughter to heinous murder with intent. Our systems want to determine not only the “what” but a “why” of a specific behavior. The standards of the organization and the resulting determinations of deviancy, the doctrinal paradigm, and the person themselves, with their experience and personality, all contribute to working successfully together in organizations.

## CHAPTER 8

### INDIVIDUALS WITHIN THE ORGANIZATION

“He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?”<sup>1</sup>

Hebrew Prophet Micah

This well-known Hebrew verse, from the book of Micah, reveals what God considers important. This is evidence that the Hebrews considered “good” to be a matter of justice, mercy and humility. This concept of good takes an extroverted position, in that justice and mercy are qualities that generally have to be extended in order to exist. The statement reflects the “doing” of goodness. Throughout Hebrew, ancient Greek, and early Christian teaching, the “being” of character is closely tied to the doing of right actions, but the state-of-being, the condition of the character of the individual, is not diminished by this paradigm. Although there are distinct differences in method and mode, Jewish and Christian thought presuppose that doing the right thing is an extension of being a virtuous person, via God’s grace. Significant is the fact that two out of three directives in Micah concern how people were to treat others, as do seven of the Ten Commandments.

The Greek word *areté*, which refers to the ideal human, is used several times in the New Testament to refer to the virtuous person.<sup>2</sup> Spiros Zodhiates relates that

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<sup>1</sup> Micah, 6:8, KJV.

<sup>2</sup> Karl Jaspers, *Plato and Augustine*, trans. by Ralph Manheim (Harcourt, San Diego, 1962), 15-16.

areté means being pleasing to God, or the superiority of God revealed in salvation, or, used in a moral sense, “what gives man his worth, his efficiency.”<sup>3</sup> It refers to moral excellence, or virtue in general. In II Peter 1:3, areté is translated excellence, and describes the force or energy of the Holy Spirit.<sup>4</sup> The Greek areté refers to the superior human, physical attributes included. Authors of the New Testament, writing in Greek, used the term for the highest form of excellence that could be expressed. In II Peter, the next two verses, present a well-known phrase. “Applying all diligence, in your faith, supply moral excellence, and in your moral excellence, knowledge.”<sup>5</sup> Moral excellence here is the word “areté.” So, without diminishing the importance of justification by faith, which is, of course, fundamental Christian thought, Christians are admonished to pursue a life of excellence and virtue.

Faith-based groups generally presuppose that certain “rules”, such as the Ten Commandments, if applied to the overall social order, would benefit mankind. These rules, however, are subject to interpretation and application. That murder is wrong is not disputed, but what constitutes murder, and what constitutes legitimate human life is disputed. This is where the ethical determinations of individuals within FBOs find the challenge. There is no disagreement among them that there is a Divine Law. Interpreting and applying it is another matter.

Civility refers to the ways we treat others and bring our personal ethical standards into relationships. This overlaps traits, in that truth telling and integrity are essential parts of civility. Intelligence gathering, or being able to collect accurate and reliable information is an essential element of running a successful organization.

Traits, agenda and moral inversions have been previously defined in Chapters Three and Four, but here they will be clarified and applied to individual actions.

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<sup>3</sup> Zodiates, *Hebrew and Greek Bible*, 1655, 1797.

<sup>4</sup> Ibid, 1811.

<sup>5</sup> Ibid, 1655.

These are the issues that have to deal, not with the organizations or the systems, but with individual responses to the systems.

Christian organizations cannot remain ethical organizations without the agents involved taking personal responsibility for their own integrity, their own agendas, and their own motives. In addition, there are personal responsibilities that come into play when others are not ethical. With some insight from Jonathan Edwards and many others, this chapter will take a closer look at how the dynamics of organizations affect personal behaviors and how personal behaviors affect the dynamics. Individual integrity is the prime way to extend to the organizations the same values, instruction and evolution of character that we expect to be happening internally in the soul.

### Missing the Mark

One of the translations for the word sin in the Bible is an archery term, missing the mark—falling short of the goal. Not only can religious organizations fall short of their projected images and missions, but so do individuals within those organizations—that is most often the cause of failure of an FBO. Jonathan Edwards, writing in the first quarter of the Eighteenth Century, discusses the bane of the contemporary church, the Christian who presents one behavior among his peers, and another behavior at home.

Examine yourselves, whether you do not live in some way of sin in the families to which you belong. There are many persons who appear well among their neighbors, and seem to be of an honest, civil behaviour in their dealing and conversation abroad; yet if you follow them to their own houses, and to the families to which they belong, there you will find them very perverse in their ways; there they live in ways which are very displeasing to the pure all-searching eyes of God.  
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<sup>6</sup> Jonathan Edwards, “Self-Examination, Respecting Our Families”, *The Works of Jonathan Edwards, Vol. 1*, (1834, reprint, Avon, GB: for Banner of Truth Trust, 1992), 183.

### The Need for Integrity

The family is an organizational system. Integrity indicates being “integrated” or being the same person, being connected, being whole. How people treat their smaller families is an indication of how they will treat their larger families, or community.<sup>7</sup>

Elizabeth Wolgast’s concept of the artificial person<sup>8</sup> (inspired by Thomas Hobbes), refers to one who acts on behalf of another, such as a lawyer acts on behalf of a client or a nanny or teacher acts on behalf of a parent. Consider inverting the concept—that the artificial person could act on behalf of the expectations of those whom they serve. They do not go out, as Wolgast’s artificial person, representing another, but they go out representing who their audience wants them to be. To some degree, this is true of all leaders—they do not present the same person playing with the grandchildren that they do in a board meeting. Those in spiritual leadership may believe that it is necessary, in order to fulfill the role, to be an artificial person, in order to represent truth, goodness, virtue, God’s love, etc., because they believe they are not always those things. They may try to present to their constituency a picture of what people think a person of faith should look like. This concept leaves open-ended the potential for moral dilemmas. A leader often knows the right thing to do. But what is the motive? Because that is what God wants? Or is that what the people expect? Or is that what will get me my way? Is it *really* the right thing? Am I looking past a mask or into the back of one? After all, humans fall short. The Apostle Paul said that he did what he did not want to do and he did not do what he wanted to do.<sup>9</sup>

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<sup>7</sup> Jack Hayford, “Do Not Marriage Vows Matter Anymore?”, *Charisma Magazine*, (Vol. 26, No. 7, February 2001), 60.

<sup>8</sup> Wolgast.

<sup>9</sup> Romans 7:15-16.

Even if I can look objectively at myself and my motives, do I have accurate information? Am I willing to listen, or are others filtering the truth for me? Assuming I have the facts, what is the higher good? Determining if the ministry and mission is endangered, or if it merely needs a course correction, is difficult from within the organization. It is nearly impossible to determine objectively if an endangered organization is even worth saving. Then it also has to be determined to what degree of ethical compromise one is willing to go to salvage the organization. At this point, it is common for the identities of the leader and the organization to fuse the preservation of the organization into the preservation of the leader. Decisions, at this point, can often bear resemblance to the proverbial slippery slope.

There were common traits listed in Chapter Three, which seemed to be a common thread among leaders, such as communication or the ability to be persuasive. But the only universally consistent traits that were revealed in the research were negative ones. These were traits called “fatal flaws,” such as double dealing and playing politics, which involve ethics. Leaders who otherwise had every indication of being successful leaders<sup>10</sup> sabotaged themselves and consistently failed, solely over character issues. This speaks directly to the importance of character, honesty, and integrity.

Integrity refers to an integrated or complete person. Christian ethical issues involve two distinct principles—what to do and who to be. Jesus brought focus on this discussion when he said that lust was the equivalent of adultery and hatred was the equivalent of murder. He was referring to the sinful condition of the heart before God. Certainly, he was not saying that if you hate someone, you might as well kill them—he was telling people to turn away from the hatred. Merely stopping yourself

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<sup>10</sup> Morgan W. McCall, Jr. and Michael M. Lombardo, “What Makes a Top Executive?” *Psychology Today*, February 1983, 26-31, as quoted in Hersey and Blanchard.



from your evil action was not the point of correction—cleaning up the heart attitude was the point of correction. Spiritual conditions (being) are not equivalent to physical actions (doing), because the harm done to others compounds the evil.

Integrity refers to the “being” side of ethics. In Christian theory, one could say that mankind, born in sin<sup>11</sup>, could not be fully integrated because he is separated from God—a nature that is contrary to mankind’s original design.<sup>12</sup> The process of conversion integrates or connects a person to God, and sets him on a path of becoming integrated as a person—the one he would have been without the damage of sin, the one he was originally created to be. This is another way of expressing sanctification. Christians believe (with some variations among groups) that, at the moment of conversion, a person becomes righteous before God. He is not, however, perfect as a person. This application in the lives of Christians leads to misunderstandings and false expectations throughout the history of the church.

In 397 AD, when St. Augustine wrote his *Confessions*, the revelation that life for the bishop of Hippo was not suddenly perfect and pain-free, was revolutionary.

Previous spiritual biographies tended to see the conversion experience as a great dividing line between two separate lives—the former life of sin and struggle, and the latter life of peace and rest. In Augustine’s life story, conversion remained a turning point, but it was not the end of spiritual adventures.<sup>13</sup>

This illustrates a classic problem with expectations. Christians, upon becoming Christian, may anticipate that the struggles to do the right thing would be over or that everyone that works in a Christian organization is virtuous. While they

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<sup>11</sup> This is the Augustinian view, as opposed to the Pelagians or semi-Pelagians, who believe that mankind is basically good, see note 12.

<sup>12</sup> Timothy Weber, Introduction, “The Confessions of St. Augustine,” *Christian Spiritual Classics*, (TN: Thomas Nelson, 1994) 7.

<sup>13</sup> Ibid.

are righteous in a spiritual sense, there is a great deal of work to be done in all of us as we pursue becoming excellent—the areté. For Augustine, the conversion experience gave him the desire to do the right thing—before that, doing the wrong thing held an attraction.

He did it because he was with a group of friends and because he knew it was wrong. Looking back, he had to admit that it was the wrongness of it that appealed to him the most.<sup>14</sup>

Augustine wrote his confessions to God. He struggled with, not only his very worldly past, but his inability to overcome struggles of sin in his life after conversion. He found solutions in confession. “When he was finally willing to admit that he could not help himself, then God could help him. Refusing to confront his inability to the right thing had gotten him nowhere.”<sup>15</sup> This correlates with the book of James in the Testament. “Confess your sins to one another... that you may be healed.”<sup>16</sup> The principle of confessing sin and overcoming it is at least 3200 years old,<sup>17</sup> when the atonement offerings<sup>18</sup> were initiated among the Hebrews. Confession is significant because it is a paradigm of brutal honesty and the antithesis of “spiritual cover-up.” It is a refusal to be a non-integrated actor.

#### Motives for ministry

This brings the discussion to a major point. Why do otherwise good and moral people, or people who present themselves as good and moral, do bad things? How do

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<sup>14</sup> Ibid., 8.

<sup>15</sup> Ibid.

<sup>16</sup> James 5: 16, NASB.


<sup>17</sup> The actual date is unknown, but is estimated by some Bible scholars at 1444B.C. and others at 1278 BC. *Life Application Bible*, NIV, (Ill: Tyndale House Publishers, Inc. 1991), 169.

<sup>18</sup> Leviticus 5:5.NASB.

they justify themselves? How can two diametrically-opposed groups, each dedicated to act on behalf of the “higher good” of a mission, so misunderstand and misrepresent a situation that they are willing to destroy each other, all in the name of faith-based missions?

Most people enter ministries or areas of service for mixed motives, both known and unknown to themselves. The following graph provides a framework for discussion about why people, even moral people, do what they do.

Figure 3 Why Moral People do Right and Wrong Things

		VIRTUOUS ACTS	LESS THAN VIRTUOUS ACTS
	MOTIVATED FOR THE MISSION	<p><b>A. PEOPLE WHO DO THE RIGHT THING FOR PURELY ALTRUISTIC MOTIVES.</b></p> <p>They believe that they can do the right thing and it will eventually be the best thing in the overall picture.</p>	<p><b>B. PEOPLE WHO DO BAD THINGS FOR GOOD REASONS.</b></p> <p>Within the limits of self-awareness, they believe that the bad thing they believe they have to do is for the overall good of the organization.</p>
	MOTIVATED TO BENEFIT SELF	<p><b>C. PEOPLE WHO KEEP THE RULES FOR THE SAKE OF THE RULES</b></p> <p>It is for their own sense of personal power, and not for the sake of the organization, that keeping the rules is most important, no matter who gets hurt.</p>	<p><b>D. PEOPLE WHO USE ORGANIZATIONS AND OTHERS FOR THEIR OWN PERSONAL GAIN</b></p> <p>This ranges from mildly subconscious empire-building to pure thievery and corruption.</p>

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Many workers are concerned about issues and assume positions of service with the intention of doing some good for mankind, the environment, or the community. Some enter service with confused motives, such as an atonement or payment for what they perceive is their own human failing.

In the first row across on this graph are those who are motivated to serve the mission. They are dedicated and sacrifice for the respective cause. While the acts of giving and working are rewarding in themselves, these people are very dedicated, embracing the cause, seemingly with little selfish intent.

The first column down, are those who are motivated to do moral acts because, to do otherwise, is wrong. These people have a strong sense of morality and “rules” by which to live. Their sense of rule-keeping is a strong element of their character. Refusing to *tell* a lie, regardless of the consequences, falls into this category.

In quadrant “A”, are those who have an internalized integrity that is bigger than the cause with which they are involved. Their virtue is, for the Christian and others, a matter of faith in something larger than themselves, even larger than a corporate social agreement. In this paradigm, even when people fall short, God does not. Therefore, doing the right thing is expected to have a positive result in the long-term.

In a story to follow, the Dutch mother, Nollie, refused to lie, because she felt that it was the moral thing to do. A lie would have served the purpose much more effectively, but she trusted God to work it out. She probably thought that telling the lie would jeopardize her sanction to enjoy God’s mercy in her desperate situation.

In the second row are those who are motivated by selfish or hidden desires. This can be defined as a hidden agenda, pride, a thirst for power, or subconscious needs. So, in box C are those who appear to do moral things, but they have subliminal motives corrupting the actions. I have dubbed this the “Frank Burns Effect.” Frank was a character on the popular M.A.S.H. television series, who followed the rules,

and took great pride in his (selective) moral superiority over others. This is the theme of the disparity of the Pharisees, who kept the law, but took advantage of those less fortunate, or who presented as great religious leaders, but were threatened by other, more popular spiritual leadership. Jesus repeatedly outlined this theme, for example, in the story of the Good Samaritan<sup>19</sup>, or about the two men praying.<sup>20</sup> Jesus was criticized for being with those of lower class strata, or those who were not “acceptable” by Jewish standards, as evidenced by his acts of associating with the less acceptable members of his community.<sup>21</sup> Moral action without humility is a dangerous although common combination. The boundary between the A box and the C box can be a very slippery line. The only safeguard is the willingness of the individual to honestly confront his own motives. The willingness and confidence to honestly examine this is characteristic of the fully integrated person.

In the second column, including blocks B and D, are those who do acts that would objectively be considered wrong or immoral. Those in the top row do them because they believe that it is necessary for the higher good, and therefore, believe that they are making the moral choice. Those on the bottom row, in block D, do immoral acts out of a motive of purely personal gain – no altruism intended (but maybe falsely projected). A portion of the selfish motives may be hidden from the individual, in a type of moral inversion, but they do know that they are doing something wrong and that they have something to gain personally. This is the corner of corruption on the diagram and correlates with the “dirty hands” concept of corruption from Machiavelli that Adams and Balfour referred to as discussed in Chapter Four. Adams and Balfour’s definition of “dirty hands” is when something immoral is done for the sake of the organization. Since this definition compares to

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<sup>19</sup> Luke 10:30-35, NASB.

<sup>20</sup> Luke 18:10, NASB.

<sup>21</sup> Matthew 11:19, NASB.

both the “B” and “D” blocks of figure 3, it could be clarified that it is a matter of either degree of immoral acts, or a matter of intention of immoral acts, because it would be difficult to conclude that Diet Eman’s actions on behalf of saving lives was, in any way, similar to Machiavelli’s concept of “dirty hands”, or the interpretation that Adams and Balfour apply to the term.

Just as there is a range of possible good choices, definitions of evil range from an assault on dignity to outright murder. Consider both good and evil in the context of determinations of perspective, distance, language, and taking actions for granted. These variables, introduced by Adams and Balfour, cover some of the difficulties with, not only unmasking evil, but determining the higher good.

### Levels of Lying

Dr. Diane Komp, M.D, wrote a book, *anatomy of a lie, the truth about lies and why good people tell them*.<sup>22</sup> The book deals straight-forwardly with the issue of white lies—lies of convenience. The book was inspired partly by the discovery of an old volume called *A Lie Never Justifiable*, by a Civil War Yankee Army Chaplain, H. Clay Trumbull. He wrote about a time when he was a prisoner in a Confederate jail in 1863. The other element inspiring the study was an incident in which Dr. Komp told a lie of convenience. She did not consider herself a liar, so when she found the book, her conscience was pricked and her interest was piqued by the morality of lying. So she kept a journal of her truthfulness for several months, and the resulting book became a self-critique workbook for becoming a truthful person.

Clay Trumbull’s writings were disturbing to Dr. Komp because of his absolute commitment to truthfulness. Even his fellow soldiers had great difficulty understanding his views. He refused to participate in an escape plan from prison

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<sup>22</sup> Dr. Diane Komp, *anatomy of a lie, the truth about lies and why good people tell them*, (Grand Rapids, MI: Zondervan Publishing), 1998, 20.

because the plan required that he lie to his Confederate prison guard. Trumbull lived the convictions, and then wrote about them thirty years later. He posited his conviction on the nature and character of God, as he saw it in scripture. God, in righteousness, can take a life, but God cannot lie.<sup>23</sup>

Throughout the book, Dr. Komp discusses some extreme situations, which really could represent moral inversions. One example describes a good person, Corrie ten Boom, who has told the very first lie of her fifty-plus-year life for very good reason—hiding Jews from the Nazis in her own home. Corrie's action is contrasted with that of her sister, Nollie, who also hid Jews in her house, but told the truth, thereby endangering the lives of those Jews hiding in her home. The soldiers asked Nollie where she was hiding the Jews, and she said, "Under the table." They were clearly not under the table that Nazi soldiers could see, so they thought she was being smart with them, and left her alone. The Jews actually were under the floor, which was under a rug, which was under the table. Corrie ended up eventually going to a concentration camp with her sister and father, who died there. Nollie's family never suffered the concentration camp experience.

This is just one example of the difficulties good people can have in determining the goodness and badness of even a little lie. While it is true that God cannot lie, the Bible contains examples of people who lied (or at least deceived) for a good purpose, and were rewarded. Corrie ten Boom, who happened to be a lovely person that I enjoyed knowing as a child, had a tremendously powerful and useful life. You could say that many lives were better for knowing her, or even just knowing about her story. The movie, *The Hiding Place*, is her story. It would be wrong to go back and say that the fact that Nollie did not have to go to the concentration camp proves that she did the right thing, and her sister, Corrie, did the wrong thing when she lied to protect the Jews in her home.

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<sup>23</sup> Ibid.

Understanding the challenges without slipping into relativism is the formidable task for Christians. In the book, *Things We Could Not Say*,<sup>24</sup> Diet Eman describes her role as a Christian in the Dutch Resistance during World War Two. Not only did she and her friends lie to protect Jewish citizens, but they stole documents, burglarized government buildings, forged ration cards and ID cards, “appropriated” vehicles, smuggled across checkpoints, and some even had to kill German soldiers in their self-appointed, vigilante role to protect the Jews. They were not part of a government-led resistance—Dutch were under German occupation and their queen fled the country. While the queen did it to protect the Dutch treasury from confiscation, the Dutch people, at the time, did not understand her deserting them. The author, Diet, was eventually imprisoned in a concentration camp—as was her fiancé, who did not return from his camp—he was executed a couple of days before the war was over. They both knew that they were performing their illegal actions because of their faith, not in spite of it.

So these are three examples of Christians, all involved in Holland during World War Two. All knew that the extermination of the Jewish people was an evil action—yet all three assumed very different positions concerning their own personal moral conduct during the crisis. These three are used to illustrate the moral range of choices engaged to solve the same problem, but not to evaluate whether some should have done more or less. Diet was barely out of her teens, and had a great deal of strength, passion and energy. Nollie was a mother with a family to protect. Corrie was a fifty-year-old woman who had never married, but with responsibility for an elderly father and frail, yet emotionally strong, sister. The point remains that there is a wide range of morally allowable choices in the face of great evil. The truly moral choice made by all was that the extermination of “the apple of God’s eye,” as Corrie’s father

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<sup>24</sup> Diet Eman, *Things We Could Not Say*, (MI: William Eerdmans Publishing Co., 1999).



referred to the Jews, was not an acceptable moral option, and they were obligated to resist.

### Judgment – higher good

Certainly, in this arena, there are questions of judgment. Just what is the right thing to do? What action, this or that, is really the virtuous thing? It would be nice if decisions were between black and white, but most judgments have to be among choices of gray, dark gray and darker gray.

The difficulties of determining the higher good can be illustrated by the seemingly sudden collapse of a very large and successful school. The school enjoyed the leadership of a very personable, charismatic leader. This leader was very central to the very strong growth, and was influential in the sponsoring church community. The leader's spouse was on the church board. The church was very small in comparison to the size of the school. The school was located in a very high-growth area, and a building program became the logical direction. Because the church and school leadership had a very narrow and inexperienced base, they were easy victims for contracting developers who took advantage of the growing market and the naivete of the group. Whether the developers were corrupt or incompetent is undetermined, but a lack of appropriate oversight and pressure from the church allowed the price of the building to explode, to the point where the building could not be completed within the capability of the little church to underwrite.

Meanwhile, some ethical issues surfaced, and the pastor of the church tried to hold the administrator accountable for some lying and dishonest actions. There was a pattern of dishonesty, allegedly including record tampering. There was eavesdropping and unauthorized tape recordings of confidential meetings and phone conversations, which were used to intimidate and discredit enemies. The administrator kept files on the most minute complaints on even his most loyal supporters. There was double-

dealing between another church and the sponsoring church. All of this was assumably in the name of the higher good—the preservation of the school. When a small portion of it came to light, rather than admitting the wrongdoing, a campaign to discredit the pastor was initiated. Later, the larger picture would reveal itself, but through the process, the level and intensity of the campaign was greatly underestimated, and the pastor, who found himself in uncharted territory, responded with anger and less than exemplary leadership skills, which played into the hands of his detractors.

The pressure of the rapid growth and the centralization of power in one person made the dissemination of accurate information – intelligence gathering – by the church community impossible. For example, there are witnesses<sup>25</sup> that state that a million-dollar donation, which would have alleviated the crisis and provided the church with the means to keep the school, was turned down by this administrator, or someone acting in his behalf, rather than allow the church/school to survive. The church or school board were never informed of this offer. The school leader had likely determined years before that the church leadership was incompetent, and acted out of his own volition to force the independence of the school from the church. Undoubtedly, he believed that the separation was certainly in the best interest of the school.

When the leader was terminated, there were several actions which brought about the direct destruction of the school, allegedly including sabotage, vandalism, and embezzlement. The alleged direct influence of the terminated administrator contributed to causing as many as 400 students to suddenly leave the school. Parents reportedly became so angry that they barricaded the road to the school with a human chain of their own children and the police had to clear the road. Those who left, convinced that the church leadership was evil and incompetent, attempted to maintain the school without a building, setting themselves up in little home-schooling units,

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<sup>25</sup> First person, author interview, June 2000.

which were considered “renegade” schools. The school finished the year, but millions of dollars were lost, students’ academic careers were damaged, dozens lost jobs, and a dream died. The tale reminds one of the Solomonic story of the two women who fought over the baby, but this time the baby was ripped in half, and no one survived.

In retrospect, the leadership of the little church knew that the leader had a propensity to exaggerate and lie, but they did not confront him because the leader was so extremely talented and brought so much to the table. This lack of underlying trust kept them reluctant to bring in the expertise that could have helped them on the building project. It was easier to go with the flow, largely because the talented administrator was something like a golden goose. St. Thomas Aquinas discussed what he called *ignorantia affectata*<sup>26</sup>, “ ‘a cultivated ignorance, an ignorance so useful you do not want to get rid of it. And this is not something that excuses you. It is something that is inculcating,’ according to St. Thomas.”<sup>27</sup>

When the ministry-school collapsed, it was clear that all involved felt like they had been on a roller-coaster not of their own making, and could not get off. Degrees of *moral inversions* were involved, the doing of bad things for seemingly good (self-justified) reasons—the ability to believe what I am doing is actually a good thing, when I cannot or will not see that it is actually a bad thing, in the overall picture.

There were three paradigms in the operation. Those who misbehaved, although likely convinced that it was all for the sake of a good school, those who tolerated the misbehavior in the name of the higher good (the growth of the school), and those who did not tolerate the misbehavior and became targets of both groups for telling the family secrets. While the administrator certainly holds the responsibility

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<sup>26</sup> Kim Lawton, review of *Papal Sin: Structures of Deceit*, by Garry Wills, (Doubleday, New York, 2000), January 13, 2000.

<sup>27</sup> Ibid.

for the misbehavior and many known immoral actions, such as lying, manipulation, taping phone calls, and discrediting and maligning others, he was likely convinced that it was all necessary to preserve the organization. It takes great wisdom, sometimes learned the hard way, to know when to back-off or give up. “Sometimes it might be better to leave things undone than to achieve them by the means of power. [Chuck] Colson realized this after his conversion.”<sup>28</sup> Mr. Colson had some time in prison to think these things over.

Those who allowed it also bear responsibility. If they had had the courage to deal with the conflict early, perhaps the school could have been salvaged. In this case, there is no way to project an alternative outcome, but ignoring the situation did not make it get better. The lies and manipulation took a toll years before, when the school was small, but they had a much larger effect when there was a great deal more at stake. The behavior became more deliberate and more unethical when there was a great deal more to lose.

Staying in denial, avoiding conflict is not unusual—pastors studied estimate that they spend as much as twenty percent of their time managing conflict, and that is without a crisis.<sup>29</sup> Indications are that pastors believe that two-thirds of the ministries of the church are diminished by the effort that has to be expended dealing with conflict.

Handled well, however, conflict can be healthy. Conflict theory says that conflict within a group is likely to have a stabilizing and integrative function for the relationships.<sup>30</sup>

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<sup>28</sup> Cheryl Forbes, *The Religion of Power*, (Grand Rapids, MI: Zondervan Publishing House, 1983), 102.

<sup>29</sup> H.B. London, Jr., quoting Lyle Schadler, church consultant, in *Leaders on Leadership*, George Barna, general editor, (Ventura, CA: Regal, of Gospel Light, 1997), 118.

<sup>30</sup> Lewis A. Cosner, *The Functions of Social Conflict*, (Glenco, Ill:Free Press, 1956), 154.

By permitting immediate and direct expression of rival claims, such social systems are able to readjust their structures by eliminating the sources of dissatisfaction. The multiple conflicts which they experience may serve to eliminate the cause for dissociation and re-establish unity. These systems avail themselves, through the toleration and institutionalization of conflict, of an important stabilizing mechanism.<sup>31</sup>

In the reverse, church groups who cover conflict, who refuse to hear criticism or correction, lose important information and often end up with a closed system where true deviance is hidden and any corrective voice is resisted. In addition, systems will force people into roles or “containers” of function. On an FBO or even NPO staff, it is not uncommon to have a universally disliked person or even a scapegoat. That person is often a business manager or administrator, but perhaps he is an assistant pastor or even custodian. He serves the purpose of “containing” the blame or ill-will of the group so that they can all continue to be civil and nice to each other without dealing with what is really going on. A system will likely cause to happen what it wants to have happen.<sup>32</sup> Those who benefit from standing next to a powerful lion to share in the power should not be surprised when the devouring jaws turn on them.

### Self Deception

Self-deception, a type of moral inversion, can take many forms. I can convince myself that the “wrong” thing that I am doing is actually right, or I can convince myself that, while it is wrong, it is less wrong than the consequences of not doing the wrong thing. Doing this “wrong thing”, therefore, becomes right, because I am doing it to prevent a worse thing. These determinations are corrupted with hidden motives and agendas, which are often hidden, even from ourselves.

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<sup>31</sup> Ibid.

<sup>32</sup> Mitchell.

This is what David Nyberg indicates by the term and title of his book, *Varnished Truth*, about the human capacity to deceive ourselves. He calls it civility, and the falsehoods and manipulations that those involved in people-oriented organizations have to deal with are significant and vastly underestimated.

Self deception is a big part of our world—more than people who believe they are moral want to admit. Nyberg speculates that those who see themselves as the most moral have the strongest need to deceive themselves.<sup>33</sup> The Bible says that, “the heart of a man is desperately wicked—who can know it?”<sup>34</sup> People with little integrity have no need to convince themselves that they are doing the right thing. So actually, the cover-up of deviancies among those who represent morality should not be surprising, since this is the group most likely to need to believe themselves to be moral. Self-deception is a moral inversion, and keeps one from seeing his own motives, agenda and actions objectively.

Saving the lives of Jewish people can hardly be compared to saving a school. The first illustrates the wide range of correct determinations in a crisis. Both situations illustrate the difficulty in determining the level of a crisis, and the school situation shows how difficult it is to determine the ethical price that can and should be paid to save the organization. If pure and accurate analysis were available, there may actually be indications that the same factors that manifested in the attempted rescue of the agency, also contributed to the problems in the first place. It is certain that the blame for the failure of an agency can rarely be laid at the feet on one individual, if Kenneth Mitchell, who wrote *Multiple Staff Ministries*, is correct. He says that systems cause to have happen what they want to have happen.<sup>35</sup>

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<sup>33</sup> Nyberg.

<sup>34</sup> Jeremiah 17:9, NASB.

<sup>35</sup> Mitchell.

An additional issue is another moral inversion—the powerful deception that it is solely up to one person to save the institution. There is no escaping that problems arise when identities become merged. Some would go so far as to say that if the FBO is entirely dependent on one personality, it is likely not a very healthy organization, and may need to fall.

Issues of judgment and motive arise again in determining the difference between those who do bad things for good reasons, and those who do bad things for selfish reasons. It is not hard to see that the line between “B” and “D” could be very fuzzy. People who use faith for their own profit, who project spiritually for material gain, are the ones who come to mind in this corrupt category. They know exactly what they are doing, and present themselves as spiritual leaders, simply to steal the financial reward that people willingly donate.

#### Pride – Hubris

While those in category “D” are clearly corrupt, there are elements of “D” which can also corrupt both “B” and “C”. The Bible refers to pride and the Greeks called it hubris. It is not a sense of confidence or dignity, it is a sense of arrogance. It is not a factor only for the powerful—it is an element of dysfunction throughout a system. Leaders can become very arrogant—after all, they have to “know best” in order to lead. But even the lowliest may have a very ingrained sense of pride that he has structured to help him survive. It may even keep him from securing the very assistance that he could use to lift himself from his station.

Dignity, in the opinion of many, is a God-given sense of worth, as a human being, created in the image of God. Hubris and pride are based in a self-worth, not the God-given worth, and it allows one to think that he is better than others or groups of others.

Hubris takes various forms. It might help me justify my actions, even against the advice of my friends and my conscience. Confidence is what makes me believe that I know what is best for an organization. Hubris might make me believe that it is right to bend the rules, or dehumanize others, because I know what is best for an organization. The difference could be as small as the ability to listen and learn—a talent that a great leader desperately needs.

The worst hubris is, at least in the context of biblical FBOs, a hubris that devours another's dignity for fuel. If one has to diminish another in order to gain or retain authority, then the Christian leader is seeking the wrong kind of power. The model leader, Jesus Christ, never diminished another's dignity. He did allow hypocrites to fall face first in messes of their own creation, but he did not prove his Lordship by humiliating anyone else.

### King-making

Less clear are those who appear genuine, but either do not know their own motives, or are disconnected from their own motives. Jim Bakker and Jimmy Swaggart probably fall into this category. Being human, being surrounded by success that they know they do not deserve, they fall into traps of power and materialism. Those around them are riding the financial wave themselves, and, rather than hold their leaders accountable, they enable them in self-justification that leads to materialism. In combination with the basic exploitation of others, the inherent sense of power in this scenario brings attitudes that lead them to eventual destruction.

The self-deception, that one is doing a 'good work,' contributes to the ability of these leaders to self-justification. For example, before his fall, Jimmy Swaggart's organization supported dozens of orphanages around the world. One missionary in Haiti observed to my husband while he was there, that he considered Swaggart's organization to be one of the most sincere. There was no shortage of organizations



coming to Haiti to film children in poverty and then use the film or video to raise funds. The problem was that the funds did not always make it back to Haiti.

According to the missionary, this was not true of Swaggart's organization.

Swaggart's team seemed to deeply care about the children, down to the cameramen.

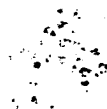
No one except Jimmy Swaggart knows whether he was in the "B" or "D" box. (The graph has no box for doing something bad for stupid reasons, but Jonathan Edwards addresses that.) Did Swaggart knowingly use his showmanship, which was very effective, as tool to manipulate, building his own empire, or did he honestly believe that he was using a gift God gave him, altruistically building the organization solely for the benefit of mankind? It is a tragic commentary that the strong organization was so dependent on his personality that it could not continue without him.

Some believe that it is very difficult for a person to remain virtuous in the arena successful leadership. To enable leadership, one needs authority. For many, the subject of authority is synonymous with power.

### Power

Personal agendas, hidden or overt on the part of individuals, are a major issue in the success, compromise or failure of all organizations, not just nonprofits. Our secret or not-so-secret agendas are just like another mask, or our agendas may even cause us to consciously use a mask to hide the agenda from others. Finding a pure agenda requires the same security, trust and integration that seeing past the masks requires.

The most distinctly obvious agenda is a desire for power. Leaders, especially in nonprofits, do not always begin with a need for power, but power itself can find a way to take hold. If, in an individual, the need for significance is corrupted, if it is built on an unhealthy neediness, and not on a stable human trait, then, as that person



moves into more powerful roles, the stronger roles will arouse even more unhealthy needs.<sup>36</sup>

Chuck Colson, at one time one of the most politically powerful men in the country, sees the church and the political arena as much more alike than we would like to think... "He thought, as many of us think, that as long as our motivation is worthy, we can use power without fear...it just does not work that way."<sup>37</sup>

Charles Colson said, "I entered government believing that public office was a trust, a duty. Gradually, imperceptibly, I began to view it as a holy crusade: the future of the republic, or so I rationalized, depended upon the president's continuation in office. But whether I acknowledged it or not, equally important was the fact that my own power depended on it.

Although power may begin as a means to an end, it soon becomes the end itself...It is crucial to note that it is power that corrupts, not power that is corrupt... It is the use of power, whether for personal gain or for [the state's] ordained function, that is the issue.

The problem of power ...affects all human relationships, from the domineering parent to the bullying boss to the manipulative spouse to the pastor who plays God. It is also wielded effectively by the seemingly weak who manipulate others to gain their own ends. The temptation to abuse power confronts everyone, including people in positions of spiritual authority.<sup>38</sup>

"The ...corruption of several years ago can easily be traced to an inability to handle power. ...Leaders who rise to prominence in the religious world are placed on the precarious pedestal of Christian celebrity."<sup>39</sup> Colson relates that when he first met Jim and Tammy Bakker and saw a shoestring operation in an old building, he was impressed with their sincerity to help people. When he saw them again in new,

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<sup>36</sup> Forbes, *Power*, 103.

<sup>37</sup> Ibid.

<sup>38</sup> Ibid.

<sup>39</sup> Charles Colson and others, Michael Horton, ed., *Power Religion*, (Chicago: Moody Press, 1992), 27.

modern facilities, he was struck with a change in their demeanor and did not ever go back again. Colson says that he saw the same effect with a daytime television interviewer. The man started out humble, well-prepared, a sincere and caring journalist. Two years later, when he was popular, he was very unconcerned with what his guests had to say, and was arrogant and rude on the air.<sup>40</sup>

In Maslow's foundational work considering the needs of humans, both leaders and workers have needs to be met to fulfill function. Neediness of a leader or a worker can disrupt the equilibrium. An excessively needy person does not have a 'reservoir of completeness' to function objectively in an organization—their need for approval and acceptance, in addition to their insecurity will interfere.

One of the basic needs, which is normal and healthy in proper proportion, is the need for significance. Humans appear to have an innate need to be significant, to count for something, to have meaning somehow, somewhere, in the world in which they live. In a balanced, integrated life, needs for significance can be met in various ways. A thirst for power is this same desire out of balance, and even combines with a desire to dominate, control, to diminish others in the quest to be more important.

One use of power to maintain the mission would be the use of fear and intimidation. Cult leaders use fear to manipulate their followers. The use of religious fear may be the greatest, and therefore the strongest abuse of power that a leader could use for his own personal gain.

This leads [Christians] to the self-indulgent use of power some have dubbed the "Imelda Marcos syndrome," which reasons, "Because I'm in this position, I have a right to whatever I want," with total selfishness and disregard for others. Power is like saltwater; the more you drink, the thirstier you get.<sup>41</sup>

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<sup>40</sup> Ibid.

<sup>41</sup> Ibid.

Cheryl Forbes, previously an assistant editor of “Christianity Today”, wrote an interesting book called, *The Religion of Power*. In the book, she attempts to contrast the contemporary concept of “power” which leaders perceive they need to run organizations, with the example that Christ portrayed when he walked the earth. Some could say that if we consider the contemporary examples and illustrations of what “power to lead” looks like, Christ was the antithesis of power. Forbes illustrated the many examples of power projected in Christian leadership magazines, and interviewed many leaders who believed that power and authority mirrored the same concept. A surprising number even treated power as something of an entitlement. It is a little hard to imagine Jesus in a “power blue suit” with the “power tie” seated in his “power chair”(set a couple inches higher) behind his “power desk” (which is large, empty, and strategically placed to intimidate the visitor). Can we imagine Jesus doing a “power lunch” with “his people”? Actually, it is quite a contrast when we visualize that Jesus’ idea of a power meal was to shock “his people” by washing their feet. This chore happened to be the very lowest position for the lowest servant of the household. At the risk of oversimplifying a more important concept, Jesus had the authority, so it was not necessary to project any sense of “power”.

Use and abuse of power is another issue completely dependent on an individual’s honesty with himself. Only he or she, possibly with the help of a confidant for a mirror, can possibly know the depth and the morality of needs, caring and passion within himself, evolving into power. “Only those who have found true powerlessness,” [like] Chuck Colson, who went from the president’s cabinet to a federal prison, and “Aleksandr Solzhenitsyn, a victim of Soviet concentration camps, may understand true and valid power.”<sup>42</sup>

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<sup>42</sup> Ibid.

The lure of power can separate the most resolute of Christians from the true nature of Christian Leadership, which is service to others. It is difficult to stand on a pedestal and wash the feet of those below.<sup>43</sup>

Jesus was as good as his words. He washed His own followers' dusty feet, a chore reserved for the lowliest servant of first-century Palestine. A king serving the mundane physical needs of his subjects? Incomprehensible. Yet servant leadership is the heart of Christ's teaching. 'Whoever wants to be first must be slave of all' (Mark 10:44).<sup>44</sup>

The Christian understanding of power is that it is found most often in weakness. Understanding mankind's vulnerability to power has led democracies and free nations to build in restraints and balances of power into their systems. Colson brings up the example of Aleksandr Solzhenitsyn.

In his memoirs of the gulag, Solzhenitsyn wrote that as long as he was trying to maintain some pitiful degree of worldly power in his situation—control of food, clothing, and schedule—he was constantly under the heel of his captors. But after his conversion, when he accepted and surrendered to his utter powerlessness, then he became free of even his captors' power.<sup>45</sup>

A culture that exalts power and celebrity, that worships success, dismisses such words as nonsense. Strong individuals rely on their own resources—which will never, ultimately speaking, be enough—but the so-called weak person knows his or her own limits and needs, and thus depends wholly on God.

#### Success, Blessing and Approval

Leadership in organizations that become influential and powerful can become larger-than-life in this celebrity-oriented arena. This puts unreasonable expectations on individuals, and makes it very challenging to live a life of leadership within Jesus'

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<sup>43</sup> Ibid., 28.

<sup>44</sup> Ibid.

<sup>45</sup> Ibid., 29.

example. It also makes it difficult for those around the leader to challenge error or wrong motives. There is the very obvious tendency for leaders, followers, and detractors alike to believe that success and God's blessing are the same thing. As mentioned in sections of determining deviancy, it is very hard to determine the motives of another, especially a leader. Now people have intimate knowledge, via the media, of significantly more information about more people than they otherwise would, but even that is just an image.

Edwards discusses, in *The Adoption of Wrong Principles*, the erroneous principle, and a false notion, that the success that God gives to some persons as a sign that God approves and accepts everything that they do.

It has been a main argument to defend the conduct of some ministers, who have been blamed as imprudent and irregular, that [G]od has blessed them, and given them great success; and that however men charge them as guilty of wrong things, yet that God is with them, and then who can be against them?<sup>46</sup>

Edwards comments that a minister may even take this concept to heart and refuse to hear any voice of correction against him. Pride takes over and the minister becomes unteachable and unaccountable. "If a person's success be a reward of something in him that God approves, yet it is no argument that he approves of every thing in him."<sup>47</sup> It is within God's sovereignty to overlook whatever He pleases to overlook.

We can [not] tell how far the divine grace may go in greatly rewarding some small good in a person, a good meaning, something good in his disposition, while he at the same time, in sovereign mercy, hides his eyes from a great deal that is bad, which it is his pleasure to forgive, and not to mark against the person, though in itself it be very ill?<sup>48</sup>

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<sup>46</sup> Edwards, "Ignorance of Inward Experiences", *idem*, 413.

<sup>47</sup> *Ibid.*

<sup>48</sup> *Ibid.*

Edwards says that it is very difficult for us to tell how far God's forgiveness and mercy will extend toward a person. He mentions Jacob, who had God's favor even though he was a cheater. He mentions Judas, who had a measure of blessing for a season, even though he was a cheat, and God knew all along that he would be a traitor.

Is Edwards saying that it is of no consequence to us that men function with the blessing of God while doing immoral, bad, or dishonest things? Edwards was addressing the fact that, in the early 1700's, government-endorsed church leadership enjoyed the power and endorsement of the powers-that-be, and their corruption appeared to be tolerated. What were the believers of conscience to do about the deviancy?

Edwards comes back to his steady theme. He says that we have no standard but God's Word and we cannot assume that God's blessing is a revelation of His mind. Other colonies allowed the support of the most prevalent faith in a community, but that does not mean that God puts His stamp of approval on everything the person does or says.

We should put nothing in the room of the word of God. It is to be feared that some have been greatly confirmed and emboldened, by the great success that God has given them, in some things that have really been contrary to the rules of God's holy word...They have seen that God was with them, and made them victorious in their preaching; and this, it is to be feared, has been abused by some to a degree of self-confidence. This has much taken off all jealousy of themselves; they have been bold therefore to go great lengths, in a presumption that God was with them, and would defend them, and finally baffle all that found fault with them.

Nor do I think that they go upon sure ground, who conclude they have not been in an error in their conduct, because at the time of their doing a thing for which they have been blamed and reproached by others, they were favoured with special comforts of God's Spirit. God's

bestowing special mercies on a person, is no sign that he approves of every thing he sees in him at that time.<sup>49</sup>

Edwards mentions more examples: King David's anointing while he lived in polygamy, Solomon blessed with riches while he amassed wives, silver and gold. Edwards further discusses that it is no wonder that a man, experiencing both the grace of God and the scorn of men, chooses to comfort himself with the grace of God and ignore the criticism of men. It follows naturally, that men might assume that because God blesses them, he therefore approves of them. Edwards says that men make mistakes in making such assumptions, because then they conduct themselves and make decisions in a presumptive manner.

Not only do the leaders err in their presumption, but the followers, who essentially create these leaders, bear some responsibility. Jamie Buckingham, writing his column, "The Last Word," in *Christianity Today*, at the close of the PTL scandal,<sup>50</sup> scolded the followers of Jim and Tammy Bakker, not in a specific sense, but in a theoretical sense, as an example of "king-making," that the religious community puts people on pedestals. These celebrities become isolated and surrounded by people who have much to gain with the continual success of the organization, which, in turn, makes it impossible for them to get honest feedback or to be held accountable.

[John Wesley] Fletcher was only one of the people who truckled to the Bakkers, surrounding them and insulating them from bad news, doing anything necessary to share the growing pot of money and power.<sup>51</sup>

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<sup>49</sup> Ibid.

<sup>50</sup> Jim and Tammy Bakker created a Christian complex, in the 1980's. The show was called Praise the Lord, and the place was Heritage USA. Jim Bakker was convicted of fraud in the fundraising programs involved, and served ten years in prison.

<sup>51</sup> Larry Martz, *Ministry of Greed, Inside Story of the Televangelists and Their Holy Wars*, (Newsweek, 1988), 61.



Dortch and Taggart [two top men at PTL] each drew more than \$600,000 in salary and bonus in the last 15 months of the great boondoggle.<sup>52</sup>

Of course, the isolation is no excuse. When the IRS finally added it all up, the top officials of PTL had been paid \$14.9 million more than their services were worth, and the Bakkers had taken \$9.36 million of that.<sup>53</sup>

Paul Clem, an electrical contractor from Kansas said, 'It was so blatant, so mercenary. I realize they are human beings, and they falter; but I believe Christ was not the center of their ministry. Jim and Tammy were the center.

So many unsuspecting people were victimized by the Bakkers. These were people who really wanted someone they could adulate, a king, a queen. Many of them were probably blue-collar, working class and the opulence was something they could never attain. But they thought, since it was religious, it was okay.'<sup>54</sup>

It is important to note that Jim Bakker, out of prison, has published a book called, *I Was Wrong*, which outlines his saga of turning away from his original paradigm. "My previous philosophy of life, out of which my attitudes and actions flowed, was fundamentally flawed."<sup>55</sup> Bakker currently operates in a quiet, nonpublic service-type ministry. He had time to read the Bible in prison. Both of the books, *The Ministry of Greed* and *I Was Wrong*, delineate the very un-Christlike politics that can drive FBOs.

The PTL scandal and others illustrate that, even in this very different culture, the very old individual moral problems of pride, greed and power exist, and can

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<sup>52</sup> Ibid., 63.

<sup>53</sup> Ibid.

<sup>54</sup> Ibid., 78.

<sup>55</sup> Jim Bakker, *I Was Wrong*, (Thomas Nelson, 1996), xiii.

corrupt and destroy an organization. They are often used in the name of good—preserving the organization.

This is one of the most significant dilemmas in this discussion. When a member of a congregation, or even more so, when a board member or staff member of an FBO finds a leader defective or hypocritical, what are they to do? Edwards perhaps indicates that even though they were not converted, they should not be removed or even censured, because God could sovereignly change them. This is an extreme position, considering that Edwards is forestalling the removal of a Christian minister, who is not yet a Christian. This is evidence of his doctrine, however, that Edwards considered that God was probably changing the man, and that his removal could constitute an interference in God's providence. God had allowed the man to be in the position.

On the other hand, Edwards did, however, actively resist the universal embracing of the lay pastorate, or those who "installed themselves in leadership." It would follow that Edward's support, or rather, declination to accuse an educated pastor who is not perfect, does not translate into embracing any and all who set themselves up as leaders, especially in the face of what he called hypocrisy.

### The Three Levels of Flaws

Edwards talks generally of three stages of flawed leaders: the human who has flaws, those who have "defects," and hypocrites. Defects are those who fail and keep on trying to do right. By hypocrite, Edwards does not refer to those who fail, but keep trying, but to the corrupt, who have no intention of doing the right thing.

I do not mean that defect or imperfection of degree which is in every holy disposition and exercise in this life, in the best of the saints; but I aim at experiences being especially defective in some particular thing that ought to be in them; which, though it be not an essential defector such as is in the experiences of the hypocrites, which renders them utterly vain, monstrous, and altogether abominable to God, is such as maims and deforms the experience. The essence of truly christian

experiences is not wanting, but that is wanting which is very needful in order to the proper beauty of the image of Christ in such a person's experiences....there is indeed much of some things, but at the same time so little of some other things. ....the defect very much deforms the Christian, and is truly odious in the sight of God.<sup>56</sup>

At the other end of the spectrum, that same community can extend immunity to the charismatic, the powerful and even the corrupt, especially if they are successful. What is the responsibility of the individuals, both followers and leaders, to understand the paradigms? What is the responsibility of others toward them?

People within FBOs can put nearly impossible expectations on leaders. They expect them to be super-human, perhaps due, in part, to an exposed, very public culture. Religious people tend to lean on the judgmental side, which is probably why Jesus addressed the issue often. Marc Dupont, author of *Walking Out of Spiritual Abuse*, a book on abusive leadership, says,

Normally, when we think of spiritual abuse, we picture a heavy-handed and controlling leader ministering out of blind ambition or, perhaps, deep insecurity. In actuality, however, there is a more widespread problem of abuse of church leaders by the people, than the other way round...[this] opposite problem... needs to be addressed because hurting people who do not get healed, invariably, end up hurting others, whether they are leaders or followers.<sup>57</sup>

Edwards talks strongly of people falsely or unfairly censuring a leader. When they unfairly make up their minds about someone, then everything they see seems to confirm what they already believe, leading to a false conclusion. He says that when things are going well, no one thinks so negatively.

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<sup>56</sup> Jonathan Edwards, "Of Censuring Professing Christians," *The Works of Jonathan Edwards, Vol. 1*, (1834, reprint, Avon, GB: for Banner of Truth Trust, 1992), 415.

<sup>57</sup> Dupont, 146.

...but when any minister preached the business of every one was to listen and attend to what he said, and apply it to his own heart, and make the utmost improvement of it. ...And scarcely ever did any minister preach here, but his preaching did some remarkable service...there has been an unhappy disposition in some ministers toward their brethren in the ministry in this respect, which has encouraged and greatly promoted such a spirit [of wrongful criticism] among some of the people. A wrong improvement...<sup>58</sup>

Edwards felt strongly that people must leave the work of censuring leaders to Christ alone. It cannot be known, however, what Edwards would have said in facing the “big business” of contemporary Christianity, although he encountered corruption within the systems of his own era.

For my part, though I believe no sort of men on earth are so exposed to spiritual judgments as wicked ministers, yet I feel no disposition to treat any minister as if I supposed that he was finally rejected of God; for I cannot but hope that there is coming a day.... when unconverted ministers will obtain mercy.<sup>59</sup>

In the light of the cults and errors that permeate the religious world, I think that Edwards did not mean that a person should sit under the tutelage of a leader who did not know what he was talking about. Edwards was talking about someone who was trained; at least knowledgeable in the scriptures. What we have today among the unqualified leaders are those who lead by charisma, by marketing techniques, and even by fraudulent misrepresentation. It does not seem that Edwards would endorse hitching a wagon to some of these horses.

There is a vast difference in judging the spiritual condition of any given public figure, which is only known to an individual through the media, and the obligations in choosing a leader from whom you expect to get personal spiritual leadership and direction.

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<sup>58</sup> Edwards, “Professing Christians”, *idem*, 415.

<sup>59</sup> *Ibid.*

The masks described in Chapter Four, the magnitude gap, distance, language (euphemisms), and taking the issues of life for granted, do not have to be the insurmountable obstacles to good organizations that Adams and Balfour describe. Secure, dedicated and integrated people can, knowing that potential masks exist, seek to look around them or even remove them. The key is becoming a secure and integrated person.

## CONCLUSION

It is the greatest possible betrayal, to try to promote truth with falsehood.

St. Augustine

This thesis has highlighted many circumstances and situations that contribute to the dynamics in faith-based organizations. The dynamics are very hard to describe. People within these organizations struggle with issues that could be diminished if they looked at the human organizational factors and examined them.

A pastor and his wife in Tucson grew up on the mission field in Mexico and Cuba.<sup>1</sup> They moved to Tucson and started a Bible study in 1970 that grew into a little church of twenty-eight. Within two years, the numbers grew into the hundreds and they sponsored a rehabilitation house for young people coming off of drugs. They soon owned a ten-acre facility. Within two more years, there were five pastors on staff, there was a young school, the numbers of the church were in the thousands, and they had spawned other churches. This growth was not unique during the decade of the 1970's. The problem was, however, that very little in the experience of missionaries to Latin America prepared this young twenty-something couple to oversee an organization with that type of growth and budget. This church has survived and prepared leadership that has gone on to several different areas, but it was not without great pain, and with some emotional casualties on the way.

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<sup>1</sup> Grace Chapel, 6180 E. Pima, Tucson, Arizona.

So, how does an organization look past the masks? How does an organization or an individual save himself from his own moral inversions? What is the balance between codes that keep society intact but curtail individual liberties? How does an organization continue to function to achieve the mission, and not deteriorate into corrupt self-preservation? How does an organization assess and control deviancy without abusing its innovators? How does a leader go forward in a flat organization without running over everyone in the way? <sup>2</sup>

Peter Drucker's focus, purpose and effort in building, supporting and forming leadership for nonprofits are extremely hopeful for community. While he supports nonprofits in general, he sees mega-churches in particular as a force that could restore community. <sup>3</sup> They offer belongingness as well as volunteerism – his two sides of the coin that could restore community. Support groups actually, in a way, do the work of re-parenting, or, in some ways, simulate the coffee klatch or back fence/front porch neighborhood that used to keep community and communication intact.

Current proposals to blend civic funding with faith-based programs are validation of the powerful potential of the FBOs. While the concept is fraught with philosophical, constitutional, as well as practical challenges, just the fact that the issue bears so much weight indicates that nonprofits have something very significant to bring to the social order. Faith-based organizations, if they can take intense self-assessment and patch up the holes in their dikes, could significantly bear the weight of bringing healing to a broken generation or two.

Theists and non-theists agree that there are cultural norms and morals, that when widely practiced, preserve society. There are disagreements among groups concerning which of these are the highest values, as well as how interpretations of

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<sup>2</sup> A “flat” organization is a Drucker term, referring to a number of peer working relationships, as opposed to the traditional pyramid of levels of top-down authority.

<sup>3</sup> Tim Stafford, Christianity Today.

such norms are applied. Criticisms of cultural norms are not necessarily negative for the culture. That racism, bigotry and religious isolationism are diminishing is a positive thing. But FBOs must proceed with an eye on their mission. Perhaps the church's place in our post-modern world is something Jesus already talked about. Not the super-sanctimonious behavior of the Pharisees, but the compassion, caring and respect that He shared with those whose lives were not that "all-together."

In moving toward using FBOs to provide social services from a broader base, however, there is a danger to the mission. Teen Challenge, an international rehabilitation program for ex-felons, has a seventy to eighty-six percent success rate (percentage of those who stay out of trouble), compared to one to fifteen percent for government programs.<sup>4</sup> Leaders of Teen Challenge adamantly contend that it is the faith portion of their faith-based mission that makes the difference.

According to J.P. Moreland, of Talbot Seminary, the danger of Post-modernism to the church is that the church may neglect its mission.<sup>5</sup> Post-modernism has an individualistic bent, a 'what's in it for me' perspective. Faith-based organizations respond to that on a felt-need basis, and if the church continues to focus on felt-needs, it is in danger of forgetting the sacrifice and discipline part of the Gospel. If people participate in faith-based organizations because it 'feels good to help,' and because 'a need is being met', that is positive in the short term, but what will the effect be for the future? Will everyone quit when it is not fun anymore? Moreland's work on spotlighting the anti-intellectualism of the current evangelical church in *Loving God With All Your Mind*, also highlights how far the evangelicals have sidestepped their mission by focusing on a 'feelings' gospel because we are in a 'feeling' culture.

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<sup>4</sup> Teen Challenge home page, results of University of Tennessee, Northwestern University and National Institute on Drug Report. <http://www.teenchallenge.com/main/stats/rsrchmnu.htm>.

<sup>5</sup> J.P. Moreland, 30.



There needs to be a balance between the religious isolationism of the past and the ‘felt-need’ driving forces of the present. Jesus absolutely ministered to throngs of needy people, but he did not respond to every demand—he pulled back and rested. He healed some and not others. Most of all, he taught. While it was the healing and touching that brought the notoriety at the time, Jesus’ power is in what He taught. He revealed what God truly wants *from* people and also what God wants to give to people. Moreland’s point is, that to be fully functioning in the Twenty-First Century, the church must not only perform a service for the larger community, but also be ready to give an answer as to why it serves.<sup>6</sup>

FBOs need to step back, examining the mission, the masks, the reason for the function of the institution, the leadership styles, the problems and their moral inversions, before there are signs of trouble. While this thesis does not adequately address many of the issues, it does identify a few, which could begin a dialogue that could administer some preventive medicine.

Unfortunately, the post-modern world view was born of a culture that appears to have lost trust in institutions and traditions, and therefore, must make determinations of right or wrong based on superficial perceptions or varying perceptions of morality. This perpetuates an atmosphere of distrust, because no one knows what to expect from others, and it also places a great deal of pressure on individuals, especially those generations which are fully post-modern, to reinvent every wheel. They can only make determinations from a fully narcissistic point of view because every institution and tradition has been challenged.

The demand for faith-based schools is partially in response to the perception that our nation has abandoned a mantle of morality, which, in turn, has left in the wake, a morass of unclarified and conflicting values. Without definitive standards to measure the conflicting views, systems can be left to be controlled by the most

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<sup>6</sup> Moreland, 31.

powerful and influential; be it the majority, the media, the most visible and vocal, or the most affluent.

The culture is currently in a transitional phase. During the last decade, we semi-formally separated performance from character. A large segment of the population might have sported a bumper sticker that said, "I do not care if he is a liar, I like his message." This level of separation is the opposite of integrity. We are also, as a corporate community, rating personal and economic security over integrity. This is to be expected in a narcissistic, individualistic culture. This may seem harmless to the casual progressive observer, and a philosophy to which we have become accustomed,<sup>7</sup> according to Wolgast in *Ethics of an Artificial Person*, but, in the past, many cultures and systems have wreaked destruction on others, as well as themselves, by favoring 'practical', political, and economic factors over concerns of integrity. This has brought down schools and churches as well as nations.

What we have here, are competing values. Americans care deeply about the Presidency, the results of an election, and that any person is innocent until proven guilty. These are strongly held and sacred values to Americans, but they are in competition with stories of alleged immoral behavior.<sup>8</sup>

As of this writing, Spring 2001, the unethical behavior to which Wolgast refers, have become too blatant and nearly impossible for even the most 'dedicated' to ignore. It remains to be seen whether or not there will be a 'character correction,' a rebound effect within the general population. There will likely remain a strong perception that personal convictions, which hold validity in the small, personal religious community, do not hold validity within the larger community. This is taken one more step when individuals embrace an abstract concept that they can justifiably

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<sup>7</sup> Wolgast.

<sup>8</sup> Zogby, John, on the February 8-11, 1998 Zogby opinion poll on American values, alt. current events. clinton newsgroup.

behave with one set of values in one context and operate with another set of values in another context. The fact that Americans embrace this as acceptable, strikes right at the heart of the word integrity. The church or school also accepts this, however, when they allow behavior by a leader, “for the good of the ministry,” which would be considered unethical to anyone outside of the group.

Cultural codes, for all their flaws, tended to keep families intact. Social pressures kept men with their families, supporting them. Social codes prompted all adults to expect a particular behavior from its younger members and gave all adults an unwritten permission to enforce it. Our current culture struggles to deal with the consequences of unrestrained self-indulgences and pursuit of pleasure, which we do not have much of a shared moral code.

### The End of Tradition and the Balance of Pluralism

The American system evolved upon a delicate balance of the Protestant ethic with the ideas of European Enlightenment, which Protestantism was both trying to repudiate and integrate. “Locke and William Blackstone advanced that very synthesis of Protestant Christianity and Enlightenment humanism.”<sup>9</sup>

Mary Ann Glendon, in her book, *Rights Talk*, quotes John H. Hallowell. “Locke’s philosophy of natural rights and individual autonomy was.... ‘based upon an uneasy compromise between two conflicting principles: the idea of the autonomy of individual will and the idea of a higher law.’”<sup>10</sup> The conflict continues, only now it is not always between individualism and a higher law, but between individualism and the common good. Consider that, having for the most part left the concept of a higher

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<sup>9</sup> James W. Skillen, *Recharging the American Experiment, Principled Pluralism for Genuine Civic Community*, (Center for Public Justice Baker Book House, Co. 1994). 30.

<sup>10</sup> Glendon, Mary Ann, *Rights Talk: the Impoverishment of Political Discourse* (New York: Free Press, 1991), 3.

law behind as a governing factor in considering law, there is no longer a universal code to determine the common good. The common good is now definable by whomever is espousing a change.

There is a “worldwide crisis of confidence in specific sources of moral authority in our time,” according to Wogaman.<sup>11</sup>

For a number of reasons, Twentieth-century humanity has lost confidence in the social and cultural authorities that have traditionally provided guidance in making specific decisions. ....this reality is masked by emergence of fanaticisms and fundamentalisms of various kinds. But fanaticism and fundamentalism are evidence of a crisis of faith, not of moral self-assurance. People turn to one-sided, irrational values and creeds in an effort to shore up their anxieties...<sup>12</sup>

The controversy that boils today is partly the result of a complacency of the people who believed that values were so common and universal in a community that the concept of overthrowing so many of them in one generation was beyond comprehension. The church thought that the standards it embraced were universally good for the community and that they would remain in place forever, but the standards were wiped away before many even noticed.

Previous generations of Christians were able to accept the Bible quite uncritically. The simple fact that the Ten Commandments or the Sermon on the Mount or Paul’s ethical teachings were in the Bible made them almost self-evidently authoritative. There could be spirited disputes as to the meaning of a particular passage of scripture or its precise applicability to a problem at hand, but people on both sides of a dispute would accept the common presupposition of the Bible’s authority...slaveholders and Christian abolitionists disagree on the meaning of the Bible, but both quoted it as decisive moral authority.<sup>13</sup>

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<sup>11</sup> Wogaman, Philip J., *Christian Moral Judgment*, (Louisville: Westminster-John Knox Press, 1989), 41.

<sup>12</sup> Ibid.

<sup>13</sup> Ibid.

The sixties and the seventies proved how quickly a cultural tradition could be overthrown. Some of those who believe the culture paid a high price for complacency now seem to think that they can restore morality based on the authority of the Bible with right court judgments or appropriate systems of laws. But, while they can legislate morality, they cannot pass laws that restore virtue.

Christian philosophers can point to the sources of our apparent decay, to the Enlightenment, to Nietzsche, to moral relativism, etc., and certainly they are factors. But perhaps contributing to the decay was the earlier replacement of virtue with tradition. As in the case of my great-grandmother, beer was not her problem; it was indulging her pleasure without the social stigma of her neighbors. Would she have been a raging alcoholic without the peer-pressure reducing her indulgences? I doubt it. But this is the tension that these problems represent. If I cannot do the right thing because it is the right thing, then theoretically, my parents, my teachers, my peers or the police are there to enforce my correct behavior.

In this generation, because we have removed tradition, public shame, and other external regulators, especially peer-pressure, we may have given up some of our abilities to develop the internal controls. Those of us who dialogue with children are alarmed at the apparent change, even in our abilities to discipline them in school. There is an indefinable sense around them—it is very hard to persuade them to do the right thing because it is the right thing. Children seem so aware of the dynamics they can analyze whether or not the adult has the power to make them do what the adult wants them to do. Stickers and stamps work in primary grades, but the voice with the ability to persuade seems dimmer and dimmer. Children are exposed to so much that they want to reason out their world, but they do not always have the developmental or experiential capability of doing so. They often resort to feelings and sensations.

In a sixth-grade science class, there was a question about how many planets had been actually ‘probed’ by man-led scientific investigations. Some put ‘one’

which was the right answer (Earth), but they meant Mars. They had not thought of Earth. Several answered 2,3, or more. The children argued vehemently with the teacher. The teacher showed them the reference in the book. The eleven and twelve-year old children adamantly did not believe their teacher or their textbook. The authority in their lives was a movie recently released, "Mission to Mars."

If authorities (teachers and textbooks) have such diminished authority in the lives of children, how are they going to make determinations of the really important issues of life? It is very important that faith-based leaders open up dialogue with the rest of the community, the non-theistic moralists, to reach some consensus as to how to lead our young.

The problem...is the failure to see that the establishment of a moral order requires popular consent. There cannot be morality without virtue; and there cannot be collective order without community, without the voluntary yet binding social relationships within which meanings are taken for granted. If moral society is their [orthodox or traditional Judeo-Christian] objective, the goal of the orthodox should be the cultivation of virtue, rather than simply the maintenance of law.<sup>14</sup>

The progressives often argued in the past that you cannot legislate morality. You certainly can if you are talking about moral behavior. We legislate all types of moral behavior, ranging from consideration to allow handicapped people to park closer than able-bodied to punishing murderers and thieves. But perhaps the progressives are right in concept: you cannot legislate virtue.

Don Eberly talks about cooperation of the faithful and the secular in *Restoring the Good Society*.

Instead of abandoning the values debate because of those who abuse it through theoretical overkill, we must reframe and refocus the debate. The anxiety about public and private morality runs across the political

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<sup>14</sup> Hunter, James D., *Culture Wars, The Struggle to Define America*, Harper-Collins Publishers, 1991, 324.

spectrum, and there is much at stake for everyone, especially our children.<sup>15</sup>

One could speculate how much the public rejection of the Protestant ethic as a base of our traditional culture was a reaction against empty ritualistic tradition, rather than against the values themselves. Some of the cultural mores in the name of God were despicable. Southern white Christians should have been in the front parting the crowd to make way for black students in high schools, rather than opposing them. Those were shameful days for America, but more so for people who professed the love of God.

Baby boomers were the first generation that grew up with a television in our homes. Their world was larger and lines of reality became fuzzy—they grew up with running commentary on almost all segment of life from news analysts and commentators. No longer were parents, family members, teachers, and clergy the only sources to help children make sense of their world. But when the children of the sixties and seventies crashed through the walls of tradition and restraint, they didn't find nirvana; they found diseases, drugs and divorce. Those honest enough to look are finding that it was many of those very walls of moral tradition, not the absence of them—total and unaccountable freedom—that supported a meaningful life after all.

If we cannot legislate virtue in the larger sense, neither can we legislate it in the smaller sense. It is impossible, especially within the context of Religious Liberty, for standards of education, for moral leadership, for guarding the public trust to be enforced outside of the religious organization. We cannot even force virtue within our families, our own children. While we can provide the means, the instruction and even the example, instilling virtue, excellence, must come from within. Leadership involves many things, but the research shows that trust in employees and honest and

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<sup>15</sup> Eberly, 24.

straightforward leadership bear the most benefit. Leadership research reveals, at least in the Western arena, that individuals respond to affirmation and appreciation, which is sincere and connected to real values—not empty flattery. Drucker refers to the leadership of the future being a ‘flat’ flow-chart, where there are many co-equals partnering together. The model that he refers to bears close resemblance to what the ideal could be in an efficient faith-based organization. Drucker is referring to the use of knowledge-based workers, which need to be treated as team-members with a specialty, not subordinates. The church that I work for has forty different ministries. The flow chart is quite shallow—much more dependent on cooperation than a typical pyramid. It has many problems, because there is no central person with a finger in all forty pies, but it could never work any other way. The pastoral staff puts tremendous trust in all of the employees, and it bears fruit in productivity.

There is a temptation to patronize, to dictate, to mold the new babes in the leader’s image rather than Christ’s image. Leadership’s challenges are to keep one’s heart and motives pure, and to listen to God’s inspiration in guiding all those under the leader’s responsibility. It is difficult to make sure that church members are led in ways that are in their best interest, to teach them maturity, and to be independent from the coddling of the leadership. They actually need to become leaders themselves, to study, to understand and to lead others. Essentially, a good leader has to be continually trying to work himself out of being needed. In the ideal situation, the relationship becomes one of mutual respect, dialogue and accountability. The non-controlling leader will have a supply of leaders with which to share the responsibility. Of course, the leader has to be prepared for a different type of pain resulting from vulnerability and honesty. He will risk the possibility of misunderstandings, and will be maligned as having false motives when he does not use the normal shield of superiority and patronization.



Edwards said, regarding young converts, “We must expect green fruits before we have ripe ones.”<sup>16</sup> An honest, compassionate, motivated group of people to lead new converts can be the difference in the effectiveness of the church. This largely determines whether the church is a place of healing and growing, just a revolving door, or even a spiritual “out-patient clinic”, giving religious vaccines: making sure no one ever gets the real thing.

Edwards says that waiting patiently for a leader to change can work both ways. “In one place and another, where there was a glorious work of God’s Spirit begun, it has in great measure knocked all on the head, and their ministers hold their places.”<sup>17</sup> Edwards was referring to minister’s hearts actually being hardened by being exposed to God’s moving, rather than their developing into appropriate leaders. Edwards says there is not a danger in being patient with leadership. He does say that if there is a need to correct them, that the correction should come ideally from another minister and then only through the Word of God. The truth does not need to be diluted or compromised, but the minister should give the erring minister the most convincing and searching dispensation of the work of God. “But we should let men’s persons alone: let the word of God judge them, but let us not take it upon us till we have a warrant for it.”<sup>18</sup>

The scandals of the 1980s, such as Jim and Tammy Bakker, Jimmy Swaggart and Oral Roberts, make one wonder what Edwards would have said about them. He likely would have had a great deal to say about the academic preparation of these leaders, but they were all trained in their denominations—two had their own institutions of higher learning. The church needs to face that perhaps those scandals were representational in addition to being damaging. These dramatic scandals are not

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<sup>16</sup> Edwards, “Ignorance of Inward Experiences”, *idem*, 413.

<sup>17</sup> *Ibid.*

<sup>18</sup> *Ibid.*, 416.

really the main problem. The true flaws are much more subtle, more internal, closer to the daily interaction of those working together to fulfill the goals.

Using ‘strain theory’, the church is still declaring deviant those who struggle with the application of institutional means, those who criticize the system, those who hold the motives and actions of a leader to the light. These are not people who have left behind the goals, but they are challenging the means, and because they rock the boat or challenge the system, they are the deviants. Today’s evangelical church, rather than affecting the culture, is absorbing the culture. Sociological theory, especially conflict theory, says that groups will do many things to maintain the solvency of the group to keep from being swallowed up by another group. This also means that they will do many things to retain their identity, even if that identity needs to change and they know it.

Remember the church that had essentially a coup d’état—an all-out effort to take the school away from the church? A few years before, the same thing happened to the same church, only then it was only a preschool. A different administrator, under a different pastor, with different students, did essentially the same thing! Kenneth Mitchell, who wrote *Multiple Staff Ministries*, relates that systems fight to stay the same, even when the people change.<sup>19</sup>

If FBOs are to have influence on the culture, and if faith-based schools are going to have an impact on the future, they will have to take an objective look at how they got here from there. The culture may have changed the FBO more than the FBO has changed the culture. The sixties and seventies challenged the church, its creeds, its foundations and its rules. It especially challenged its right to wield the power of the rules. It is not proven conclusively in this thesis, but perhaps the impact of self-indulgence, hubris, power mongering, preferential treatment, and moral failure, has served to bring disdain on the mission for faith-based groups. Perhaps looking at St.

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<sup>19</sup> Mitchell, 116.

Augustine's message of confession and repentance would help. As mentioned in the last chapter, church groups who refuse to hear criticism or correction often end up with a closed system where true deviance is hidden and any corrective voice is resisted. Then the mission is corrupted. Writing a project such as this is painful, like telling family secrets. The desire is not to expose for the sake of doing harm, but examining for the sake of bringing health and understanding.

### Count the Cost

"The Scripture always represents the work of a gospel-minister by those employments that especially require a wise foresight of, and provision for, future events and consequences...."<sup>20</sup> Edwards was referring to the numerous Bible references to prove that leadership took planning, foresight, and counting the cost.

So the work of the ministry is compared to that of a wise builder or architect, who has a comprehensive view; and for whom it is necessary, that, when he begins a building, he should have at once a view of the whole frame, and all the future parts of the structure, even to the pinnacle, that all may be fitly framed together. So also it is compared to the business of a trader or merchant, who is to gain by trading; a business that exceedingly requires forecast, and without which it is never like to be followed with success for any long time. [S]o it is represented by the business of a fisherman, which depends on peculiar skill; and to that of a soldier, which perhaps, above any other secular business, requires great foresight, and a wise provision for future events and consequences.<sup>21</sup>

### Consider Those Who Are Watching –Not To Harm Them

Referring to the Apostle Paul and his relationship to people, Edwards quotes Corinthians, where Paul talks about making sure that your actions do not cause

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<sup>20</sup> Edwards, "The Adoption of Wrong Principles", *idem*, 407.

<sup>21</sup> *Ibid.*

anyone to think badly of Christians, and if need be, sacrifice to make sure the gospel is not perceived wrongly.

[Paul says] “Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.” Yea, he declares that he laid himself out so much for this, that he made himself a kind of a servant to all sorts of men, conforming to their customs and various humours in every thing wherein he might, even in the things that were very burdensome to him, that he might not fright men away from Christianity.... And he directs the christian *Romans*, *not to please themselves, but every one please his neighbour, for his good, to edification... and to follow after the things that make for peace.*<sup>22</sup> And he expresses it in terms exceeding[ly] strong,

“If it be possible, as much as lieth in you, live peaceably with all men.” And he directs ministers to endeavor, if possible, to gain [favor from] opposers by a meek, condescending [humble] treatment, avoiding all appearance of strife or fierceness, 2 Tim. ii. To the like purpose, the same apostle directs Christians to *walk in wisdom towards them that are without*. Eph. iv. 5. and to “avoid giving offence to others, if we can.”<sup>23</sup>

As Nyberg discussed, in *The Varnished Truth*, moral people are the most likely to deceive themselves into believing that they are moral—they are the type that needs to believe they are moral. The figure in Chapter Eight that attempts to define the reasons that otherwise moral or morally appearing people do immoral things, is of interest, not only within the defining quadrants, but on the boundaries as well. Take the boundary between “B”, using immoral acts for moral reasons, and “D”, using immoral acts for self-gratifying reasons. Expecting a person who is behaving in a non-virtuous way to have self-knowledge about his own motives (which he believes to be entirely altruistic) is not realistic. But it is quite possible for a person to *believe* that they themselves are purely motivated, since they also lack the ability or security

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<sup>22</sup> Ibid.

<sup>23</sup> Ibid.

to look deeply at their own motives. It is quite possible that everyone around them knows that they are functioning in the lower square, but they do not see it themselves. They give everything for “the cause”—they are “enmeshed” with the mission. They do not feel remorse for their actions, rather regret that they are “forced” by circumstances to lie, cheat and deceive.

The crossover between moral actions for altruistic reasons and immoral acts for altruistic reasons often centers on judgment: what *is* the right thing and the wrong thing. Many decisions are between good and better, or more often between something that is not quite right, but a worse alternative. In addition, there is a certain amount of “faith” involved. Certainly there are times that judgments are made in favor of truth, just because it is the truth, when, at the time, a deception would appear more expedient. The virtuous have a certain faith that truth works best in the long run in ways we cannot always foresee.

Of course those within the moral and altruistic quadrant also run the danger of doing the right thing for their own sake, slipping from the “A” quadrant to the “C” quadrant, where a person does good things but they use the goodness for bad reasons. This was what I called the Frank Burns effect.

My mother grew up an absolute tee-totaler. (Her grandmother was the beer smuggler). In her thirties, she became distressed with her own (self-righteous) attitude about the fact that she had never tasted alcohol, so she drank a little wine, just to break the power of that attitude of superiority. The flaw of the drink became secondary to the flaw of the attitude. The internal motive is the boundary, and it is fuzzy for all humans, even the best-intended ones. Our judgments and our arguments often center on the variance between the “spirit” of a law, and the “letter” of the law. On this line rests the heart of policy making and enforcing judgments. Is the policy for the organization or is the organization for the policy? Are we excellent for the

children, or do we use the children to appear excellent? The ability to see the big picture—outside of my needs, my career, and myself is on this particular line.

The crossover between the lower quadrants is the people user. He may appear to be a “straight-arrow” when it suits the purpose, but the heart and intent is corrupt. He likely cannot see his own motive, and likely does not really care to look. They often use rules and standards to intimidate and diminish “political foes” in the organization.

### Embrace Reason and Excellence

A significant number of teachers in faith-based schools do not have teaching licenses, or even degrees. Among this group are those who do not believe that those licenses and degrees are adequate preparation for teaching.

There are two problems with this. One is that a person just does not know what they do not know. There are many inadequate, yet trained teachers, and it is valid that training does not make one a good teacher. But it is likely to make a good teacher a better teacher. The other problem is that parents often are unaware that teachers are not licensed—they take it for granted.

One of the conflicts of the Great Awakening was the polarization between one extreme of educated yet unconverted ministers and the other extreme of leaders who were converted, but untrained. Some of these newly converted, enthusiastic teachers even went to the extremes of book burning – they believed that God would teach them. While this is very extreme, a form of this paradigm exists today. A form of it is in the mindset that teachers do not need to be educated to be effective schoolteachers. Tradition, for its own sake, is rejected by this mindset as human maintenance rather than divine inspiration.

Edwards was also saying that the uneducated person, who led and taught without preparation, was liable to be deceived and to deceive.

An anti-intellectualism affects faith-based education throughout the system. This affects leadership because there are literally hundreds of ministers and teachers who enter ministry or education with little or no training in teaching, much less training in organizational management. And among the many that are trained, only a few have any background in interpersonal staff relationships, personnel management, or leadership. Ministry, very often, is on-the-job-training.

### Put Down Hubris And Power

Often the most difficult challenges in decision-making is not doing the right thing but determining what the right thing is. Culture is affected by its organizations and organizations are affected by their leaders. Israel suffered under immoral leadership and prospered under righteous leadership. Some of the choices that these leaders made, however, do not align with some of our interpretations of right and wrong.

King David was notorious as a warrior. He and his men did a great deal of killing.<sup>24</sup> A left-handed spy named Ehud<sup>25</sup> deceived a Moabite court. In the guise of personally paying tribute, he stabbed Moabite King Eglon to death. Rahab, a heathen prostitute, lied to protect a couple of Hebrew spys, and is listed as a heroine of the faith in the book of Hebrews. This comes down to determinations that have to be made considering the higher good, which is the essential difficulty when making decisions that affect any organization. Determinations can only be made when the hubris, masks, self-deception, moral inversions and power are put away.

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<sup>24</sup> Biblical interpretation allows a different connotation of outright murder and killing in wartime. God did not approve, however, of all of David's exploits, and called him a "man of blood." 2 Samuel 7:5

<sup>25</sup> Judges 3: 15-30.

### The Group

Members of a congregation have a responsibility to grow in God, to obey the scriptures, and to behave in ways that demonstrate godliness to their world. One of the most tragic situations that exists in the modern church and in Edward's day, was the lack of consistency in applying principles in our behaviors at home, as well as behaviors in public. Most likely, if one tallied the actual numbers of true spiritual abuse victims, the majority would arise from childhood experiences in which parents or others demonstrated duplicitous lives. Mom and Dad behaved one way at church, presenting the ideal family, but another way at home. Members of congregations can be supportive and kind to a leader's face, and brutal, judgmental and even slanderous behind the leader's back. It is very important that the person who is searching for truth, and finding him or herself in a position of incongruence with the leadership, to search one's own heart for motives, resentment and sin.

Just as Jesus admonished, "Hypocrite! First get rid of the log from your own eye; then perhaps you will see well enough to deal with a speck in your friend's eye,"<sup>26</sup>, any Christian must search his own heart to find out if there is a defect or hypocrisy in their own life. Oftentimes, in the course of the pricking of the conscience, that "beam of truth" is deflected toward another's flaw, so that the individual does not have to look at their own sin.

Members of congregations must be responsible to choose whom they follow. Jim Jones was a despicable phony, but the followers bear some responsibility for allowing themselves to be brainwashed. We only have one life on earth, and a Christian who joins an active church gives a significant portion of that life away to that congregation in time, money and energy. Members have a tremendous responsibility not to waste that because of some dysfunctional reason, such as staying

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<sup>26</sup> Matthew 7:5, New Living Bible Translation.



in a very sick system, “because they need me.” Sometimes, people with true compassion and caring, prop up a system that needs to just die and go away.

Within these determinations of less than perfect systems, as in any other, there are choices for the servant. When challenges, disillusionment, and deviancies appear, the young and disillusioned servant can resort to cynicism, and may or may not stay with the program. Or in the second option, he or she can choose to set the disillusionment aside, and decide to play the games also –becoming just like those whose actions and attitudes were initially disappointing.

A third option is to try to retain the initial vision and motivation, and, while getting along with others, maintain personal integrity, attempting to do the right things, even if others around are not. This is the hardest route and not always successful. Often those who take the path of “playing the games” get ahead, at least for the apparent present.

Members and leaders alike have an obligation to give others the same mercy, understanding and time to develop that God gives them. Edwards quotes Isaiah, “They also that erred in spirit shall also come to understanding, and they that murmured shall learn doctrine.”<sup>27</sup> It is a matter of looking at the heart of the problem with Edward’s looking glass. Is the flaw a human condition, a defect, or a hypocrisy?

Christianity itself centers on purity of heart, of leadership by service, of loving God first and loving others as much as yourself. It has to do with the daily “putting on the attitude” that Christ had when he took up the cross to benefit mankind. For leadership to label others who challenge their superiority, a deviants,<sup>28</sup> to manipulate others to maintain power, to put integrity down in order to pick up expediency, is functioning contrary to the principle of pure servant leadership. It is the day-to-day

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<sup>27</sup> Edwards, “Of Censuring Professing Christians”, 415.

<sup>28</sup> Peter Drucker, “Civilizing the City”, essay, reprinted in *Leader to Leader*, Drucker Foundation (Jossey-Bass, Inc., pub., [www.pfdf.org/leaderbooks](http://www.pfdf.org/leaderbooks), accessed Feb. 16, 2001).

decision-making, the purity of goals and means that determine the effectiveness of the organization.

The organization itself cannot force ethical behaviors, but it can reinforce them. It can set as one of its highest values to be a moral organization. It can provide an environment, which is conducive to positive values, wherein, the citizens of the nonprofit community form good habits for establishing goodness. Then and only then, when the non-profit is good on the inside as well as in its projected appearance, will the extended community truly benefit from what nonprofits provide.

It is imperative that the evangelical community address its internal dysfunction, learn to deal truthfully and honestly with its constituency and interact with the community at large with integrity and not superiority. As long as the larger community believes that the evangelical church labels others as deviants but behaves themselves in ways that are dysfunctional, by either traditional or contemporary standards, the culture will continue to reject the church's suggested solutions for today's community problems.

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