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Article

The Paradigm Shift
(God's Breakthrough Processing That Opens New
Leadership Vistas)

by
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Abstract

This article describes a process used by God to expand leaders to see new things. It is important for plateaued leaders as well as those in a major boundary. The article first illustrates 5 paradigm shifts (mini-case studies) in the lives of five leaders: the Apostle Paul, Hudson Taylor, Bob Munger, James O. Fraser, G. Campbell Morgan. As a motivational thrust, it next suggests 5 reasons why knowledge of paradigm shifts are important. It then defines a paradigm and a paradigm shift in terms of the locus in which it takes place--a person's frameworks through which he/she interprets reality.

Personal examples of the author and Biblical examples are used to both illustrate, clarify and expand upon the definition. Three categories of paradigm shifts are drawn from comparative studies of many leaders' case studies: Cognitive, volitional, and experiential shifts. Many of the paradigm shifts seen in Christian ministry are first volitional or experiential which later spills over to the cognitive.

Several important paradigm shifts are then identified along the ministry time-line so as to help leaders anticipate them. Paradigm shifts in boundaries and the role they play in moving one into and through a boundary are next discussed. Finally some simple pragmatic suggestions are listed in answer to the question--Paradigm shifts, what can we do about them?

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The Paradigm Shift—
God's Breakthrough Processing That Opens New Leadership Vistas

I. Introduction

Missionaries, pastors and other students of missiology use the word paradigm and paradigm shifts almost as well as they do church growth jargon. But imagine my surprise when on a jet from Singapore to Hawaii I heard those words, in casual conversation from the person sitting next to me, a Chinese executive with IBM. I was so startled that I had to ask him where he had been introduced to them. Again I was surprised when he mentioned that IBM was showing Joel Barker's *Discovering the Future* video to all its employers in a training program. Thousands of IBM employees around the world are suddenly adding paradigm and paradigm shift to their vocabulary. We both exchanged comments on the power of that video. So the word paradigm and paradigm shifts have come a long way since Thomas Kuhn¹ first introduced them to an esoteric audience interested in philosophy and epistemology.²

The meaning of paradigms and paradigm shifts has also become less technical than Kuhn's use of the words. And though many of us, who have learned them sort of second hand, can generally use them in a context which roughly supports them we probably don't have a good grasp of the words. And we most certainly have not connected them with God's developmental processes in the shaping of a leader. My comparative study of many leaders has shown that paradigm shifts are a major way that *God breaks through to expand a leader*. And that is the purpose of this article. I want to define, explain, and clarify the use of the terms paradigm and paradigm shift in connection with its use in shaping leaders.

¹Kuhn's breakthrough 1974 work, **The Structure of Scientific Revolutions**, was studying paradigms at the higher level of the continuum. He was interested in how a whole scientific community viewed a given science. I will describe a continuum on which I give soft (smaller down to even a single important perspective) and hard paradigms (larger interrelated sets of ideas such as theories and worldviews). Kuhn's paradigm is toward the hard side of the continuum.

²Matacio (1992) divides philosophy into three main branches: metaphysics (what is real), epistemology (what is true and how we know it is true), and axiology (what is valuable). He goes on to describe two metaparadigmatic views on all three of these branches of science: modernism and postmodernism. More on these are given in the appendix.

II. Five Mini-Case Studies of Paradigm Shifts

A. A Blinding Light and An Unexpected Voice

To say the least, he was surprised. It was clear to him that it was a supernatural intervention. He had studied these in the Old Testament Scriptures. And he believed in the possibility of them. But it was a first for him personally. As he groped in the first few seconds after blindness from the dazzling white light he heard the voice. It wasn't the blinding light or the voice which was the real cause of the surprise. It was who it was that was speaking that startled Paul. Those Aramaic words and their challenging question, "Saul, Saul, why are you persecuting me? It is hard for you to kick against the goads!" gained his attention immediately. In answer to Paul's question, the speaker identified himself as the resurrected Jesus. Paul was surprised for several reasons:

1. **Reason 1. Opposition.** He was currently persecuting followers of this Jesus, whom he thought to be a false messiah who had been crucified and was dead. But now here was living proof that Jesus was not dead. Instead of doing the will of God and pleasing God, Paul suddenly found out that what he was doing was opposing God's work. His zealous good intentions were misdirected. He was fighting the God of his fathers whom he really longed to serve.
2. **Reason 2. Resurrection Proof.** Here was personal absolute proof of resurrection, something that was central to Paul's Pharasaical beliefs. This drive for immortality, now seen to be possible, would permeate all of Paul's ministry and teaching in the years to come. The resurrection of Jesus, the firstborn, was the fountain head of resurrection for all. Paul had known this doctrine theoretically but now he experienced its truth in his life changing confrontation with Jesus.
3. **Reason 3. Possible Confusion With Known Ideas.** The implications of this encounter were far reaching. Its truth challenged his theological convictions and would require clarification, adaptation, additions, and in some cases abrogation of what he thought he knew to be true. Paul was already in a state of confusion as the possibility of what he was experiencing began to challenge his fundamental thinking.
4. **Reason 4. He Was Being Recruited.** This same Jesus, whom he had been opposing, was actually recruiting him to the movement. Going from an opponent of *The Way* to a major figure in proclaiming it was a staggering thought. Could this Jesus love him enough to forgive those *now-perceived-as-awful* acts? Could Jesus use him? Those words required new thinking never before dreamed of.

"Go into Damascus. There you will be told all that you have been assigned to do." (Acts 22:10) "I have appeared to you to appoint you as a servant and as a witness of what you have seen of me and what I will show you. I will rescue you from your own people and from the Gentiles. I am sending you to them to open their eyes and turn them from darkness to light and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me." (Acts 26:16-18)

Could Gentiles be part of God's program? Not in Paul's old way of thinking. But that way of thinking was challenged to its very core with this encounter.

***Comments:** The paradigm shift in this scenario focused on the experiential. It did include affect and conative issues. It would later ramify through many cognitive issues.³ But the thrust here isn't on the cognitive. This is an example of a power breakthrough. Power breakthroughs are often the way that people become convinced of something that they might not otherwise believe. They experience it in order to know it and then they believe it because they want to and because they wish to.*

B. Need—a Major Causal Force in Paradigm Shifts, Life Power⁴

His innovative work in mission structures--the establishment of an interdenominational faith mission in itself brought paradigm shifts to many. But it is his mid-career personal experience with Christ as a life giving power to enable victory in life that thrills most present day readers the most. J. Hudson Taylor had known God in faith stretching ways and had experienced many sense of destiny happenings with God prior to this life changing experience.

The story of this inner-life power transformation is captured well in Chapter XII, The Exchanged Life of the biographical work, **The Growth of A Work of God**. Let me quote the relevant portions and then comment on its values for us, who are interested in paradigm shifts. One of the Christian workers in Hudson Taylor's mission, a man named McCarthy, , a very good friend and lateral mentor, had gone through a paradigm shift concerning life power⁵. He writes to his friend Hudson Taylor. His writing stimulates Taylor's own thinking and is the occasion for the paradigm shift.

In the old home at Hang-chow Mr. McCarthy was sitting writing. The glory of a great sunrise was upon him--the light whose inward dawning makes all things new. To tell his beloved friend and leader about it was his longing, for he knew from his own experience something of the exercise of mind through which Mr. Taylor was passing. But where to begin, how to put it into words he knew not, and the day was full of pressing duties.

"I do wish I could have a talk with you now," he wrote, "about the way of Holiness. At the time you were speaking to me about it, it was the subject of all others occupying my thoughts--not from anything I had read, not from what my brother had written even, so much as from a consciousness of failure; a constant falling short of that which I felt should be aimed at; an unrest; a perpetual striving to find some way by which I might continuously enjoy that communion, that fellowship at times so real, but more often so visionary, so far off!...Do you know, dear brother, I now think that this striving, effort,

³Educational technologists speak of learning in the affective, cognitive, and conative domains as well as an integrative domain which includes experiencing as well as combinations of the others. The affective domain deals with feelings, attitudes, and resulting values. The cognitive domain deals with concepts. The conative domain deals with the will, the determination to decide and commit oneself to something learned. The experiential includes skill-oriented learning. Further, it involves the ability to integrate holistically these various learning domains. One may experience truth without fully knowing it cognitively (Jn 7:17).

⁴Life power describes the enabling for holy living, which demonstrates union life with Christ and models a life filled with the Spirit and manifesting the fruit of the Spirit. Normally the Life Power paradigm shift can be explained in terms of 3 obligatory factors (Need, Surrender, appropriation by faith, and an optional factor (manifestation). See the chapter The Exchanged Life in **Hudson Taylor's Spiritual Secret** and the many cases in Edman's **They Found the Secret**.

⁵In leadership emergence theory we frequently encounter great needs for power in the lives of leaders. Two kinds of needs have been identified: *life power* which has at its root the enabling to live the Christian life in its ideal expression due to an 4 and outworking of union life with Christ (Colossians 1:27-29); *gifted power* which has at its root the ability to minister to others in terms of one's giftedness with an anointing power from God.

longing, hoping for better days to come, is not the true way to happiness, holiness or usefulness: better, no doubt far better, than being satisfied with our poor attainments, but not the best way after all. I have been struck with a passage from a book of yours left here, entitled **Christ is All**. It says:

The Lord Jesus received is holiness begun; the Lord Jesus cherished is holiness advancing; the Lord Jesus *counted upon as never absent* would be holiness complete.

This (grace of faith) is the claim which binds the soul to Christ, and makes the Saviour and the sinner one.... A channel is now formed by which Christ's fullness plenteously flows down. The barren branch becomes a portion of the fruitful stem...One life reigns throughout the whole.

Believer, you mourn your shortcomings; you find the hated monster, sin, still striving for the mastery. Evil is present when you would do good. Help is laid up for you in Christ. Seek clearer interest in Him. They who *most* deeply feel that they have died in Christ, and paid in Him sin's penalties, ascend to highest heights of godly life. He is most holy who has most of Christ within, and joys most fully in the finished work. It is defective faith which clogs the feet, and causes many a fall.

This last sentence I think I now fully endorse. To *let* my loving Saviour work in me *His will*, my sanctification is what I would live for by his grace. Abiding, not striving nor struggling; looking off unto Him; trusting Him for present power; trusting Him to subdue all inward corruption; resting in the love of an almighty Saviour, in the conscious joy of a *complete* salvation, a salvation 'from all sin' (this is *His Word*); willing that His will should truly be supreme--this is not new, and yet 'tis *new to me*. I feel as though the first dawning of a glorious day had risen upon me. I hail it with trembling, yet with trust. I seem to have got to the edge only, but of a sea which is boundless; to have sipped only, but of that which fully satisfies. Christ literally *all* seems to me now the power, the *only* power for service; the only ground for unchanging joy. May he lead us unto the realization of His unfathomable fullness.

August 21: How then to have our faith increased? Only by thinking of all that Jesus is, and all He is for us; His life, His death, His work, He Himself as revealed to us in the Word, to be the subject of our constant thoughts. Not a striving to have faith, or to increase our faith, but a looking off to the faithful One seems all we need; a resting in the Loved One entirely, for time and for eternity. It does not appear to me as anything new, only formerly misapprehended. (1932:168-170)

Taylor was away on a trip when the letter arrived at his home. The needs of the mission were great. Responsibility weighed in upon Taylor. There were personality clashes and problems to be dealt with, major decisions needing to be made. Upon returning from that trip, he attended to his correspondence. The need was there. The timing there. The letter from McCarthy was there. As Hudson Taylor read it he saw it. Here are some of his statements just after the paradigm shift.

"...As I read, I saw it all. I looked to Jesus; and when I saw, oh how joy flowed!"

It was Saturday the 4th of September; the house was full, and others were coming; somehow they must be put up and kept over Sunday, for this great joy could not but be shared (at this point the author footnoted comments which showed just how impactful was this sharing--a movement was begun. See footnote included below just as it was given in the book.)⁶ As soon as he could break away from his glad thanksgivings, Mr.

⁶September 4 saw the following entry in Miss Blatchley's journal: "Mr. Taylor here (Chin-kiang) by about breakfast-time. He had met the Duncans, and they came back with him. Soon after, the Cordons also arrived....All are to stay over Sunday for special prayer *re* holiness. Mr. McCarthy's letter on the subject, awaiting Mr. Taylor, God used for a channel of blessing to him. He too has now received the *rest* of soul that Jesus gave to me some little time ago. Mr. McCarthy and Jennie (Miss Faulding) both seem to have obtained it, as also had Miss Desgraz before we returned from the South. Others too, the Rudlands, Cordons, Duncans, Judds, and Miss Bowyer have had their minds much exercised on the same subject--how to attain holiness of heart and life."

Taylor went out, a new man in a new world, to tell what the Lord had done for his soul. He took the letters, Mr. McCarthy's and one from Miss Faulding in the same strain, and, gathering the household together in the sitting-room upstairs, told out what his whole life was telling from that time onward to the glorious end. Other hearts were moved and blessed; the streams began to flow. From that little crowded home in Chin-kiang city they flowed on and out, and are flowing still--"rivers of living water." For "whosoever drinketh of the water that I shall give him" Jesus said, "shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

And he did more than tell. Pressed though he was with business matters, his correspondence took on a new tone. Here is one of the first letters written with that tide of joy and life more abundant sweeping through his soul. (1932:171, 172)

Chin-Kiang, September 6, 1869

My Dear Sister,

We had a very happy day here yesterday. I was so happy! A letter from Mr. McCarthy on this subject has been blessed to several of us. he and Miss Faulding also seem so happy! He says, "I feel as though the first glimmer of the dawn of a glorious day had risen upon me. I hail it with trembling, yet with trust."

The part specially helpful to me is: "How then to have our faith increased? Only by thinking of all that Jesus is, and all He is for us: His life, His death, His work, He Himself as revealed to us in the Word, to be the subject of our constant thoughts. Not a striving to have faith, or to increase our faith, but a looking off to the Faithful One seems all we need."

Here, I feel, is the secret: not asking how I am to get sap out of the vine into myself, but remembering that Jesus is the Vine--the root, stem, branches, twigs, leaves, flowers, fruit, all indeed. Aye, and far more too! He is the soil and sunshine, air and rain--more than we can ask, think, or desire. Let us not then want to get anything out of Him, but rejoice in being ourselves in Him--one with Him, and, consequently, with all his fullness. Not seeking for faith to bring holiness, but rejoicing in the fact of perfect holiness in Christ, let us realize that--inseparably one with Him--this holiness is ours, and accepting the fact, find it so indeed. But I must stop. (1932:171, 172)

And further, Taylor shares with his friend and co-worker, Judd. Judd gives the import of Taylor's influence.

"I have not got to make myself a branch," he could never forget Mr. Taylor saying. "The Lord Jesus tells me I am a branch. I am part of Him, and have just to believe it and act upon it. If I go to the bank in Shanghai, having an account, and ask for fifty dollars, the clerk cannot refuse it to my outstretched hand and say that it belongs to Mr. Taylor. What belongs to Mr. Taylor my hand may take. It is a member of my body. And I am a member of Christ, and may take all I need of His fullness. I have seen it long enough in the Bible, but I believe it now as a living reality." (1932:172, 173)

He goes on to describe Mr. Taylor.

"He was a joyous man now," added Mr. Judd, "a bright, happy Christian. He had been a toiling, burdened one before, with latterly not much rest of soul. It was resting in Jesus now, and letting Him do the work--which makes all the difference! Whenever he spoke in meetings, after that, a new power seemed to flow from him, and in the practical things of life a new peace possessed him. Troubles did not worry him as before. He cast everything on God in a new way, and gave more time to prayer. Instead of working late at night, he began to go to bed earlier, rising at five in the morning to give two hours before the work of the day began to Bible study and prayer. Thus his own soul was fed, and from him flowed the living waters to others." (1932:173)

Now I realize it is difficult to read lengthy excerpts from a book and to grasp the flow of what is said. So I don't expect you to understand the exact nature of the paradigm shift from these quotes but to certainly see

that something really happened in Taylor's life—there was an actual paradigm shift, which changed his life. I do commend the book to you and the whole chapter if you are interested in this paradigm for your own life. But for now let it suffice, that I have illustrated an important paradigm shift in the life of one of the great missionary pioneers.

***Comments:** This scenario illustrates what is called a life power paradigm shift.⁷ Many leaders, particularly those responsible for Christians in organizations and churches experience a need to model a winsome Christian life by demonstrating maturity and the fruit of the Spirit in their lives. They cannot lead if they are not what they want in their followers. For them, inconsistency in character is a breach of integrity and cannot be condoned. They become sensitive to sin in a way that those not in these positions seldom know. This strong need drives them to appropriate the power in the Gospel for living holy lives. This paradigm shift can come via a cognitive breakthrough or an intuitive experiential breakthrough.⁸ Taylor's breakthrough is toward the intuitive side. This paradigm shift shows that need is a causal force. It also shows that God frequently uses divine contacts (timely intervention by other Christians) to stimulate us to accept a new paradigm. And frequently it is the modeling of the new paradigm that makes its possible for the experiential breakthrough and resulting cognitive accompaniment.*

C. Need—A Major Causal Force in Paradigm Shifts, Gifted Power⁹

He was a young pastor in his early growth ministry.¹⁰ He had been in his present church less than two years. He was meeting monthly with other pastors for a time of stimulation and encouragement. But lately he had been coming away discouraged rather than stimulated. For inevitably the first question asked was how the church was doing. Bob Munger's church was not growing at all. All of the other pastors were seeing results of quantitative growth in their ministries.

There had also been a movement in the southern California area dealing with the Baptism of the Holy Ghost. Each of the pastors wondered about this new concept. Did they need it? Should they seek it? Many who were being influenced by this movement were claiming power in their ministries. Bob was sensing a deep need in his life. After one of these gatherings Bob decided he really did need power in his ministry. Maybe he should seek this Baptism and its accompanying power.

⁷Leaders typically face at 1 or more times in their life and ministry a special and specific need for power. Typically this occurs in three different ways: 1. a crisis in which supernatural power is needed in order to authenticate the reality of God and His power, called a power encounter (like Elijah on Mt. Carmel); 2. the need for **power to be** what an ideal Christian is perceived **to be** (purity, holiness, maturity, fruit of the Spirit), this kind of power is called life power; the **need for power to do** what is expected of a gifted leader, that is, gifted power to accomplish the ministry.

⁸People vary in how they enter in to the reality of life power. Those whose personality types are largely left brain types (-ST- on the Myers-Briggs) enter in through a study of what happened at the cross (Romans 3-8), cognitive first, followed by a volitional commitment to appropriation of it in the life. Those whose personality types are largely right brain types (-NF-) usually enter into the life power truth through a metaphorical or intuitive grasp of it (as did Hudson Taylor in the above case). But there are notable exceptions to both of these generalities. Robert C. McQuilkin, a left brain type, entered into union life via a volitional paradigm shift. See the chapter entitled August 15, 1911 in his biography **Always In Triumph** by Marguerite McQuilkin.

⁹Gifted power is the enabling of successful ministry through the Spirit's power via a leader's giftedness set (natural abilities, acquired skills, and spiritual gifts). It is the confident use of what God has given which produces results in ministry. Normally the Gifted Power paradigm shift can be explained in terms of 3 obligatory factors (Need, manifestation, appropriation by faith, and an optional factor (surrender). The manifestation is the key issue in this power paradigm shift. About half of the cases in Edman's **They Found the Secret** deals with gifted power; the other half with life power. Munger's manifestation in this case study is so very different than many which are external and usually physical. His was inner--the quiet voice of assurance in his inner being.

¹⁰See Appendix A which gives details about the ministry time-line. The Ministry Growth sub-phase is the first time span after going into full time Christian work.

He determined to get alone with God. He was desperate. In his time with God he prayed, studied his Bible, and agonized about the ministry. In his struggling with God he finally came to the place where he could not go on unless he was convinced that God was with him. He said words to the effect, "Lord, either you must work through me in power or I am getting out of the ministry."¹¹ I must know that you are with me in power." Those words were uttered in deepest sincerity. Bob said he did not speak in tongues. He had no unusual manifestation (such as waves of love, overwhelming sense of God's presence, etc.) But all of a sudden he knew, in his innermost being, that God was there in power. He knew God would bless his ministry. He went out of that room a different man.

The next Sunday he didn't do anything different. But he knew when he preached that God's power was there. People came up to him afterwards and asked what had happened. There was something different and they sensed it. Bob's on-going ministry continued to demonstrate this new appropriation of power by faith.

Bob Munger went on to have one of the finest pastoral ministries of his generation. His ministry spanned five decades. Thousands went into full time ministry, many as missionaries, out of his ministry. His Sunday night sermon, *My Heart, Christ's Home*, was published in the millions. Today, Bob Munger is one of those men who is finishing well. It has been my privilege to observe this godly man in the last few years. He points back to this power experience as a major turning point in his ministry.¹²

Comments: *This scenario illustrates primarily a volitional paradigm shift. There was a tremendous need that was the main cause of the seeking of power. But there was no experiential shift--no manifestations that confirmed the reality of the power. It was a matter of faith exercised in terms of a truth already known.*

D. The Supernatural

James O. Fraser was a missionary with the China Inland Mission during the first part of the 20th century. His early training was in electrical engineering. The scientific paradigm was assumed which meant that Fraser imbibed this paradigm. But when he got to China he was eventually assigned to tribal work in the mountains. And it was there that he first ran into the reality of demonic power in the lives of people. Gradually over a period of several years he came to see that it was not superstition but real forces that were ontologically present. He saw many actual happenings that could not be explained away scientifically. He experience the power of the supernatural personally. He learned about spiritual warfare. At a most trying moment in his life, a copy of the *Prairie Overcomer*, a periodical put out by Prairie Bible Institute came into his hands. It contained material on the supernatural, particularly demons and spiritual warfare by Jesse Penn-Lewis. This timely information brought a turn around in Fraser's life.

For one who has been indoctrinated into a Western worldview which denies the supernatural, it almost always requires an experiential encounter with the supernatural before its reality can be accepted.¹³

Comments: *This scenario illustrates a major cognitive understanding of reality which changed. But cognition followed experience. Apart from numerous power manifestations and power encounters experienced, it is doubtful if Fraser would ever have gone through the cognitive shift. This paradigm shift is a broad one and ramifies throughout much of worldview thinking.*

¹¹This is a modern day Exodus 33 experience. Lord, either you go with me or I'm not going.

¹²This is a modern day expression of the major macro Biblical lesson seen throughout Scriptures. The essential ingredient of leadership is the powerful presence of God in the leader's life and ministry.

¹³A particularly helpful book in this regards is Charles Kraft's book, **Christianity With Power**, which chronicles his own movement through a paradigm shift with regards to supernatural power.

E. A Life Changing Ministry Insight

A subtle paradigm shift, one that involved a simple idea, but which had broad ramifications is given by Jill Morgan in her biography (1972, reprint describing her father-in-law), G. Campbell Morgan. Wilbur Smith, the great Christian bibliophile, praises Morgan, perhaps not so well known now, with high tribute.

For forty years, beginning in the first decade of our century, the entire Christian world acknowledged that the greatest Biblical expositor known in the pulpits of both England and America was Dr. G. Campbell Morgan.... I must say that for sheer Biblical exposition Dr. Morgan stood above all of his contemporaries. (from the Introduction, **The Westminster Pulpit, Volume I**, page 7).

In leadership emergence theory we describe a special kind of paradigm shift process item called ministry insight. It is just that—insights in how to do ministry. Sometimes the paradigm shift of ministry insights involves how to structure ministry more effectively; sometimes it involves insights into how to communicate; sometimes it involves breakthrough thinking in ministry philosophy. The following paradigm shift is such a subtle one since it deals with an inner value, not a breakthrough concept for having effective ministry as is often the case. But this inner value shift was every bit as important as any insight on effective structures, methodology, or whatever. It seems so small a thing. But it occurs early on—at that time in which God is affecting character in a young leader. In effect, it is a paradigm shift affecting character. And without it, we probably would never have seen the glowing words of Wilbur Smith about G. Campbell Morgan. I quote in length Jill Morgan's description. Pay heed not only to the illustration of the paradigm shift but also to its message. For many leaders today need to go through this shift or suffer the consequence of eventually running afoul of the pride barrier and finally torpedoing their ministry. The cue headings inserted below are my own to help you move through the flow of the paradigm shift.

The Problem

Let it not be imagined that such gifts, even in potentiality, were unrecognized by the teen-aged boy himself. He knew himself to be gifted in the use of words, and to be the possessor of a voice which was, in itself, a powerful agent in gaining and holding the attention of a group. Practice was already reaping rewards. The consciousness of power over others was like wine to him, and might have resulted in disaster, but for the instrumentality of a friend. A colporteur, David Smith by name, was considerably older than the boy he had accompanied from Cheltenham to Birdlip, a nearby hamlet, where the two were to conduct a cottage prayer-meeting.

In telling the story many years later, Dr. Morgan says: "David Smith conducted the meeting and I preached. I do not think that I dare now quote my text," he adds significantly, but he tells us that it was Isaiah 51:6. He continues: "The walk home was by moonlight, and six miles long. It seemed longer, for David Smith made full use of it to point out to me the uselessness of speaking before people merely that they might be given an opportunity to discover my ability. I rebelled at first, but finally I was convinced..." It was a stiff blow to the boy's self-confidence and pride. he returned home chastened and very thoughtful.

The Response--An Affective Paradigm Shift

But the kind intentions and Christian spirit of his friend could not be misconstrued. Through the intervening weeks he spent much time in reflection and prayer. Some time later he returned with the same companion to the same cottage for another service. He took as his theme the words of Jesus: 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest.' This time self was forgotten; the message of the text captured him so completely that he broke down, and was not able to

finish. As a result, two or three of his listeners professed their faith in Christ. It was an experience he never forgot, and for which he never ceased to be grateful to David Smith. (Morgan 1972:37,38)

Comments: *This scenario illustrates a paradigm shift which became a value in G. Campbell Morgan's life. It became a ministry insight which changed his approach to public ministry. Though it was a cognitive shift, Morgan had to recognize the truth of Smith's admonitions, it was dominantly an affective shift. It was the heart that blocked the shift. This paradigm shift illustrates several things:*

- *The importance of an inner ministry value: Teach to exalt God and His truth so that people respond to the truth not the speaker of it.*
- *This also illustrates the value of accountability provided by a lateral mentor (David Smith). This young man could see the problem of pride which lurked underneath as G. Campbell Morgan's basic motivation. A mentor is one of the enhancement factors for helping a leader finish well. Two important Proverbs are also illustrated in this confrontation of brother upon brother about his ministry.*
 1. *Proverbs 9:8 Reprove not a scorner lest he hate you; rebuke a wise man and he will love you.*
 2. *Proverbs 27:17 As iron sharpens iron, so a man sharpens the countenance of a friend.*
- *This illustrates also the potential barrier of pride--which takes many a leader down.*

III. Why Important?

Before going into detail to define paradigms and paradigm shifts let me first explain why they are important. I will suggest five reasons why they are important to Christian leaders who want their lives to count for Christ.

Reason 1. The Antidote to Inflexibility

Many pastors, parachurch workers and especially missionaries find themselves in a paradoxical position. They need to be strong willed people with strong convictions in order to carry out their leadership with power. People who do this and do it well also find themselves frequently people who are inflexible. Such strong leaders frequently have major tendencies toward inflexibility in their leadership. Unfortunately inflexible leaders have a downside. They

- have a tendency to plateau,¹⁴
- tend not to be life long learners,¹⁵

¹⁴This is one of the 6 barriers to finishing well that we have catalogued from leadership case studies. See pages 6,7 of *The Mantle of the Mentor—An Exhortation To Finish Well*, a plenary paper presented to the Foursquare International Convention in May 1993. The six barriers include: Barrier 1. FINANCES—Their Use And Abuse; Barrier 2. POWER—Its Abuse; Barrier 3. PRIDE—Which Leads To Downfall; Barrier 4. SEX—Illicit Relationships; Barrier 5. FAMILY—Critical Issues; and Barrier 6. PLATEAUING. Both of these entries are available through Barnabas Publishers, 2175 N. Holliston Ave, Altadena, CA, 91001.

¹⁵This is one of the 5 enhancement factors identified about leaders who have finished well. These five things significantly make a difference over a lifetime. The five include: 1. Perspective—Effective Leaders view present ministry in terms of a lifetime perspective. 2. Effective leaders who finish well will experience several renewal experiences with God—some they sought for and some God gave in a surprising fashion. 3. Leaders who finish well utilize spiritual disciplines to aid them: solitude, silence, secrecy, frugality, sacrifice, fasting, prayer, and various word disciplines. 4. Leaders who finish well maintain a learning posture all their lives. They learn from books, people, life's events, etc. 5. Leaders who finish well will experience a range of mentors throughout their lifetime. Inflexible leaders do have a learning posture of sorts. But they selectively learn only those things they are interested in or can control.

- tend to be naive realists,¹⁶
- do not paradigm shifts very easily, and
- tend not to finish well.¹⁷

Now how can we help these inflexible leaders to both enjoy the strength that generally comes with inflexibility and yet make them more amenable to change. I believe we can do so by helping them understand what paradigms are, the nature of paradigm shifts, how they happen and most importantly how God uses them to develop leadership character, leadership skills, and leadership values. Paradigm shifts are God's way of breaking through inflexibility and expanding a leader. They are an antidote to the negative or down side of inflexibility.

Reason 2. Paradigm Shifts Jolt Us Into Boundaries

As leaders progress in their development over a lifetime they usually, in retrospect, analyze their lives in terms of major increments of time called development phases. The transition time from one development phase to another is called a boundary time.¹⁸ Boundaries are usually dissected into three stages: the initiating stage, the evaluation stage, the expansion or exit stage. One major activity of God to initiate a boundary is a paradigm shift. Frequently it takes this kind of attention getting activity to open us up to the possibility of change for our lives.

Scenario 1, given earlier concerning Paul 's Damascus Road experience, is a typical illustration of a paradigm shift which initiated a boundary.

A. W. Tozer's "born again" experience was so radical that he found himself out of sorts in his boyhood church which was more nominal. Eventually, his strong evangelical stands found no place in that church and he was forced to leave it. His movement into the Christian and Missionary Alliance began a new development phase for him which eventually led to a full time pastoral role.

Reason 3. Paradigm Shifts Provide Major Breakthroughs in a Boundary

As explained in Reason 2 above, boundaries are usually dissected into three stages: the initiating stage, the evaluation stage, the expansion or exit stage. Paradigm shifts often prove to be the key, which unlocks a boundary. Not only does God use paradigm shifts to initiate boundaries but He also uses them to instigate the turning point in the evaluation stage of a boundary. The turning point represents that point in a boundary in which a person ceases to focus on the past and evaluation and instead turns to the future and decisions that must be made to move into the new development phase. And frequently it is some ministry structure insight via a paradigm shift, which gives the key to spurring a leader on.

¹⁶In the section of defining a paradigm and paradigm shift I will introduce a simplified view of the underlying positions on viewing reality. The first of these is the naive realist.

¹⁷Finishing well in leadership emergence theory involves lives that reflect being and doing as characterized by six factors: 1. They maintain a personal VIBRANT RELATIONSHIP with God right up to the end. 2. They maintain a LEARNING POSTURE and can learn from various kinds of sources--life especially. 3. They evidence CHRISTLIKENESS IN CHARACTER (i.e. they exhibit godliness and you like to be around them). 4. Truth is lived out in their lives so that CONVICTIONS AND PROMISES of God are seen to be real. 5. They leave behind one or more ULTIMATE CONTRIBUTIONS (Saint, Stylistic Practitioner, Mentor, Public Rhetorician, Pioneer, Crusader, Artist, Founder, Stabilizer, Researcher, Writer, Promoter). 6. They walk with a growing awareness of a SENSE OF DESTINY and see some or all of it fulfilled. See the paper, *The Ultimate Contribution*.

¹⁸These have been studied in depth in leadership emergence theory. See the paper *Boundary Processing* by Dr. J. Robert Clinton, available through Barnabas Publishers, 2175 N. Holliston Ave, Altadena, Ca 91001. See also the Doctoral Dissertation (1993) by Dr. Richard W. Clinton on boundaries—**Critical Transitions in Leader's Lives**.

Dawson Trottman's discovery of the need for one-on-one personal follow-up work to conserve his fruit of evangelism was just such a paradigm shift. Out of this discovery came his notion of reproduction by multiplication rather than addition.¹⁹ The discipleship ministry of the Navigators, which developed was forever altered by this discovery.

Reason 4. Paradigm Shifts Provide the Key in Power Crises

As was previously mentioned leaders will go through various times in their life in which the need for power is experienced.

This may be in regards to life power—the need for enablement to live the ideal Christian life, that is, the need for discovering and entering into Union life which allows a Christian walk not dominated by sin.

It may involve gifted power--the need to see breakthroughs in ministry, like people saved or people growing or in general success in ministry which can be attributed to God and not man-made manipulative effort.

It may involve the need to experience victory in power encounters with the supernatural world.

Or it may involve a crisis of faith about God in general in which the reality of God needs to be affirmed through some special power experience.

In all of these cases, life power, gifted power, power encounters, and crises of faith it is usually the case that it will take a paradigm shift—usually in the experiential domain first, affect next, and finally ramifications into the cognitive domain. Paradigm shifts are frequently God's way of breaking through in power issues; these usually are so striking as to be important anchors for the rest of one's ministry. We often identify them in leadership emergence theory as one of the kinds of pivotal points that leaders experience.

Kraft's testimony²⁰ certainly illustrates the importance of this reason as well as the next. He went through a paradigm shift with regards to need for healing power—especially inner healing that involved the supernatural world. The interesting thing about this case history is that Kraft is an anthropologist who not only experienced the shift but needed to explain it in terms of his anthropological background. This forced ramifications of the initial shift into many more areas of life.

Reason 5. Paradigm Shifts Often Give the Key to Ministry Breakthroughs

Reasons 4 and 5 sometimes overlap. God's breakthroughs via paradigm shifts in power crises often do provide breakthroughs in ministry. But paradigm shifts that enable ministry breakthroughs can be more than just power ones. These kind of paradigm shifts, that is, that is, those which allow success in ministry, give new hope and new ways to get the job done, are so common that they have been given a special label in leadership emergence theory. They are called ministry insights.²¹

¹⁹See **Daws** by Skinner.

²⁰See footnote 13. Kraft especially went through the shift in the order of experiential, affect, and finally last of all the ramifications in cognition. The cognitive ramifications are vast and affect many world view categories. This is an illustration of a paradigm shift toward the right (heavy) side of the continuum, which I shall later introduce.

²¹Previously in the literature these were called ministry structure insights since many of the early illustrations from cases referred to ways that leaders found to structure their personal ministry in terms of communication, organizations, giftedness so as to better deliver their ministry to others. See my upcoming

Trottman's insight into discipleship, the shift from making disciples by addition to making disciples through multiplication is typical of a ministry insight which was a key to ministry. I mentioned this above in Reason 3 since it was also a key to moving through a boundary for Trottman.

Henrietta Mears²² use of a retreat settings for stimulating life changing commitments is another example of a ministry insight that was a paradigm shift. This insight was never explicitly identified as a cognitive one but it is clear that it was firmly rooted in the affect and volition and was an undergirding value in her ministry philosophy. She exhibited many ministry insights into structures that can be used to motivate leaders into leadership.

Summary

Some observations should be made about these reasons. One, they are certainly not exclusive. A given paradigm shift in a leader's life will usually be described as contributing to one or more of the reasons given above. Two, all leaders will face power issues in their lives and ministry—sometimes more than once. Paradigm shifts are usually involved in the ensuing shaping by God of the leader with that need. Three, paradigm shifts are usually very important to developmental thinking.

I need to highlight reason 1 again. For I am concerned with the six barriers to finishing well, the 5 enhancements to finishing well, and the six characteristics of finishing well. Paradigm shifts help us overcome the plateau barrier to finishing well. They generally are involved with the important enhancement and finishing characteristic involving learning posture. The general rule is no paradigm shifts--stunted learning posture. Renewals, another one of the enhancements is often triggered by paradigm shifts involving affirmation of the leaders as a person, divine affirmation, or in terms of ministry, ministry affirmation. The whole process of the Christian life is one of change as God shapes us over a lifetime. Many times the key to breakthroughs in that shaping involves overcoming some inflexibility—due to strong convictions in some previous paradigm, an unwillingness to change, and/or a fear of change. Paradigm shifts are important.

IV. What is It? The Locus of a Paradigm Shift

Matacio (1992) has helped us understand some basics of epistemology--what is true and how we know it is true. This is a complicated philosophical area of study. I do not pretend to be an expert in it. But as a missiologist who is forced to grapple with cross-cultural concepts in my classrooms I have come to appreciate some pragmatic insights into epistemology. Matacio lists a number of theoretical approaches to epistemology.²³ I will simplify them to three (over generalizations I recognize), which will be helpful for us in pinpointing where exactly a paradigm shift takes place.

A. Three Epistemological Positions

In a lecture in anthropology Dr. Paul Hiebert used an analogy concerning baseball to illustrate three positions on epistemology.²⁴ I have changed the names of the positions somewhat (lumping the

paper on *Ministry Insights—exploring Paradigm Shifts Leading to Breakthroughs in Effectiveness*. This will be available through Barnabas Publishers.

²²See **Dream Big—The Henrietta Mears Story**, 1990, Ventura: Regal Books. I will expose a number of these Ministry Insights that were breakthroughs in an upcoming book, **Focused Lives—the Importance of Ministry Philosophy** which is a comparative study of 7 or so important leaders.

²³See Appendix B for Matacio's survey of some of the basic literature in this field. I got permission to use his work with the proviso of including a disclaimer on his part. Such a paper as his is never complete. One is always finding new material not previously digested, which affects what is written. That was the case with Matacio, particularly dealing with post-modernist theory.

²⁴This is where I originally came into contact with the ideas. Hiebert has written in a much more scientific vein an article in **Theological Students' Fellowship Bulletin** (1985:10). This same writing was included

more complex ideas of Matacio into Hiebert's third position). The setting is simple, a baseball game. The home plate umpire responds to a ball thrown by the pitcher to the batter at the plate.

Table 1. Three Umpire Analogies Describing Three Epistemological Views

<u>Position</u>	<u>Analogy</u>
Naïve Realism	<p>The umpire calls it either a strike or ball and then explains his call. "I call it the way it is. If it is a strike I call it a strike. If it is a ball I call it a ball."</p> <p>Basic Philosophical Assumptions: There exists a reality out there governed by immutable natural law. It can be discovered and stated and explained in absolutistic terms.</p>
Critical Realism	<p>The umpire calls it either a strike or ball and then explains his call. "I call it the way I see it, but there is a real pitch and an objective standard against which I must judge it. I can be shown to be right or wrong."</p> <p>Basic Philosophical Assumptions: There is a real external world, but it is impossible for humans to perceive it perfectly because of faulty sensory and intellectual capabilities. There is a distinction between absolute reality and our ability to perceive it.</p>
Agnostic Realism ²⁵	<p>The umpire calls it either a strike or ball and then explains his call. "My calling it a strike makes it a strike. My mind imposes order on the world."</p> <p>Basic Philosophical Assumptions: It is not clear that there is any absolute reality. Reality is created only as it is interpreted and constructed in the mind.</p>

This over simplification can be taken a step further. In terms of identifying the locus for a paradigm shift. I try to indicate the locus in terms of these analogies.

in **Worldview and Worldview Change: Sourcebook** (Grant, ed. 1986:93-106). This last is material published for courses at the School of World Mission of Fuller Theological Seminary — available through its bookstore.

²⁵Hiebert originally called this subjective realism. Today with the many post modern views subjectivism has many schools. The basic overall impression one comes up with is that we can not know anything. It is all relative.

Table 2. Three Umpire Analogies And Varying Views Reality

<u>Position</u>	<u>Analogy</u>
Naive Realism	<p>There is an absolute reality. Lets describe it as R (big R).</p> <p>I can view this big R and arrive at it with careful objective work. Once I have arrived at it and proven it so I am satisfied about that reality then I don't see how there can be any shift. This is absolute.</p> <p>Locus: There can be none. Contrary views of R ring a sound of dissonance from a Naive Realist. This can't be. For such a view there is not much chance of a paradigm shift at all since R is it.</p> <p>Of course there can be paradigm shifts, perhaps, in the objective approaches to getting at the reality.</p>
Critical Realism	<p>There are two realities. There is an absolute reality, call it big R (like the naive realists do). But there is also a little r, my perception of that reality. Critical realism recognizes the subjective influence on findings. There is no careful objective approach to reality. Every researcher has subjective influences on both approaches to research and findings.</p> <p>Locus: Little r is the locus of a paradigm shift for a critical realist. There is always the possibility of coming closer to the absolute reality which is.</p>
Agnostic Realism	<p>It is not clear what reality is or if there is an absolute reality. The best we can hope for is ever changing consensus as we compare views with each other.</p> <p>Locus: There is no shift from a position because there are no firm positions to shift from. One must constantly shift views and can hold no firm views.</p>

B. The Reality Viewpoint Continuum

Most missiologists and Christian workers would usually assess themselves as either naive realist or critical realists if they were exposed to the cognition underlying the positions. In fact, most operate implicitly in their positions without a philosophical understanding of the position. But essentially, whether cognitively known or not, most use approaches to getting at truth and passing it on to others validates the assumptions of those positions. However, it has been my observation that even if one assesses himself or herself as a critical realist there are issues on which such a person is really a naive realist and vice versa.²⁶ I like to express this by viewing a continuum as shown in figure 1.

²⁶For example, critical realists basically view critical realism as a firm approach. In effect, they are naive realists about their critical realism viewpoint on epistemology. Agnostic realists are too. Their assertion that reality either does not exist or cannot be known and that all is relative is a naive realist view of epistemology.

Let me describe the diagram.²⁷ Of all that is possibly reality in the external world as human beings we can perceive only part of it due via sensory input such as taste, see, hear, feel, smell. So then some potential big **R** is screened out by the physical grid. Of those that we can perceive not all are important to us. We focus on some and do not on others. They are still there—still reality, but they are not necessarily seen as so by us. So then some big **R** is screened out by the focus grid. Of all those possible perceptions that pass through both the physical grid and the focus grid, we actually reflect on and form perceptions of a still smaller part. Our reflections become also part of the mind and its organizing models for perceiving. Now the locus for paradigm shifts occur usually to the right of the grids. Reality, big **R**, is to the left. But we can expand our sensory grids as we do with microscopes and other such equipment (actually affecting all of the senses). We can expand our focus grid. Then we can change or discover models in our mind that are different. These mental changes on our perceiving mechanisms as well as the actual perceptions as the result of the process are all places where paradigm shifts occur. In a sense we have controlling paradigms due to physical, focus, and mental organization. All of these can change—and hence paradigm shifts. This in turn results in changed perceptions—new little **r**'s, which are in themselves paradigm shifts.

D. Defining A Paradigm Shift And Suggesting the Paradigm Shift Continuum

For purposes of this paper I am assuming the descriptions of epistemology previously discussed and the framework just discussed in figure 2. This leads me to define the notion of paradigm and paradigm shift as follows:

definition A paradigm is a controlling perspective which allows one to perceive and understand REALITY.

Any of the screens as well as the mental models located in figure 2 would be paradigms.

definition A paradigm shift is the change of a controlling perspective and the perceptive result of that change (little **r**) so that one perceives (new little **r**') and understands REALITY in a different way.

Essentially, then as we have described it a paradigm shift occurs by a changed little **r** which in effect allows us to see more of **R** or at least some different aspect of it.

Changes of little **r** can be simple ones like a single idea. Or they could be a change of an idea that ramifies throughout a whole group of related ideas. Not all changes of little **r** have the same impact upon our mental models. I like to suggest that we look at paradigm shifts along a continuum from left to right in terms of impactful ramifications upon our mental models. Those to the far left I call soft paradigms. We can embrace them fairly easily and begin to operate upon them without changing too much of other thinking. Those in the middle indicate that the change of one idea affects other ideas in a chain-like reaction. Those farther to the are more complicated. They indicate a group of closely related ideas; the change of any one will affect a whole group of them. Those in the middle will affect some other related ideas but not necessarily a whole group of them. Those the far right I call hard paradigms. A change in a single idea may affect several sets of tightly grouped ideas, called worldview categories. Figure 3 depicts this pictorially.

²⁷The one drawback in this diagram, in my opinion which reflects a western way of analyzing has to do with the limitations of the physical grid. In this diagram all external reality must go through this grid. But Christianity with its revelatory approach to God and truth may well allow for some other direct input into the mental grid which comes directly and bypasses the basic physical grid altogether. I am at a loss as to how to show this on the diagram or to explain concrete examples of it.

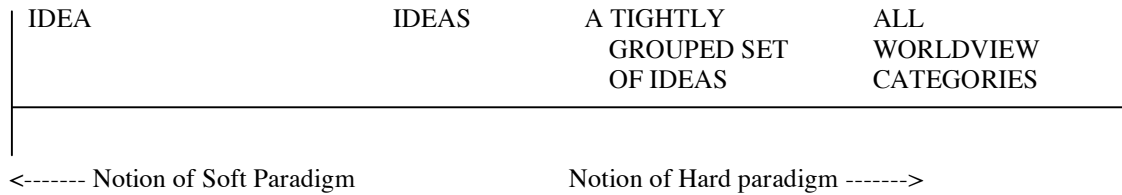


Figure 3. Variations in the Complexity and Impact of Paradigm Shifts

Missiologists describe the whole mental grouping of models which affect how a given person views reality—categories, models, theories, etc.—as worldview. They generally group fairly tightly related ideas into a relatively small hierarchically ordered set of categories--say from 6 to 20 depending on the anthropologists concerned. Of course each of these high level categories are broken down into sub-categories and sub-sub-categories, etc. until the lower levels have many, many categories.

Hard paradigms shifts are those which affect many or all of the highest level categories. That is, an idea that fundamentally ramifies eventually across all the major categories. A soft paradigm would be one which affects some lower level sub-category but not other sub-categories or categories.

The original notion of a paradigm shift introduced by Thomas Kuhn would be about 2/3 towards the right of our continuum. He was talking about the major change of scientific theories—very tightly related sets of ideas.²⁸ But this tightly grouped set of ideas, a theory, may or may not ramify across numerous worldview categories. Those that do would be further to the right on the continuum. Those that didn't would be more to the center.

With this notion in mind lets look at some common examples of or analogies about paradigm shifts, one to get the idea of a shift more clearly and two, to illustrate the notion of soft and hard paradigm shifts.

V. Examples—General

Sometimes simple illustrations and analogies can help shed light on complex subjects. I have found the following helpful to me. Let me give the illustration or analogy and then relate it to the notion of the definitions of paradigms, paradigm shifts, and the soft/hard continuum.

A. New Glasses

In 1961 I left active duty in the Marine Corps and accepted a position with Bell Telephone Laboratories. The position required that I complete a two years masters program in electrical engineering at New York University along with doing work at the labs. If we didn't finish our masters then we would not have the job at the labs. There were 200 of us hired from all around the country. I was competing with quality engineers, all in the top ten percent of their graduating classes. The competition was fierce. I studied late into the night or rather early morning hours every day.

²⁸One could argue, and probably justifiably so, that we have really diluted the original notion of Kuhn. His idea of a paradigm shift, more to the hard side of the continuum, is not the common usage of the word today. Almost anything can be a paradigm shift today. And when everything is included don't we really have loss of usefulness. Perhaps. But the idea of a change of ideation, its effect upon other ideas, our apparent use of different paradigms to explain the same reality equally satisfying to us are all root concepts that go across the continuum. The essential helpfulness of identifying a paradigm shift with a changed perspective, little r, works for our broadened understanding of it. It will help us as Christian leaders to understand why we are opposed to some changes, why we accept others. And it will help us in introducing change to our followers, a major task of all leadership.

I didn't realize it but I was adding quite a bit of strain to my eyes. When I left the Marine Corps I had 20/20 vision. After about a year of study at New York University I began to notice that when I sat in the back of the classroom there were dark shadows around the writing on the chalkboards. I moved to the front of the classroom and all was o.k. But eventually I realized that I couldn't see like I used to. I had an eye exam and eventually got glasses.

When I got the new glasses I was amazed at how clearly I was seeing things. I didn't even realize what I had been missing in little details. Things at a distance, like signs, now could be clearly seen where I was squinting before and having trouble seeing them until I was real close.

Now this glass paradigm-like procedure has been repeated about every five years over the last fifteen. Each time I know that my new glasses are going to help me see better.

Going through a paradigm shift is like getting a new set of glasses. Things that were missed are now seen. In terms of Hiebert's diagram of Figure 2, the glass analogy is like changing the physical grid or focus grid or the mental grid. We now see more of the reality that was always there but did not get through to us.

By analogy the glasses equal a new paradigm. The blackboard and writing on it were the big **R**, reality. The new perception of what was written there after the glasses was little **r**. The teaching points of the analogy are simple. Paradigms are perspectives by which we observe reality. More of reality can be seen by introduction of new paradigms. Often new paradigms are needed to see more of reality. Such a paradigm shift of basic grids could be anywhere along the continuum.

B. Fosbury Flop

In high school I was on the track team. As a pole vaulter I had occasion to observe high jumpers since the pole vault pit and high jump pit were usually on the same end of the field. Two kinds of approaches were used in high jumping. One of my friends used one of them; it was called a scissors kick. The approach required one to face the high jump bar, move toward it and kick the leg nearest the bar up over the bar as the body moved toward a sort of horizontal position, stomach upward. The upper body was vertical with the center of gravity in the hip area. As the leading leg went over the bar the second leg, the push off leg, came forward in a scissors-like motion to also clear the bar. This physical approach was limited in just how high a person could jump since most of the body was much higher than the lowest point which crossed the bar. Of course, very long legged individuals could jump higher.

A second approach, and the one used by the current record holder, which at that time was about 7 feet was the western roll. One faced the bar moved toward it and leapt up stomach down toward the bar with the body being in a horizontal position. One leg rolled went over the bar and the body followed rolling also as the second leg cleared the bar. This was a much more efficient approach to high jumping since all of the body was at the same level as the center of gravity. Since this approach was so much better the scissors approach went out of existence. You probably have never seen it used.

But along came Dick Fosbury, an innovative high jumper, who found a more efficient way to jump. He faced the cross-bar, ran forward toward it, used the momentum to dive upward with a pivot which rotated his body until he was going head first but on his back. The run momentum carried the head over first. As the head cleared the bar, the rest of the body was draped downward in front of the bar. When the head cleared the bar it dropped down but the rest of the body then pivoted around the bar with the center of gravity remaining at the bar itself as the body changed around it. This approach proved to be far superior than the western roll. This physical paradigm for high jumping now dominates the field. Whereas the world high jump record was around the 7' level with the western roll, the record now is around the 8' level. One can imagine a high jumper of the 40s and 50s who used a scissors kick being told that high jumpers could improve their jumps by eighteen inches or so if they were willing to try a new method. Such a person would not believe it possible to jump so high. Nor could they see how it was so without actually seeing a slow motion video replay of someone using the Fosbury flop, as the approach is called.

This is an example of an actual physical/conceptual paradigm shift in which a new high jumping style allows a person to perceive high jumping and accomplish it much and more effectively. The teaching point is simple—new paradigms offer possibilities for achieving previously unbelievable results. In terms of the continuum, this paradigm shift would occur far to the left. This idea would affect very few other ideas about life, unless you happen to be a professional world class high jumper.

C. Columbus Incredible Journey Westerward in Order To Reach the East

I remember a little ditty that supposedly helped someone remember a date in history.

In 1492

Columbus sailed the ocean blue.

Columbus courageously acted upon his convictions. Though most people believed the earth was flat and utilized that paradigm very well for most of their activities, some believed the earth was round. Enlightened sailors knew that at a distance ships could be seen differently. *Just over the horizon*, maybe 20-40 miles depending on visibility and height of the lookout ships could be seen, top sails, all sails, hull. The phrase hull down meant that you could see the sails and masts and rigging but not the hull. The greater the distance between ships the less anyone on one ship could see of the other ship. Projecting this notion on outward it appeared that there was curvature on the ocean surface. The greater the distance the more the curvature until eventually one could arrive at the notion that the earth was really rounded and not flat.

Columbus believed that and so in order to find a better route to India which was west of Portugal and Spain, he decided to sail across the Atlantic until he reached the eastern side of India.

The teaching points of this illustration are several. One is, two paradigms for viewing reality, can serve people equally well for most applications in their lives. Kuhn showed this in his description of different scientific paradigms viewing the same scientific data. Two, a new paradigm may require radically different behavior to use (go west to get east). Three, new paradigms may involve risk. If Columbus was wrong he would have eventually dropped off the end of the flat earth, according to critics. Four, motivations for new paradigms may drive one to accept a new paradigm. This is a paradigm which at first glance appears to be in the middle of the soft/hard continuum but which will eventually move toward the right of the continuum with a growing awareness of its ramifications throughout other categories of ideation.

D. Sun Around the Earth or Earth Around the Sun, Which is it?

Ptolemy, an Egyptian astronomer, (2nd century A.D.) proposed a theory that the earth was the center or fixed point of the universe, around which the heavenly bodies move. This seemed to be in agreement with common observations every day. For example, the sun came up in the east and moved overhead and finally set in the west. It repeated this process day after day. Since the Egyptians were powerful and Ptolemy was of the ruling classes in this powerful empire, his basic astronomical paradigm got a wide hearing.

Kuhn has shown that anomalies, that is, things a given paradigm does not answer well is one of the sources for discovery of new paradigms. Copernicus, a Polish astronomer (1473-1543), many years after Ptolemy, began to suspect that the old sun around the earth viewpoint was not correct. Now he had a new sensory grid from Ptolemy. The telescope had been invented. Discoveries in the skies that could not be seen previously by the naked eye also brought up apparently unaccounted for data. Copernicus after much study and thought posited a new paradigm. He suggested that planets revolve around the sun and that the turning of the earth on its axis accounts for the apparent rising and setting of the stars. His paradigm, was at first vigorously opposed. But eventually, because it answered so much that Ptolemy's paradigm did not, it became the accepted paradigm and still serves as the basis for modern astronomy.

This is a very real paradigm shift in history which involved physical paradigms and theoretical paradigms describing physical activity. It illustrates several things. Acceptance of new paradigms may be thwarted due to epistemic threat. That is, there were vested interest in the old paradigm. The church used it to explain theological ideas. Changing of the paradigm threatened their whole theological interpretation of God and the universe. Their vested interests in the old paradigm made it almost impossible to accept the new, even if it were true. Again, we see that very different paradigms served different communities equally well. Again, like the Columbus illustration, this is a paradigm shift which moves on the right 1/3 of the soft/hard continuum.

VI. Examples—My Own Personal

Now let me describe some very important paradigm shifts for me. Again this series of paradigm shifts will help give familiarity to the notion of paradigms and paradigm shifts, can be used to clarify further the ideas of the locus of change, and the soft/hard continuum. In addition, they also bring in the concept of radical versus gradual shifting and the notion of concentrated time for some paradigm shifts or paradigm shifts protracted over time. Many hard paradigm shifts may start out as soft ones but progressive understanding over time may see them ramify and become harder paradigm shifts.

The five most important personal paradigm shifts for me include:

1. a religious decision to follow Christ at all costs which I call a Lordship committal (occurred in 1964),
2. a shift from a dominantly mono-cultural perspective in viewing things to an appreciation that different cultures see things differently and different views each have advantages and disadvantages in them (started in 1968—continues even today),
3. shift in epistemology from a dominantly naive realism position to a dominantly critical realism position with a recognition that I need some naive realism, some critical realism, and some agnostic realism all at once because of the complexity of reality I am seeing (major shift in 1979-1981—has ramified over the intervening years),
4. gender and leadership; have moved from a position that views males as dominant in leadership in the church to one which allows for males and females to participate in leadership in the church (gradual beginning in 1971, with small shifts along the way at about five points during the next 15 years; the dominant shift in early 80s),
5. personality shift (mid 70s experience of brokenness changes my personality—at least some aspect)s.

A. My Lordship Committal

Though I had been a nominal Christian for many years it wasn't till 1964 that I was challenged by a Navigator type and eventually disciplined so that I could see that Christianity should be central in my life and not a peripheral activity. My paradigm shift occurred over a relatively short period of time--about 2 months. I began to have a quiet time. Finally, after about 2 months I felt an inward stirring and was challenged to commit my whole life to God. The committal involved willingness to serve God in any capacity--even quitting my job and becoming a missionary if God wanted that. The committal itself was done by myself in a quiet time. It took but a few minutes. There was the sense of God's presence and acceptance of the heart cry to serve Him.

After this committal the Bible took on a new place in my life. First of all I became really interested in it and wanted to study it and have its truth be a part of my thinking and life. I saw things in it that I had not previously seen. Spiritual things became dominant and not secular things like career and materialistic success.

This paradigm shift was in the middle of the continuum at first; an idea which affected other ideas. That shift was almost instantaneous. It radically affected all of life so that it moved toward the right. But each new little shift was rooted in the big one that was done instantaneously.

B. Mono-cultural to cross-cultural

In preparation for missionary service I took several anthropology courses including linguistic studies. I knew somewhat cognitively about mono-cultural views and cross-cultural views. I knew that most people are ethnocentric--that is, approach that most people assume that their culture's interpretation of things is more right than others. But this cognitive paradigm did not affect my own cultural views much.

Several experiences in my first term as a missionary led me to view West Indians much differently than I did when I first went to Jamaica (1970-1973). I traveled all over the West Indies so I was exposed to different ethnic and cultural views. But it was a major event in Haiti, where I was doing language learning using the Brewster's barefoot method²⁹ that I moved affect wise and experientially wise more deeply toward a cross-cultural paradigm for viewing things.

I saw that some forms of begging in the Haitian system, which I usually disregarded altogether because of my own cultural views on beggars, were functionally equivalent to some forms of begging in our own culture. Previously I had not seen applying for government grants and scholarships in my own culture as a form of begging. I criticized Haitians for doing this. Their form involved mothers dressing up, dressing their children up and taking them to people who were more affluent in the society. They presented their children, explained their need for scholarship aid and then asked for help. It was open and above board. When I saw this and applying for grants as functional equivalents I found I viewed the whole begging institution in Haiti very differently and saw it as a means of distributing wealth in the society. I was particularly shamed when I thought of all the free education that had been provided to me via state supported free education. There was no such free education in Haiti. Schooling, if any at all, was paid for by parents. This affective shift helped me appreciate a cross-cultural perspective all the more.

This paradigm shift is a protracted one. Paradigm shifts can be progressive with major events taking us to higher levels of the new paradigm. I encounter differences in cultural views of reality every year. Students from 65-70 countries around the world study with me. As we examine leadership concepts from so many differing perspectives I am constantly challenged with my naive realism about so many cultural issues. This is an on-going paradigm shift. It is a very hard paradigm shift as almost every worldview category is involved.

²⁹This primarily involves learning by doing. You learn language by using it with people. Their method is well documented. See Brewster and Brewster, **Lamp - Language Acquisition Made Practical**, Colorado Springs : Lingua House, 1983.

C. Naive to critical realism--School of World Mission Effect

I have already described the three epistemological positions of naive, critical, and agnostic realism. I was exposed to these ideas cognitively at the School of World Mission during my Doctor of Missiology program from 1979-1981. I began to think in terms of models and categories and to realize what models and categories I was already using. In effect, I was becoming aware of the mental grid in Hiebert's diagram. But it was the interaction with Chinese students in my first class as a professor in 1981—as I presented my teaching with its very structured models, I was accused by a Chinese student of being a reductionist. I didn't even know what that was. But the accusation essentially had to do with seeing things over generalized into black and white when in reality there were all kinds of shades of black, white, and grey.

Other like challenges over the years have helped me to see where I am on the reality perception continuum.³⁰

Again, this paradigm shift is progressive and expanding from the middle of the continuum to the right toward a hard shift.

D. Gender and Leadership--Women in Ministry

Today I hold a position which allows women to freely participate in leadership in church and parachurch organizations, in pastoral and missionary work, just as men do. This like the previous two paradigm shifts was a protracted one in time. However, it is limited at present for me, basically to just right of the middle of the soft/hard continuum. I do not see my convictions on this issue ramifying through out all worldview categories though it does affect several.

My journey included first of all recognizing experientially gifted women in ministry. Muriel Hansen's preaching at the Jamaica Bible College in 1971 was the eye opener. Then my own theoretical study of the gifts showed no Biblical reason why leadership gifts weren't given to women as well as men. My experience from empirical evidence certainly confirmed this cognitive insight. Women did in fact demonstrate leadership gifts.³¹

Cognitively, Jewett's and Warkentin's books along with articles by Kroeger and Bartchy helped me clarify issues in regards to this paradigm shift. Scholer's research gave academic credibility for the paradigm shift as I carefully studied his analysis of a major Biblical passages involved. This also helped free me to embrace the new paradigm.³²

³⁰Just recently while teaching on paradigm shifts and the three reality perspectives. I was gently challenged by a perceptive mid-career pastor to recognize that my view of critical realism presented it as the ideal view, though done subtly. In effect, that encounter and interaction over the idea of it as well as the student's very real need to know that we can know truth, helped me visualize the reality perceptive continuum which I have introduced in this paper and to realize that people operate all up and down the continuum in terms of different issues though they may dominantly be at one place on the continuum.

³¹In leadership emergence theory in our study of giftedness involved categorizing spiritual gifts into word, love, and power. We correlated word gifts to leaders. All leaders seem to demonstrate at least one word gift in their gift-mix. Our empirical studies showed that both women and men have word gifts—those which are influence oriented and thus part of leadership. Apostolic, pastoral, teaching, evangelistic, and exhortive gifts—the dominant word gifts—were seen in both men and women.

³²See Bartchy (1984), Jewett (1975), Kroeger (1978, 1981 et al), Scholer (1983, 1984) and Warkenton (1982). All of these helped me work through cognitive issues, which freed up my volitional learning to move with my affect on gender and leadership issues.

E. Personality Shift

I describe elsewhere³³ of the brokenness experience which involved isolation processing (being set aside by God). That experience, which lasted for about a year had an intensive time of about 2 months which focused on the paradigm shift. An experience with depression and a breaking out of it due a historical mentor, George Morrison, were the highlights of the stimulus for the shift.

The results of the shift included a significant shift from a high D, dominant kind of leader, to a more tolerant one that did not have to control situations. To use a fairly well known popular psychological categorization of personalities, I moved from a choleric type to a mix of choleric/ melancholic. Now whether these categorizations are accurate or not is not my point. I know very well that there was a personality shift. And that is my point.

This paradigm shift is hard right on the continuum. It is a subtle one, since it is so experiential and not so much cognitive. It ramifies throughout all of my worldview categories.

VII. Biblical Examples

I have exposed you to some general examples and personal examples of paradigm shifts. Now I want to suggest that the notion of paradigm shift can be studied in the Bible. I give in Table 3 a superficial study to some potential Bible paradigm shifts. Of course these need to be studied in detail in terms of the concepts I have presented thus far in this paper. I will leave that to you. I will not comment on these other than the brief comments given in the table itself. However, I hope you get my point. Paradigms and paradigm shifts are not unbiblical. They occur throughout the Bible.

Table 3. Some Biblical Examples of Paradigmatic Ideas

	<u>Who</u>	<u>Where In Bible</u>	<u>Paradigm Before</u>	<u>Paradigm After</u>
1.	Job	whole book of Job	Suffering is the result of sin and is deserved. Righteous people should not suffer.	A righteous person can suffer as a part of God's plan for him/her.
2.	Jonah	Jonah 1-4	God exclusively deals only with Israel in order to bless. God is basically against non-Israelites.	God is not exclusively for Israel. He has concerns for all nations--to show His mercy and grace to all who repent.
3.	Hab.	Habakkuk 1-3	God is unjust and unfaithful in His dealing with groups plex in of people in history. He does not keep His promises.	God is just. He is com- in His dealings with nations. Ultimately His purposes and justice will be seen by all.
4.	Elisha's	2 Kings 6:8-23 Note especially verse 16	See only natural situation. Fear of the physical warfare to come.	Sees supernatural, the unseen Angelic Band protecting. Now believes in unseen world.
5.	Nicodemus	John 3	Kingdom of God is external and has expected political ramifications.	Must have an inner transformation by the Spirit in order to perceive God's rule.

³³See **The Making of A Leader**, pages 167-173 for a detailed explanation of this Brokenness experience.

Table 3. Some Biblical Examples of Paradigmatic Ideas continued

6.	Apostles	Acts 2	No church. No one is sure of what will happen next.	Coming of Holy Spirit Church is born. Message is for others; salvation.
7.	Whole Church	Acts 5	Moral issues are relative; can follow cultural ethics.	Dishonesty is against God whether inward or outwardly known; integrity is a thing of the heart. God wants whole hearted obedience.
8.	Saul	Acts 9	Persecuted Christians; saw Christ as a leader of a cult opposing Judaism.	Saw Christ as the resurrected Lord; loved Christians; propagated Christianity.
9.	Peter	Acts 10	Gentiles not acceptable to God; Jews should not fellowship with them.	Gentiles accepted by God. All Christians are one.
10.	Woman at the Well	John 4	Believed Samaritans had religious views comparable with Jews. Lived an unsatisfied life. Religion not satisfying.	Saw Jesus as one sent from God who had access to supernatural revelation. Christ's religious views brought hope.

VIII. 3 Kinds of Paradigm Shifts—Important Categories in the Development of a Leader

Comparative study of observations of paradigm shifts in leadership emergence theory case studies have led to the following categories. While these may not be the only way of describing them (they are not exclusive--some examples in one category could be described under other categories as well) they do provide a helpful framework which relates somewhat to learning taxonomies. The three categories include:

1. **Cognitive**—which dominantly deal with the concept of new ideas or frameworks of thinking as the basis for a paradigm shift.
2. **Volitional**—which dominantly focuses on the fact of committing oneself to something whether understood cognitively or not.
3. **Experiential**—which dominantly focuses on experiences of something and an affective shift which may ramify toward a volitional and eventually a cognitive.

Three tables convey the essentials of my observations on these categories.

TABLE 4. COGNITIVE SHIFTSBrief Description

New Ideas (information, categories, etc.) on seeing things. The heart of the shift has to do with a new idea for seeing things, a possibility not considered before. The cognition may also be accompanied by a volitional to use it but the heart of it is the discovery of the validity of the idea.

Examples:

- a mono-cultural to cross-cultural perspective,
- naive to critical realism,
- church growth eyes
- leadership style insights
- stewardship philosophical model
- change dynamics theory
- women in ministry

TABLE 5. VOLITIONAL SHIFTSBrief Description

A committal by an act of a will to use some idea even though it may not be fully understood or experienced. The heart of the shift is a recognition of the importance of letting go and following the new perspective whether or not it is understood. Usually there is a surrender of the will involved and an acknowledgment to God of this.

Examples:

- radical adult conversion
- leadership committal
- call to ministry

TABLE 6. EXPERIENTIAL POWER SHIFTSBrief Description

These have to do with experiencing the effects of something or wanting to experience it. After the experience there may be a growing awareness of its meaning. Usually these have to do with life power or gifted power or personal experiences with the supernatural--that is, unusual experience with the Holy Spirit and supernatural power breakthroughs. Four sub-categories include:

1. Life Power—the appropriation of God's power via the Holy Spirit to live a victorious Christian life and to experience holiness.

Examples:

- entire sanctification—Brengele's experience
- baptism of Holy Spirit—Torrey's experience
- deeper life experience—McQuilkin's experience
- Union life shift—Taylor's experience of the exchanged life
- infilling of Holy Spirit—Luke's description of several in Acts

TABLE 6. EXPERIENTIAL POWER SHIFTS continued

2. Gifted Power—the appropriation of God's power via the Holy Spirit to use giftedness with effective power in ministry.

Examples:

- a major healing experience,
- experiences with prophetic,
- confirmed experiences with word of knowledge or word of wisdom or discernings of spirits
- miracles
- tongues or interpretation of tongues verified
- anointing of Holy Spirit for a ministry
- experience of unusual effectiveness with giving, helps, mercy, teaching, evangelism, apostleship, pastoral, or any of the normally considered non-supernatural gifts

3. Other Power Experiences

These can vary all over the place but usually have to do with spiritual warfare and its manifestations.

Examples:

- power encounters—Elijah's, Nee's experience
- spiritual warfare—Paul on Cypress
- spiritual authority
- cosmic level issues
- prayer power
- unusual intercessory experiences involving divine initiative praying

4. Brokenness Experiences that Affect Ones View of Self

These usually have to do with a personality change or major trait change because of tempering by God's processing.

Examples:

- personality shifts through deep processing
- isolation and other maturity cluster processes
- reflective-evaluation pattern_

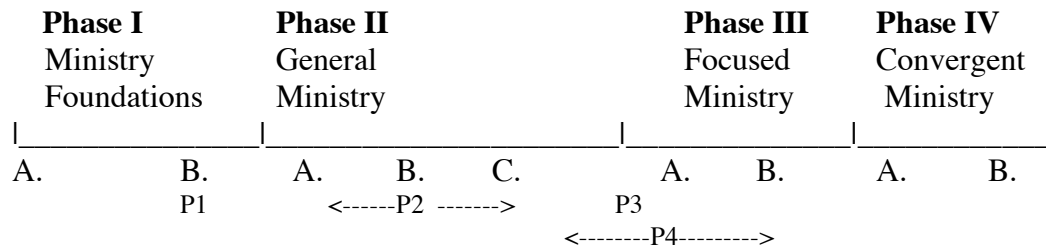
IX. PARADIGM SHIFTS ALONG THE TIME-LINE

How does a knowledge of paradigm shifts help us? One, we can do life scheduling.³⁴ By comparative study of many lives we have been able to recognize some important paradigm shifts or at least when they may generally occur. Knowledge of this timing can help us anticipate God's working in our lives through these power shifts. In particular we can study along the general time-line and specifically in boundary times.

³⁴Life scheduling is a technical term used in leadership emergence theory to refer to the anticipation of coming events so as to negotiate them well and benefit from them when they happen. See my forthcoming position paper on this available in the future from Barnabas Publishers.

A. In General

Appendix A contains one of the generic time-lines we have deduced from comparative study of full time Christian workers. Figure 4 extracts that time-line in order to show where some paradigm shifts occur.



where

- P1 refers to a paradigm shift involving leadership committal/ decision to serve God in leadership, usually meaning as a full time Christian worker
- P2 refers to ministry insights which give breakthroughs in effectiveness in ministry. These occur frequently throughout the B. Growth Ministry Sub-phase, somewhat in the A. Provisional Ministry Sub-phase and very infrequently in C. Competent Ministry Sub-Phase.
- P3 refers to a paradigm shift in which a leader moves from ministering out of a doing (achievement success framework) to a being base (relationship to God and not success is the base of ministry).
- P4 refers to a shift from direct ministry, dominantly using one's spiritual gifts in face-to-face ministry to indirect, that is training or influencing others who do the face-to-face work.

Figure 4. The Ministry Time-Line With Major Paradigm Times Identified

Simple knowledge that these paradigm shifts have occurred in many lives during these times can cue one to anticipate them in his/her own life. The basic notion of forewarned is forearmed can be taken even a step further. We desire and seek after and want to get these paradigm shifts which will propel us forward in our development.

B. In Boundaries

Boundary times refer to movement between major development phases. These are usually critical times of transitions. Thorough analysis has identified three stages in a boundary:

1. **The Initiating Stage** (the confusing time when one is still in the tail end of a major development phase and is entering into a boundary time. Usually this is not recognized until well into it). Frequently, it is a paradigm shift, which propels us into this confusing time. Apart from this paradigmatic urge we may be continue to stay in the development phase and maybe plateau.
2. **The Evaluation Stage** (at this point it is clear we are in a boundary. We have thought back and analyzed our situation). It is often the case that a paradigm, usually a ministry insight one, which helps clear up the situation and turns us around from looking back to looking forward to the next phase in our ministry.
3. **The Exit Stage** (the time of decisions being made which move us out of the boundary and into the next phase). Usually paradigm shifts do not occur in this stage.

Mentor counselors are often helpful in stage 1 and stage 2 to help clear up what is happening. They can also help us see paradigm shifts as they are occurring and thus help us benefit from them.

X. CONCLUSION WHAT CAN WE DO ABOUT IT?

Let me first by way of summary list some observations, then I will make some general suggestions.

Observation 1. Need

Need is usually an important key--especially in gifted power or life power or power encounters or puzzling circumstances which force us to look for answers. Therefore, look at conflict, crises, and other ministry challenges as potential stimulants for paradigm shifts. Be especially alert for them. Expect them. Ask for them. Know that God uses these times to bring about paradigm shifts and expand a leader.

Observation 2. Vested Interest

Vested interests, such as in theological systems, or organizations, or major frameworks for analysis can often blind some one to new paradigm shifts. Such vested interests in other paradigms can cause us to reinterpret data or to ignore the data which does not agree with our paradigms.

Observation 3. Point Action or Extended Over Time

Paradigm shifts can occur at a given point in time, **point action** (experiential, sometimes volition), or a **process over time** (cognitive, volitional). When over time there is a kind of building action where we go through minor shifts until we eventually find ourselves having gone through a major one.

Observation 4. Rejection of Paradigms

Leaders are very good at rationalizing things away. We can often come up with spiritual reasons why we should not accept some new paradigm. Often, these reasons simply cover up the real answers as to why we don't want or can't accept some new paradigm.

Observation 5. Possibility of Being Bypassed

When we reject new paradigms we may be **bypassed** by God. Paul's analysis of the Jewish situation, Romans 9-11, is a good warning.

Observation 6. Risk Involved

New paradigms frequently are risky and frightening. Especially if we are pioneers who are discovering and developing one. But even if we are entering into one already developed, but new to us, there can be all kinds of fear involved. We must keep Observation 5 in mind as we face observation 6.

Some General Suggestions for Follow-Up

Let me offer three rather simplistic suggestions. They seem almost anticlimactic after offering so much information on paradigm shifts. But they can make a difference.

Suggestion 1. Study Paradigms and Paradigm Shifts Thoroughly

Step 1 for having these ideas impact you is to study them thoroughly so that you understand them and can recognize in real life situations around. Also study these concepts in the Bible. Thorough understanding of paradigmatic concepts is a preliminary to actual positive use of them in ministry.

Suggestion 2. Be Open To Them

Recognize that most leaders are usually somewhat inflexible. That's one reason they have convictions and are willing to lead. Also recognize that God uses paradigm shifts to move an inflexible leader. So be open to paradigm shifts to help you become more flexible. Remember, one of your goals is to finish well. One means of doing that is to respond to processing by God which will break unneeded flexibility and develop your potential.

Suggestion 3. Expect Them

Paradigm shifts will come unless you are deliberately fixed in your views and perspectives for viewing things. Expect them. Be on the look out for them. Desire them. Ask for them.

Having now read through the entire paper and having been exposed to concepts about paradigms and paradigm shifts you may well profit by going back and reading all the introductory case studies and illustrations along the way. Use the concepts gained through the paper to analyze these case studies and examples.

Remember, God is full of surprises. When we get to heaven we will find out that things were not always the way we thought them to be. Be open for those surprises, which often come wrapped up in paradigm shift wrappings.

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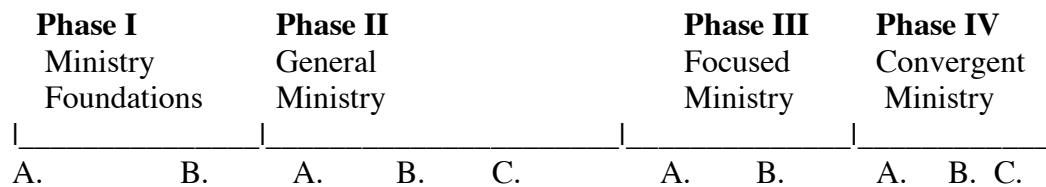
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APPENDIX A. THE MINISTRY TIME-LINE

Each leader develops uniquely over a life time and will have major periods of time in that development. These major periods of time are called development phases. Within a given development phase are smaller increments of special development denoted by sub-phases. Each of these phases and sub-phases will have unique labels describing what has happened, development-wise to the leader. Briefly, from a comparative study of many unique time-lines of individual leader's development a general time-line has been deduced. Figure 1 of Appendix A shows that time-line and gives a brief table-like form of explanation.



Where the sub-phases are called:

Phase I

- A. Sovereign Foundations -- (13-20 years)--early shaping of character/ personality
- B. Leadership Transition (3-6 years)--a time in which first steps in ministry are done

Phase II

- A. Provisional Ministry (2-6 years) --the first attempts at full time ministry assignments; it is provisional because it might not last
- B. Growth Ministry (6-8 years)--ministry utilizing known giftedness with efficiency; giftedness and role issues are learned; this sub-phase is more for developing the leader than the ministry which is accomplished.
- C. Competent Ministry<-- (2-6 years years) -->operating out of giftedness in roles that fit that giftedness produces excellent results; still to be determined are the influence-mix profile.

Phase III

- A.Role Transition--There is movement toward compatibility between role, giftedness and influence-mix profile. There is shaping of a role more ideally suited to giftedness and challenge toward influence-mix.
- B. Unique Ministry--ministering effectively as well as efficiently with giftedness. (Role plus unique may last 3-12 years)

Phase IV

- A. Special Guidance--movement toward a role focusing on ultimate contribution
- B. Convergent Ministry--fulfilling a sense of destiny/ ultimate contribution
- C. Afterglow--fall out effects of a life well lived; spiritual authority dominant

Figure 1. THE MINISTRY TIME-LINE

APPENDIX B. EXCERPT FROM MATACIO--EPISTEMOLOGY³⁵

CHAPTER 4
PHILOSOPHICAL PRESUPPOSITIONS
OF ORGANIZATIONAL CULTURE RESEARCH METHODOLOGY
IN MULTICULTURAL CHRISTIAN ORGANIZATIONS

“I see London—I see France—I see somebody’s underpants!” My face got hot and red as I lined up for recess at West Suburban Consolidated School in Broadview, Illinois. There was no doubt about it. The taunting ditty was meant for me. I could hear tittering in the background as I adjusted my blue jeans so the white Fruit-of-the-Loom waistband wouldn’t show.

American scholars are sometimes perceived as being reluctant to let their philosophical underpinnings be seen in public. Perhaps it is their cultural bent toward doing rather than being or thinking, or perhaps it is their pragmatic tradition—that makes them less likely than their European colleagues to include philosophical foundations in their academic papers.³⁶ Nevertheless, in this chapter I will expose some philosophical foundation garments that are underneath the approaches, methods, and techniques of organizational culture research. Then, in a closing note, I will reveal a glimpse of my personal research philosophy underpinnings.

Philosophical Content Underpinnings

Philosophy is a compound of two Greek words, phileo, “to love,” and sophia, “wisdom.” Literally, then, philosophers are “lovers of wisdom.” Job and Solomon come to mind as great Biblical philosophers. George Knight (1980:6,7) has pointed out four things that philosophers do. (1) Philosophers seek to synthesize, to integrate specialized disciplines into a unified whole. (2) They speculate beyond the empirically demonstrable--on the unknown. (3) They prescribe standards for evaluating conduct and art. (4) They analyze language and meaning for purposes of clarifying and solving problems.

Four attitudes or ways of thinking also characterize philosophers. (1) Self-awareness means being honest about personal assumptions and prejudices. (2) Comprehensiveness involves an inclination to collect large amounts of data from a wide spectrum of sources. (3) Penetration is the desire to study one issue, problem, or situation deeply rather than many superficially. (4) Flexibility enables philosophers to be able to perceive old problems in new ways, to be able to restructure ideas on the basis of evidence, and visualize viable alternatives (Knight 1980:7,8).

This background into what philosophers do and how they think sets the stage for looking into the content of philosophy and how it relates to organizational culture research methodology.

Philosophy can be divided into three main branches; metaphysics (what is real), epistemology (what is true and how we know it is true), and axiology (what is valuable). I will discuss these three branches as they relate to organizational culture research in multicultural Christian organizations. It should be obvious that epistemology will get the lion’s share of attention as my focus is on the philosophy of inquiry. Of major interest is the postmodern movement, that is currently resisting modernist views of metaphysics, epistemology and axiology.

Metaphysics

Metaphysicians ask cosmological questions about the origin of the universe, theological questions about the existence of God, anthropological (or should we say anthrogunepological—to avoid exclusive

³⁵This appendix was copied and used by permission. Matacio did wish to make a disclaimer. Since writing this chapter in his ThM thesis he came upon material, which updated it somewhat. Being the stickler he is for accuracy he was hesitant about letting this chapter go without putting in the changes. But I convinced him that even as it is it is very helpful to most of us who have not had the privilege of studying epistemology technically as he has. My thanks to Doug for permission to use this.

³⁶Philosophy is now being openly discussed again in the field of leadership (for example, Hodgkinson 1983; Greenleaf 1977, 1982). Also the organizational culture trend is in itself evidence that a return to philosophic ways of thinking about organizations and leadership is taking place.

language) questions about the nature of man and woman, and ontological question about the nature and meaning of real existence.

Metaphysics, Modernism, and Postmodernism

In this thesis I refer to modernism and postmodernism as grand, comprehensive metaparadigms that have adopted particular stances toward metaphysics, epistemology, and axiology (ethics and aesthetics). Allen describes the current metaparadigm shift,

A massive intellectual revolution is taking place that is perhaps as great as that which marked off the modern world from the Middle Ages. The foundations of the modern world are collapsing, and we are entering a postmodern world. The principles forged during the Enlightenment (c. 1600-1700), which formed the foundations of the modern mentality, are crumbling (1989:2).

In metaphysics the modernist idea that God is superfluous is giving way to a new view that the order and existence of the universe pose questions that cannot be answered by appealing to empirical reality alone. Hume and Kant's "enlightening" philosophical arguments, "that it is pointless to ask whether the universe has an external cause have recently been seriously revised in secular philosophical circles," so that now, "it can no longer be claimed that philosophy and science have established that we live in a self-contained universe." Recent developments in scientific cosmology have reinforced this change (Allen 1989:3).

Modernism said, "God doesn't exist, but ultimate reality can be objectively confirmed through empirical science." Postmodernism says, "Science and philosophy have failed to provide ultimate meaning and to demonstrate the nature of reality; we don't know if God exists, but it is possible."

Metaphysic and research in Multicultural Christian Organizations

If the universe could be conceived to be one big organization, then its organizational culture would be composed of basic assumptions about reality (metaphysics), beliefs (epistemology), values and allegiances (axiology), and meaning enhancing symbols, rites, and rituals (concepts such as marriage, Sabbath, baptism, Communion, and spiritual retreats). Organizational culture researchers study the basic assumptions, beliefs, and values of the organization founder. If there is no founder, there is no organization to study. Postmodernism--in contrast to modernism—is acknowledging the possibility that there could be a Founder if such a universal organization exists. If in the study of multicultural Christian organization cultures that demonstrate unexplainably powerful synergy in complex, intercultural relations, the Founder can be discovered--it could help the postmodernist to recover the lost meaning of both context (situation) and text (writing). For if there is a Founder or Author who can help us to understand the meaning of texts (whether they be organization "texts" or actual writings), the perceived meaninglessness of the postmodern metaparadigm can be alleviated (if not completely explained).

Epistemology

Any discussion of methodology logically depends largely on epistemological underpinnings because methodology is a means by which we attempt to know truth. Here I am concerned about how to know the reality of core assumptions, values, and meanings in multicultural Christian organizations. Epistemology asks organizational culture researchers questions like these: can the reality of the organizational culture be known? is the truth of your findings relative or absolute? is knowledge about organizational culture subjective or objective? and which is most desirable?

Other questions deal with how the researcher knows knowledge when he or she finds it; through the senses? (empiricism) by divine revelation? from authoritative sources? through reasoning? through intuition? or by a combination of the above (Knight 1980:19-23)?

Epistemology, Modernism, and Postmodernism

In the modernist metaparadigm scientists adopted a "naive realist" or positivist paradigm of disciplined inquiry, assuming that, "scientific theories were accurate descriptions of the world as it is in

itself" (Barbour 1974:34) and that scientific experiments produced objective truth. However, Hiebert has called our attention to three major attacks on the positivist paradigm, that we can know reality objectively through science. (1) Einstein's relativity and Bohr's quantum mechanics showed that the personal factor of the scientist inevitably enters into scientific knowledge. (2) Social scientists showed that with science being built mainly on Western cultural assumptions and being influenced deeply by social and psychological processes, there can be no unbiased theories. (3) Philosophers of science like Kuhn (1962) showed that science is not cumulative, but a sequence of competing paradigms of reality. So Hiebert rightfully concludes,

...if theories taken as fact today are replaced by others tomorrow, what is the nature of scientific knowledge? Clearly we can no longer equate scientific knowledge about reality with reality itself. The old assumption that scientific theories have a one-to-one correspondence with reality has been shattered (1985a:95).

Paradigms Within Modernism

Since many social scientists now consider positivism to be a dead end, they are choosing other paradigms of inquiry for epistemological support both within and without modernism. The social sciences (unlike the physical sciences) are multiple paradigm sciences, a situation where, "several viable paradigms compete unsuccessfully for dominance within a scientific community" (Skrtec 1990:126). In order to remain within modernism, researchers must assert that there is a way to know reality, and that small "t" can be known even if it is perceived subjectively rather than objectively. There are currently three main paradigms within modernism jostling with one another for dominance in an attempt to succeed positivism. Guba (1990:17-27) has succinctly described the four paradigms of disciplined social scientific inquiry within modernism. He has categorized each paradigm according to its ontology, epistemology, and methodology.

Positivism. The ontology of positivism is naive realism. There exists a reality out there governed by immutable natural law.³⁷ The epistemology of positivism is objectivism. It is possible and essential for the researcher to adopt a distant, noninteractive posture without personal values influencing the results in any way. "The inquirer, so to speak, must stand behind a thick wall of one-way glass, observing nature as she does her thing (Guba 1990:19).

The methodology of positivism is empirical experimentalism. In this scenario the researcher uses manipulative methodology that "controls" both inquirer bias and nature's propensity to confound. This places the point of decision with nature rather than with the inquirer. Hypotheses are stated in advance and deductively subjected to empirical tests (falsification) under controlled conditions. The approach is usually quantitative and the methods often include surveys and multivariate analysis. Models or metaphors of positivist methodology include the miner, the birder, and the auditor. The positivist researcher as baseball umpire responds in this way to questions about his or her findings: "I call it the way it is. If it is a strike I call it a strike. If it is a ball I call it a ball" (Hiebert 1985a:96).³⁸

Postpositivism. Postpositivism is an attempt within modernism to limit the damage of positivism through modification. The ontology is critical realism. There is a real external world, but it is impossible for humans to perceive it perfectly because of faulty sensory and intellectual capabilities. There is a distinction between absolute reality and our ability to perceive it.³⁹

The epistemology of postpositivism is modified objectivism. It recognizes the absurdity of assuming that a human researcher can step outside of humanness while conducting research. Findings

³⁷This would seem to eliminate the possibility of miracles.

³⁸The article was originally published in Theological Students' Fellowship Bulletin (1985:5-10), but was reprinted and edited for the Worldview and Worldview Change: Sourcebook (Grant, ed., 1986:93-106).

³⁹Kraft accepts this distinction and labels it little "r" reality and big "R" Reality (1987:24); cf. Hiebert, "...critical realism makes a distinction between reality and our knowledge of it..." (1985a:98). Both Kraft and Hiebert adopt a critical realist ontology, which they discuss under the heading, epistemology.

emerge from interaction. But researchers can achieve objectivity reasonably closely by striving to be neutral, relying on critical scholarly tradition, and subjecting findings to the judgment of critical peers.

The methodology of postpositivism is critical multiplism or triangulation. Findings must “be based on many different sources--of data, investigators, theories, and methods--as possible” (Guba 1990:21). The approach (in the case of organizational culture research) may be clinical and ethnographic.⁴⁰ The methods should be both qualitative and quantitative.⁴¹

Postpositivist methodology also seeks to correct four imbalances of positivist methodology (Guba 1990:21-23). The imbalance between rigor and relevance is remedied by using more natural settings for research. The imbalance between precision and richness is corrected by using more qualitative methods (for example, ethnography and case studies). The imbalance between elegance and applicability is corrected by using more “grounded theory” (Glaser and Strauss 1967), theory that is the product rather than the precursor of the research. The imbalance between verification and discovery is corrected by recognizing that both processes are essential as knowledge is acquired. Models of the postpositivist researcher could include nearly all of the metaphors listed on pages 16 and 17 above. The postpositivist umpire would say, “I call it the way I see it, but there is a real pitch and an objective standard against which I must judge it. I can be shown to be right or wrong” (Hiebert 1985a:96).

“Ideologism.” This paradigm ordinarily goes by the name of critical theory, but I have given it the nickname, ideologism, because it actually refers to what Guba calls “ideologically oriented inquiry” (1990:23). Ideologism includes a variety of subparadigms such as Marxism, feminism, and materialism, that are placed together because of their common affirmation that the researcher’s values enter into every inquiry. The motto is, “Nature cannot be seen ‘as it really is’...except through a value window” (1990:24). The aim of inquiry is to raise people to a level of true “consciousness,” so that they will transform the world. Although not mentioned by Guba, there would seem to be a place for a Christian paradigm of inquiry in ideologism. I say this even though I realize that Christianity is much more than ideology. Don’t Christians want to transform the world by introducing people to the new birth experience, and by engaging in social service and concern? If the concept of Christian literary criticism can be thoughtfully discussed in a reputable scholarly journal (Ryken 1987:23-27), could not the idea of a Christian paradigm of inquiry also be considered?

The ontology of ideologism is critical realism. But the epistemology is subjectivism because the research is intimately related to the values of the researcher, who states them unashamedly at the outset. The methodology itself seeks to engage the “researchees” in dialogues and transformation! Thus, for example, organizational culture research in multicultural Christian organizations could help raise the consciousness of members to the concept of synergy, and begin to seek a transformation toward cultural synergy. The ideologist umpire’s response to questioning would be, “I’m a National League umpire. I value the low strike. Therefore I’m gonna call borderline low pitches strikes.”

Constructivism. While postpositivists and ideologists recognize that some accommodation between their positions and with positivism is possible, constructivists believe positivism and postpositivism must be entirely replaced. Constructivists, although within modernism, are at the edge of postmodernism. They are also called interpretivists because ontologically they hold that reality is created only as it is interpreted and constructed in the mind. This is a critical idealist and highly relativist ontology.

The epistemology of constructivism is subjectivism because it is the only way to unlock the constructs of people’s minds. Findings are the creation of interaction between the researcher and the researchee.

The methodology of constructivism is hermeneutical and dialectical. Researchers try to identify the variety of constructions, and forge a consensus among them. The hermeneutical process depicts individual constructions as accurately as possible. The dialectical process compares and contrasts constructs of researcher and various researchees in order to “confront the constructions of others” and “come to terms with them” for the purpose of reaching consensus (Guba 1990:26). As the paradigms get more idealistic, they seem to be coinciding more with Oriental assumptions and values (for example,

⁴⁰See especially Schein’s *The Clinical Perspective in Fieldwork* (1987) for a comparison of clinical and ethnographic methods. I discuss these at length in chapter 5.

⁴¹See especially Hofstede’s mixed approach, which combines initial interviews with follow-up statistical analysis based on survey instruments. yet his research seems heavily weighed toward the quantitative side (Hofstede, et al, 1990).

consensus). The artist metaphor of research methodology is particularly appropriate in the constructivist paradigm. The constructivist umpire says, "My calling it makes it a strike. My mind imposes order on the world." (Hiebert 1985a:96).

Paradigms Within Postmodernism

I cannot do justice to the complex metaparadigm of postmodernism⁴² in a comprehensive definition here. However, for purposes of this thesis, I would like to emphasize the aspect of postmodernism that questions the possibility of knowing truth. This sets it apart from modernist paradigms. Smircich and Calas have discussed this fundamental difference between modernism and postmodernism. Modernism is opposition in the sense that, "Opposition substitutes one notion of 'truth' with an incompatible alternative--for example, advocating one paradigm over another" (1987:248) as in my discussion of four paradigms within modernism above. On the other hand, postmodernism is resistance, not opposition. This means that postmodernism does not oppose modernist paradigms with any alternative paradigms for finding truth. Postmodernism resists the very possibility of truth resulting paradigms. This notion of resistance, "suspects and defers acceptance of any notion of 'truth' " (Smircich and Calas 1987:248).

Postmodernism has a wide following in literary criticism, where the possibility of understanding words and sentences in literary texts is (believe it or not) being denied (Jacobs 1987). It has now emerged in the social sciences (Skrtic 1990:127) as well, for they too are dependent on "the literature" to communicate knowledge. In social science there are two versions or "paradigms" within postmodernism--American style postmodern pragmatism or instrumentalism and radical French style deconstructionism.

Postmodern Instrumentalism. The less radical form of postmodernism has pragmatist/instrumentalist underpinnings.⁴³ The ontology of instrumentalism is agnostic realism. There is a real external world. The epistemology of instrumentalism is relativism. There are many views of that real world, but it is impossible to determine which view is correct. The desirability of one view or another is not dependent on truth claims, but on pragmatic usefulness. The truth question cannot be answered, so it is ignored in deference to the workability question, "Does it do the job?"

The methodology of instrumentalism acquiesces to that of any modernist paradigm (see above) that the researcher is comfortable with. The particular methodology doesn't matter as long as the resulting findings or model can be used pragmatically. The umpire's response is, "I call it the way I see it, but there is no way to know if I am right or wrong" (Hiebert 1985a:96). It doesn't matter as long as there are fans in the stands, TV sponsors on the airwaves, and lucrative contracts for players and umpires!

Deconstructionism. The radical concept of deconstructionism comes from the enormously influential contemporary French philosopher Jacques Derrida.⁴⁴ The concept of deconstruction discards social science "paradigms of inquiry" as being absurd in a world where findings are reported in texts whose meaning (due to the extreme relativity of language) cannot be determined. Texts are characterized by anarchy, disorder, and chaos; we are fooling ourselves if we think we can obtain meaning from them.

Ontological and epistemological questions become more or less irrelevant; while there may or may not be an objective or subjective reality, the limitations of language prevent us from knowing it. Yet, again, agnostic relativism is the kind of epistemology we are dealing with. Deconstruction is not the "destruction" of any existing paradigm, but the taking apart of the idea that meaningful paradigms of inquiry can be constructed. It denies the order of modernism, deferring the resolution of taken-for-granted modes of thinking. I am reminded of Samuel Beckett's play, Waiting for Godot (1952), where two

⁴²For a discussion of the postmodern phenomena, see Lyotard's *The Postmodern Condition; A Report on Knowledge* (1984). Cooper and Burrell (1988) discuss modernism and postmodernism in the context of organizational studies. For an analysis of organizational culture as modernist and postmodernist literature, don't miss Smircich and Calas (1987:245-257).

⁴³See especially Rorty (1979) and Bernstein (1983) for an American pragmatist slant on postmodernism.

⁴⁴Derrida (for example, *Of Grammatology* 1976) and other deconstructionists are disciples of Nietzsche (Jacobs 1987:382). For an introduction to Derrida and his thought see Norris (1987). Cooper (1989) applies key Derridan themes of deconstruction, writing, and "difference" to the context of organization studies.

derelicts discover the meaninglessness of language in a world devoid of meaning. they are waiting for Godot (perhaps meaning personified) who has still not arrived when the curtain closes.

The methodology of deconstructionism is to demonstrate by any accepted means that written or enacted texts as representations of reality, (including organizational literature, behavioral acts, or cultural manifestations) are pregnant with so many possible meanings that any potential resolution must be undecidably and indefinitely deferred. This is done without reference to the weighty paraphernalia of disciplinary boundaries, and modernist paradigms. Deconstructionist methodology means questioning, “the pragmatics, poetics, politics, and ethics of organizational [culture] research and theory” (Smircich and Callas 1987:255). The reader metaphor for methodology is most applicable in the deconstructionist “paradigm,” but it may be applied to other paradigms as well. When asked about his findings, the umpire said, “I can’t call it a ball or a strike. The decision is so problematic that I can’t say for sure.”

TABLE 2
MODERNIST AND POSTMODERNIST RESEARCH PARADIGMS
(Adapted from Hiebert 1985a:96; Guba 1990:17-27; and Smircich and Calas 1987:248-252).

<u>METAPARADIGM</u>	<u>Paradigm</u>	<u>Ontology</u>	<u>Epistemology</u>	<u>Methodology</u>
MODERNISM	Positivism	Naive Realism	Objectivism	Empirical Experimentalism
	Postpositivism	Critical Realism	Modified Objectivism	Critical Multiplism
	Ideologism	Critical Realism	Subjectivism/ Values Driven	Dialogic/ Transformative
	Constructivism	Critical Idealism/ Relativism	Subjectivism	Hermeneutic/ Dialectic
POSTMODERNISM	Instrumentalism/ Pragmatism	Realism/Agnosticism Relativism	Whatever Works!	
	Deconstructionism	Extreme Agnosticism Relativism	Textual Deconstructionism	

Table 2 summarizes modernist and postmodernist research paradigms in the context of ontology, epistemology and methodology. It is an adaptation of Guba’s (1990:17-27) and Hiebert’s (1985a:96) taxonomies and adds the postmodern dimension.

In this section the emphasis has been on epistemology. But epistemology and metaphysics are very close--so close that it is sometimes difficult and somewhat unreasonable to separate them. So in this section of the chapter I have integrated ontological and epistemological underpinnings of modernist and postmodernist research paradigms with general statements of methodology. Chapter 5 will contain a more detailed discussion of methodological issues. But now, I will consider applications of the above epistemological issues in the context of multicultural Christian organizational culture research.

Epistemology, Paradigms, and MCO Culture Research

In the above heading I use the abbreviation MCO to stand for multicultural Christian organization. In this I will point out some applications of the epistemological study of metaparadigms and paradigms of inquiry. Our focus is the assessment of organizational culture in multicultural Christian organizations. I will deal first with cross-cultural issues, then Christian considerations, and finally organizational culture assessment applications. There will naturally be some overlapping.

Cross-cultural Issues

After chapters 2 and 3, you may wonder what happened to the cross-cultural perspective of this thesis. Now I would like to make four points that speak to the question of paradigms of inquiry across cultures. All of these issues are of importance to leaders in multicultural Christian organizations.

Modernism: East and West. The modernist metaparadigm is associated with Western science, but has to a large degree been accepted by universities and other research institutions around the world. The scientific method is a major influence with professionals, and others of the upper and middle classes worldwide. Therefore, social research among these groups based on modernist paradigms should fit in well with local expectations. The other side of the coin is that Western paradigms like positivism stray far from the traditional ideals of oriental philosophy. Tomlin considers this to be the major difference between Western and Oriental philosophy:

Whereas so many Western philosophers, especially of the modern era, dwell upon minute technical problems and appear to avoid generalizations about the universe as a whole, the great philosophers of the Orient never lose sight of the fundamental problem, namely that which concerns life's meaning and purpose. From the ...Hindu Vedas and Upanishads to the sages of modern India, the quest... for truth has continued without relaxation. Nor has this preoccupation been confined to a few men of distinction...; it has exercised the minds of those anonymous, patient, toiling millions with which, to the Western eye, the Orient is peopled (1963:19).

With this quotation in mind, we must recognize that positivism's laboratory packaging, though accepted outwardly, may not satisfy the Oriental's inner quest for truth.

This also means that great care needs to be taken when using postmodernist paradigms like instrumentalism, which has roots in American style pragmatism. The informality of the pragmatic style may not be welcome everywhere. Western researchers must be sensitive to the Eastern concern for the central problems of life's meaning and purpose. Postmodernist research frameworks that make no truth claims may be perceived to be foreign to the non-Westerner's way of thinking. So, while modernism is widespread and understood cross-nationally, radical postmodernist waves may not have reached shore in some places.

Premodernism. The Western researcher must be cognizant of the fact that the premodernist metaparadigm of inquiry is still alive and well in all parts of the world. The faith factor is very much in evidence among deeply religious inquirers of all faiths. People seek information from the supernatural and from the "excluded middle" (Hiebert 1982) realm. The Holy Spirit guides devout Christians as they read their Bibles, and Muslims accept the will of Allah as being fundamental to the nature of inquiry. The four main paradigms of modernism, though dominant in the West, have not completely suppressed premodernist forms of inquiry in many parts of the world.

Non-western Ideologism. The modernist paradigm of critical theory or "ideologism," may well be able to accommodate specific Asian, African, or Latin American paradigms of inquiry. I cited Marxism and feminism as examples of these kinds of values based paradigms of inquiry. Confucianist, Buddhist, Islamic, and even folk traditionalist paradigms of inquiry must be recognized as having a legitimate place in the paradigms of inquiry must be recognized as having a legitimate place in the paradigm. What do these traditions say about the quest for truth? How should it be conducted? Surveys and questionnaires? Interviews? Sublime meditation? Multivariate statistics? Laboratory experiments? the study of holy

scriptures? Researchers of organizational culture should be sensitive to the local truth seeking traditions of various cultures represented in the organization.

Two More Paradigms of Inquiry. Finally, in the light of cross-cultural concerns, it would be well to add at least two more paradigms to the list. These two are at two extremes from a Western point of view, but may fit in well with some non-Western societies. Hiebert mentions them on his taxonomy of epistemological positions (1985a:96).

Absolute Idealism. One, he calls absolute idealism which clearly describes the paradigm's ontological orientation. Reality exists only in the mind. The external world is purely illusory. This paradigm is found in Vedantic and Advaita Hinduism. The epistemology is extreme subjectivism. Each system is like an island to itself; unity and mutual understanding are possible only as everyone joins the system. I would imagine meditation to be a primary methodology for discovering truth. The umpire's response is, "My calling it makes it a strike. The game exist only in my mind."

Determinism. A final paradigm of inquiry is found quite extensively in the non-Western world and also somewhat in the West. It is easy for Americans, with their basic assumption of free-will, to overlook the influence of this paradigm in much of the world. I speak of determinism. This paradigm could be categorized as postmodernist on the grounds that knowledge makes no claim to truth or meaning. The external world is real, but our knowledge of it is determined by material causes. The Western form says that scientific statements "are based on politics and propaganda in which prestige, power, age, and polemics determine choice between competing theories" (Hiebert 1985a:96,97). Knowledge is integrated by external, nonrational factors like infant experiences, emotional drives, and economic conditions. Researchers use methods that try to describe the factors of determination. The umpires says, "I call it the way I'm programmed to" (Hiebert 1985a:96).

Christian Considerations

I cannot attempt an exhaustive analysis here of the paradigms of inquiry from a Christian perspective. Here and there I have integrated Christian insights in this thesis. When Christian researchers study Christian organizations, what paradigmatic factors should be considered?

Answers to Postmodernist Questions. First, in a postmodern world that questions everything, Christianity speaks to questions that have yet to be answered (Allen 1989:5,6). What is the purpose of the world's existence? Why does it have its present order? What is the source of order and organization? What is the purpose of organizations? What is the meaning and purpose of leadership? What are the foundations of morality that should govern multinational corporations? There is nothing "intellectually passe" about Christian thinking on such issues. Positivistic modernism failed to answer them; perhaps Christianity in a postmodern world can gain a hearing.

Modernism in Christianity. Secondly, "... many of the principles of the modern mentality have deeply penetrated Christianity itself" (Allen 1989:6). The doctrine of creation, for example, has suffered greatly under modernism. Yet this doctrine, based on the idea of a Supernatural Being creating order out of chaos, speaks directly to issues of organization founding and development—a prime concern of organizational culture researchers. Christian inquirers, therefore, should carefully examine their paradigms for remnants of the kind of positivist naive realism that even secular science is rejecting.

Christian Eclecticism. Thirdly, while postpositivism—with its critical realist ontology and modified objectivist epistemology—has much to offer the Christian researcher, care should be taken that valuable insights from other paradigms are not overlooked. The ideology of synergism, for example, with all the values that concept stands for, could become the basis for a new "ideologist" or critical theory paradigm of inquiry.

Elements of constructivism or interpretivism fit in well with the Christian way of thinking. Christians respect the idea that the subjective presence of the observers is important in the research process. But they qualify that assertion by stating that it is the Spirit-filled observer that can better understand the

mysteries of “the book of nature” as well as the Bible. The “key text” of Kraftian ethnotheology⁴⁵ must be continually balanced with Jesus’ promise:

When, however, the Spirit comes, who reveals the truth about God, he will lead you into all the truth. He will not speak on his own authority, but he will speak of what he hears and will tell you of things to come (John 16:13; Today’s English Version).

I have great confidence in the ability of the Holy Spirit to lead Christian researchers “into all the truth.” While our knowledge of truth obviously does not equal that of the omniscient Creator, Jesus’ promise of the Spirit’s truth revealing work must be taken seriously by the Christian inquirer even in a post modern world. So the constructivist paradigm, with its emphasis on hermeneutic methods, can be of benefit to the Christian researcher.

Christianity and Postmodernist Paradigms. Postmodernist paradigms--and particularly deconstructionism--have been generally maligned in Christian circles (for example, Ryken 1987:24). After all, the underlying philosophy approaches nihilism, and there is deep skepticism about the ability of language and literature (including the Bible) to communicate meaning. However, Christian researchers should be aware of this looming metaparadigm, and be ready to take advantage of the fact that in today’s postmodernist milieu, “Christian thinkers...can work from a position of strength not previously accessible to them” (Jacobs 1987:383).

Beneficial Developments. In the first place, postmodernism makes sense—given the atheistic assumptions of most of its proponents. In a world without God, where modernist science has evidenced neither the truthfulness nor goodness of knowledge, some combination of existentialism and nihilism appears inevitable. Truthfully, apart from God, there is no ultimate meaning to the universe. Vladimir and Estragon wait forlornly but (alas) perpetually for the arrival of Meaning? in Beckett’s Waiting for Godot. Christian literary, historical, and scientific researchers realize methodology is greatly enhanced by claiming the promise of the Spirit to lead them to truth. And scientific findings can be correctly interpreted only through the lens of divine revelation. Without these supernatural aids, meaning is pretty hard to come by these days!

Secondly, postmodern deconstructionist torpedoes have all but sunk traditional humanism. The disability of this foe strengthens the Christian basis for inquiry. But, despite the defeat of humanism, research must be conducted without straying from Christian beliefs and values.

This is not to say that Christianity is immune to deconstructive criticism--far from it--but that conscious commitment to a substantial faith defuses a key deconstructive weapon, the discovery of an opponent’s philosophical inconsistency or hypocrisy (Jacobs 1987:383).

Postmodernism, therefore, should be relieving Christianity of a lot of modernist baggage,⁴⁶ allowing researchers to be true to their calling--a calling that asks Christian researchers to remember that it is the work of the Holy Spirit to elicit meaning from written and enacted texts.

Dangers. Christian inquirers must also be aware of the dangers of postmodernist research paradigms. The pragmatist version makes no truth claims, but values that which works. While Wagner has assured us this is not the kind of “fierce pragmatism” McGavran meant when he described the methods of the Church Growth Movement (1981:71,72); critics have asked, “Is the pragmatic perspective of the Church a Biblical one” (for example, Van Engen 1981:399)? This question bears directly on the question of the relationship between organizational culture and production (Ouchi and Wilkens 1983). Does the organizational culture of a Christian organization (modality or sodality) that is not producing “church growth” need changing? Are its values necessarily out of order? Van Engen concludes that the Church is

⁴⁵What we see now is like a dim image in a mirror; then we shall see face-to-face. What I know now is only partial; then it will be complete—as complete as God’s knowledge of me” (1 Cor 13:12; Today’s English Version). See, for example, Christianity in Culture (1979:23,28,93,122,143,170,294,301,389,393).

⁴⁶See Percesepe’s article, “The Unbearable Lightness of Being Postmodern” (1990).

more than a production-oriented multinational business corporation, more than an instrument to effect growth. He emphasizes the mystery of the divine-human encounter, which transcends the pragmatic concerns of the “church-growth corporation” (1981:395-401).⁴⁷ I conclude that the pragmatist emphasis in church growth and in the development of Christian organizations is well founded, but care must be taken to avoid excess that could compromise theological truths.

A second possible danger in postmodern paradigms is their extreme relativism. While critical cultural relativism is a fact of life as Christian churches and organizations relate to a multicultural world, the Biblical standard and the Spirit filled community are there as a guide to ethical decision making. Hiebert (1984) has written an excellent account of this process, known as “critical contextualization.”

Thirdly, postmodernist deconstruction,⁴⁸ as I have mentioned above, states that the meaning of texts cannot be determined. The danger is, of course, that faith in the Bible could be undermined. This tenet would essentially remove the Bible as a standard of Christian faith. On the other hand, deconstructionism could teach us that no text alone—even the Bible—can be the source of ultimate truth. It could help to correct the Bibliolatry of some Christian groups. For the Christian, the Bible is understood in relationship with a Living Person, a Community of fellow readers, and the interpretive power of the Holy Spirit. When Christians follow the light they have, God reveals further light in His Word. The Bible alone, apart from the Christian life, is like any other deconstructable text. The same Holy Spirit that helps us to understand the Bible, can help researchers to understand “culture” in multicultural Christian organizations.

Towards a Christian paradigm of Inquiry. I have discussed the concept of a Christian paradigm of inquiry above within the critical theory or ideologist paradigm. This is a legitimate and ongoing project. There is, however, a case to be made for the idea of integrating Christian insights with other paradigms in so much as it is possible.

Organizational Culture Applications

I have applied the paradigms of inquiry to the area of organizational culture research from time to time in my discussion above. However, there are two other points I would like to make here.

Organizational Culture Literature as High Modernism. Smircich and Calas (1987) have assessed organizational culture literature in the context of modernism and postmodernism. They refer to the “paradigm wars” that are fought between positivists and constructivists on the pages of respected books and journals (Ouchi & Wilkens 1985; Sypher et al. 1985; Stablein & Nord 1985). Smircich and Calas argue that the organizational culture literature in all its variety (for example, organizational culture as internal variable, organizational cognition, and organizational symbolism) represents the advent of high modernism in the field of management. They view the organizational culture emphasis of the 1980s as originally a modernist literature in opposition to the premodernist “dry and overly rational form of traditional theorizing about organizations” (Smircich and Calas 1987:229). But now they believe the organizational culture concept has been taken over by the rational, positivist tradition. Its incorporation into the traditional (positivist) organization literature (for example, Deal & Kennedy [1982]; Schein [1985]; and Kilmann, et al. [1985] has been like a late spring blizzard. Organizational culture is losing its promise to forge a fresh, new paradigmatic to organizational research. According to Smircich and Calas, even the constructivist paradigm has failed organizational culture research.

The only alternative is to resist traditional organizational theory—not oppose it. This process involves the taking apart of traditional paradigms without opposing them with any new paradigm. Of course this means the full-fledged entrance of postmodernist deconstructionism as a paradigm for organizational culture research. As I discussed above, deconstructionism is really an anti-paradigm; it calls for the end of paradigms, but substitutes no new paradigm of inquiry because truth is so relative. At its

⁴⁷Van Engen’s point is well taken when he cautions against an overdependence on pragmatic methods in the light of Biblical considerations; but, I affirm the multinational corporation as a legitimate, but noninclusive metaphor for the Church. No single metaphor can picture the reality of the Church in its totality, as the New Testament will attest. Nevertheless, the multinational corporation (corpus = body) metaphor—with its management principles—helps us to better understand the nature of the world Church and global denominations of that Church.

⁴⁸For an effective polemic against deconstruction, see Ellis (1989).

worse, deconstructionism could portend the end of significant “culture” research in multicultural Christian organizations before it barely begins. (If there is no truth “out there,” why waste your time looking for it?) But at its best, deconstructionism could help researchers to fiercely question the “pragmatics, poetics, politics, and ethics” (Smircich and Calas 1987:255) of traditional organizational research and theory. It could also help us to see the multiple realities that exist in multicultural organizations--realities that our ethnocentrism has prevented us from seeing before.

The Problem of Positivism in Cross-cultural Management. The second major issue is alluded to in the last sentence. You will recall that in Chapter 3 I concluded that if organizational culture was to be of benefit to the global mission of the Church, it would need the insights of cross-cultural management and other approaches to organizational studies across cultures. Nevertheless, I am concerned that the research and literature of cross-cultural management up to now has relied almost exclusively on the positivist paradigm of inquiry. The view has been that, “cross-cultural reality is out there, and we are going to measure it precisely and scientifically by using empirical surveys, questionnaires, and multivariate analysis.” Hofstede is one example of a researcher who seems governed mainly by the positivist paradigm. But, as I have shown above, positivism is on the way out as a paradigm of inquiry. There is a need for other paradigms to be used in cross-cultural organizational research. Hofstede’s findings (1984a, 1990) are of great interest, but further research using approaches and methods of postpositivist, ideologist, constructivist, and deconstructionist paradigms within both modernism and postmodernism needs to be conducted.

In this section I have noted the importance of establishing a strong epistemological basis for research in multicultural Christian organizations. Eight different paradigms have been discussed. Postpositivism, with its critical realist stance, is an attractive paradigm. The Christian researcher need not be limited to any one paradigm, but may incorporate the strengths of various secular paradigms within the foundations of Christian epistemology.

Axiology

I have discussed metaphysics and epistemology. But there is one more philosophical underpinning that should be of interest to organizational culture researchers. Axiology asks questions about what is valuable. Since values are an important component of organizational culture, there is a particularly close connection with this branch of philosophy. In this thesis I am not attempting a full-blown discussion of values per se, but am more concerned with the values of research methodology. What does axiology have to do with assessing the culture of multicultural Christian organizations? The two branches of axiology are ethics and aesthetics. Research methodology should be ethically moral and aesthetically beautiful. In this section near the close of Chapter 4, I will introduce these two important considerations.

Ethics

Ethics has been defined as, “the study of moral values and conduct” (Knight 1980:29). Ethics is concerned with the question of right values as a basis for right actions. Recent scandals in the stock market and in the savings and loan business have brought ethics to the forefront of domestic issues in the United States.

What about the ethics of researching organizational culture in multicultural Christian organizations? Research ethics is an important issue that cannot be ignored--especially when intercultural relations are at stake. Advocates of the two most commonly used approaches to organizational culture assessment, the clinical approach and the ethnographic approach, both strongly urge the establishment of impeccable ethical standards by would be researchers or consultants. Schein, the clinician, has two major concerns.

First, researchers must be sensitive to the fact that their gathering of data is an intervention which may influence or disturb the organization. He asserts,

Many organizational researchers who have not obtained either clinical or ethnographic training may be doing unknown amounts of damage to the systems that they study, either by intervening harmfully or disturbing the system in unknown and potentially dangerous ways (1987:63).

Researchers must, therefore, be thoroughly trained before going into an organization. Potential researchers need to learn, as part of their training, how research can influence informants' subsequent thinking and behavior. The kinds of questions that are asked can influence informants' subsequent thinking and behavior.

Secondly, Schein is concerned with the ethics of feedback and publication. He suggests that indiscriminate feedback may not be in the organization's best interests. The researcher should not promise to provide feedback of his or her culture assessment, "except in relation to goals that the subject may be willing to articulate" (1987:66). In other words, researchers must be extremely careful in guarding the information they receive. Potentially harmful information cannot be leaked from one group to another in the organization. When the culture assessment or "audit" is published or bound as a thesis or dissertation, there is the question of whether the organization should receive a copy beforehand for editing purposes. These kinds of issues need to be negotiated as part of the research contract.

The ethnographer, James Spradely, was at the forefront of ethnographic studies of modern, urban societies and organizations. In 1971, the American Anthropological Association Council adopted a set of ethical principles to guide ethnographers. Spradely summarizes them in five principles (1980:20-25). (1) Consider informants first. In any conflict of interest, their physical, social, and psychological welfare comes first. (2) Safeguard informants' rights, interests, and sensitivities. Safeguard their trust. (3) Communicate research objectives. (4) Protect the privacy of informants. Informants have the right to remain anonymous. (5) Don't exploit informants for personal gain. (6) Make reports available to informants. From the clinical perspective, Schein would question whether this is always in the best interests of the organization. These and other ethical issues are of prime importance to anyone who wants to do organizational culture assessment.

Aesthetics

"Aesthetics is the realm of value that searches for the principles governing the creation and appreciation of beauty and art" (Knight 1980:30). There are thousands of ways to express oneself artistically--music, painting, poetry, and drama are just a few of the possibilities. What is the relationship between art and organizational culture research? How can beauty be expressed in such research? At the core of such concerns is the question of the final product of the research. Written report of findings, case study, description, or prescription—is it science or is it art? With the advent of interpretive and postmodern paradigms of inquiry, scholars are developing a greater feel for the concept of ethnography as literary art. Organizational ethnographer, H. L. Goodall, answers the question, "of what use is your research?" by saying, "...if I have to answer the question, my answer is truth and beauty" (1989:135).

Pragmatically inclined, action oriented Americans might question the utility of research findings as art. And, yet, the world's best selling Book combines dynamic, life saving truth with exquisite literary art. Is it science or is it art? The product of organizational culture research is truth displayed as art to enlighten and delight the reader—and to inspire transformation for mission.

Metaphysics, epistemology, and axiology—all are necessary underpinnings for research in multicultural Christian organizations. Now, at the end of this chapter, I would like to offer some philosophic musings of a personal nature.

Personal Philosophical Underpinnings

I include this section not as a model (it is doubtful any other researcher would share this same philosophy), but as a reminder of the importance of articulating a personal philosophy of research.

Synthesizing

Of the "things philosophers do," (synthesize, speculate, prescribe, analyze) I tend to be a synthesizer. I am fascinated with the study of the interaction, the relationship between disparate things. I am interested in demonstrating the holistic nature of life. I believe that individual human beings are one in body, soul, and spirit. The distinctive qualities of humanity—race, ethnicity, nationality—come together. All people are one. And the ideal is that all people be one with their Creator.

In describing structural anthropologists, Langness says they “seek to understand the relationships between things rather than the things themselves” (1987:226). I may not be a structural anthropologist, but the statement describes my philosophy of research. My #1 research question is, “What is the relationship between this and that?” I like missiology because it doesn’t respect disciplinary boundaries. It integrates theology, behavioral science, history, church growth, leadership, and the history of religion. I like anthropology because it takes a holistic view of mankind, and leadership because it draws from many disciplines. But I am more interested in the relationship between anthropology and leadership, than I am in either of them alone. As you can tell by this thesis, I am fascinated by the relationship between organizations and culture, and the relationship between organizational culture and missiology.

Why am I so interested in studying the relationships between things? It is because I believe it yields exciting results that would otherwise be undiscovered, even nonexistent. Life’s excitement is a result of disparate things coming together. It is only when a man and woman come together, that a new baby can be born.

Just for the record, here are some of the relationships I am particularly interested in studying: the known and the unknown (metaphors and symbols work best), night and day (I like dawn and dusk), God and mankind, man and woman, science and art, Christianity and literature, the Orient and the Occident, theology and anthropology, organizational culture and national/ ethnic culture. Seventh-day Adventists and other Christians, Southeast Asians and Northeast Asians, Japanese, Koreans, and Chinese, Americans and various peoples of Asia, and last but not least—left-brained, choleric, task-oriented professors and right-brained, phlegmatic relationship-oriented teaching assistants.

Comprehensiveness and Penetration

I subscribe to all of the four philosophic attitudes or ways of thinking that Knight mentions—self-awareness, comprehensiveness, penetration, and flexibility (1980:7k8). But I tend to emphasize comprehensiveness and penetration. I definitely have an inclination to “collect large amounts of data from a wide spectrum of sources.” I am never satisfied with one book or one person’s view. I want as many views as possible to see the situation holistically. I like to examine every journal article that I can get my hands on that bears on the topic. I like to put it together and mix it up and learn from the various perspectives. I am not comfortable with the idea that this author is wrong or that author is right, but I am interested in the differing perspectives of various authors. This style will no doubt apply also as I work with informants in field research.

Regarding penetration, I do prefer to study one situation deeply rather than many superficially. This is perhaps difficult to reconcile with my interest in interdisciplinary studies. But, for example, I would prefer to do field research in just one or two organizations. I would rather study one or two organizations comprehensively and qualitatively than many superficially.

Philosophical and Paradigmatic Positions

Metaphysically, I believe that God is, and epistemologically I believe that He wants to be known. He and His works can be known (but not in the absolute sense) through His Son, the Bible, diligent field work, and the illumination of His Spirit (both personally and through the thoughts of others). I believe that truth can be found just about anywhere, and that, “all truth is God’s truth.”

I lean somewhat toward ideologism (critical theory) as a paradigm of inquiry but am open to the strong points of other paradigms, which when synthesized, make the whole greater than the sum of the parts.

In summary, I agree with Covey that “all nature is synergistic” (1989:283). Let me close this chapter with a (rather lengthy) quote from his recent best-seller, The Seven habits of Highly Effective People.

Ecology is a word which basically describes the synergism in nature--everything is related to everything else. It’s in the relationship that creative powers are maximized, just as the real power in these Seven Habits [personal vision, personal leadership, personal management, interpersonal leadership, empathic communication, creative cooperation, and balanced self-renewal] is in their relationship to each other, not just in the individual habits themselves.

The relationship of the parts is also the power in creating a synergistic culture inside a family or an organization. The more genuine the involvement, the more sincere and sustained the participation in analyzing and solving problems, the greater the release of everyone’s creativity, and of their commitment to what they create. This, I’m convinced is the essence of the power in the Japanese approach to business, which has changed the world marketplace.

Synergy works; it’s a correct principle. It is the crowning achievement of all the previous habits. It is effectiveness in an interdependent reality—it is teamwork, team building, the development of unity and creativity with other human beings (1989:283).

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