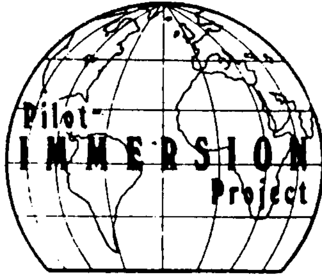

Changing The Way Seminaries Teach

GLOBALIZATION AND THEOLOGICAL EDUCATION

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1996

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INTRODUCTION

As we joined in worship, the sounds of Calcutta's streets drifted noisily through open windows to mingle with the quiet prayers of those who had gathered. Against the far wall, surrounded by her beloved Missionaries of Charity, sat Mother Teresa--a woman whose very name has become synonymous with Christian compassion and service. The India Immersion Team, of which I was privileged to be a part, had seen firsthand some of the remarkable ministries to which these dedicated missionaries had given their lives. It was not until we worshiped together, however, that I came to appreciate fully the profoundly spiritual base of their joyful service. "Our work," as Mother Teresa has said, "is only the expression of the love we have for God. In the slums we are the light of God's kindness to the poor."

Mother Teresa's life and work, like those of many who preceded her stand as eloquent reminders of the urgency of reaching out (sometimes across traditional boundaries) to a broken world. Such reminders, I am convinced, are especially needed within the theological seminaries of North America. In an age of privatization and institutional insularity, it seems especially important that we learn how to move beyond our relatively isolated, homogeneous, and parochial structures in order to engage the global realities beyond our gates. If we are to be faithful to the commission which Christ gave us, we must discover how to build bridges more effectively to distant shores and how to join hands with unfamiliar partners. Insularity, by its very nature, seems to be inimical to the Gospel. Perhaps what we need is something similar to the Apostle Peter's vision in Acts 10--the sort of paradigm shift which enabled the early Christian communities to recognize that the Good News which they proclaimed was intended to bless people of every nation, race, gender, and class. For me, such a shift became more clearly visible in India. Since I returned home,

the experience has continued to transform the ways in which I think, teach, and live

My experience is not unique. During the past decade, an interest in globalization has been growing within many of the member institutions of the Association of Theological Schools in the United States and Canada. A number of articles on the subject appeared in Theological Education, *and a special committee has been established to help give impetus and direction to this increasingly important area. Furthermore, during the past five years twelve of our schools have been involved in the Pilot Immersion Project for the Globalization of Theological Education. Participation in the project has begun to reshape both individuals and institutions. While it is still too early for a full assessment, the Pilot Immersion Project may represent one of those rare moments in theological education when fundamental change actually takes place.*

Garth M. Rosell[1]

Several points in Rosell's reflection on his experience in The Pilot Immersion Project for the Globalization of Theological Education in North America (PIP/GTE) provide a helpful introduction to the project and to this report. First, PIP/GTE's starting point was the confession that within a globalizing world context the parochialism of much of North American theological education is inimical to the Gospel. Second, the project involved twelve schools for five years. Third, the project's major pedagogical premise was that serious engagement with "others" through immersion in their life world can be a powerful catalyst for change. Fourth, although individual change was important, it was only a first step toward the project's more fundamental goal of institutional change. Such institutional change was to be realized when a critical mass of individuals emerged within each institution. Transformed and bonded through common immersions, these individuals would collectively spearhead an ever intensifying institutional change process. Fifth, the project succeeded! That is, to varying degrees in the majority of participating schools the project was, in fact, one of those rare moments when fundamental change took place. All twelve schools changed in ways that

[1]"Forward." Pp XIV-XV in Evans, Evans and Roozen (eds.), *The Globalization of Theological Education* (Maryknoll, NY: Orbis Books, 1993). Rosell is professor of church history and former dean at Gordon-Conwell Seminary, one of the PIP/GTE schools. He served on the advisory committee for the development of the PIP/GTE proposal, and as project consultant to United Theological College and Weston Jesuit School of Theology.

they, themselves, felt were significant.

Finally, Rosell reminds us that the PIP/GTE was part of a broader movement of increasing awareness of globalization issues and experimentation with globalization programs within North American theological education. Indeed, the PIP/GTE was itself intended as an experiment--a pilot project--within and on behalf of these broader currents and would not have been possible without them. *With gratitude for and in mutuality with this broader ethos of concern and creativity, the authors intend the current report to provide as full an account and assessment of the PIP/GTE as is possible one year after the project's formal conclusion.*

Two decisions made at the beginning of the PIP/GTE underscore the seriousness with which the project pursued its public role as "pilot." First, one of the criteria for measuring the project's effectiveness was, to use the exact language of the proposal, "the identification of bridges and barriers to such change, the results of which will be made available to the broader community of theological education." Second, the project sought funding from a foundation not involved in the action component of the experiment for a part-time, independent evaluator for the full duration of the project. In addition to providing ongoing, formative evaluation across the five years of the project, this person was also responsible for a final assessment, with particular attention to learnings about bridges and barriers to change. The Lilly Endowment, Inc. graciously accepted and funded a proposal from David A. Roozen, Director of Hartford Seminary's Center for Social Religious Research to serve in this role. He is the primary author of this report, and all final judgments about the nature and extent of change and about bridges and barriers to change contained in the report are his.

Robert A. Evans and Alice Frazer Evans, Co-directors of the Plowshares Institute, served as co-directors of the PIP/GTE itself and as co-authors of this report. In every sense of the phrase, they and their Plowshares' associates were the driving force of the project. Plowshares' leadership of the action component of the PIP/GTE was supported by generous funding from The J. Howard Pew Freedom Trust.

The report progresses through five chapters. The first chapter notes several streams of concern about globalization that served as background for the project, then elaborates the goals and assumptions that guided the project. Chapter II represents what we expect will be the heart of the report for most readers. It presents how the project schools actually changed the way they teach. The reader will note by the extended length of the chapter that we have gone to particular lengths to present a comprehensive and substantive discussion of the range of ways in which the project schools sought to institutionally embody their engagement with globalization. We do so not primarily to document the "success" of the process--although we do believe the

overall project proved to be exemplary. Rather we do so as a way of calling attention to (1) the vast array of concrete resources related to globalization now available in the project schools and which can serve as models for other schools, and (2) the broad scope of areas that can contribute to moving globalization from the periphery to the core of an institution's teaching.

Chapter III turns attention from the fruits to the process of change. It presents the PIP/GTE's model of change, both as proposed and as actually unfolded. Chapter IV continues discussion of the dynamics of change, presenting project learnings about bridges and barriers to change. The chapter includes both an evaluation of specific PIP/GTE interventions and an analysis of factors within the participating schools that facilitated or hindered their ability to change. The final chapter is more reflective, elaborating our thoughts about the broader implications of the project for theological education.

The PIP/GTE was an immense undertaking, directly involving over a five-year period faculty, administrators, trustees, and students from the twelve participating schools; the hosts and dialogue partners from nine international and eight "local" immersions; eleven project consultants; four theological reflectors; program officers from two foundations; the entire staff of Plowshares Institute; and significant resources of the Hartford Seminary Center for Social and Religious Research. It is awkward and humbling to be thrust into the position of attempting to summarize reflectively and interpret their--and our--experience. We extend our gratitude and appreciation to all of the project's participants, most importantly for their willingness to risk change, and secondly for their openness to us and others with their insight, wisdom, and critique. Whether through formal reports, questionnaires and interviews, or spontaneous and informal exchanges, virtually everyone involved in the project has contributed critical reflection.

Three groups, however, deserve special acknowledgment and thanks. First and foremost, our thanks to the twelve participating schools and most particularly each school's steering committee and steering committee coordinator. Chapter IV comments on the key role of steering committee coordinators as agents of change. Let us further note here the coordinators' equally critical role as dialogue partners with us in reflecting upon what happened and why. Our special thanks also to the project's consulting team and team of theological reflectors, who, in addition to their contracted responsibilities with the project, met with us at least once a year for five years in three-day retreats to reflect on the project. Project schools, steering committee coordinators, and a school's current contact person for his or her school's globalization efforts are listed below, as are project consultants and theological reflectors. We commend each of them to you as articulate and experienced bearers of the project's wisdom.

Finally, for their own amazing persistence, patience, and steadfastness in

working with three at times perplexing and at times perplexed purveyors of change, our deepest thanks to Maralyn R. Lipner, program support, Plowshares Institute; Hugh C. McLean, financial administrator, Plowshares Institute, and Mary Jane Ross, administrative assistant, Hartford Seminary Center for Social and Religious Research.

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Current Contact

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** Kermit A. Ecklebarger*
Current Contact: Malcolm Newton
University of Dubuque Theological Seminary
** David Scotchmer (died February 25, 1995)*
Current Contact: Lyle D. VanderBroek
Wartburg Theological Seminary
** Wi Jo Kang*
Current Contact: James Nieman
Wesley Theological Seminary
** David Hopkins*
** Douglas Strong*
Current Contact: V. Sue Zabel

Cluster B:
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** John Kaserow*
** Robert Schreiter*
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Lutheran School of Theology at Chicago
** Yoshiro Ishida*
Current Contact: Richard Bliese
Chicago Theological Seminary
** Susan Thistlethwaite*
** Graydon F. Snyder*
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McCormick Theological Seminary
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Current Contact: Hearn Chun

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Union Theological Seminary (New York)
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* *Janet Walton*
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United Theological College (Montreal)
* *Pierre Goldberger*
Current Contact: Pierre Goldberger
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* *Edward M. O'Flaherty, S.J.*
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Project Consultants:
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William Bean Kennedy (Coordinator)
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M. Shawn Copeland
Douglas Meeks
Walter Brueggemann

I

OF GLOBALIZATION AND PILOT PROJECTS:
Background, Goals and Assumptions

When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them.... And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native tongue of each. Amazed and astonished, they asked, "Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native language? Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes. Cretans and Arabs--in our own languages we hear them speaking about God's deeds of power." All were amazed and perplexed, saying to one another, "What does this mean?"

Acts 2: 1-3; 6-12 (NRSV)

For the Christian Church "globalization" is, in many respects, a late 20th Century equivalent of Pentecost. To be self conscious about globalization is to be amazed and perplexed by the growing interdependence of the world's diversity and disparity. To open oneself to globalization is to be confronted with a new reality and to ask, What does this mean? Twelve seminaries accepted the invitation from the PIP/GTE to become immersed in this reality and this question for five years.

A. The Emergence of Globalization as a Concern

"Globalization" is not a word found in most dictionaries, indicative of its emergent (if not trendy) status. Relatedly, the term lacks crisp, consensual definition. Suffice it for present purposes to note that the PIP/GTE interpreted *globalization* in the most general sense, as the escalating reality of global interdependence. So defined, globalization is not about theological education per se, but rather about the new context within which theological education takes place. Accordingly, *the globalization of theological education*--as the phrase is used in this report and was used in the PIP/GTE--is the church's response in the training and nurture of its leadership to the challenges and opportunities of globalization.

How "new" globalization is and when it "began" are undoubtedly questions scholars will debate for years. Nevertheless, there is a general consensus in the literature that the new technologies that began to come on line in the early 1970s, particularly in the area of instantaneous worldwide communication, provide a helpful point of demarkation. People, cultures, societies, and civilizations previously more or less isolated from one another were now in regular and almost unavoidable contact. Beyer notes a twofold result:

> On the one hand, we see the conflicts that arise as quite diverse and often contradictory cultures clash within the same social unit. On the other hand, globalizing socio-structural and cultural forces furnish a common context that attenuates the differences among these ways of life . . . . Juxtaposition of particular cultures or identities not only brings differences into sharper profile, it makes it much more visible that the diverse ways of living are largely human constructions. In the context of comparison, no single one of them is self-evidently "correct."[1]

Related to Beyer's observations, the response of theological education in North America to globalization has tended to focus on two aspects of the increasing consciousness that the world is becoming "a single place." The predominant focus has been on heightened awareness of cultural differences--including religious differences. This heightened awareness is a natural consequence of globalization's transcendence of previous geographic and communication barriers. Multi-culturalism and contextualization are typical conceptual lenses for such a focus within theological education. Evangelism,

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[1]Peter Beyer, *Religion and Globalization* (London: Sage Publications, 1994), p 2.

ecumenism, and interfaith dialogue are typical functional ends. The second focus, and one foundational for the PIP/GTE, is on global political and economic interdependencies. Social analysis is the typical conceptual lens of this focus within theological education; justice and reconciliation are its functional ends. Both foci include a critique of nearly 2,000 years of accelerating ethnocentrism within the dominant (and dominating) ecclesiastical, intellectual, and educational perspectives and structures of Christendom. This ethnocentrism is fueled by an uncritical alliance with the hegemonic proclivities of Western culture.

Voices and movements of protest against the captivity of Christendom's dominant ecclesiastical structures by Western culture are not, of course, new phenomena. However, the new global realities of the late 20th century have made the protest unavoidably urgent. The call for a biblically-based global vision was clearly evident by the mid 1970s in declarations from such diverse, yet broadly representative Christian assemblies, as Geneva, Lausanne, and Rome. From Lausanne, for example, we heard:

> *We are deeply stirred by what God is doing in our day, moved to penitence by our failures.... We believe the gospel is God's good news for the whole world....*
>
> *The message of the Bible is addressed to all .... [The Holy Spirit] illuminates the minds of God's people in every culture to perceive its truth freshly through their own eyes and thus discloses to the whole church ever more of the many-colored wisdom of God.*
>
> *We need to break out of our ecclesiastical ghettos... World evangelization requires the whole church to take the whole gospel to the whole world.... The church is the community of the God's people rather than an institution, and must not be identified with any particular culture, social or political system or human ideology.*
>
> *Lausanne Covenant*
> *International Congress on World Evangelization*
> *Lausanne, Switzerland, 1974*

It would be nearly a decade before theological education in North America was to bring globalization into its collective, organizational consciousness. In the meantime, the early 1970s ushered forth within North American colleges and universities a multitude of overseas exchange programs and international technical assistance programs, as well as innumerable "task forces" to further explore the need for global--or "international," as it was often called at the time--education. These developments were stimulated by a convergence of business and governmental interests, by a few educators genuinely committed

to the notion that in a "shrinking world" an educated citizenry needed to comprehend and appreciate the cultures of different countries, and by substantial private foundation and federal funding. Developments were accelerated by reports of professionals and scholars who, upon returning to North America from participation in overseas programs, stressed the importance for North American world leadership of learning more about other countries.

By the late 1970s, however, there was a substantial drop in both private and public funding for college programs that sought to help North Americans learn more about other cultures and foster international understanding. Relatedly, a decided tilt developed toward the support of programs which dealt with transnational economic, social, and political issues focusing on technical and economic interdependencies. From the perspective of at least one federal agency executive, federal agencies would have been more willing to extend grants to colleges and universities if these institutions had shown more ability and interest in integrating global concerns throughout their curricula, rather than just trying to fund separate "foreign" study and exchange programs or rather isolated experimental on-campus programs that had little connection with other departments.[2] That the integration of global concerns throughout a school's curriculum has continued to be a persistent and resisted challenge within American higher education is evident in the following conclusion from a 1992 report by the Association for the Study of Higher Education:

> Americans agree that students need to know more about other countries, but no consensus exists regarding the form such education should take at postsecondary institutions....
>
> It is no easy task to change a curriculum at an American college or university to enhance its international aspects. Besides the inevitable internecine wars among disciplines and a frequent lack of faculty with sufficient expertise on international topics, the administration often lacks the strength or will to guarantee the faculty a hiring, tenure, and promotion system that rewards work in international activities.[3]

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[2]Alice Stone Ilchman, "Some Federal Perspectives." *Change* 12 (May-June 1980), pp 37-39.

[3]Sarah M. Pickert, *Preparing for a Global Community: Achieving an International Perspective in Higher Education* (ASHE-ERIC Higher Education Report No. 2. Washington D.C.: The George Washington University, School of Education and Human Development, 1992), p 11.

Within the Association of Theological Schools (ATS) in North America, awareness of the new global context crystallized under the banner of "globalization" during the early 1980s. The Association's Committee on Global Theological Education responded with appropriate boldness:

> The leadership of the Association is convinced that globalization represents a highly significant issue that must be seriously addressed. Globalization is a complex concept involving content and structure, "a prismatic combination of human relationships, ways of thinking, ways of learning, and ways of Christian living." Minimally it involves escaping from ignorance and provincialism; in its most serious consideration it involves us in questions regarding the church's mission to the entire inhabited world.[4]

Through a series of discussions and votes at biennial meetings in the late 1980s, the entire Association endorsed the Committee's urging by designating the 1990s as a priority decade for the globalization of theological education, and by adopting a globalization standard for the accreditation of all member institutions. Neither the accreditation standard nor the designation of priority, however, specified in any detail what globalization was or what a globalized theological education would entail.[5] Rather, in respect for the emergent nature of responses to globalization the priority and standard were set forth as mandates to the Association's member schools to engage in a process of individual and mutual discovery: *How can a seminary change the way it teaches in light of the ultimate goal of enabling the Church to be more faithful in an increasingly interdependent world?*

To assist in this discovery both the ATS Committee and the Task Force successor to the Committee sponsored an impressive and extensive collection of conferences and publications, which: (1) significantly expanded the theological and conceptual literature related to the globalization of theological education; and (2) highlighted through published case studies a variety of emergent "globalization" programs at North American seminaries.[6] The

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[4]David S. Schuller, "Editorial Introduction." *Theological Education* XXII (Spring 1986), pp 5-6.

[5]In comparison, the revised accreditation standards currently pending approval by ATS members--a subject we return to in Chapter Five--identify globalization as a foundational value within theological education and provide considerably more specific definitions and institutional implications.

[6]An index to this work is presented in a Spring, 1994 supplement to *Theological Education.*

conferences and publications also brought to public attention several small research, training, and consulting organizations which had extensive experience in global theological education. The Plowshares Institute is one of these organizations.

Plowshares was founded in 1982 when Robert Evans left his faculty position in theology at Hartford Seminary to pursue full time, with his wife Alice, their interests in global understanding and dialogue in service of a biblically inspired vision for a more just, sustainable, and peaceful world community. The new organization gave special emphasis to the relationship between "first" and "third" worlds, social justice, and short-term, international immersion experiences.

Participants in the immersion experiences offered by the Evans both prior to the founding of Plowshares and during the Institute's first several years were primarily collections of disparate individuals. Most had a strong church and justice connection, with a near equal mix of laity and clergy and an occasional seminary professor. These early immersions provided the opportunity for refining Plowshares' immersion pedagogy.[7] In addition, building on many years of teaching and consulting in Africa, Asia, Latin America, and the Pacific, the early immersions helped Plowshares' staff further develop an extensive network of third world contacts and expertise. Evaluation of the early immersions confirmed that they significantly heighten:

> (1) participants' knowledge about third world issues; (2) the emotional intensity with which participants respond to third world issues and concerns; (3) a deepened spirituality--including a spiritual freedom to act on one's faith; and, (4) sustained, pro-active involvement with third world issues upon completion of the seminar experience.[8]

While there was little doubt that immersions could have a transformative effect on individuals, the disparate nature of participants in any given immersion group diffused the possibility of creating the critical mass necessary for noticeably impacting any given organization or locale. In response, Plowshares began searching for opportunities for sustained involvement with more tightly circumscribed groups. A project launched by Plowshares in 1985 called "Citizens of the World" represented the Institute's first major effort to

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[7]The most extensive discussion of the Plowshares' pedagogy can be found in Alice Frazer Evans, Robert A. Evans and William Bean Kennedy (eds.), *Pedagogies for the Non-Poor* (Maryknoll, NY: Orbis Books, 1987).

[8]David A. Roozen, *Evaluative Summary of the Impact of Plowshares International Traveling Seminars* (Hartford, CT: Center for Social and Religious Research, Research Report, 1984), p 9.

focus the impact of immersion experiences. The project brought together twenty-one upper-level decision makers from business, government, higher education, and religion in the Hartford, Connecticut, area for a three-year period.[9] The program provided three immersion experiences, one a year over the three year period. In addition, participants met four times a year to discuss common readings, dialogue with invited speakers, debrief immersion experiences, and discuss how participants could apply learnings in their professions and the Hartford area. The project had both individual and group goals. Individually, the project sought to increase the priority given to "third" world issues in the thinking and behavior of participants. Collectively, the project sought to form or strengthen networks among participants for jointly addressing issues of poverty and racism in Connecticut--that is, in the banner language of Plowshares, for "thinking globally and acting locally."

It was during the Citizens for the World Project--which was taking place at the same time that the ATS Committee was formulating its recommendation for a globalization standard and decade of globalization--that the idea for the PIP/GTE emerged in conversations among the Evans and several of Plowshares' International Advisory Board--the latter including theological educators from both the U.S. and abroad.

B. The Purpose and Goals of the PIP/GTE

The ultimate purpose of the PIP/GTE was to prepare church leaders for building up a church able and willing to respond to the challenge of global witness and service. Toward this end the immediate purpose of the project was to test a specific model for making the changes necessary for the global context to become integral to the program and ethos of participating seminaries. The model to be tested, as hinted above and elaborated in Chapter III, used a series of external catalysts to stimulate each participating institution's reflection and action, out of its own distinctive history. Each institution was expected to articulate its own understanding of an appropriate response to globalization and begin to implement internal strategies for institutional change that would embody this understanding as a primary perspective within its total educational ethos.

Two points in this statement warrant emphasis. First, the goal of the project was to make a global perspective *integral* to the program and ethos of

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[9]An extended description of the project can be found in Adair Lummis and David A. Roozen, *The Citizens of the World Program: Its First Trimester* (Hartford, CT: Center for Social and Religious Research, Research Report, 1986).

a school's formative enterprise. As the 1983 ATS Survey of Globalization had shown, many seminaries already had courses, special lectureships and exchange programs that incorporated or were specifically oriented to global themes and experiences.[10] But as the survey also suggested, and as most seminary leaders readily acknowledged, as important as these may have been in their own right, they were seen by most students, faculty, and trustees as supplemental enrichment of the curriculum rather than part of the core of professional theological education.

The challenge of the PIP/GTE was to bring the global dimension from the periphery into the center, not only to make the global dimension a primary and inescapable perspective of a school's curriculum, but also to integrate the global dimension into the broader ethos of both "everyday" encounter and formal seminary policy. Without being overly specific, the original proposal for the PIP/GTE suggested several examples of what might constitute evidence of such an integration of a global perspective, including:

- Regular presence in the everyday pattern of the school's worship and spirituality;
- Modifications in teaching styles and curriculum--especially those related to degree requirements;
- Incorporation into criteria for faculty selection and advancement;
- Incorporation into policies of student admission and placement;
- Increased sensitivity to and appreciation of the intrinsic contribution that international students bring to campus life;
- Increased support for faculty research on global issues; and,
- Increased focus on community concerns and organizations--i.e., "thinking globally and acting locally."

Second, although the justice orientation of the Plowshares Institute was used as a point of entry for the participating schools' immersion into global realities, and although there was little doubt that the Plowshares staff would have been extremely pleased if participating schools adopted or intensified a justice orientation as a result of the project, this was not the formal intent of the project. Rather, as stated above, the intent was for each school to articulate its own understanding of an appropriate response to globalization, out of its own distinctive history. As we shall see, while there was initial resistance among some participating faculty to Plowshare's justice orientation, it quickly became evident that the issue was not justice per se. Every participating school could--

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[10]David S. Schuller, "Globalization in Theological Education: Summary and Analysis of Survey Data." *Theological Education* XXII (Spring 1986), pp 19-56.

and did--claim a justice dimension within their historical identities (dormant as it might have been in some cases). Rather, an issue for some faculty was the "liberal" lean which Plowshares brought to its justice perspectives. But even this was not the major point of substantive tension between faculty and Plowshares, or among faculties. Rather, the primary substantive tensions that emerged were (1) between experiential and transmissional pedagogies, and (2) at a deeper level, between revealed, essentialist, and Christological understandings of theological authority and more relativistic, pluralistic, and subjective understandings.

C. Informing Assumptions

Many of the key assumptions that designers of the PIP/GTE brought to the project have already been touched upon and will only be briefly noted here for emphasis. Other assumptions, however, especially several regarding bridges and barriers to institutional change remain to be surfaced.

Most fundamentally, the designers of the PIP/GTE believed that (1) the globalization of theological education was absolutely essential to the faithful witness of the church, and that (2) against this standard theological education in North America was notably lacking because of its *isolation* from the resources of the "third world" church, and relatedly, because of its *provincialism*. A North American seminary's dominant, privileged, "first world" perspective could be easily insulated by relegating what global resources it did acknowledge to the margins of its formal and informal curriculum.

The latter point is important to remember for two reasons. First, the project designers assumed that most, if not all, of the seminaries which would participate in the PIP/GTE had at least fragments of global perspectives, programs, and experience upon which to build. Second, this perspective provides the grounding for the project's primary goal, which was the stretching and deepening, and then moving of such global resources from the periphery to the core of a seminary's formative ethos.

It is also important to underscore that the project was explicitly focused on North American theological education's isolation and insulation from the "third world" church. In this regard it must be remembered that (1) the project began prior to the disintegration of the former Soviet block, and (2) given the project's concern with the captivity of North American ecclesiastical structures by the hegemony of Western culture, Western Europe provided little, if any, alternative. It is also important to note that the challenge to isolation from the resources of third world partners was not only an affirmation of the integrity and credibility of the third world's indigenous resources of faith, it was also a

strategic affirmation that the qualities of third world spirituality, whether in the brazen hopefulness of prayer and corporate worship or in its transforming witness and sacrificial care for those in need, would inspire North American institutions of theological education.

Both for its own sake and to mitigate against temptations toward (and many would argue, the extended history of) North American patronage and exploitation within first-third world exchanges, the designers of the PIP/GTE held *mutuality* as an intrinsic value within a biblically informed global perspective. Not only was mutuality a critical component of the Plowshares immersion pedagogy--with debts to Paulo Freire--but, as we shall see, participating schools were expected to engage in acts of mutuality with their international immersion hosts following the immersions.[11]

There is already substantial literature on the assumptions which undergird an immersion pedagogy such as employed by the PIP/GTE as a means of transforming the commitment, perspective, and behavior of individuals.[12] We need not elaborate those assumptions here. However, since the use of such a pedagogy toward the immediate end of institutional change was a relatively unique feature of the PIP/GTE, assumptions about the link between individual change and institutional change are important to note. The overriding assumption--really the key hypothesis to be tested in the pilot project--was that a series of project immersions could build a critical mass of individuals within each institution who shared a common experience of "transformation." Out of their transformations, commonality, and strategic mass, these indivuduals would lead their institution to change. In unpacking this assumption two terms are particularly critical: commonality and critical mass.

To begin with the negative to be surmounted, the project assumed that most theological faculties: (1) are substantively diverse--certainly so in terms of their disciplinary fragmentation, and typically also theologically/ ideologically and/or pedagogically;[13] and (2) spend relatively little "quality" time with each other. Both assumptions tend to express and reinforce the

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[11]For an extended discussion of mutuality in global education see Mortimer Arias, "Mutuality in Global Education." Pp 338-350 in Evans, Evans and Roozen (eds.), *The Globalization of Theological Education.*

[12]See, for example, Alice Frazer Evans, Robert A. Evans and William Bean Kennedy (eds.), *Pedagogies for the Non-Poor.*

[13]Carroll and Marler provide a wonderfully rich examination of such theological/ideological diversity within each of two seminaries, one "conservative" and the other "liberal." Jackson W.Carroll and Penny Long Marler, "Culture Wars? Insights from Ethnographies of Two Protestant Seminaries." *Sociology of Religion* 56 (Spring 1995), pp 1-20.

pervasively individualistic ethos of higher education in North America. The project further assumed, based on some research and a good bit of practical wisdom, that the power and decision-making structures of most seminaries were diffuse. Typically faculty, administrators, trustees, students, staff, and in many cases, denominational personnel are all major stakeholders, albeit with varying and ambiguous degrees of power and responsibility. How many committees, persons, and boards, for example, does a curriculum revision have to pass in most seminaries? In sum, the designers of the PIP/GTE assumed that the project would confront substantive diversity within an individualistic ethos and a diffuse decision-making structure, and that these would be barriers to fundamental institutional change.

Against these streams of anticipated resistance to building commonality, the project design incorporated substantive, sociological and structural counter-measures. Substantively, the project anticipated that the common experience of immersion would minimally lead those who participated to a common sense of dissatisfaction with the status quo in their schools and to a shared motivation for change through the development of a greater appreciation for experiential immersion pedagogies and "third world" resources. Sociologically, the project anticipated that the intensive, sustained time together on immersions would provide participant members from the same institution a unique opportunity for social bonding, and would provide all persons who participated in one of the immersions from any give institution the opportunity to develop a collective identity or consciousness. Structurally, the project anticipated developing this collective consciousness across the typically diffuse segments of a seminary's decision making.

The notion of "critical mass" carried multiple implications for the project--one structural and one political. Structurally, and as noted above, the project designers felt it imperative to involve important (i.e., "critical") change agents within many, if not all, of the segments of a seminary's diffuse decision-making process. Politically, the project designers sought to develop a significant enough "mass" for coalitional clout (e.g., influence, if not "votes") within any given institution.

The PIP/GTE was a five-year effort, and while such an extended time frame provided several points of practical convenience, the more fundamental reasons for it were directly related to underlying assumptions about institutional change. Most importantly, the project began with the assumption that the typical structures and processes of theological education are designed to, and in reality serve to, elongate any movement toward fundamental change. As is typical of educational institutions, for example, seminaries tend to (1) value reflection and analysis over action in their praxis, (2) have cumbersome and "untimely" accountability processes, and (3) have diffuse power and decision-making structures. But the "conserving" nature of religion tends to exacerbate

seminaries' resistance to change, as does the extraordinarily high demands on seminary faculty time, and the strained financial situation of much of theological education today.

From such a perspective the five-year duration of the PIP/GTE, including stretching each school's three international immersions and one local immersion over a four-year period, was felt to provide several strategic advantages. Most importantly, this duration seemed to provide a natural means of sustaining the intensity and visibility of the project over the extended time that it takes seminaries to initiate change. The project's time line also allowed for reinforcing cycles of experience, reflection, and action and provided a relatively practical mechanism for building a "critical mass" without totally overwhelming an institution's financial or time resources at any given time.

Finally, the project assumed that whatever change emerged needed to come from within the participating institutions. Using the language of the project, national level interventions were "mere" catalysts for altering the interaction of resources already present within the institutions. Although almost a taken-for-granted truism within the therapeutic ethos of North American culture, this assumption had several specific implications for the project. First, the project assumed that the participating seminaries would be committed to change. Not only did acceptance into the program require faculty and trustee approval of participation, it also required the commitment of substantial resources of time and money. Second, the transformative rhetoric of the national project staff notwithstanding (and sometimes perceived to be "to the contrary"), the assumption acknowledged that different seminaries would bring different programmatic resources and historical theological identities to the project. These resources would form the base of integrity out of which any given seminary's change proceeded. Finally, the primary national level interventions (i.e., the international immersions) focused on the experiential/emotional/cognitive dimensions of globalization. Although the project did mandate an institutional planning process, the implicit assumption of the project was that seminaries could do the latter largely on their own. That is, the project tended to assume that once a seminary knew what it wanted to do and was motivated to do it, it could change itself.

II

IT DID MAKE A DIFFERENCE: Seminaries Can Change The Way They Teach

It's an experience like no other experience I can describe, the best thing that can happen to a scholar.... It's startling every time it occurs. One is surprised that a construct of one's own mind can actually be realized in the honest-to-goodness world out there. A great shock, and a great, great joy.

Leo Kadanoff

Leo Kadanoff is not, we suspect, everyday reading for most theological educators. He is an experimental physicist, best known for his foundational contributions on phase transitions to the emerging field of chaos science. Out of intellectual curiosity about the possibility of finding order amid the heretofore chaotically complex, he never ceased to wonder when an experiment confirmed the foresight of the human imagination.

The challenges of organizational change engaged by the PIP/GTE may seem inexorably mundane to some in comparison to both the abstract theoretical universe of most physicists and the amazing, concrete technological contributions physics has historically delivered. But few of those intimately involved in the PIP/GTE experiment would share that feeling of mundanity. Many were risking their own as well as others theological futures, and the project was an experiment. It was a test of whether or not the project model (described in the next chapter) could help seminaries change the way they teach and thereby create orderly structures through which to engage the inherent

complexity of a globalized, theological perspective. More importantly, the kinds and extent of change realized by the schools during the project were an on-going source of surprise and wonder.

Indeed, in a post-project debriefing session with foundation program officers one of the PIP/GTE seminary presidents caught everyone's attention. Did the project have an effect on his institution? "No, not really," he began with muted voice and lowered eyes. "It only helped us rediscover God and rediscover [the neighborhood around the seminary]." The turn in his voice and straight on look made it clear he was deadly serious. He went on to explain that by the former he meant to underscore the reinvigoration of the seminary's worship life, and how it became the starting point for what he described as a breakthrough from a "caucus-oriented" ethos to a more regular, communal, integrated and "trans-caucus" style of relating. By the latter he meant the reestablishment of a recently atrophied, but historically distinguished, connection to the concrete, everyday life of the racial-ethnically diverse and economically disadvantaged urban neighborhood immediately adjacent to the seminary. The president further noted that the "heat" generated by the PIP/GTE had helped stimulate the seminary's first complete curriculum review in over twenty years, a review that was just beginning and would be the real test of whether the positive communal directions of change, the re-engagement of the local community's concrete struggles for justice and equality, and the experimentation of several individual faculty in their courses would lead to a definitively new pedagogical style for the institution. And then, in uncharacteristic understatement he concluded, "not bad for a school that very nearly dropped out of the project after the first year."

Although the above president's ability to "turn an enthusiastic phrase" is somewhat atypical, even among the PIP/GTE school presidents, the extent and kinds of change he was trying to dramatize were not. The project's bottom line evaluative question was, "Did the participating schools change the way they teach in ways that moved globalization toward the center of their institutional ethos?" The short answer to the question must be, "Yes" -- profoundly so in several schools, moderately so with the momentum still building in several others, and questionably so in only one. In virtually every participating school (again, with a single possible exception) one will find:

- New courses (including greater pedagogical experimentation);
- A greater presence of and sensitivity to diversity and international experience in worship, teaching, and faculty promotion/hiring;
- Increased sensitively to alternative cultures in the U.S. (e.g., "urban," "rural," native American/Canadian);
- New and/or revised support systems for international students;
- The formalization of oversight responsibility for "globalization"

within a school's committee structure;
- Heightened emphasis on globalization in faculty and student "discourse," research, and recruitment; and
- Financial commitments to continue building on the project's experience.

And in many project schools one will find:

- New mission statements highlighting the global context of ministry;
- Curriculum changes ranging from added requirements to systematic revisions, and new degree tracks to new certificate programs;
- New faculty positions;
- New research and study centers, either locally or internationally;
- Expanded or deepened relationships with local and global partner institutions;
- New language and scholarship programs for international students;
- New board development strategies; and
- The explicit inclusion of globalization in capitol campaigns.

The challenge of this chapter is to provide an overview of these changes, in part as a commentary on the efficacy of the PIP/GTE model of change, but perhaps most importantly, *as a means of making the first fruits of the twelve participating seminaries' five years of labor available to other's who are accepting the challenge of moving globalization toward the center of their institutional ethos.*

In analyzing how an institution teaches, it is common for educational researchers and theorists to distinguish between the "formal" and the "informal" curriculum. To oversimplify, the former refers to courses and degree requirements; the latter to everything else that can shape and influence a student's experience at an institution. In keeping with this distinction we shall address each in turn, starting with the formal and then conclude with a summary discussion of the overall extent of change and of the most significant continuing challenges. But before beginning any of this we turn to the very question of the schools' operative definitions of globalization, their conceptual/visionary pull toward change.

A. Defining the Target

In 1986 the Association of Theological School's Committee on Global Theological Education used a special, spring issue of *Theological Education* to report on its work. Two statements in the issue by David S. Schuller, ATS

staff representative to the committee, delimit the subject of inquiry. The first is from his "Editorial Introduction" to the special issue. The second is from his report on a survey that he conducted for the committee in 1983.

> Globalization is a complex concept involving content and structure, "a prismatic combination of human relationships, ways of thinking, ways of learning, and ways of Christian living." Minimally it involves escaping from ignorance and provincialism; in its most serious consideration it involves us in questions regarding the Church's mission to the entire inhabited world.[1]

> In the survey globalization is a broad term that refers to programs and to resources designed especially to aid students in understanding and appreciating Second and Third World social and cultural perspectives as they influence and are influenced by religious communities. The Committee's concern is to discern ways in which theological schools seek to broaden their perspectives and resist the temptation of cultural, political and geographic provincialism.[2]

The autumn, 1986 issue of *Theological Education* was also devoted to the subject of globalization and included perhaps the broadest recognizance of the term within theological education to that date--Don S. Browning's "Globalization and Task of Theological Education in North America," the text of which had originally served as a plenary address to the 1986 Biennial Meeting of ATS. Browning notes that in preparation for his address he "immersed" himself in conversation with theological educators who used the term "globalization" and discovered (1) that it had a wide range of meanings, and (2) that "although these meanings are distinguishable, they are not necessarily contradictory." He then elaborates:

> The word globalization has at least four rather distinct meanings.... For some, globalization means the Church's universal mission to evangelize the world, i.e., to take the message of the gospel to all people, all nations, all cultures, and all religious faiths. Second, there is the idea of globalization as ecumenical cooperation between the various manifestations of the Christian church throughout the world. This includes a growing mutuality and equality between churches in First and Third World countries. It involves a new openness to and respect for the great variety of local theologies that are springing up within the church in its various concrete situations. Third, globalization sometimes

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[1]David S. Schuller, "Editorial Introduction." *Theological Education* XXII (Spring 1986), p 5.

[2]David S. Schuller, "Globalization in Theological Education: Summary and Analysis of Survey Data." *Theological Education* XXII (Spring 1986), p 20.

refers to the dialogue between Christianity and other religions. Finally, globalization refers to the mission of the Church to the world, not only to convert and to evangelize, but to improve and develop the lives of the millions of poor, starving, and politically disadvantaged people. This last use of the term is clearly the most popular in present-day theological education; it may also be the one most difficult to convert into a workable strategy for theological education.

All of these uses of the term globalization in theological education have one element in common: the context for theological education can no longer be simply the local congregation, the local community, a particular region, state, or nation. The context of theological education must be the entire world, the entire global village that influences our lives in multitudes of direct and indirect ways and which we influence and shape in ways we do not fully understand. To say that the entire world needs to be the context of theological educators says something both very important and quite broad and indeterminate.[3]

Although adding considerable specification to the ATS Committee's delimitation of "globalization in theological education," Browning's formative statement nevertheless made it clear that the meaning and implications of the emergent term remained multiple, broad and indeterminate. Such was the milieu within which the PIP/GTE was launched in 1988; and one of the project's initial challenges to participant schools was to develop their own working definitions of globalization. Not all of the schools did this on paper, and the degree of formal acceptance at those schools that did put a definition to paper varied considerably. Nevertheless, a majority of the project schools made the effort and the definitions provide an insightful first conceptual and theological glance at what the schools felt themselves struggling to embody. The four schools in the project's Chicago cluster produced the following statement after their first international immersion:

To become "global" in theological education is to be transformed by:

- the interdependence of the unique peoples and cultures of the world;
- the all-pervasive presence of poverty and injustice as fundamental evils that must be addressed by Christians and other groups of goodwill locally and globally;
- the need to inform our ministries and service with an

[3]Don S. Browning, "Globalization and the Task of Theological Education in North America." *Theological Education* XXII (Autumn 1986), pp 43-44.

understanding of economic realities; human rights issues; oppressive structures of gender, race, class and violence; and the global environmental crisis;

- the universal significance of the reign of God as the call to discipleship and servanthood and the substance of hope for the future.

This transformation of individuals will cultivate in the theological community a new ethos of awareness of the worldwide human community and of the value of human relationships across cultural crises and will enable us to be a fuller expression of the whole people of God.

The faculty at Denver Seminary affirmed the following definition in their second year in the project, a definition that subsequently informed both a new institutional mission statement and a systematic curriculum revision:

> By "globalization in theological education," we at Denver Seminary envision the following: 1) an intensified commitment with Christians everywhere to take the whole saving gospel of Jesus Christ to the whole world under the authority of the Scriptures; 2) an empathetic understanding of different genders, races, cultures, and religions to be able to contextualize the gospel more effectively; 3) increased application and promotion of biblical principles to such global issues as economic development, social justice, political systems, human rights, and international conflict; 4) a deliberate effort to become a Christian community where under represented members feel at home; and 5) a thorough implementation of these goals throughout the Seminary and in our personal lives.

Also during the second year of the project Gordon-Conwell's steering committee produced the following "operational" statement:

> By the term "globalization," Gordon-Conwell sets forth in construct form various commitments in five areas. Globalization is about the transformation of the seminary as an institution as well as of the lives of people who participate in it by the insights, questions, and practices of people outside of Gordon-Conwell's cultural framework:
>
> 1. Christian fundamentals: worship, discipleship and self-understanding.
> 2. Evangelization.
> 3. Human promotion and development.
> 4. Interreligious dialogue: affirm the uniqueness of Christ while acknowledging the religious integrity of other religions.
> 5. Stewardship of the earth (ecology).

Gordon-Conwell theological Seminary will be said to be becoming increasingly global if increases in activity are noted in the following four areas:

1. Transformation of worship, discipleship and understanding of the gospel by the insights and practices of people outside the Gordon-Conwell cultural framework.
2. Relations with theological education programs outside of North America.
3. Provision of library resources.
4. Theological reflection in all areas of theological discourse and production of theological knowledge.
5. Mix of people on the Hamilton campus.

United Theological College, Montreal was by its own admission "cautious" about definition. "In fact," one of the school's reports states:

> There has been a preference to speak of "understanding" or "approaches" rather than of "definitions." Why? On the one hand, because there is a plurality of approaches and understandings of what "globalization" means. On the other hand, because there is a feeling that understanding will grow along with the development of the educational experience.

Nevertheless, the report proceeds to present several summative statements from internal discussions regarding its "understanding" of what "Education for Ministry in a Global Context" has come to mean for United. Among the earlier and more extensive is the following:

- it means looking critically at our assumptions (sex, class, race, "ideologies", etc) and trying to discern and realize the commonality and unity of humankind (God's creation and people).
- "globalization" has to do with building community and with redefining what is community in a culture that is diverse and heterogenous. We need a new kind of ministry to address the diversity of community.

There is a "double level" of globalization; hence the ambiguity of language:

- a forced global integration, forced by the power of economics and 'global markets," by the use of reductive mass culture and medias, etc. This "globalization" is at the same time exclusive, violent, and creates an increasing number of victims and marginalized people. This is not what we mean by "globalization."

- an "elective and mutually chosen globalization" where solidarity, mutual acceptance and support, creative interdependency, common humanity and justice are fostered. This is a humanization process, dedicated to creating a world community; as Christians we see this task as a call to co-build the Shalom Kingdom.
- education, in a global context, addresses the inter-cultural and interfaith dimensions of community; addresses how what we learn from "global experiences" will help us to deal with the deep changes in the very fabric of our Quebec/Canadian society--diversity, plurality, heterogeneity of culture, color, creed and class-and to redefine the relationship between Church and society in order to enable the ministry of the Church. . .
- education to awareness in a global context is an invitation to seek truth anew and break from systems (institutions and mindsets) that pigeon-hole us. Mutuality in learning, flexibility and openness are the essence of what being "truly global" means for us.

A subsequent statement of United's developing "understanding" was more succinct:

1. "Globalization" in Education for Ministry is about developing new interpretive frameworks for reconceiving theology that overcomes provincialism and ethnocentrism through experience, dialogue and critical reflection.
2. "Globalization" is also about strategies for engaging "first world" Christians in realities and praxis outside their home sphere and applying these learnings in their own context. There is an emphasis on providing experiences susceptible to trigger an "hermeneutical rupture."
3. "Globalization" is also about skills of social and economic analysis and theological reflection that need to be developed.

The University of Dubuque Theological Seminary represents still another tack in the "growth in understanding through experience" approach to "articulating" a definition of globalization. But as the following comment from its project steering committee's final report indicates, even after five years of "experience"--both with globalization and the implementation of several curriculum changes related to it including the addition of a cross-cultural immersion experience requirement for M.Div students and a new concentration in cross-cultural ministries--a formal definition had yet to emerge.

UDTS faculty have not as yet hammered out and defined for themselves

the meaning of GTE. Rather, we have essentially discovered what globalization means experientially. As a result individuals have brought their own notions to the process which for some have remained static while for others, these concepts have become more energized.

At the very least an operative and intuitive definition has emerged which recognizes 1) the necessity of the cross cultural within theological formation, 2) the importance of biblically rooted justice, 3) the importance of the global church to local church vitality, and 4) the possibility that theological knowledge can be understood, and might be necessarily communicated, in other than purely classical learning methods.

The "Dubuque tack" was also taken by three other project schools. After a full year's faculty seminar on approaches to and theological foundations of globalization, for example, one of these schools decided (1) that to push for a definitional consensus would be more divisive that energizing, and therefore, decided (2) to focus instead on programmatic changes that were more consensual and energizing. In contrast, another school entered the project with the goal of effecting "a seminary-wide, ongoing discussion of the meaning of 'globalization' itself. Our purpose is not to arrive at a univocal definition but to explore important dimensions and trace their implications for theological education and ministry."

In contrast, the faculty at Wartburg Seminary skipped over a particular operational definition of globalization, opting instead, during the third year of the project, to draft a new and subsequently adopted mission statement:

> Wartburg Theological Seminary serves the mission of the Evangelical Lutheran Church in America by being a center for theological reflection and by training women and men to proclaim the gospel of Jesus Christ to a world in need of God and of personal and social healing. This gospel communicates God's justifying love for sinners in Jesus Christ and calls the Christian community to express God's love by working for freedom and justice in society. Justification and justice stand together at the heart of the gospel of Jesus Christ. Wartburg Seminary carries out its task through disciplined academic study and through a worshiping, multi-cultural, caring community.
>
> In carrying out this task, Wartburg Theological Seminary seeks to be a community where the church and world intersect in thought and worship and where learning leads to mission. Coming from both the United States and overseas, faculty, students and staff, together with their families, bring to the seminary their gifts of learning and experience, as well as the

questions, agonies, and insights of this age. Wartburg encourages people to think globally and act locally as they struggle to interpret and live out their faith in Christ amid the religious, social, economic, cultural and political realities of the world. This discipleship of decision and action grows out of our baptismal identity as members of Christ's body. As a resource for critical theological reflection for the Evangelical Lutheran Church in America, we are called to contribute to its theology and to be intentional about provoking discussion of the religious and societal issues that confront the church.

Wartburg's new mission statement is particularly significant because, among other things, it served as the reference point for the most systematic and thorough curriculum revision initiated by any of the project schools. But as already noted, all project schools initiated changes within their formal curriculums, a subject to which we now turn.

B. Changing the Way A Seminary Teaches: the Formal Curriculum

How would Joe Seramane teach this course? What would he say? Where would he begin? Mike Reardon sat with his class notes before him as he prepared to teach the fundamental moral theology course, a course that he had taught many times in his nine years on the faculty. Once again he found himself reflecting on the story of Joe Seramane. It was a story that haunted him since his return from South Africa. The man, the story and the questions were as present to him on the cold snowy evening in Minneapolis as they had been on that August evening in Johannesburg. Six months had passed since his return from South Africa, but the impact of the experience was still very much with him. . . .

Mike knew that he could not teach any of his courses in the same way as he had taught them before South Africa. As he began to rethink the fundamentals course, he struggled to name just how it would be different. In the past he had taught that good moral action is grounded in community and not in an individualistic misuse of human freedom. That was still fundamental. However, his experience had pushed him to see new implications behind the notion. He suspected that in the past he had taught the course in a disembodied way, laying out a basic approach and understanding of ethics before even raising the question of justice. He now knew that the central focus of his teaching had to be justice. It was not one issue among many that needed to be addressed, something to be

attached to Christian ethics. It was the heart and soul of ethics. He began to recognize that he, himself, had moved from being aware of justice to having a passion for justice. But, how do you teach this?

Something else pushed into his awareness. He wanted to convey to this students that any viable Christian morality must have a strong global dimension. The inter-dependence of all peoples had to be a consideration. He wanted them to realize what it means to live justly in the real world, not the small provincial world that was familiar to the majority of his students. To do this he had to make an effort to avoid an overemphasis on intellectual arguments and elaborate systems. He needed to root his approach in the power of stories. Looking again at the class notes before him, Mike knew what he wanted to say, how he must begin. He picked up his pen and began ...

> I want to draw us into the world of Christian ethics through the door of justice, and to do that I want to begin with a story about a man named Joe Seramane . . . .

"Mike Reardon" is not, of course, the ethics professor's real name, nor does "Mike" work in Minneapolis. But the story is real. It is the story, as presented in a teaching case study of the impact of one of the PIP/GTE's international immersions on "Mike Reardon's" teaching.[4]

An essay in that same volume by Craig Blomberg, Associate Professor of New Testament at Denver Seminary, provides another example of how globalization has changed the way a faculty member teaches. In the conclusion to his essay Blomberg writes:

> The nature of this essay by definition has been primarily hermeneutical and exegetical in nature. Isasmuch as this entire volume impinges on theological education, however, certain personal illustrations of the impact of globalization on my teaching in a Christian seminary, in the five areas discussed here [Liberation Theology; Feminism; Religious Pluralism; Economics; Contextualization], may prove apposite. In teaching a variety of required New Testament survey courses, elective English Bible book or theme studies, and required and elective Greek exegesis courses, I try to dwell more heavily on key teaching passages on the topics discussed here. Choices for topics to research for term papers include a liberal dose of issues related to liberation, women, minorities, and wealth and poverty. Required inductive Bible studies regularly assign

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[4]"Case Study: More Questions Than Answers." Pp 288-292 in Evans, Evans and Roozen (eds.), *The Globalization of Theological Education.*

> texts like Ephesians 5:18-27 or 1 Timothy 2:8-15. One of our three required Greek exegesis courses deals solely with the book of James; required texts include both evangelical (Davids and Moo) as well as liberationist (Tamez) commentators. One quarter of the final exam in that course involves an integrated essay responding to the latter.
>
> An elective on parables of Jesus concludes with a field trip to meet personally and talk with leaders and participants in Mile High Ministries--a Denver inner city partnership of suburban and urban church and para-church organizations running a street school, home for unwed mothers, outreach to gays and lesbians, and the like. That field trip is led by one of our graduates, who gave up suburban ministry and residence for the inner city, in part, he claims, due to research on Luke's view of the poor for a seminar I taught on the theology of Luke-Acts. An English Bible elective on Matthew uses as one of three primary texts the cross-cultural commentary by the Roman Catholic priest and former missionary George Montague [*Companion God*, New York: Paulist, 1989]. Input from international students, women and minorities in all classes is sought and valued. Guest speakers from divergent perspectives are periodically invited. Examples could be multiplied; the possibilities are enormous.[5]

"Mile Reardon" is a particularly dramatic example of how the PIP/GTE international immersions precipitated change both in how and in what a faculty member taught. And the pervasive and systematic way in which Craig Blomberg has integrated "globalization" themes and experiences into his teaching is likewise exemplar. Nevertheless, complete documentation of all the ways that the PIP/GTE stimulated changes in participating school's formal curriculum would fill several volumes. To repeat Blomberg's conclusion: "Examples could be multiplied; the possibilities are enormous." At the minimalist end of a continuum of such changes one would find the addition of "cross-cultural" references to course bibliographies and heightened attention to "cross-cultural" examples in the class room experience. At the other extreme one would find a school's addition of an entirely new degree track or a school's pervasive revision of its M.Div curriculum. Such a complete documentation is, of course, beyond the scope of this report. Rather, in the following we attempt only to provide select examples that provide an overview of the range of ways that project school's either have or are trying to change the way they teach.

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[5]Craig L. Blomberg, "Implications of Globalization for Biblical Understanding." Pp 213-228 in Evans, Evans and Roozen (eds.), *The Globalization of Theological Education.*

1. Course Syllabi and Bibliographies

Over 135 faculty members participated in the international immersions of the PIP/GTE. In evaluation questionnaires and interviews the vast majority of these faculty indicated that, at a minimum, the combination of their immersion experience and their school's participation in the project had prompted them to change their existing course syllabi and bibliographies to include, or in some cases to include more, cross cultural references. Comments such as, "The PIP/GTE has made all of our faculty aware of the need to be more global in the context of every course" and "Just about all of our faculties' course syllabi are beginning to reflect an effort toward multicultural awareness" were typical. In several schools the inclusion of multicultural sources in course syllabi and bibliographies became an informal requirement and in one school it became a formal requirement. The Biblical department at Wesley Seminary systematically revised all department courses to include international voices as required texts; Catholic Theological Union commissioned a bibliographic search for cross-cultural references in theology; Weston Seminary compiled a listing of all courses related to globalization taught in North American, Catholic seminaries; and Denver Seminary hired a consultant with broad international and cross-cultural experience in theological education to review every course and make suggestions, in consultation with individual faculty members, about how to incorporate "globalization" themes and resources into their teaching. At the beginning of the PIP/GTE faculty frequently said they would like to add multicultural sources to their bibliographies but had trouble tracking any down. By the end of the project, such queries typically could be directed to someone else in the project who had already dealt with the same issue.

Such changes place obvious demands on library collections. In response, at least four schools conducted extensive studies of their library holdings of multicultural resources. Published reports from these studies include the University of Dubuque/Wartburg Theological Seminary Library System's, "The Globalization of Theological Education: An Evaluation of the Library Collections (September, 1992)," and Allen Mueller's, June 1993 report to the Wesley Seminary faculty, "Globalization and Theological Libraries: Challenges, Responses and Expectations."

2. *Attention to and Inclusion of Multi-Cultural Illustrations and Examples in Teaching*

While the definitions of globalization developed by the different PIP/GTE schools vary somewhat, they all share with the draft ATS standard's definition--and indeed with every extended discussion of the globalization of theological education of which we are aware--one clear commonality, namely heightened appreciation for contextualization. Although all twelve of the PIP/GTE schools had at least some appreciation for issues of "cultural contextuality" at the beginning of the program, by the end of the project it was an absolutely foundational and unavoidable part of the educational ethos at every school. Whatever else "globalization" might mean at these schools, it is grounded in "cross-cultural" awareness, and this grounding is foundational for the vast majority of structural, programmatic, and cultural changes implemented during the project (indeed, for better or worse, it is the primary "content" of many of these changes). And in this sense, "Mike Reardon's" and Craig Blomberg's efforts to bring cross-cultural examples from "outside" into their everyday class room discussions--"Mike" drawing, for example, on his international immersion experience and Craig drawing on his local immersion experience--are typical of the vast majority of project school faculty.

Our exemplars also point to a second way in which project faculty have typically come to incorporate multicultural awareness into their everyday teaching, namely, by encouraging students to raise and address issues through their own contexts. With increasingly diverse student populations this is perhaps the "easiest" and most natural path to incorporating multi-cultural perspectives into the everyday classroom experience. Indeed, it may be hard for some readers to imagine that drawing on the experiences of students would be a "change," and that therefore the only real change is an increasing diversity of students. But our interviews with minority and international students at several of the project schools suggest that it was, in fact, something that changed over the course of their school's involvement with the PIP/GTE. As one international student put it:

> I used to keep quite when I had a hard time fitting the professors' white, North American examples with my back-home experience--keep quiet not so much because I wanted to, but because none of my professors seemed very interested in my experience or my cultural situation. I think that has changed. At the very least I feel that all the focus on globalization on campus has given me permission to speak about my back-home situation, and in many cases my professors now actually turn to me and ask me how this or that issue, idea or passage might play out back home.

Or, as one of the project school deans put it:

> It seems that it is increasingly the case that both faculty and students are able to view the presence of substantial numbers of Koreans, Hispanics and international students as a rich and valuable resource rather than as students who are in some sense problematic because they don't fit the "mold."

Several schools that have advanced international graduate students have even created courses in which these students are either co-teachers with the regular faculty or lead teachers. The Lutheran School of Theology at Chicago, for example, has begun to use international fellowship students in co-teaching roles in its world religions and missiology courses. And the University of Dubuque Theological Seminary lists the following among its January term courses:

> A new one credit hour (4 three hour classes) module enlists international students as the teachers on the theme "Who Is Jesus?" (theologically, historically, culturally). Students speak personally from within the local contexts of Indonesia, El Salvador, Guayan and Korea.

3. New Courses

All of what we have said thus far about changing the way the project schools taught could have, and often did, happen within existing courses. To move globalization toward the core of a school's formal curriculum, therefore, does not necessarily require the heavy investment of new courses or totally re-engineered programs. Nevertheless, at least in terms of courses, all the PIP/GTE seminaries also invested heavily in the "new." Virtually every participating school added new courses stimulated by project involvement. Typically these new courses were either (1) specifically developed to provide students with local or international cross-cultural experiences, and/or (2) specifically developed to provide students with reflective, analytical, and/or practical methods and skills related to globalization. The kind of multi-cultural syllabi and/or engagement of students' multi-cultural experience described above were foundational. A comprehensive list of these courses is beyond the scope of the present report. A quick comparison of 1988 and 1994 course catalogues from the PIP/GTE schools places the number of such new courses at just under 100.

Overall, the balance of these new globalization-related courses was slightly weighted toward mission, world Christianity, and specialized context courses (e.g., urban, rural, Native American, Asia, Africa or Latin America) that stressed cross-cultural techniques of reflection and analysis. The latter included

one or more new immersion type course at every participating school. Indeed, immersion type experiences of just about every imaginable shape and form were developed, ranging from a local, mini-experience incorporated into an existing course such as Craig Blomberg described above, to a semester-long international placement such as United Theological College developed as part of its new M.Div fourth year diploma program, "Ministry in A Global Context." All of the project schools developed a "local immersion"--i.e., North American immersion--as a requirement of their participation in the PIP/GTE, comparable in duration, intensity, and expectations to the project's international immersions. A description of each is contained in the next chapter. Suffice it to note here just two things. First, half of the schools' local project immersions followed the project's international seminar model very closely, typically traveling to two locations, one an "inner city" site and the other a rural or Native American site. Union, Weston, and the Chicago cluster, however, developed different models that provide a rich array of alternatives for other schools seeking to create intense, North American, cross-cultural experiences for their students and faculty.

Second, the majority of project schools have built variations of their PIP/GTE-required local immersion, typically with a shortened duration, into their on-going curriculum. Schools with a January term, for example, may offer a menu of week-long immersion experiences to various urban or rural sites. At least three schools have built a one- or two-day mini-immersion into their required orientation program for all entering M.Div students. Weston and Union have incorporated their unique local immersion models into regularly offered elective courses. And at least one school is planning to use it's project developed and tested local immersion as one option that student's might take to meet the school's new requirement for all students to have a significant cross-cultural experience.

The project has also intensified various schools' efforts to provide their students opportunities for international immersion experiences. Indeed, as we will elaborate later, over half the project schools now require for graduation--primarily of their M.Div students--a significant local or international cross-cultural experience. In most instances schools are working to develop an "approved" menu of experiences provided by other organizations and agencies through which students can fulfil this requirement. Anticipation of the requirement also serves as encouragement for faculty to experiment with developing their own "traveling seminars," usually in partnership with an international host organization. The following except from Wesley Seminary's third year project report is typical:

> **M.Div Latin American Immersion; Mexico City.** Nine seminarians and one faculty member participated in the first Latin American immersion

seminar offered for two-hours credit. The trip was arranged by David Hopkins and designed and staffed by GATE (Global Awareness Through Experience). Evaluations were overwhelmingly positive. The trip participants have had a more than perceptible impact on the Wesley community through pre-trip promotional efforts and post-trip feedback, including a worship service, the sale of t-shirts, and the display of a quilt stitched in light of the experience. Two members of the group returned to Mexico City to work with GATE during the spring break. Five of the nine students elected to take the course for credit. A second immersion will be offered next year.

Does an immersion experience have to include travel? In one of the more unique experiments stimulated by the project, Frank Benz, Professor of Old Testament at Wartburg Theological Seminary coordinated the efforts of students to demonstrate that it does not. The following commentary from a Wartburg report describes an experience developed for a January term seminar. The "immersion" was held in an African village recreated on the Wartburg campus, for a seminar titled *Faith Journeys Together: A Globalization Seminar in Culture and Christianity*. More than twenty students from the two Dubuque seminaries enrolled in the course which focused on African Culture and Christianity. The students planned two experiential events open to the public, to share African culture through a variety of means. All together about 200 people from the community participated. The seminar was so positively received that it was continued in subsequent years.

A drum rolled. "The dancing will begin," came the announcement. The village gathered as the last dance began. It had been a full evening of food, crafts, storytelling, drama, music, games and worship planned by the participants in Faith Journeys Together--a new adventure for the Dubuque seminaries in global education.

The January interim experience was facilitated by Frank Benz with the help of international students. Africa was chosen as the continent to experience with emphasis on Tanzania and Zimbabwe. Resources included readings, videos, displays and one-on-one conversations with Peter Kijanga, Anastasia Malle, Jim Knutson and Ambrose Moyo (Chair of the Department of Religion, University of Zimbabwe and a PIP/GTE partner-host) to learn about the geographic, historical, economic, political, spiritual and cultural aspects of the continent. The seminar culminated with two events open to the public to share what was being learned.

The best learning, of course, was the dialogue with one another. Students began to make connections between their cultures. Of lasting significance

for transformation are the tools of critical analysis which allow people to look at their own situations and begin the process of mutuality and lasting relationships.

While all of the project schools developed a heightened appreciation for the pedagogical efficacy (if not necessity) of an experiential grounding for cross-cultural consciousization and developed new immersion-type opportunities though which students could gain this, the majority of new courses embodying project-related themes were more class-room oriented and thereby more readily incorporated into existing curriculum structures. These courses represent a means of globalizing one's curriculum readily available to virtually every seminary. We therefore present an extended list of examples. The length of the list notwithstanding, the courses are only a fraction of the new course efforts of PIP/GTE schools. We have only included M.Div level courses and have sought to cover the spectrum of typical M.Div curriculum areas while generally limiting ourselves to only two courses per school.

"Bible" is a foundational discipline for every ATS seminary and accordingly has a long established and typically dominant place within existing M.Div curriculums. From a North American location the Bible is an internationally, as well as historically, cross-cultural text--a reality that, under different rubrics, is intrinsic to most modern forms of biblical scholarship and exegesis. Perhaps for this combination of reasons, the PIP/GTE tended to generate more revisions within existing Bible courses than new ones. Nevertheless, new courses were even evident in this field.

Jesus and the Gospels. An intense study of selected gospel texts that illustrate Jesus' conflict with the religious, political, and economic forces of his day is coupled with an investigation of the distinctive ways in which the four Gospels recast this Jesus story in terms of their contexts. (Wartburg)

The Social World of Early Christianity. This will help the student to understand the social environment of early Christianity, from the time of the New Testament through the Patristic period. Attention will be given to the political, economic, literary, and social influences which shaped the development of the early Church, with special reference to the Jewish and Greco-Roman cultural traditions... (Gordon-Conwell)

Different seminaries categorize their course offerings differently, and this is especially true of the PIP/GTE schools' handling of the areas of theology, history, ethics, world Christianity and missions. As might be expected, this constellation of areas was fertile for new courses which ranged from introductory methodology or survey courses to the treatment of relatively specific themes and topics; course content ranged from a global sweep to

finding the global in the immediacy of the local. One also finds in several of the new courses not only an engagement of diversity, but also the struggle to make the unity of the Gospel a central theme.

Cross-Cultural Theology. Jon Sobrino, a theologian from El Salvador, gave the following advice to a gathering of European theologians: "Let the European churches open their ears, their heart, and their minds to other voices, other experiences, other theologies, other committed engagements, other martyrdoms . . ." In this course we shall seek to identity and overcome some of the barriers that hinder this kind of openness. Through cross-cultural understanding we shall discover ways in which Christ is known and proclaimed in different cultures of the world. (Dubuque)

Christianity in a Global Perspective. The course aims at theological integration in light of religious and cultural pluralism and with reference to issues of world wide concern (e.g., gender, ethnicity, poverty, work environment. (United)

Jesus Christ in Context. Christology from an historical and cross-cultural perspective. (CTS)

Finality of Christ. Contemporary experience of religious and cultural pluralism in local and global society and the affirmation of the uniqueness and finality of Jesus Christ as salvific revelation. (Wesley)

The Global Church: Mission and Ministry. Appreciation of Christianity as a global religion in various cultural milieu: theological reflection on the church's diverse presence in the world. (Wesley)

The Globalization of Theology and Ministry: Immigrants, Refugees, and the Church. The responses of local churches in the Boston area to the challenges and concerns raised by growing numbers of new immigrants and refugees will be explored using selected case studies. Attention will be given to the biblical and theological foundations that inform pastoral practice, as well as the ecclesiologies and world views operative within each particular faith community. (Weston)

The Racial Struggle for a Christian America. This course employs the theme of race and religion to study the various campaigns to establish a Christian America. The role of race and religion in the construction of different Christian Americas and the intersection of race and religion in the theologies, ethics and social practices of the various periods will be examined. Groups to be studies: Native American, African-American, Asian American, Anglo-American. (McCormick)

Unity and Diversity: Christian Identity in a Pluralistic Context. This double course exposes students to classical theological statements in Catholic Christianity and in the Lutheran tradition. It also addresses the global and multicultural mission of the church and how Christian/Lutheran identity is defined by this context. It introduces the twin dynamics of contemporary theological education: the faith heritage and the missiological challenges. (LSTC)

Evangelization and Domination: A Theological Critique. The common reading of documents related to the events that marked the beginning of the Latin American and Caribbean cultures. An examination of the theological-juridical justification of the conquest and evangelization, making a theological critique applying the same biblical and theological paradigms used to give it legitimacy. (McCormick)

Conflict and Reconciliation: Christian Encounter with People of Other Faith. Many modern issues are acknowledged to be "deeply inter-religious" but the inclination to seek solutions unilaterally persists; most challenges posed by social and industrial change are challenges equal to all religious communities and to discuss them in isolation can be misleading. Many religious communities in Asia such as Buddhism, Hinduism and Confucianism meet the challenges with rather different resources than do most western Christians. We know there have been serious conflicts of interest; are there also potentials for reconciliation? The purpose of this course, team taught by those specialized in the different religious traditions, is to explore carefully what these other resources are and to examine them in light of our own faith commitments. (LSTC)

Inter-Faith Dialogue: Theory and Practice. This course develops a ministry of inter-faith dialogue. Experiencing the rich heritage of significant faith traditions (e.g., Native American, Asian) will provide an opportunity to appreciate/understand their rituals and symbols and to reflect theologically on the meaning of inter-faith ministry. (CTU)

Cultural Apologetics. This course will present biblical examination of the nature of unbelief with attention to the anatomy and dynamics of idolatry as expressed in contemporary culture. The course will also examine various challenges to Christian truth with a view to challenging the challenger with the gospel. The basic purpose of the course is to equip the student to effectively present the gospel to unbelievers in their own cultural setting. (Gordon-Conwell)

Soteriology in a Pluralistic Context. An examination of the doctrine of salvation as found in the Scriptures, developed in tradition, and interpreted in

contemporary theology. Emphasis will be given to the question of theodocy and to interreligious dialogue on the nature of salvation. (Weston)

Communication for Christian Witness. Christian mission cannot exist without communication. This course explores how we communicate with others interpersonally, interculturally, institutionally and intuitively through symbols within the contexts of faith and across the barriers of unbelief. Biblical and contemporary models will be evaluated for their application to actual situations. (Dubuque)

The practice of ministry was also a prolific area for new courses within the PIP/GTE schools. Such courses ranged from general, integrative courses to virtually every specialty and sub-specialty.

Training for Cross-Cultural Ministry. A quarter-long intensive based on Paulo Freire's methodology providing theological, spiritual and experiential dimensions, designed to help practitioners prepare for cross-cultural ministry overseas and/or at home. Emphasis is placed on ecumenical/inter-faith dialogue and the development of attitudes for global mission and spirituality. (McCormick and CTU)

The Church at Prayer: Ecumenical Trends in Worship. This seminar will explore the variety of ways Christians worship. Each week we will study the genius of a tradition through the participation of guest faculty of the Boston Theological Institute, culminating in an examination of interfaith and ecumenical worship. Traditions include Orthodox, Roman Catholic, Lutheran, Anglican, Presbyterian, Unitarian, Methodist, Congregational and Baptist, Evangelical and pentecostal Worship. Students will be required to make on-site visits of local congregations during the semester. (Weston)

New York City: Its Living Religious Symbols. Firsthand experience of worship and its theological significance in active religious communities in New York City. Included will be Hindu, Buddhist, Islamic, Voodoo and Jewish. (Union)

Topics in World Spirituality. This course will assist the student in understanding the scope of world spiritual traditions, current attempts to facilitate communication between them, and the challenge of assisting them in cooperation on the critical life and death issues which face our species and our planet. (CTS)

The Experience of God in Human Oppression. A study of the spirituality of liberation (Latin-American, Asian, black, feminist) which explores biblical models and their applications for the present. Themes include appeal to

radical conversion, discipleship and commitment, poverty and the poor, the liberating experience of prayer, ministry of solidarity, love and anger, the experience of the Spirit. (CTU)

Cross-Cultural Counseling. This course is designed to assist the student in preparation for work with American subcultures, American minority groups, and internationals living in the United States. The course also explores how one works with culture overseas such as in missions. Attention is given to the psychological needs of missionaries and the children of missionaries. (Denver)

Local Theologies and Preaching. The local context is increasingly being seen as a basis for and place of theological reflection. By examining this setting, we will begin to understand how local theologies work, gain skill in describing them, and consider how those called to public ministry can relate to theologies so situated. Implications of this for preaching will be explored through sermon preparation, delivery and evaluation. (Wartburg)

Teaching in a Multicultural Context. The course will focus on two important aspects of teaching in a multicultural context: a critical understanding of the multicultural debate in education, and how to incorporate multicultural awareness into effective teaching strategies. Participants will utilize teaching exercises, videotapes of teaching sessions, and theoretical understandings to strengthen and critique teaching praxis. (Union)

World View Change Among Internationals. This course explores the changes in attitudes, values, relationships and behavior that typically occur as newly-arrived internationals adjust to the American cultural environment and then as they readjust to their own cultural environment upon their return home. Students also consider the effects of cultural adjustment on receptivity to the gospel. (Denver)

4. A Note On Pedagogy

We have already noted that whatever else globalization might imply for theological education, contextualization is foundational. Both the faculty discussion papers generated within the PIP/GTE, as well as the last decade's more general academic literature in the theological disciplines, contain extensive discussions of the scholarly methods and approaches appropriate to the contextual challenge. But the PIP/GTE forced a confrontation with contextuality from an additional angle: What does contextualization imply about modes of learning and teaching in theological education? The further into the project faculties got, the more urgently they felt this pedagogical question. Few if any feel a definitive answer has emerged. Nevertheless, one

consistent thread in the discussion of changes in PIP/GTE schools was a strong "experiential" dimension to teaching approaches. As one faculty member succinctly put it:

> Our path to globalization may look traditionally research and course oriented. But the privileged place now given to field experience as a resource for theological reflection is destined to revolutionize the way research is performed and the method by which courses are generated and taught.

He went on to add that the experiential comes into play at two different points--first, an experience with "otherness" that then provokes critical reflection on one's own experience. A similar insight prompted one immersion team to suggest Romans 12:2 to its school as THE BIG IDEA undergirding the challenge of globalization:

> Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect.

William Bean Kennedy, national staff coordinator of PIP/GTE consultants, notes in his extended essay on the pedagogical implications of the project:

> Every mode of learning connects new experiences to old ones, according to how each of us has been shaped in the past. . . . A first step in transformative learning is to affirm and use our past experience as a valid source of knowledge as well as a fundamental influence in all our learning. Our pedagogies must develop ways to help persons bring that patterning into consciousness where it can be recognized, analyzed and utilized.[6]

He then proceeds to suggest, building on the prior work of many, that the empathetic entering of another's experience is one proven step toward transformative learning. It is also a process that comes with the additional benefit of learning from the other. Further, entering another's experience is necessarily an interactive or relational process that should push toward the search for commonalities as well as the appreciation of differences. Drawing on the diverse experience of class room students is an immediate resource for doing this, and makes a strong case for seeking increased diversity in a school's

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[6]William Bean Kennedy, "Liberating Pedagogies in the Globalizaion of Theological Education. Pp 278-279 in Evans, Evans and Roozen (eds.), *The Globalization of Theological Education.*

student recruitment efforts. The appeal of immersions seems to follow naturally from this perspective. Many PIP/GTE faculty have also found themselves being increasingly drawn to the use of case studies (what some have referred to as "vicarious" experiences) and a variety of other narratively oriented books and media.

PIP/GTE faculty frequently noted that an increasing emphasis on experiential learning also pushed them to engage in two other dimensions: (1) the practical, or as one faculty person put it, "the real;" and (2) multi-disciplinary approaches. "It has taken us out of our ivory towers and put us face to face with very real problems," is how one person put it. "It's forced direct, hands-on exposure to the problems of those we encounter. Not just theory, but practice," are the words of another. Why? Because the "experiences" being used are seldom those of professional scholars, but rather of practitioners, either professionals, professionals-in-the-making, or just everyday folk struggling to survive and/or practice their faith. The wholeness intrinsic to "experience" also cuts across traditional academic disciplines.
The "experience" is not, however, an end in itself. The real pedagogical challenges, as William Kennedy reminds us, are (1) bringing critical skills to the analysis of one's experience including connecting it to the historical resources of faith, and then (2) utilizing one's experience and analysis toward the construction of more life affirming and forward spiraling systematic and action frameworks. As one scholar put it, "it is the challenge of a critically reflective, experientially/contextually grounded method ***in*** ministry." There is also near universal agreement among PIP/GTE faculty that it is a challenge that requires a great deal more creative attention.

5. New Degree Requirements and Systematic Curriculum Revisions

During the first year of the PIP/GTE one of the school's faculty project coordinators lamented:

> We offer lots of courses in world Christianity, including one or more taught every year by a visiting, international professor--all prominent scholars in their countries. Unfortunately, the visiting professors' courses are all electives. Many, in fact most, of our students therefore leave here without ever being exposed to this globalizing resource.

The coordinator then perked up a bit and added with determination, "One of my personal goals is to see to it that they [the visiting, international professors] teach in required courses!" By the end of the project the coordinator had achieved his goal. We tell this story to reinforce the point that in terms of moving something to the core of one's educational ethos, some courses count

more than others, required courses being among those that count the most. There are at least two reasons for this. Perhaps most obviously, because all students have to take them (or, in some schools, demonstrate equivalent experience or competency). Not only does a required course have symbolic weight in defining what a curriculum takes as foundational, changes in degree requirements demand the attention of a school's entire faculty (not to mention students, administrators and trustees) in a way that changing electives does not. The fact that nine of the twelve PIP/GTE school's added a globalization requirement, at a minimum, to their M.Div programs during the project is one of the key, concrete indicators of the project's impact.

The kind of globalization requirement added by project schools varied, falling into one or more of the following five general categories: (1) including globalization as a "perspectival" requirement; (2) including a cross-cultural dimension in a required, new student orientation "course;" (3) using globalization as the foundational theme in a required, integrative seminar; (4) requiring a cross-cultural immersion experience; and (5) creating an entirely new curriculum in which globalization is one of the foundational themes. Many seminaries have distribution requirements for their M.Div programs, including Weston Seminary. But during the PIP/GTE Weston added to this what they call "perspectival requirements," including one related to globalization. Weston's catalogue describes these requirements in the following way:

> Perspectival requirements: 9 hours. In the light of Vatican II's invitation to learn from the "signs of the times" and the Society of Jesus' efforts to re-think its mission in terms of a "faith that does justice" in an increasingly global context, students should become acquainted with three major perspectives within which contemporary Catholic theology is developing: the interreligious and ecumenical perspective (PE), the global and social justice perspective (PG), and the interdisciplinary perspective (PI). To this end, students are encouraged to take one course in each of these three perspectives during their M.Div studies.

Many seminaries include a pre-first-semester retreat or course, or a first semester course in their orientation program for new students. Those framed as a course are it typically designed to serve the dual purposes of attention to some substantive area and, because all new students must take it, orientation to seminary life. Prior to the PIP/GTE, for example, a pre-fall-semester, three week intensive in Greek served these purposes at the Lutheran School of Theology, Chicago. During the project, LSTC replaced the three-week intensive in Greek with the three-week intensive course, Unity and Diversity, described in our above list of "new courses."

McCormick Seminary initiated a new fall semester orientation course called *Pilgrimage in Faithfulness*, in 1988--the year PIP/GTE began. It is described in McCormick's 1988 catalogue in the following way:

> All students beginning Master's level study in the fall of 1988 and thereafter must enroll in the one-unit course titled *Pilgrimage in Faithfulness*. This course, taught in the fall quarter by a faculty team, is designed to lay the foundations for integration of the curriculum around major themes of concern in Christian life, worship, and witness as these themes emerge in the tradition of the Church and are appropriated today both in thought and in action. *Pilgrimage in Faithfulness* brings the entire entering class together with a team of four or five faculty. It meets during the late afternoon and evening one day each week, and includes on these occasions presentations, preceptorials, a common meal, and an act of worship.

The 1994 catalogue description of the course is virtually the same. Two relevant points, however, are missed in the catalogue descriptions. First, because of the nature of McCormick's student population--almost evenly divided among Blacks, Latinos, Asians and Anglos--the course is both a cross-cultural experience in and of itself, and this cross-cultural reality is made an explicit part of the substantive development of the course. Second, while the cross-cultural dimension has been an explicit part of the course since its inception, during the PIP/GTE an explicit concern with "internationalization" was added.

For over a decade, Wesley Seminary has begun its new student orientation with a several day, pre-fall-semester retreat. During the PIP/GTE it began incorporating one or more "mini-immersions" in various locations in Washington D.C. into this retreat format--an experiential, cross-cultural pedagogy also used in LSTC's Unity and Diversity course. At Wesley the experiences of the orientation retreat lay the groundwork for a required three-year sequence, totalling eight credit hours, called, *Practice in Ministry and Mission* (PM&M). PM&M combines a monthly, three-hour PM&M Colloquy across all three years with weekly participation in an on-campus Covenant-Discipleship group in the first year, a relatively standard field experience-education placement in the second year, and an immersion experience in a cross-cultural, developing context, either internationally or in the United States in the third year. A Wesley faculty report provides the following description of the immersion requirement:

> Students will design their immersion experience in consultation with a faculty member with particular interest, expertise, or experience in the setting or issue with which the student wishes to engage. This may be

> done individually or in small groups. Faculty members may wish to initiate opportunities (for example, international study trips or exchange programs). Students will identify lay persons and mentor pastors with whom they will develop a learning/serving covenant for activities and experiences that will occur during the immersion. The Globalization Committee will develop a list of opportunities (such as existing programs like AMERC, study tours, or established exchange programs) and develop guidelines to help students design their immersion experience. Students are strongly encouraged to live in the context of the immersion although other commuting arrangements may be possible. A minimum of three weeks participation is expected.

A reflective paper on the immersion experience is also required. Typically coming in a student's final semester, the paper is to be integrative of a student's entire seminary experience.

The United Theological College's new course, *Christianity in Global Perspective* (described above), also is an integrative requirement for M.Div students. Because of the unique consortium structure of United's M.Div, the course also serves as a requirement for M.Div students at United's two partner seminaries--Montreal Diocesan Theological College and Presbyterian College--and as an elective for masters level students enrolled in McGill University's Faculty of Religious Studies. The course is taught by a McGill professor as the final course in the two year M.A. sequence that the three seminaries' students take at McGill, before doing their third and "in-ministry" M.Div year at their respective seminary.

At Wesley Seminary students receive three credit-hours for fulfilling their immersion requirement--the same as a typical course at Wesley. Denver Seminary, The University of Dubuque Theological Seminary, and Wartburg Theological Seminary also added three-credit-hour cross-cultural experience requirements during the project. Dubuque's 1994 catalogue provides the following description:

> The faculty has approved a required three-hour cross-cultural component with the curriculum for students entering [the M.Div] beginning in the 1992-93 academic year.
>
> Such an experience would be a structured encounter with persons of a different culture within the context and on the theological, social and experiential terms of the host culture. Objectives of such an encounter involve the following:
>
> - to wrestle with the particular ways two-thirds world Christians understand their beliefs and express their ethos and faith;

- to explore organizational patterns for church leadership which are culturally based;
- to encounter first hand the economic, political and social reality of the marginalized;
- to learn how to dialogue across different theological, ideological, ecclesiastical, cultural, social and economic boundaries.

This requirement may be met through, but not limited to, such offerings as rural, urban and native American immersions, January term urban immersion in Chicago as part of the SCUPE program, January term rural plunge, study seminars to Mexico, Central America, to name a few of the opportunities.

Like Wesley, Dubuque, and Denver, Wartburg's three-credit-hour cross-cultural immersion requirement incorporate's a balance between an openness to a student's initiative and a menu of both regular curriculum immersion offerings and "approved" offerings from external agencies. Wartburg is, however, unique among project schools in the location of the immersion requirement in a totally re-designed curriculum structure. Several of the project schools undertook a curriculum review prior to changing course requirements and several others were just entering a review process "in anticipation of revision" as the project formally ended. None of the other project schools, however, moved or has yet to move to as systematic a restructuring of their M.Div curriculum as has Wartburg.

Wartburg's new curriculum is so unique that it defies easy, narrative summation. We therefore include for the reader's own review a complete diagram of it from Wartburg's 1994-96 catalogue, including the foundational prevalence of globalization. We add just four interpretive comments. First, the curriculum was explicitly designed to embody Wartburg's new, 1991 mission statement (presented above). Second, the curriculum is designed to lead a student sequentially through the engagement of six evolving "meta themes," one theme each semester, beginning with "to learn to think religiously about the context and to think contextually about religion." The meta themes move through *leitourgia, didaskalia, kerygma, and diakonia*, and conclude with "where learning leads to mission." Third, rather than a cycle of multiple, semester-long courses, a variety of course (or perhaps better, subject) time-frames are used, especially in the first and last semester. Fourth, although it is not evident in the course titles on the "map," many of the courses are team taught and explicitly cross-disciplinary. The design for each year was drafted by a different cross-disciplinary team of faculty members.

WARTBURG THEOLOGICAL SEMINARY

Master of Divinity Curriculum

Junior Year Beginning 1994-95

Prerequisite: Greek — Summer: BI 003-004W New Testament Greek

Week	Course	Credit	Concurrent
Fall Semester *To learn to think religiously about the context and to think contextually about religion*			
Week 1	IN 100W Local Theologies	1 cr. hr.	
Week 2-4	IN 102W Religion, Anthropology, and the Human World	3 cr. hrs.	BI 160W Exegetical Readings in the Greek New Testament 2 cr. hrs.
Week 5-12	BI 190W Jesus and the Gospels	3 cr. hrs.	
	HT 104W Foundations of the Church	2 cr. hrs.	
	HT 198W Justification and Justice	1 cr. hr.	
Week 13-14	IN 104W Religious Issues in Contemporary Life	2 cr. hrs.	
Total		14 cr. hrs.	
Interim	*Elective	3 cr. hrs.	
Spring Semester *Contexts of/for Celebration* *(Leitourgia)* *Worshiping in faith and thinking the faith to share the gospel*			
Week 1-14	BI 192W Pauline Letters and Mission	3 cr. hrs.	
	MN 130W From Text to Sermon	1 cr. hr.	
	HT 106W Ages of Faith and Reform	2 cr. hrs.	
	HT 140W Systematic Theology	3 cr. hrs.	
	MN 106W Parish Worship	3 cr. hrs.	
	*Elective	3 cr. hrs.	
Total		15 cr. hrs.	
Summer	MN 280W CPE	6 cr. hrs.	

WARTBURG THEOLOGICAL SEMINARY

MASTER OF DIVINITY CURRICULUM

MIDDLER YEAR BEGINNING 1995-96

FALL SEMESTER *CONTEXTS OF/FOR INQUIRY* *(Didaskalia)* *Faith seeking wisdom and understanding to teach the gospel*			
Week 1	BI 244W	Interpreting the Bible	1 cr. hr.
Week 2-14	BI 222W	Hebrew Language and Bible, Part I	4 cr. hrs.
	HT 212W	Lutheran Confessions	2 cr. hrs.
	MN 250W	Educational Ministry	3 cr. hrs.
	IN 200W	Racism Workshop	1 cr. hr.
		*Electives	3-6 cr. hrs. / 6-8 cr. hrs.†
Total			14-17 cr. hrs. / 17-19 cr. hrs.†
INTERIM		*Elective	3 cr. hrs.
SPRING SEMESTER *CONTEXTS OF/FOR WITNESS* *(Kerygma)* *Knowing and doing the truth to proclaim the gospel*			
Week 1-14	BI 224W	Hebrew Language and Bible, Part II	4 cr. hrs.
	HT 222W	Global Christianity in the Modern World	2 cr. hrs.
	MN 230W	Preaching	3 cr. hrs.
	IN 206W	Theology of the Congregation	1 cr. hr.
		*Electives	3-6 cr. hrs. / 6-8 cr. hrs.†
Total			13-16 cr. hrs. / 16-18 cr. hrs.†

INTERNSHIP YEAR

MN 370W	Internship	27 cr. hrs.

WARTBURG THEOLOGICAL SEMINARY

MASTER OF DIVINITY CURRICULUM

SENIOR YEAR BEGINNING 1997-98

FALL SEMESTER *CONTEXTS OF/FOR SERVICE* *(Diakonia)* *Integrating learning and ministry to serve the world*				
Week 1	MN 380W	Pastoral Theology Method	1 cr. hr.	
Week 2-14		*Biblical Distribution Elective	3 cr. hrs.	
	MN 350W	Church and Ministry	3 cr. hrs.	
		*Electives	6-9 cr. hrs. / 9-12 cr. hrs.†	
Total			13-16 cr. hrs. / 16-19 cr. hrs.†	
INTERIM		*Elective	3 cr. hrs.	
SPRING SEMESTER *Where learning leads to mission*				
Week 1-10	HT 322W	Christianity in North America	2 cr. hrs.	*Electives 3-6 cr. hrs. 6-9 cr. hrs.†
	IN 306W	The Bible in the Parish	2 cr. hrs.	
	IN 308W	Leaders in Mission: A Theological Task	2 cr. hrs.	
Week 11-14	IN 310W	Theology in Transition 1: Context 2: Outreach 3: Nurturing Community 4: Service and Justice	3 cr. hrs.	
Total			12-15 cr. hrs. / 15-18 cr. hrs.†	

6. New Degree Tracks and Certificate Programs

A final way in which several PIP/GTE schools changed their formal curriculums was through the addition of new tracks, concentrations, or specialties to existing degree programs, or the addition of entirely new programs. Building on its local project immersion, Denver Seminary added an M.Div specialization in urban ministry using 32 of the total 144 hours required in its M.Div curriculum. Dubuque Seminary added a concentration in cross-cultural studies requiring 18 of the total 96 hours required in its M.Div curriculum. The Dubuque catalogue description of the concentration in cross-cultural studies begins with the following paragraphs. The first presents a passionate apologetic for the importance of globalization for a local pastor; the second notes the multiple immersion type experiences available through this relatively small school located in a relatively small city in America's heartland:

> In a time when we have become internationalized scientifically, economically and culturally, how the Church responds and witnesses to this global community is a challenge of increasing importance. The Globalization Program at UDTS seeks to train ministers to speak and lead in this new reality that faces the Church and the world. Such training includes a search for faith and cultural self-understanding in a group context, cross-cultural studies, travel and leadership exchanges, and action for peace, environmental health, justice and human rights at local and global levels. The very existence of the global Christian Church *oikos* requires its leaders, however local they may be, to have a knowledge of Christian faith as it is expressed and captured through a different social, cultural, political and ecclesiastical lens than their own.
>
> Here in America's heartland students have many opportunities to take advantage of intense exposure to Christianity in another culture and context. Local immersions of four-day duration occur among the Dakota Sioux people and the neighborhoods of Chicago. All students are encouraged to attend a January three-week term at Cook Theological School for Native Americans where faculty also teach at regular intervals. Immersions to Central America and the Middle East are available. Overseas immersions provide students opportunity to study in Seoul, Korea at the International Center for Theology where church leaders from around the world study. Other reciprocal options are available with seminaries in Ghana, Mexico and Puerto Rico.

Catholic Theological Union, Lutheran School of Theology at Chicago and McCormick Theological Seminary developed a joint Doctor of Ministry

Degree Program with concentrations in liturgy, spirituality, and cross-cultural ministries. As described in the CTU catalogue:

> The term "cross-cultural ministries" is understood here to designate ministries exercised by persons who are not members of the culture in which they are ministering, or ministries exercised in a minority culture. In the latter case, the minister may or may not be a member of that same minority culture. Thus, the program hopes to address both outsiders and insiders in varied cultural situations.
>
> This is a concentration for persons who already have experience in cross-cultural ministry, not for those who wish to enter it for the first time. Consequently, the five years of ministerial experience prerequisite for the entry into this concentration must have been in a cross-cultural setting and in not more than two such settings.
>
> The concentration focuses on areas of ministry where cultural differences raise special challenges to pastoral and missionary activity. Skills development focuses on tools for analysis of cultures, communication across cultural boundaries and differing styles of leadership appropriate to living on cultural boundaries. Theory will center on the understanding of culture, the region where culture and theology intersect and formation of communities within and across cultural and faith boundaries. The concentration is interdisciplinary and ecumenical.

Wesley Seminary also developed a new option within its "extensive" D.Min program--that is, its D.Min program for those who live within commuting distance of Wesley. The new specialization is in "contextual theology" and includes in the second year "an immersion experience in Puerto Rico, El Salvador, or other locations." This new specialization is in addition to the Wesley's "Intensive International D.Min," which was piloted in 1988-89, and offered on a selective basis beginning in 1994.

Perhaps the most unique new program developed during the PIP/GTE is the Ministry in a Global Context Diploma, initiated by United Theological College in cooperation with the entire Joint Board of Theological Colleges in Montreal. The program, to be supervised by the Joint Board, is "a post M.Div/S.T.M./Dip.Min Diploma aimed for ministers with 3 years or more of experience, *and for selected students wishing to do a 4 year M.Div*" (emphasis added). The eleven month program consists of two parts: a six-month, supervised, overseas internship/immersion in a "2/3" world country, set up by the respective Joint Board seminary's national church office in consultation with the school; and a full term of work in Montreal including two courses taken at the McGill Faculty of Religious Studies (one elective and *Christianity*

in Global Perspective--the latter described above in the list of new courses), a colloquium, a local practicum, and a tutorial study project. During one's overseas experience, the costs of which "are expected to be absorbed by the Churches," a student is required to:

- Participate in the life and work of the Church and community.
- Participate in regular, supervisory sessions.
- Engage in sustained reflection and analysis in connection with the student's learning center.
- Keep a regular log/journal of events, insights, and theological and analytical reflections, which will be a "key" document for reflection in the program's 'back-home" Colloquium.
- Identify bibliographic material and learning resources for use in a student's tutorial study project.

The Local Practicum is intended as a supervised field placement in a site that "will provide in local context, continuity with issues met in the overseas experience." In choosing the local site, "experiences of crossing into different cultural, spiritual, value systems and existential milieus will be privileged."

The above describes the structure of the program. Its heart and soul, however, is better captured in the following "considerations regarding globalization" contained in the preamble to the program's initiating proposal:

- *Contextualization* and *globalization* need to go hand in hand as "global awareness" allows us to look at our own context with new eyes and understanding.
- Considering the shifts and changes in the *multi-cultural* Montreal, Quebec, Canadian social fabric, we recognize that the "local" reality has become "global" with the presence and juxtaposition of a great variety of cultures, value systems, religious and spiritual diversity.
- Taking seriously the changes in the Quebec/Canada social fabric and seeking to explore its implications for theological education and training for Christian ministry, globalization means *engaging critically our inter-cultural reality* with an attitude of dialogue and respect, a readiness to re-examine our own assumptions and world views and to come to a new understanding about the mode of presence and self-understanding of Church, Ministry and of the Gospel in a pluralistic society.
- Direct *experience* and *exposure* are key components in engaging in a critical reflective process which hopefully will result in a

new understanding representing an epistemological rupture.

- Globalization has a *justice* and *human rights* dimension, nurtured by a vision of just relationships, working for social change and solidarity.
- Addressing together *world issues* from the perspective of the underside of history (ecology, economy, North/South relationships, racism, gender, class, work, etc).
- Globalization is about engaging in a mutually enriching and questioning *two-way learning process*, based on experience and reflected upon with rigor and vulnerability.

C. Changing the Way a Seminary Teaches: The Informal Curriculum

"Dalton DuBose" graduated from seminary several years ago, but not without a vocational crisis in her senior year. As described in the case study, "To Go Home Again:"

> By the time she entered seminary, her oldest child was in college, the youngest was a freshman in high school, and her husband was well-established in his law firm. Dalton served as president of her Junior League, spent one day a week working in a downtown soup kitchen, and was an elder in her church--a large, affluent, downtown congregation in a Southern City. She had come to seminary because, as she put it in her application, she "wanted to help people with their problems," and she believed that counseling from a Christian perspective was the way she could be of most help.[7]

Until January of her middler year she had felt called to work in a suburban congregation, especially to help people like herself with their family problems and to try to get the congregation involved in social ministry. Her seminary required all M.Div students to take a course that placed them in a significantly different social context. Dalton selected a three-week immersion course experience in Central America to fulfill the requirement. The pain and poverty of the people and the people's perception of the duplicity of the United States in their suffering was, in Dalton's words, "the most powerful and important learning experience of my seminary career." It also precipitated a wrenching year-long dialogue with herself, her classmates and her advisor, "Professor Ben

[7]"Case Study: To Go Home Again." Pp 200-202 in Evans, Evans and Roozen (eds.), *The Globalization of Theological Education.*

Palmer" over her calling after seminary:

> Was she to push away from Central America to home, to forget what she had heard and seen in Central America, to repress the questions that had been raised, and continue to live a life marked by kindness and the acceptance of civic responsibilities? Or was she to abandon the road that led smoothly from her past, from her home and place, give up the assumptions about the nature of the United States and her place in it, and adopt some radical--God knows what--ministry in solidarity with the poor? Or was there some middle way, some way to avoid extremes?
>
> The closer she came to graduation, the more Dalton wondered why the seminary had put her in such a situation. Was it, she finally asked Ben, fair or right to require such a course of her? Was the course intended to do anything more than produce "liberal guilt" in her? *Or did the seminary, with its growing endowment, really expect her to make radical changes and become alienated from her family and the congregation that had nurtured her? She didn't see any of her professors doing that.*[8]

One consequence of providing students the tools of social analysis is that it should heighten, as it seemingly did for Dalton, students' awareness of their seminary's institutional practices and policies, and correspondingly enhance the importance of this "informal curriculum" in a student's formative experiences. In the following we look at changes that PIP/GTE schools made in their informal curriculums, first in their symbolization, then in their practices, and finally in their structure.

1. Symbolization

Talk of mission statements is so prevalent today in the literature on and practice of organizational change that it is almost dismissively faddish to do one's "vision thing," and then get on with life--more often than not in the latter case, business-as-usual. Despite the heap of dead or dying mission statements notwithstanding, there is no doubt that such statements also can represent the positive energy of new expectations. In comparing his school's old mission statement to the new one developed during the PIP/GTE, a faculty member captures both the best and the worst case scenarios:

> The PIP/GTE did serve as a catalyst for both a new mission statement and

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[8]Ibid. p 202.

> the beginning of curriculum revision based on that new mission statement. Our immersion experiences surely helped shape the statement. It seems to be the case that our immersion experiences also made us much more eager to tackle the mission statement question. My recollection is that our prior mission statement was developed out of a sense of duty and the looming fact of a reaccreditation visit. This mission statement grew out of our sense that the old statement was not adequate and did not reflect our new view of the seminary's mission. The curriculum changes are still quite gradual, but we have in mind a fairly dramatic change in the curriculum in order to orient it more toward our sense of mission.

In fact, half of the PIP/GTE schools developed new mission statements during the project which explicitly note globalization's increasing centrality to the schools' understanding of ministry, mission and theological education. We have already presented, for example, Wartburg's new statement with justification and justice at its heart, recognition of a pluralistic world, and encouragement to "think globally and act locally." Chicago Theological Seminary framed its new statement in terms of both mission and commitment. It concludes:

> Inclusive in spirit and practice, the Seminary is deeply committed to:
>
> - Sharing the Gospel of God's love and justice in word and action;
> - Relating the historic faith to the issues of contemporary life;
> - Being a multi-cultural, multi-racial and international community; and
> - Sustaining a global and interfaith environment in which the meaning of the Christian faith and its relation to the world is evoked through free inquiry and debate.

The University of Dubuque Theological Seminary shared in the framing of the following, new University mission statement:

> The mission of the University of Dubuque, College and Theological Seminary, is to prepare women and men for leadership and service in our global community by nurturing the intellectual, spiritual, emotional and physical development of students through college education with a foundation in the liberal arts and through theological education focused on parish ministry. The University, an ecumenical community affiliated with the Presbyterian Church (U.S.A.), places emphasis on acquisition and application of knowledge, communication and understanding among people of different cultures, and awareness and stewardship of the environment.

It should also be noted that all of the schools that did not reframe their mission statements during the project, entered the project with commitments to globalization already in their mission statements. Article Six of Gordon-Conwell's mission statement, for example, reads: "To develop in students a vision for God's redemptive work throughout the world...." A statement in Wesley Seminary's catalogue dating back to at least 1988 reads:

> John Wesley, the founder of Methodism for whom the Seminary is named, looked upon the world as his parish. Wesley Seminary likewise has a global vision of ministry which demands responsiveness to the aspirations and needs of peoples throughout the world, readiness to learn from the experience of Christians in other lands, openness to dialogue with the world's religious and secular faiths, and cooperation with all those on earth who seek to advance the quality of human life and of our environment.

Mission statements, like any set of intentions, directions, and expectations, do not always capture an institution's primary, enacted commitments. Perhaps for this reason it has become a near truism among organizational consultants, to paraphrase one veteran's translation of putting one's money where one's words are, that "It ain't a priority until I see it in the budget!" At the minimum level of funding the variety of new courses, positions, programs and partnerships noted in this chapter, all of the PIP/GTE schools were meeting this priority-test at the conclusion of the project.

Perhaps more significantly, at least eight of the twelve project schools made "cash" budgetary commitments--equal to their $10,000 annual contribution to the PIP/GTE--to continued involvement with external agencies or consultants to further develop their globalization efforts. For six of these schools--Dubuque, McCormick, Wartburg, Wesley, Union and United--this took the form of a joint, three-year, continued relationship with Plowshares Institute, informally referred to as PIP/GTE-Phase II and formally called, Local-Global Connections (L/GC). Three new schools--Montreal Diocesan Theological College of the Anglican Church of Canada; the Presbyterian College, Montreal; and the Faculty of Religious Studies, McGill University--also joined L/GC, working in a mentoring relationship with United. The L/GC continuation project includes four formal structural components:

- Two slots per year per school in one of Plowshares' regularly scheduled international immersions;
- One on-campus workshop per school per year focusing on the institutionalization of a global perspective and chosen from a menu developed by Plowshares in consultation with the participating

schools;

- Seed money for individual faculty development and student cross-cultural experiences; and,
- An annual, joint meeting of the participating schools' presidents and project coordinators for consultation and collaboration among participating schools.

L/GC is totally funded by the participating schools. Indeed, one of the motivations for this was to experiment with the self-sustainability of the PIP/GTE experience without external money.

Denver Seminary and Weston School of Theology provide two alternative models of self-financing external assistance. Denver committed its continuation funding to hiring a consultant to work with individual faculty on their course syllabi and bibliographies (as already discussed) and to continue international travel opportunities for faculty. Weston committed its funding to continued work with immigrant agencies and communities in the Boston area.

Also related to funding: (1) several of the project schools either had received grant funding or were in the process of developing grant proposals at the conclusion of the PIP/GTE for special projects related to their globalization efforts; (2) two of the project schools were including explicit mention of globalization efforts in capitol campaigns; and (3) Wartburg seminary's graduating class of 1993 provided "global travel scholarships" to the seminary as a class gift. The first paragraph of the "Gift Charter" reads as follows:

> In the spirit of Wartburg Theological Seminary's commitment to more fully globalize theological education, we, the Class of 1993, wish to enhance that with a class gift. Through the class's gifts and intentions, we wish to establish an endowed fund for Global Travel Scholarships.

Grant proposals stimulated by PIP/GTE ranged from relatively typical academic endeavors (e.g., "developing a shared hermeneutic for contextual analysis and theologizing across the divisions of Bible, History/Theology and Ministry) to McCormick Seminary's "language lab" (which we describe in more detail below), to the University of Dubuque's application to the Pew Partnership for Civic Change program, certainly the largest and possibly the most unique PIP/GTE-stimulated proposal. The University of Dubuque's proposal for "Project People Link" was developed by David Scotchmer, the university seminary's PIP/GTE coordinator and an anthropologist with extensive international mission experience. Scotchmer credited his exposure to "the global within urban America" during the PIP/GTE and his desire to create an on-going vehicle for involving seminary students in this reality as major motivating factors for his effort. He also credited both his missionary

experience and the PIP/GTE international immersions for suggesting some of the techniques of economic and community empowerment "with and among" the poor that were contained in the proposal. The opening paragraph in the project's proposal provides the following summary:

> In a community deeply divided by social, economic, and racial strife--Dubuque, Iowa, Project People Link will create a model for civic change through a new broad-based coalition of partners in the educational, religious, business and governmental sectors that will plan and implement a coordinated strategy for worker training and job creation **with** and **among** the poor in [Dubuque] Census Tracts 1-5. The bases for economic development will be addressed by (1) normalizing the relationships between the powerless and the powerful, (2) creating new networks of communication and care, (3) exploring new business creation among the poor, and (4) making available the means of life assessment and self-development.

At the conclusion of the PIP/GTE the Dubuque proposal was one of seventeen semi-finalists in the Pew Partnership for Civic Change national competition.

An increasingly prevalent reminder in the recent, critical literature on theological education is that whatever else theological schools are, they are communities of discourse. Perhaps at its pen-ultimate level, therefore, the challenge of the PIP/GTE was to change the nature of a school's discourse. Some of the things we have already noted about bringing new voices and experiences into the conversation suggest that the nature of the PIP/GTE schools' "conversation" did change over the course of the project. In commenting on the impact of the project's immersion experiences, three faculty members, each from a different school, are more direct in their assessment:

> The immersion experience provided a context for examining and thinking about globalization that was invaluable. Through the opportunity provided us, we [the school's immersion team] had a chance throughout the three weeks to be challenged by and continually reflect on matters of globalization. In other words, there was a "community of discourse" established, which has remained crucial for our continued exploration of these matters.

> By being involved in the PIP/GTE's immersions, globalization became a "natural" or automatic part of this seminary's discussion.

> Participation of [our school] in the project has allowed for discussion, formally and informally, on the conditions of the places in which we were immersed, as well as the world in general. I would be sitting in the

> cafeteria and hear people discussing their immersion with other people, [and] this became a springboard for further discussion and sharing. I truly believe it [globalization] needs to start at this level in order to bring it to a deeper and more broad level.

In many ways we think the latter comment about "cafeteria discussions" may be the most telling indicator of the extent to which globalization permeated the ethos of the participating schools. And after sitting in the cafeterias of every project school several times across the duration of the project, the project evaluator can report that: (1) stereo-types about cafeteria food are firmly grounded in reality; (2) by the end of the project, globalization was a prevalent theme in the constellation of mini-discussions--whether among faculty and/or students--found in every cafeteria, and (3) the evaluator did not initiate meal-time conversation with a single student, staff, or faculty member during his final round of site visits that was not at least aware, and in most cases highly enthusiastic about, their school's increasing involvement with globalization. During the project a notable change in the content of material on student bulletin boards provides further evidence of the heightened presence of globalization in the various school's collective consciousness. Such changes included information about new caucus, discussion, or prayer groups; immersion, mission, and study opportunities abroad; guest lectures and special worship experiences; not to mention an occasional cartoon, piece of poetry or art, and testimony. Entirely new bulletin boards devoted to globalization-related material appeared at several schools, and one seminary developed a regular, weekly, noon-time "Table Talk" for the discussion of globalization-related issues and experiences.

In terms of more formal faculty discourse, globalization was the topic of year-long faculty seminars at four project schools and was the theme of one or more faculty retreats at all but one or two others. Showing the "less than linear" pattern typical of faculty planning, a report from Wesley Seminary describes its year-long study focus in the following way:

> With the encouragement of our new Dean, the faculty study topic committee proposed concentrating our customary study time, prior to faculty business meetings, on globalization. The proposal envisioned each member of the faculty writing on the relationship between her and his own field and research and "globalization," with tentative plans to fashion a publishable volume from the contributions. This initial proposal encountered opposition since there was a lack of a shared understanding of globalization as well as a lack of clarity with respect to the intersection of various fields of study and the proposed topic. The proposal was recast, and the year was spent reading and discussing faculty papers assigned around four major ways to conceptualize "globalization:"

evangelism, ecumenism, interfaith dialogue, and social justice. Attempts at summarization and evaluation of this process will be discussed at next fall's faculty retreat.

The importance of such study was underscored by a long-time observer of theological education who concluded that:

> If globalization is to become the revitalizing recovery and recasting of the catholicity of the church that could bring a new level of effectiveness and excellence to theological education . . . it will have to generate a more profound body of scholarship and more effective pedagogical methods than presently is the case.

In support of redirecting project faculty research toward advancing the "body of scholarship" related to globalization, the PIP/GTE provided modest "seed money" grants. The funding was especially oriented to encourage intentional cross-cultural, international travel--typically during sabbaticals--for new research and/or to develop greater facility with languages other than English. A complete list of project-related research would be as extensive and as varied as the list of new globalization related courses. Suffice it to note here that the research ranged from video tapes to collections of poetry; from "Mixed Pedagogies: A Critical Comparison of Academic and Experiential Learning" to "Developing a Curriculum for Globalization and Preaching" to "The Development of an Evangelical Alternative to Religious Pluralism;" from exploring partnership possibilities in Brazil to exploring partnership possibilities in the Ukraine; and from a survey of globalization resources available at other seminaries to a longitudinal survey of faculty and student attitudes toward globalization over the five years of the PIP/GTE at one seminary.

Scholarly discourse is one of the two foundations of theological education. The other is devotion to God, symbolically centered at most seminaries in their community worship. We have already noted one PIP/GTE president's perception of the project's impact on his school's worship and the broader impact of this on the school's ethos. No other project seminary, of which we are aware, has made such a dramatic claim for the project's effect on and through worship. Nevertheless, all of the schools as evidenced in their annual project reports and in our site visits used the opportunity of their community worship to share, celebrate, affirm, reflectively proclaim, biblically explore and, in many cases, bless and commission globalization related themes, experiences and groups. At a minimum this included using worship as a forum for returning immersion teams to bring their experience into the core of a school's community life and/or for being more intentional about using

international students and guests as worship leaders. One seminary designated a worship each month for a special focus on globalization and another project school thematically devoted a full year's worship to globalization. It is difficult to assess objectively the effect of worship on a community's life, but the following comment from a project steering committee provides another perspective on the potential:

> Worship has been enriched. This involves more than the adapting of imported rituals and insights from international and local immersions, but recognizing the ethical demands from those locales and how we are interdependent with these areas. Globalization in worship has been an exercise in unlearning the "us-and-them" mentality, and conversion to the "we" attitude. Worship has proven to be one of the places at [our seminary] where one can say things one might not yet be able to say in other parts of the seminary: its classrooms, its board rooms and its offices.

2. Practices and Policies

Changes in several arenas of institutional practice have already been discussed--e.g., worship, budget, the formal curriculum. In this section we turn to three others: student recruitment, sensitivity to the needs of international students, and hiring and promotion.

We have already noted that with increasingly diverse student populations, encouraging students to raise and address issues through their own contexts is perhaps the "easiest" and most natural path to incorporating multi-cultural perspectives into the everyday class room experience. Indeed, one PIP/GTE coordinator bluntly stated that the single most important factor driving the faculty at his school toward a heightened appreciation of the globalization project was the increasingly diverse groups of students the faculty had to engage every day. This trend, of course, predates PIP/GTE, and many of the PIP/GTE schools noted their diverse student bodies as a resource. Nevertheless, one consequence of the project was that every school became more intentional about enhancing this diversity through student recruitment. In most of the schools this change in recruitment practices remained informal--more a strategic awareness or sensitivity than a policy. Faculty at one of the project schools, for example, credit such strategic sensitivity as contributing to the hiring of an international as Dean of Students. But in at least one school, which had several board members within its various international immersion teams, student diversity was adopted as a formal goal as noted in a section titled "Movements Toward Change" in one of the school's annual PIP/GTE reports:

> **Trustee adoption of most (almost 2/3) of the recommendations of the Task Force on Underrepresented Constituencies**. During a time of uncertainty with respect to enrollment and fiscal constraint, the board has adopted recommendations calling for new initiatives with respect to groups underrepresented in the campus community. Although these board actions cannot be regarded as a direct result of the [PIP/GTE], they fit into a larger pattern of willingness to move forward into potentially difficult areas. The trust in God and openness to change indicated by these board actions offer hope to all of us concerned with institutional change and globalization in all of its dimensions.

The primary sources of both the intentional and unintentional diversification of PIP/GTE student populations--both during and immediately prior to the project--were Latino and Asian American ethnic groups, and international students from Asia, particularly Korea. We have already commented on how project schools came to value diversity as a positive resource. But the combination of (1) the increased diversity of student bodies and (2) critical reflection on the implications of multi-culturality engendered by the PIP/GTE, also heightened sensitivity in all of the schools to the unique needs and challenges of minority students who enter a majority culture. One consequence of this was that virtually every project school reviewed and changed the support systems it provided such students, particularly their international students. Reports such as the following, appearing in a section on "Activities Fostered by Participation in GTE," were typical:

> Development of a specific orientation program for international students at the beginning of the school year and monitoring of their integration into the school community during the course of the year.

Perhaps the most deeply felt if not the most visible and difficult challenge faced by both minority-culture students and the majority-culture institutions within which they were studying was that of language. Since, like most North American seminaries, all of the PIP/GTE schools had a long history of inclusion of international students in their campus programs, English proficiency was not a new problem. Rather, either the increased numbers of students challenged by English proficiency strained a school's traditional mechanisms for dealing with it, and/or changing institutional sensitivities heightened awareness that a school's traditional approaches were not adequate, or even appropriate. Every PIP/GTE school struggled with language. Five, however, made explicit programmatic changes. Four schools' developed on-campus programs to supplement an English language proficiency requirement for admission. Gordon-Conwell revised and expanded its "English as a Second Language" program. Wartburg and Dubuque developed a two-week, pre-fall

semester "writing module for international students." This program responded to suggestions made by students in the first year by expanding the program to include work on oral presentation, and activities to foster community-building and orient students to Dubuque. Weston developed a cooperative program with Episcopal Divinity School that provided writing workshops and tutoring for international students.

McCormick Seminary, in bold contrast, dropped its English language entrance requirement and developed a language "lab" program as an integral and necessary bridge in a curriculum in which a student can begin his or her degree work in a non-English language track. All students have to move to courses taught in English for the last year of course work. More than simply a language lab, the language program is at the heart of McCormick's effort to create a pervasively multi-cultural student environment. Not only does the "lab as bridge" allow for the complete mix of students from varied language backgrounds in "senior" year courses. But the lab itself is a place in which the vast majority of McCormick students engage each others' cultural differences--as users and/or tutors. We quote at length from a report by Rob Worley, director of the language program:

> The McCormick Theological Seminary language program is unique among theological seminaries because in addition to being a clear acknowledgment of changing social, cultural, linguistic, educational and religious contexts, it is a substantial response to them. The language program and the style of education which it evokes can provide a whole new capacity for the church to minister in American society--with greater understanding, a greater appreciation for differences, a greater capacity to communicate differences and a greater capacity to lead congregations and communities in an American society which needs and seeks persons who can help others relate with and understand the broader community of which we are all a part.
>
> In May, 1992, McCormick instituted a language policy which reflected the reality of our changing contexts and accepted the challenges that these changes must necessarily bring. Most significant about this policy, and perhaps the source of one of our greatest challenges, is the absence of a language requirement for admission. To address this challenge, the policy also called for the establishment of a language program which would support the language needs of the community. While English was recognized as the predominant language of the community, and the need for all students to be competent in English by their third year was made a condition of the policy, the same policy makes a more substantial claim, which is to recognize, to value, to proclaim ownership of all our languages, and to provide support for those who have specific needs in the

> various languages we call ours....
>
> One of the lab's greatest values is its capacity to provoke and to sustain engaged and critical conversations between students about many aspects of McCormick, church or community life. Both tutors and their peers are nurtured--linguistically, culturally and academically through the richness of these encounters. They are, in fact, irreplaceable. In addition to the intense engagement between tutors and their peers, students are given additional opportunities for critical encounter through the program workshops.[9]

To become integral to the way a seminary teaches, globalization must become integral to the experiences of the seminary's faculty. There are two primary means to the latter, either provide new experiences for current faculty and/or hire new faculty who already have global experience. Giving disproportionate weight to faculty representation in the PIP/GTE's international immersions was, of course, a strategic recognition of the first approach. Judging not only from the impact of the project's immersions, but also from the fact that every project school has committed itself to continued ways of encouraging, if not supporting, global experiences for its faculty, intentional cross-cultural, international travel is also one of the most direct and effective ways of making globalization more integral to the experience of a school's faculty. Indeed, one project school offers faculty one semester credit toward sabbatical leave for participation in international immersions.

Local cross-cultural settings, learning new languages, and focused research, and conferences and/or training events also can provide paths to a deeper engagement with globalization issues. Using this broadened perspective on "globalization experience," two project schools formalized the value they place on such experience for faculty by making it an explicit criteria for tenure and promotion. Faculty at another project school can negotiate "release time" for extending their global experience.

The second primary way of building diversity and globalization experience within a school's faculty is through the institution's hiring practices. As one would expect over a five-year period, every PIP/GTE school had the opportunity to hire one or more new faculty. As one might also expect, candidates' experience with globalization and/or their potential for contributing to the diversity of the faculty were universal considerations. Global experience, expertise or embodiment was seldom the overriding criteria, but there are sufficient examples of it being a determinative factor in the actual

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[9]Rob Worley, "Communicating Among Cultures." *Perspectives*, (Winter 1994), np.

choice of a candidate to suggest that it was given serious weight. We note but three examples from project schools' annual reports:

> There is no doubt that the hiring of [the school's new assistant professor of religion and society] was influenced by the fact that [the school] was involved in the globalization project.
>
> Because of the small size of [our school], there is now a critical mass of faculty who have experienced the immersions. At faculty meetings and in curriculum planning, the globalization of theological education is taken for granted. For example, [a professor of theology] was recently called to [our] faculty. A major criterion in choosing him was his experience in South Africa and his time of teaching in Mexico City. We would say his experience in globalization ranked in the first five selection considerations.
>
> The PIP/GTE has increased sensitivity to women's and racial minority issues on our campus. Although there is a long way to go here, we have hired our first black professor and have hired another [the school's second] woman professor.

To the best of our knowledge, consideration of a candidate's background in globalization remains an informal practice at all PIP/GTE schools. At the end of the project, however, one school was considering a recommendation from its PIP/GTE steering committee to formally extend its affirmative action faculty search procedures to "include candidates from the Two Thirds world."

In addition to faculty hiring there is concrete evidence that involvement in the PIP/GTE also affected the hiring of academic deans and school presidents. There was a change in academic dean at seven of the twelve PIP/GTE schools during the project. Five of these schools selected a member of the faculty for their new dean; two selected persons from outside the institution. Of the five internal selections, four had been serving on the school's PIP/GTE steering committee, three as chair (i.e., as their school's PIP/GTE project coordinator). Of the two external selections, one had been serving (and continued to serve) as one of the PIP/GTE national staff's theological reflectors; the second external selection was given general oversight responsibility for the development of his school's new urban research and training center.

Four of the PIP/GTE schools changed presidents during the project. In each case faculty and trustee comments to the evaluator were consistent in their assessment that support for the school's globalization efforts was a factor in the selection. In at least two of these cases, written statements from trustees who had been members of one of their school's international immersion teams drew a more direct connection between involvement in the PIP/GTE and the

selection of a new president. The following, for example, was prompted by a question about how globalization has "changed your work for the institution:"

> As a board member, it has been a reference point for development of a purpose statement and selection of a president.

In response to a question about what involvement in the PIP/GTE helped one's institution "do that it probably would not have done (or would have done much more slowly) if not involved in the project," a trustee at another school wrote:

> The PIP/GTE has helped the school to get its new president. By this I mean the Presidential Search Committee knew it was choosing a person whose vision was enlarged (attractively, we hope) by his own participation in an Immersion. I was on the Immersion and witnessed this conversion of the president-to-be. This is not to say that because of that conversion, he became our new president. But the conversion he experienced is now rippling through the seminary community and its policies.

3. Structural Changes

Under the rubric of structural changes, we turn to three final areas of institutional life affected by the PIP/GTE: (1) incorporation of globalization into a school's continuing "committee" structure; (2) the development of new centers, non-degree programs and departments; and (3) the development of new or deepened local and international, institutional relationships.

During the PIP/GTE every participating school was required to have a globalization project steering committee. As the project wound toward a conclusion, every school was faced with the issue of where, if at all, to formally lodge continued institutional responsibility for oversight of a school's globalization efforts. All did, but in a wide variety of ways. One of the schools involved in the Local-Global Connections continuation with Plowshares maintained their project steering committee basically as it had been during the PIP/GTE. Two of the other schools involved in Local-Global Connections re-constituted their former steering committees as sub-committees of their faculty academic programs committees, and a third merged its PIP/GTE steering committee with its committee for international students. Another of the Local-Global Connections schools disbanded its project steering committee, but transformed the committee's chair role into a permanent Faculty Coordinator of Globalization Emphases. The sixth Local-Global Connections school disbanded its steering committee in order to anchor a newly constituted

committee on globalization within a wider theological consortium of which it was a member.

At two schools responsibility for coordinating globalization efforts reverted to pre-existing structures--in one case a center for global mission and in the other the senior professor of world missions. Two additional schools lodged primary structural responsibility for globalization in a single professor--in one case a new faculty position created at the end of the project, and in the other case with a faculty member hired early in the project specifically for her expertise in world mission and cross-cultural methodology and who subsequently assumed responsibility as "Coordinator of Globalization of Theological Education."

At yet another school the PIP/GTE steering committee officially disbanded but continued indirectly as all members of the steering committee came to constitute the school's new curriculum committee. At the final school, Catholic Theological Union, globalization is such a pervasive part of the institution's complex structure that it is difficult to pin-point a single coordinative/initiative structure. Immediately prior to the project the school's Committee on World Mission arguably served as this structure. It was an interdisciplinary, faculty committee with representation from each department and program at the school. During the second year of the project many of the members of this committee were reorganized into a new department of Cross-Cultural Ministries. By the end of the project, CTU was not only one of the three sponsoring institutions of the new Chicago Center for Global Ministries and host institution for the Center-related and newly created D.Min concentration in cross-cultural ministries, but CTU had also created a new interdepartmental, World Mission Forum. That Forum serves many of the same functions as the original Committee on World Mission, and developed and supervises CTU's new World Mission Program. As described in the CTU catalogue:

> The World Mission Program at Catholic Theological Union has been developed to allow students to choose a mission focus in any of the various degree programs offered by the school, as well as to meet the needs of furloughed and returned missionaries who come to the school for one or more terms of continuing education. It also challenges all theological education at CTU with the reality of cultural and religious pluralism in the global church.
>
> It is with this purpose that CTU has shaped its World Mission Program. It has organized biblical, historical, systematic and ethical courses with mission as their focus and/or content. It has created a specialized intensive course to help people prepare for cross-cultural ministry and a Mission/Ministry/Spirituality Integrating Seminar to aid returned missionaries to process both their experience abroad and their re-entry.

> It has sought out pastoral placements most suitable for reflection on the church's mission.
>
> The World Mission Program is supervised and developed by the interdepartmental World Mission Forum... All degree programs provide for a concentration in mission.

CTU certainly created the most complex array of new program structures related to globalization during the PIP/GTE. It was not, however, the only school to do so. We have already noted, for example: the development of new degree concentrations and language programs at several schools; United, Montreal's new post M.Div, Ministry in a Global Context Diploma; and the University of Dubuque's proposal to the Pew Partnership for Civic Change program. The PIP/GTE was also a direct catalyst for Union's initiative in the development of a new, local community empowerment organization, Harlem Initiatives Together. As described in the 1993-95 Union catalogue:

> HIT is a multidenominational, multicultural, multiracial organization of empowerment, rooted in local congregations and community groups and committed to the training and development of a new generation of nonpartisan leaders in Harlem. The mission of Harlem Initiatives Together is to create a powerful vehicle in Harlem that is capable of negotiating with the government and private sector, holding them accountable, and cooperating with them on strategies to improve the quality of life for Harlem residents. Union is a member institution in HIT. This provides an opportunity for students to get involved in the wider community north of Union.

The idea for HIT emerged as Union's PIP/GTE local immersion committee worked to reestablish Union's historical ties to the Harlem area and continues as the primary site used in Union's new course, Ministry in New York City. Weston Seminary, likewise, used its PIP/GTE local immersion to create, and continues to use in its course offerings, an institutional relationship with Jesuit Refugee Services.

The Chicago cluster of PIP/GTE schools applied to the project as a cluster to deepen and formalize their cooperative work in areas related to globalization. The joint CTU-LSTC-McCormick D.Min, including a concentration in cross-cultural ministries, is one product of this cooperative effort. Overarching this is another, The Chicago Center for Global Ministries. As described in a report from one of the sponsoring schools:

> In 1993, the Catholic Theological Union, LSTC and McCormick Theological Seminary formed the Chicago Center for Global Ministries,

> an ecumenical agency that coordinates the resources for cross-cultural ministries and world mission of the three seminaries.
>
> This Center, which builds on the accomplishments of the former LSTC Center for Global Mission, ensures that a coordinated series of courses in cross-cultural studies, world mission, ecumenism, and globalization is offered each year in Hyde Park. It also fosters the professional development of the persons teaching in these areas, as well as increased sensitivity among all the members of the faculty. The Center assists faculty in designing research projects and serves as a resource to internal committees and supporting denominations in matters of globalization.

The Center also has become the coordinating body for the Association of Chicago Theological School's annual, spring World Mission Institute. Institute themes in the last several years include: Asian Communities and the American Church; Spirit as Power: Mission in South Africa and in Black America; the 500 Year Struggle of Native People in the Americas; Christian-Muslim Relations--Toward a Just World Order; Many Faith Traditions: Toward a Global Ethic; and Reconciliation as a Missiological Challenge in 1995.

Wartburg and Dubuque also entered the PIP/GTE as an ecumenical cluster, and we have already noted several ways they deepened their programmatic partnership related to globalization--e.g., several new courses, immersion opportunities, and a new writing program for international students. Wartburg's new curriculum, however, prompted reassessment of one former area of cooperation. Prior to the new curriculum the two schools' biblical departments offered a fully integrated set of courses for meeting course requirements in Bible. The unique time-sequences in Wartburg's new M.Div curriculum, particularly in the first year, unfortunately precludes this. United also entered the PIP/GTE with the hope of heightening cooperation related to globalization among its ecumenical partners in Montreal--Diocesan College, The Presbyterian College, and the McGill Faculty of Religious Studies--and we have also already noted the successes it had in this regard.

In contrast to the many schools that entered the PIP/GTE with the explicit anticipation of deepening ecumenical relationships with sister seminaries, Denver and Weston were among those that did not. Nevertheless, in both cases new partnerships were established with non-project seminaries that the respective school's point to as one of the most significant effects of the project for them. At Denver Seminary the immediate catalyst for a continuing relationship with Iliff School of Theology was Denver's invitation to Iliff to jointly develop and participate in Denver's project-related local immersion. We have already noted Weston's co-development with the Episcopal Divinity School of a writing program for international students. Weston also established

an ongoing relationship with EDS's Anglicanism, Globalization and Ecumenism program and jointly developed with Boston College a series of faculty events planned for the two years immediately after the PIP/GTE, "to cooperate on an ongoing basis with Boston College in the area of globalization as part of our [Weston's] enhanced relationship with B.C." Also building on the rich array of theological schools located in the Boston area, Gordon-Conwell reinvigorated its discussions with the School of Theology at Boston University toward a joint Th.D. in Missiology.

Although "Think Globally, Act Locally," was an important orienting phrase within the PIP/GTE, there was a hope both within the national staff and among several of the project schools that the project would also stimulate the establishment of new, international seminary partnerships. As we elaborate in a following section, this unfortunately was one dimension of the project that evolved slowly. Indeed, although the project's international immersions and other faculty travel produced much informal conversation among international seminaries, and although project-encouraged faculty experimentation with developing a school's own international immersions often led to the intensification of existing international partnerships, only one school had formally established a new international partnership by the conclusion of the project and only two other schools reported concrete plans to do so.

D. From The Periphery To The Core

All of the schools accepted into the PIP/GTE knew they had committed themselves to trying to change the way they taught, and all brought a variety of concrete institutional resources related to globalization to build upon in engaging this challenge--e.g., historical theological commitments, faculty experience, diverse student bodies, existing course offerings, international institutional partnerships. But all of the project schools also entered the project acknowledging that, in spite of often extensive global resources, globalization still tended to be a peripheral concern in the formation of the majority of their students. They all acknowledged that the real challenge of the project was to change the way they teach *so as to bring globalization into the center of their educational enterprise.* Thus far we have addressed the issue of change through the variety of ways seminaries can--and PIP/GTE schools did--change the way they teach in response to a deepened appreciation of the implications of globalization for theological education. In this section we turn to a brief assessment of the second half of the "real challenge"--namely, whether the variety of changes initiated at any given project school brought globalization

into the core of their educational structure and ethos?

In making such an assessment we fully appreciate the difficulty of discerning the actual core educational structure, much less ethos, at many theological institutions and the inherent subjectivity and/or ambiguity of many of our judgments and criteria. Beyond begging the reader's tolerance of this in advance, we allow ourselves two simplifying, methodological "presumptions." First, we divide the PIP/GTE schools loosely into two categories, (a) those with a relatively integrated core structure and ethos and (b) those with highly segmented cores. As we elaborate in Chapter IV, integrated and segmented institutions have different capacities for and processes of transformative change. Second, with one exception we intentionally opt for relatively vague characterizations of change--such as "toward" and "presence"--rather than for artificially precise measurement. The exception is for those three schools for which we believe it is accurate to say that during the project globalization became foundational within the schools' relatively integrated cores.

Our two methodological considerations allow us to locate all twelve PIP/GTE schools within five broad categories of globalization's movement from the periphery toward the core of their educational enterprises. For each school we also provide a brief description of why we categorized it as we did.

- **Globalization Became Foundational within a Relatively Integrated Core:**

  Wartburg Theological Seminary: The M.Div is the foundation of Wartburg's formal and informal curricula, with all of the school's faculty teaching and two-thirds of the school's students enrolled in it. Making globalization one of the foundational themes in a new mission statement and then using the new mission statement as a guide for dramatically redesigning its M.Div, therefore, both in-and-of-itself and for what it symbolizes about other changes initiated by Wartburg during the project, leads us to place the school at the top of the list in this category.

  United Theological College, Montreal: Both the school principal's strong commitments and the school's location in bi-lingual Montreal provided for an ethos strongly pre-disposed toward globalization prior to entering the project. Nevertheless, the extent to which its formal curriculum offerings are integrated with those of its partner seminaries in the Montreal Joint Board for Theological Education required that they become partners in globalization before United could fully move globalization into the core of its program. Achievement of this partnership, including a change in M.Div requirements and a new post-M.Div, Ministry in a Global Context Diploma, is perhaps most visibly symbolized in the schools' joint participation in the Local-Global Connections continuation project.

Denver Seminary: Denver's multiple M.Div and M.A. specialty areas notwithstanding, its faculty is relatively homogeneous theologically and organizationally cohesive. The hiring of a consultant to work with each faculty member toward the globalization of individual courses resulted in the most pervasive course review of any project school, with the possible exception of Wartburg. Both the adoption of a cross-cultural immersion requirement in its M.Div and creation of a new faculty position, Director of Globalization, further moved globalization toward the core of Dever's program. That formal curriculum revision remains at the discussion stage suggests that Denver currently straddles the boundary between this and the next change category. However, two ethos factors tilt toward our "foundational" recognition. First is the addition of an explicit focus on racial and economic diversity within the seminary's largest single program--counseling. Second, the school's explicit movement to tie its past and future together under the rubric of globalization--the former including initial commitments to foreign missions and the addition of commitments to evangelical social witness early in its history.

- **Globalization Made a Strong Movement Toward the Center of an Integrated Core**

Chicago Theological Seminary: A combination of faculty turnover and the strong fiscal pressures faced by the school resulted in a faculty that is much more organizationally cohesive than at the start of the project and universally committed to globalization--the latter to the point where the school's project steering committee's claim that the faculty takes globalization for granted rings true. Nevertheless, it remains to be seen whether or not the faculty can translate its investment in globalization into a formal curriculum that is convincingly urgent to the school's various constituencies and/or into more limited projects that can leverage external funding.

- **Globalization Established as a Strong Presence within a Segmented Core**

Wesley Theological Seminary: The inclusion of a required cross-cultural experience in several of its D.Min tracks and as an integral part of the integrating three-year Practice in Ministry and Mission sequence in its M.Div, plus the Biblical Department's globalization of all its course offerings has brought globalization solidly into the core of Wesley's curriculum. However, Wesley has the most theologically diverse faculty of any project school. In such a mileu globalization is interpreted and expressed in and through multiple and complex definitions and concrete

experiences--a situation not without tension. Nevertheless, Wesley is and has committed itself to be a learning laboratory for living in a new global context of diversity.

Catholic Theological Union: A union of over 20 religious orders, most with an international presence, CTU has always had a strong global dimension within its community. At the beginning of the PIP/GTE this global dimension was formalized in the curriculum in a variety of courses and special opportunities scattered throughout the school's departments and coordinated by the Committee on World Mission. During the project many of the members of this committee were reorganized into a new department of Cross-Cultural Ministries. By the end of the project, CTU was not only a co-sponsor of the new Chicago Center for Global Ministries and host institution for the Center related and newly created D.Min concentration in cross-cultural ministries, it had also created a new interdepartmental, World Mission Forum that developed and supervises CTU's new World Mission Program. This program offers concentrations in mission within every degree program, and is charged with the responsibility for challenging all theological education at CTU with the reality of cultural and religious pluralism in the global church.

McCormick Theological Seminary: The creation and programatic centrality of its unique language lab program to help McCormick's culturally diverse student body learn together brought the school's strong appreciation for cultural diversity into the center of the school's curriculum. The school's joint sponsorship of the Chicago Center for Global Ministries symbolically expresses its commitment to and deepened its access to resources for both global and cross-cultural programming. It remains to be seen, however, whether or not McCormick faculty with special interests in international and global justice issues can leverage the school's growing commitments in these areas into the core of McCormick's own curriculum.

- **Globalization Made a Definitive First Step into a Segmented Core**

Weston Jesuit School of Theology: Weston entered the PIP/GTE with a rich international heritage. The hiring of a faculty member with special expertise in cross-cultural theology, addition of a perspectival requirement in globalization, establishment of a faculty coordinator of globalization, development of strong ties to Boston area immigrant Catholic agencies, and increased receptivity to international students during the project all represent a new centrality of globalization in Weston's core curriculum. However, this has not as yet pervaded all departments; the school came late in the project to a renewed appreciation of its intrinsic global network

as a Jesuit institution; some debate continues as to the possibility that Weston's unique calling is to develop an American theology.

University of Dubuque Theological Seminary: A flurry of project-related initiatives including the adoption of a cross-cultural immersion requirement in the seminary's M.Div, establishment of a faculty Coordinator of Globalization Emphases, the hiring of a part-time coordinator for international students, and creation of several new courses all have served to introduce globalization into Dubuque's core curriculum and ethos. However, globalization remains a contested issue within a self-described "compartmentalized faculty," and an on-going series of, in some cases tragic, faculty and administrative losses through illness and death has slowed momentum toward a projected evaluation of the school's entire formal curriculum.

Lutheran School of Theology at Chicago: The creation of the integrative Unity and Diversity course and its location as the introductory course for all first year students each September brings globalization into the core of LSTC's formal curriculum. The school's participation in the founding of the Chicago Center for Global Ministries and in the Center's many programs, however, may prove to be the key to sustaining and deepening LSTC's long history of engageing global issues. The Center provides a focused vehicle for (a) the expression of existing faculty commitments and expertise, and (b) further faculty development in globalization. The Center fucntions in a way that fits with the departmental and programmatic segmentation typical of a school LSTC's size.

Union Theological Seminary: For a school of its size Union offers an extra-ordinarily wide range of specializations, particularly at the Ph.D. level. Relatedly, a highly segmented faculty and student structure and ethos have evolved--even within the liberal to liberationist tilt of the school's ethos which provides a generalized receptivity to many of globalization's major thrusts. The strong encouragement of first year students to take the Ministry in New York City course represents an initial foray of globalization into the formal curriculum core of at least Union's M.Div program. An on-going, seminary-wide, January, urban mini-immersion, the founding of Harlem Initiatives Together, and a renewal of the school's worship life have brought globalization into the core of the school's community life. It remains to be seen, however, how pervasively globalization will penetrate Union's advanced degree programs.

- **Globalization Reinforced Existing Emphases within a Segmented Core**

    Gordon-Conwell Theological Seminary: Gordon-Conwell entered the PIP/GTE with a strong program in world missions centered at the school's main campus in South Hamilton, and a model, urban-ethnic program, the Center for Urban Ministerial Education (CUME), located at the school's branch campus in Boston. Among the school's primary goals for the project was the strengthening of these two programs and especially the development of greater connections between them. During the project Gordon-Conwell hired a new distinguished professor of world mission, and faculty and trustee interviews credit participation in the PIP/GTE for positively influencing several board decisions related to reshaping the institution. Other effects of the project generally remain at the level of individual faculty initiative, although there is general agreement that the school's participation in the project heightened its appreciation for the Christological center of its theology and contributed to a greater sensitivity to the needs of its non-Anglo students.

E. Continuing Challenges

Reflecting the PIP/GTE schools' positive evaluation of their experience during the project, there was extensive agreement across project schools during the evaluator's final site visits that, "they would do it again if they knew then (when they originally applied) what they know now." At nine of the twelve schools this was a clear and enthusiastic consensus among faculty and administrators. At two other schools the appreciation for the project was tempered somewhat by the question as to whether or not there may have been another approach that better fit their unique circumstances. At the twelfth school the president, dean and several faculty remained enthusiastic about the project, but we doubt they could win a faculty vote to "do it again." The schools' positive feelings about the project notwithstanding, there was equal acknowledgement that much remained to be done and that not everything the schools' project steering committees had set forth as objectives at the beginning of the project had been accomplished. Seven continuing challenges received sufficient mention across project schools to call special note to them here.

1. Contextualization. The first we have already alluded to in our "Note On Pedagogy." Whatever else globalization might imply for theological education, contextualization is foundational. Many, if not most, project faculty were at least familiar, if not comfortable, with the contextual challenge in their scholarship. But project experiences and experimentation forced the question

from the additional perspective of contextualization's implications for teaching and learning, and indeed the further faculties got into the project, the more urgently they felt this pedagogical question. Strong hints emerged that any definitive answer would have to include healthy doses of social analysis and experiential and multi-disciplinary approaches. But for the most part these remained challenges, and there was a broad-based consensus that issues of pedagogy remain one of the most pressing areas of concern toward the furtherance of the globalization of theological education in North America.

2. Theological Issues. Second, and we hope not surprising for a project in theological education, the challenge of contextualization sharpened the articulation of several persistently difficult theological issues and brought them to the center of faculty discourse. Most of the schools entered the project with some, in a few cases extensive, facility in contextual theology. But the project strongly pushed this in three directions. First was a heightened concern with unity that transcends the particular, or in the question of one faculty member, "Is there a unity to the gospel in the midst of human diversity, i.e., what is the nature of catholicity?" Second, particularly within those schools most engaged by the interfaith encounters facilitated by the project, there was a decided increase in the discussion of Christology. As one immersion team member asked, "Who is the cosmic Christ who is manifested in the multiplicity of forms of contextuality?" Third, and building on contextualization's pull toward the experiential, the project precipitated a heightened concern with "practical" and "local" theologies. As one faculty member put it, "How do we reformulate theology from the questions of people in the pews (or not in the pews if they feel unwelcome there)?"

The ecumenical sharing among project schools, from often dramatically different theological traditions, also highlighted questions about the unity of the gospel. This cut across Don Browning's well know, four-fold categorization of different meanings brought to globalization within theological education--evangelism, ecumenism, interfaith dialogue, and social justice (to oversimplify Browning's more nuanced conceptualization of the categories). We have already noted the Christological challenge of interfaith encounter. But more deeply felt in the lived experience of most of the project schools was the search for reconciliation between evangelistic and social justice commitments. The project's encounter with local and global economic marginality also prompted several schools to begin more intense reflection on a theology of development, including one faculty member's earnest suggestion that it was about time "we began to critique our own institutional and ideological loyalties." As was true for issues of pedagogy, definitive resolution of all these theological issues remains illusive, but as one faculty member put it, "the important thing is that we changed the nature of the questions we're discussing."

3. Curriculum Review. Undoubtedly related to the pedagogical and theological questions that all project schools continue to pursue, curriculum review was a third area in need of continued work highlighted by many project schools. Five years may seem like a long time for sustained, priority attention to any institutional issue. Within the experience of the PIP/GTE, however, it was hardly enough time to build momentum for, much less implement a thorough curriculum review--even for those half dozen project schools which chose to move in this direction. Only Wartburg completed the task and then moved on to radically redesign its M.Div program, and even Wartburg did not begin implementation of this new design until the year following the project's formal conclusion. Of the five other project schools which envisioned doing a comprehensive review of curricula through the lens of globalization, only two had actually started the process by the end of the project, two others were poised to begin such a review in the year immediately following the project, and the fifth had not yet formalized faculty commitment to the process. If there is a positive side to the protracted length of time it has taken these five schools to move to a comprehensive curriculum review, it is that the additional time has allowed all five to experiment selectively with new and revised courses and new degree requirements.

4. Cross-Cultural Requirement. The next three areas frequently noted by participating schools as continuing challenges all are in one sense or another support functions. Every school that added an alternative culture requirement (e.g., immersion experiences or cross-cultural exposure) to one of its degree programs, for example, indicated that it now faced the challenge not only of establishing concrete policies and procedures for meeting the requirement, but also of either finding at least a few "low cost" options for fulfilling the requirement and/or of developing external sources of funding to subsidize the student's cost of the requirement.

5. Recruitment Strategies. As we have already noted, every participating school changed its recruitment strategies to enhance the diversity of its student body, including strategies for increasing the number of international students to the extent funding and other support systems permitted. It was only toward the end of the project, however, that several schools realized that a similar concern about diversity also needed to be applied to the composition of their boards of trustees. The cultural diversification of faculty was also an on-going issue for most schools, although the weight of the issue tended to shift positively during the project from that of commitment to implementation. Several faculty members noted that the recruitment of international faculty for permanent positions was particularly challenging.

6. *Institutional Partnerships.* The development of formal institutional partnerships with seminaries and other church and educational agencies outside of North America arguably as much a teaching and learning function as it is a support function. Nevertheless, there was broad agreement among project schools that such partnerships were (1) critical to globalization efforts--both as a resource and for purposes of accountability, and (2) frustratingly slow in their development. We have already noted that the project's international immersions and other faculty travel produced much informal conversation with international seminaries. Every project school also hosted a variety of international guests and visiting faculty during the project. However the lack of development of international partnerships was the greatest disappointment to the PIP/GTE national project directors. Only one school had formally established a new international partnership by the conclusion of the project and only two other schools reported concrete plans to do so. The resource-intense nature of developing and maintaining such partnerships is, of course, a strong constraining factor. Relatedly, several project schools that intensified their efforts to establish such relationships during the Local-Global Connections continuation report that the project helped them realize that intense relationships with a few strategically chosen institutions outside the North American context is preferable to a broader, less intentional set of partnerships.

7. *Implications for Congregations.* The first paragraph in the PIP/GTE's initial grant proposal contains the following lines, "The purpose of the Pilot Immersion Project is test a specific [intervention] model:

> with the goal of making the institutional changes necessary for seminary graduates to function faithfully in the Church's ministry in a global context.... The goal is to shape the vocation of ministers with a realistic global awareness by reorienting the basic structures and processes of education employed in theological schools.

This wording was an intentional reminder that theological education is not an end in itself, and that the project's goal of changing the way a seminary teaches, therefore, was only instrumental. The ultimate goal was, and remains, "for seminary graduates to function faithfully in the Church's ministry in a global context." Given this ultimate goal and the fact that the dominant career trajectory of students in the vast majority of project schools is into parish ministries, the national staff was frequently disappointed early in the project by the lack of discussion among immersion teams and within project steering committees of the implications of globalization for local, North American congregations. This disappointment was furthered by the relatively rapid withering of the only school effort at the beginning of the project to develop a

cooperative globalization project with local parishes. But as suggested in the above comments regarding pedagogy, a heightened sensitivity to the experiential/local/practical grounding of globalized theological education evolved during the project. This was accompanied at the majority of project schools by increasing concern with the parish as context for ministry. Efforts like Union Seminary's Harlem Initiatives Together, Dubuque Seminary's Project People Link, and Weston's work with Boston area immigrant communities certainly reflect this concern. Nevertheless, the following comments from the final project reports of two other project schools suggest that while relationships with local parishes were receiving increased attention, they remain a continuing challenge:

> The primary goal currently under discussion . . . focuses on re-creating the field education requirement into a "congregation-based education" curriculum. This new initiative represents a contextually based program that forms partnerships with teaching settings (e.g., congregations and community ministries) focused on discipleship. Globalization dimensions of this initiative include the contextual emphasis, the empowerment of students and local ministry settings in covenant with the seminary, attention to the social reality of ministry, including an acknowledgement of peripheral voices, developing tools of critical analysis in support of change and taking seriously the implications of culture, race, gender and class for ministry.

> [We would hope to] create a curriculum within a less traditional educational process that is more contextually and experientially based. Such a move will require much closer working ties to the local church and specific mission contexts which become the "class room." It will also require consideration of other models for doing theological education (TEE for example). Social analysis will be an integral part of such an approach as will alternative models of pastoral leadership, church styles and community building.

Seminaries can change the way they teach and learn in ways that move globalization from the periphery toward the core of their preparation of women and men for ministries of witness and service in an increasingly interdependent world community. In this chapter we have drawn on the five-year experience of the PIP/GTE to document how twelve seminaries have, in fact, done this. Among their impressive accomplishments we place special importance on (1) the schools' heightened awareness and sharpened articulation of the continuing challenges they face in making a global perspective integral to their educational and formative purposes, and (2) the schools' deepened commitment to and resources for engaging these challenges. This is not to minimize the breadth

and depth of changes these institutions have already made within their formal and informal curricula. Indeed, while our extended discussion of the changes is motivated by our belief that they are exemplary, we recognize, as do all the project schools, that these changes are not a conclusion. They are a new beginning toward a future whose real test is the impact the seminaries' graduates will have on their congregations, denominations and communities.

III

A CATALYST FOR CHANGE:
The Intervention Model of the PIP/GTE

Models constitute the bridge between the theoretical and observational levels . . . .

Models can be seen as builders of discourse, as giving rise to large-scale interpretations of phenomena that so far lack a mapping . . . .

The greatest virtue of a model is that it enables us to be articulate when before we were tongue tied.

Ian T. Ramsey[1]

The purpose of the PIP/GTE was to test a specific intervention model for helping seminaries make the changes necessary for the global context to become integral to a school's educational program and ethos. Chapter II provided a concrete description of the changes realized by project schools--i.e., of how, in fact, the participating seminaries did change the way they teach during the project. In this chapter and the next we turn to the process of change, first describing the model of change used in the project and then turning to more generalized project learnings concerning bridges and barriers to change.

[1]*Models and Mystery* (London: Oxford University Press, 1964).

From the perspective of organizational change, two critical characteristics of a globalizing context are diversity and complexity.[2] It should not be surprising, therefore, that the catalytic interventions used in the PIP/GTE were diverse and complex. In particular, (1) the project's interventions were multi-layered, (2) each layer included multiple streams of diverse players and interventions, and (3) both the layers and the layers' diversity were intended to cumulatively build forward over the five years of the project. The specific purpose of this chapter is to map out this complexity, identifying each major set of components and their relationship to each other and to the flow of the whole. That is, our purpose here is to set forth the model of institutional change that the PIP/GTE set out to test. We begin by describing the model as intended, then turn to the sometimes pro-active and sometimes reactive changes in the design as the project unfolded.

A. Layers of Players and Strategic Processes: The Intention

The PIP/GTE was designed to interrelate four general layers of players. The most foundational layer consisted of those North American seminaries which, through their participation in the project, committed themselves to engage the possibility of change. The most central layer (central in a nodal and coordinative sense) was the project's national staff. The most strategically critical layer consisted of the innumerable international hosts of the international immersions. And a fourth layer consisted of a variety of local constituencies of the participating seminaries. In explicating the overall project design we look at it first from the perspective of the participating institutions and their related constituencies, and then from the perspective of the national staff and their coordination with the international immersion hosts.

1. The PIP/GTE from the Perspective of the Participating Schools

The funding proposal for the PIP/GTE called for the selection of nine seminaries to participate in the project. In early Spring, 1988, all accredited and associate member institutions of ATS received a copy of the project

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[2]David Roozen, "Institutional Change and the Globalization of Theological Education." Pp 300-335 in Evans, Evans and Roozen, eds., *The Globalization of Theological Education.*

proposal and an invitation to apply.[3] A selection committee--composed of three seminary faculty or administrators on the Project Advisory Committee whose institutions were not applying, and the two project directors from Plowshares--was responsible for reviewing applications and making the final selection. Selection was to be based on the following factors:

- An institution's openness to change and responsiveness to globalization;
- An institution's ability to sustain a five-year commitment to the project;
- An institution's initial vision of the meaning of globalization for itself and its constituency;
- The diversity of selected institutions -- based on size, denominational background, ethos and geographic location;
- The representative nature of an institution in relation to its potential to influence theological schools or other constituencies concerned with theological education.

By participation in the project each school committed itself to, as one participant quipped, a rather extreme version of the contemporary twelve step movement. Although not exactly "steps," the project did require a school's involvement in the following twelve strategic processes and structures:

- Three international immersions led by Plowshares Institute;
- Joint preparation for and debriefing of international immersions with a school's project cluster partners;
- Selecting and providing release time for a faculty member to serve as project coordinator;
- Appointing a project steering committee, which the coordinator would chair;
- Initiation of an assessment and planning process for identifying and implementing changes related to globalization, a process to be assisted by a school's national project consultant;
- Designing and implementing a "local" immersion that would adapt the international immersion pedagogy to a North American context(s);
- Faculty and student research and scholarly reflection on globalization themes--supportable through seed money grants from the national project budget;

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[3]Although the project was open to the application of non-seminary organizations related to theological education (e.g., a denominational agency or professional association) and several were approached about possible participation, none finally pursued application.

- Openness to work with "third world" immersion hosts on models of mutuality, including the possibility of "return immersions" in which third world theological educators might participate in North American immersions hosted by project schools;
- Open participation in the formative and summative, independent project evaluation;
- Direct financial support of $10,000 per year;[4]
- Annual reports to Plowshares;
- A final project report, including learnings about the globalization of theological education and bridges/barriers to institutional change, that would become a foundational resource for a school's sharing of its project experience with other church and educational constituencies.

The timing of these twelve steps across the five years of the project is schematically summarized from a school's perspective in Figure One.

As already noted the international immersions were the most strategically important project component. They were also, arguably, the most appealing feature to applying institutions. Of the three international immersions in which a school would participate, one would be in Africa, one in Asia, and one in Latin America. Each immersion would be a three-week experience, frequently split between two countries. A school would select an eight-member team to go on each immersion. Each team was to include faculty, administrators, trustees, students and representatives of other significant seminary constituencies (e.g., denomination or alumni/ae). Other suggested criteria for team selection included:

- Participants' ability to live, work, and learn in a supportive community, and openness to the goal of globalization;
- Participants' current or potential influence for effecting change in the seminary and the church, and in the case of faculty, in professional academic organizations;
- Racial and gender diversity;
- Student participants' leadership positions in the seminary and the potential for significant future leadership in the church, and enrollment at the seminary for at least one year following the immersion;
- Participants' lack of extensive experience in the host countries or comparable areas of the "third world."

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[4]A subsidy item in the project funding grant assured that participation in the project would not be determined solely by an institution's financial resources.

FIGURE 1: PROPOSED PIP/GTE TIME LINE – *SCHOOL'S* PERSPECTIVE

YEAR ONE	YEAR TWO	YEAR THREE	YEAR FOUR	YEAR FIVE
Application			Plan mutuality with third world hosts	>>>>>>>>
Select Coordinator and Steering Committee	Begin implementing aspects of plan as situation dictates	>>>>>>>>	>>>>>>>>	Consolidate efforts to implement planned changes
Research and scholarly reflection	>>>>>>>>	>>>>>>>>	>>>>>>>>	>>>>>>>>
Pay annual project assessment	>>>>>>>>	.>>>>>>>	>>>>>>>>	>>>>>>>>
	Preparation with clusters schools for first int'l immersion	Preparation with cluster schools for 2nd int'l immersion	Preparation with cluster schools for 3rd int'l immersion	
	First int'l immersion	Second int'l immersion	Third int'l immersion	
	Backhome debriefing and sharing of int'l immersion experience	Backhome debreifing and sharing of int'l immersion experience	Backhome debriefing and sharing of int'l immersion experience	
	Follow-through on individual, post-immersion convenants of application	>>>>>>>>	>>>>>>>>	>>>>>>>>
Select first int'l immersion team	Select second int'l immersion team	Select third int'l immersion team		
Prepare initial assessment & planning document; submit as annual report and for consultant's visit	Refine assessment & planning document; submit as annual report and for consultant's visit	>>>>>>>>	>>>>>>>>	Prepare and disseminate final report, including learnings about bridges and barriers to change
	Begin planning local immersion	Conduct Local Immersion	Debriefing/sharing of local immersion experience	
Host consultant	>>>>>>>>	>>>>>>>>	>>>>>>>>	>>>>>>>>
Host project evaluator		Host project evaluator		Host project evaluator

Explicit guidelines as to the relative distribution of faculty, administrators, trustees, etc., to be included in each team were not provided. Nevertheless, it was the project designers' clear expectation that the majority would be faculty; that presidents and deans would be priority administrators; and that the board chair and chairs of key board committees would be priority trustees. Implicit in such priorities in immersion team membership was the project designers' attempt to maximize the participation of persons in critical institutional decision-making positions and those who would be least transient in their institutional connection. Such priorities meant that rarely would more than one or two students or representatives of external constituencies be members of any one team from a given school.

Individual participation in an immersion involved agreement to the following commitments, the first three of which were called, in the language of the project, the covenants of preparation, participation and application:

- Intensive advance study of the economic, political, and religious life of the countries to be visited, and a one day orientation program led by the Plowshares staff;
- The immersion experience itself, with full participation under the leadership of the immersion's international hosts;
- "Back home" application of learnings, both as an individual and as a part of one's institutional team;
- Contribution of $500 toward the approximate $3,000 individual cost of the immersion.

During the three-week immersion experience, participants were to be exposed to the life of the Church and theological education in the host countries; be exposed to the "poor" and marginalized within the host countries; and be in dialogue with government, business, academic, grassroots, and opposition leaders who represented the strongest voices of various sides of a host country's central issues of religion and public life. Participants were also expected to involve themselves fully in the common community life of the immersion group, including daily worship and "debriefing" sessions, journal writing, sharing responsibility for community tasks (e.g., worship and discussion leadership, health and safety coordination, baggage handling, currency exchange, etc.), and living safely but modestly in the style of the international hosts. One of the explicit responsibilities of international hosts was designing several events to expose the immersion team to the vulnerability of the host's ministry.

At the conclusion of each immersion participants would be asked to prepare individual "covenants of application," that is, statements of what each person intended to do back home by way of interpreting and otherwise acting

upon his or her immersion "learnings." In addition to participants' individual interests, there were project expectations that covenants of application would include how participants intended to: (1) share their experience broadly within their seminary community; and (2) work with their school's project steering committee on the selection, orientation and back home debriefing of future immersion teams, and on the project's institutional assessment and planning process--that is, to link with members of other immersion teams toward creating a "critical mass," and to link this critical mass to its institution's change-oriented planning process.

For each immersion experience a seminary team was to travel with the teams from two other project schools, forming an ecumenically diverse, three-school cluster. The ecumenical clustering was intended to add another stream of dialogue to the immersion experiences (in addition to the diversity which would be encountered in the host countries, and the diversity internal to any given school's team). Clustered teams were to share a common orientation to each immersion, and it was a project hope that additional cluster sharing would be initiated by the schools themselves.

If the international immersions can be thought of as the PIP/GTE's external engine of change, then one must think of each school's project steering committee as the anticipated internal engine of change. It was intended to serve as both the link between a school and the national staff, and, as just noted, the link among the critical mass of globalization advocates emerging within each school. According to project guidelines, the committee was to be composed of faculty, administrators, trustees, and students, and it had the following specific responsibilities (at a minimum, to coordinate, and more typically, to do):

- Interpret the project within the school, both initially and throughout the five years;
- Select immersion teams;
- Assist in the orientation of immersion participants and their back home debriefing;
- Coordinate the cycle of assessment, planning, and implementation;
- Plan and implement a school's local immersion;
- Host the national project consultant and independent evaluator during their site visits, and cluster partners and other project-related visitors to campus;
- Work with international immersion hosts on models of mutuality;
- Interpret the school's participation in the project to the national staff, most notably through the preparation of annual reports and the channeling of faculty requests for project research grants and student requests for cross-cultural experiences;

- Interpret the school's participation in the project to other external school constituencies, including the preparation of a "final" project report.

Those familiar with the committee process within most of theological education will appreciate the critical role that the chair of the steering committee (i.e., the school's project coordinator) had in the project implementation. They will also appreciate the time demands of this role. In anticipation of the latter, project guidelines required one fifth "release time" for project coordinators. In appreciation of the former, project guidelines underscored the importance of the choice of the project coordinator for "ensuring continuity and consistency" across the five years of the project.

The funding proposal's schedule of school reporting was extremely abbreviated, and its description of the anticipated school planning process was equally sketchy. The proposal stated: (1) that a school would prepare an initial statement of project goals during the first year; (2) that the steering committee would review this during the third year in preparation for a report due in the fourth year, the fourth year report also including a monitoring of emerging strategies and implemented changes; and (3) that at the conclusion of the project a school would prepare a report assessing accomplishments, including an analysis of factors most effective in bringing about change and most significant as barriers to change. During the first month of the project, conversations among the national project directors, independent evaluator, and planning consultants significantly elaborated this process.

The refined plan for assessment, planning, and reporting included a year-end annual report from each school that required, at minimum, an annual review and refinement of a school's assessment and planning. The process began with an initial, first year statement of change goals and possible strategies for attaining these goals, plus an assessment of resources available for accomplishing the goals (including existing globalization programming and supportive elements within a school's tradition) and of likely barriers which would have to be surmounted. The second, third, and fourth year reports were to be a monitoring and refinement of the first year statement, plus a list of the year's activities and accomplishments. The "final" report was to continue the monitoring and refinement process (i.e., goals and strategies for responding to globalization in the years after the project), and include (a) a summative discussion of activities and accomplishments, and (b) summative reflection on bridges and barriers to change. In comparison to the funding proposal's abbreviated statement on planning and reporting, it was hoped that the elaborated process would:

- Help keep the steering committee focused on the goal of institutional change, as opposed to the temptation to get sidetracked by the immediacy

and excitement of the international immersions;

- Provide for iterative cycles of assessment/reflection, planning and action that would afford natural entry points for the successive "waves" of persons added to a school's "critical mass;"
- Provide natural, annual points of entry for the national consultant;
- Increase accountability and especially the attention to task that accountability typically engenders;
- Provide regular and increasingly refined information for the independent evaluator and national project directors.

In addition to a general process of planning and implementation related to moving globalization from the periphery to the center of a seminary's formative ethos, participation in the PIP/GTE also required each institution to engage in one very specific planning and implementation effort. This was the development of a local immersion during the third year of the project. From the perspective of the overall project design the local immersion served three primary purposes. First, adhering to the theme of "thinking globally and acting locally," the local immersion was to involve a seminary in the "third world" at home. Second, having participating institutions take responsibility for their own local immersion provided a "practicum" in using the immersion pedagogy modeled in the international immersions. Third, the local immersion would add yet another "wave" of persons with immersion experience to the anticipated critical mass of globalization advocates within a given institution. Consistent with the design of the international immersions, the local immersion was to:

- Involve faculty, administrators, trustees, students, and other key seminary constituencies as participants;
- Place participants in an alternative and marginalized culture or cultures for two to three weeks;
- Involve dialogue with local government, academic, religious, and business leaders in the immersion settings, as well as in-depth engagement with those in local settings who are marginalized;
- Include a serious analysis of social, cultural, economic and, if applicable, interfaith issues that affect the structures of discrimination and poverty related to the visited settings;
- Be designed in partnership with representatives of the marginalized who would serve as hosts for the immersion;
- Explore the opportunities for continued "mutuality" between the seminary and host cultures;

- Require of participants both intense preparation and a post-immersion covenant of application, as well as a commitment to living safely but modestly, during the immersion, in the style of the local immersion hosts.

In support of the local immersions, the national project budget included seed money funding of up to $10,000 per institution for which participating schools could apply through their national project consultant. The national project grant also included an additional $10,000 per institution for seed money support of (1) faculty research and (2) cross-cultural experiences for students. In regard to the former, project designers were explicit in their hope that involvement in the PIP/GTE would provide the motivation, opportunity, and focus for scholarly research and writing, rather than a distraction from it. The latter was an acknowledgment that while student involvement in the formal components of the PIP/GTE would be limited--for the strategic reasons already noted--the pen-ultimate goal of the project was for seminaries to incorporate globalizing experiences as a part of a student's theological education.

Given the pilot nature of the PIP/GTE, dissemination of learnings to the broader community of theological educators in North America was, as would be expected, a critical concern within the project design. Primary responsibility for dissemination was assigned to the national staff and will be dealt with in the next section. But project designers also recognized the natural opportunities for dissemination provided by and within the participating schools, each of which would bring to the project a somewhat unique sphere of influence. Accordingly, the project design elevated several aspects of this natural opportunity to formal project expectations for the individual participant schools. The language of "influence," for example, permeates both the criteria used to select schools and the criteria suggested to schools for selecting immersion participants. These criteria also provide a clear sense of whom the project designers expected the schools to influence--most particularly denominational leaders, the professional guilds, and other seminaries with which a participant school had a structural connection. Further, and as previously noted, there was an explicit project expectation that a seminary's final project report would be shared with critical external constituencies within a school's sphere of influence.

2. The PIP/GTE from the Perspective of the National Staff

Three groups worked as national staff in support of the PIP/GTE--the national project co-directors from the Plowshares Institute,[5] a team of consultants, and the independent evaluator. We deal with each in turn.

National Project Directors: The PIP/GTE emerged, as noted in Chapter I, out of the convergence of several streams of heightened sensitivity to the challenges of globalization for theological education within North America. The most immediate of these influences on the birth of the PIP/GTE were (1) the advocacy of the Association of Theological School's Committee on Globalization, and (2) the Plowshares Institute's interest in experimenting with its international immersion pedagogy as a vehicle of institutional change. These factors merged in 1987 when, with the assistance of a planning grant from The J. Howard Pew Freedom Trust, the Plowshares Institute convened a project advisory committee of theological educators and of international and national consultants to shape a specific proposal for a major pilot project on the globalization of theological education. That proposal was submitted to the Pew Charitable Trusts in December, 1987. Funding for an initial three-year period was approved in March, 1988, with Gordon-Conwell Theological Seminary serving as the project sponsor and Plowshares Institute as the project director.

The proposal specified several roles for the Plowshares Institute staff, co-directed by Alice and Robert Evans. In addition to overall project coordination and budget management, these included:

- Recruiting a pool of institutions interested in project participation, and then working with the selection committee to choose from among those institutions that formally applied for participation;
- Recruitment, training, and coordination of a national consulting team;
- Leading the project's international immersions and coordinating with international hosts in the immersions' development;
- Coordinating with the independent evaluator in regard to project evaluation and project dissemination;

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[5]What we here call the national project co-directors were officially called, in the language of the project, co-coordinators. We use the director label here to avoid possible confusion in the reader's mind with the project coordinator within each school.

- Interpreting the project to broader church and theological education constituencies;
- Securing funding for the final two years of the project. (At the time of funding the initial three years of the project, The Pew Charitable Trusts expressed openness to receiving, at a later date, a continuation proposal for the final two years of the project.)

The project time line, from the perspective of the national project co-directors, is summarized in Figure Two.

We have already presented a glimpse of the project's international immersions from the perspective of the participating schools. We here elaborate details specifically related to the national co-directors role as leaders of these immersions. Logistically, the project's international immersions presented a huge challenge. There were to be three a year (one for each cluster of three schools) in each of three years, with each immersion being three weeks in duration. Of the three annual international immersions one would be to Africa, one to Asia, and one to Latin America. Clusters would rotate through these three years such that over the three year period each cluster would have an immersion experience in each region. Each immersion would typically visit two countries in its respective region, at the invitation of one or more hosting persons or organizations within each country with which, in the majority of cases, Plowshares had an existing relationship. The invitations were to be secured by the national project co-directors, who would then design the immersion experience in each locale in partnership with the hosts.

Extensive discussions of the Plowshare's immersion pedagogy are readily available.[6] For present purposes, therefore, we note only two of its more salient features. First, using justice as a primary orienting filter for the experience places a premium on surfacing the social, cultural, and economic issues affecting the structures of poverty and discrimination. The importance of the cultural dimension of such an analysis--including the religious--is undergirded by the insights of Paulo Freire, among others, concerning the power of ideology. In order to focus assigned readings and site visits in each of the three international regions visited during the PIP/GTE immersions, a different theme was emphasized in each region--racism in South Africa, poverty in Latin America, and inter-faith issues in Asia.

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[6]See, for example, Evans, Evans and Kennedy (eds.), *Pedagogies for the Non-Poor*; and Alice Frazer Evans and Robert A. Evans, "Globalization as Justice," pp 147-171 in Evans, Evans and Roozen (eds.), *The Globalization of Theological Education.*

FIGURE 2: PIP/GTE PROPOSED TIME LINE -- *NATIONAL CO-DIRECTOR'S* PERSPECTIVE

YEAR ONE	YEAR TWO	YEAR THREE	YEAR FOUR	YEAR FIVE
Recruit and select schools	Interpret project to external constituencies	>>>>>>>>	>>>>>>>>	Coordinate dissemination of final project learnings with independent evaluator
Plan next year's int'l immersions	Plan next year's int'l immersions	Plan next year's int'l immersions		
	Provide orientation for current year immersion participants	Provide orientation for current year immersion participants	Provide orientation for current year immersion participants	
	Lead current year int'l immersions	Lead current year int'l immersions	Lead current year int'l immersions	
Recruit and orient consulting team	Debriefing, training and planning with consulting team	Debriefing, training and planning with consulting team-- including review of local immersion plans	Debriefing and planning with consulting team Consult on local immersions	Final debriefing with consulting team
	Consult on local immersions	>>>>>>>>		
Coordinate with independent evaluator and coordinator of consultations	Mutual debriefing/planning with independent valuator and coordinator of consultants	>>>>>>>>	>>>>>>>>	>>>>>>>>
General orientation of schools	"Crisis" intervention	>>>>>>>>	>>>>>>>>	>>>>>>>>
Initial review of schools' reports	>>>>>>>>	>>>>>>>>	>>>>>>>>	Review schools' final reports
Manage project finances	>>>>>>>>	>>>>>>>>	>>>>>>>>	>>>>>>>>
Submit grant reports	Submit grant reports	Submit continuation funding proposal		

Second, and more importantly, a foundational assumption of the Plowshares pedagogy is that it is virtually impossible for the non-poor to significantly "educate" themselves--i.e., transcend the power of their controlling ideology--on issues of justice and reconciliation apart from a direct encounter with poor or otherwise marginalized people. Every Plowshares immersion, therefore, includes direct encounter with the poor and marginalized within the countries visited and with persons of vision committed to changing the status quo. Additionally, and in part because of the short-term nature of the immersion, this encounter is intended to be of such intensity that it demands response. That is, the experience is intended to generate sufficient motivational energy to carry-over well beyond the immersion experience. Since cognitive awareness seldom generates such motivational intensity in such a short duration, this further implies that the experience must engage the feeling level. This is in part the power of the personal encounter. But an affective trigger is further sought, within the Plowshares immersion pedagogy, by inviting participants to risk vulnerability through becoming dependent upon the care, skills, "modesty" of lifestyle, and grace of their “third world” hosts. Such vulnerability is perhaps at its most intense level during Plowshares' immersions when participants are invited, for example, through arrangement by the formal third world host organization to spend an evening alone or in pairs in the typically "shanty town" home of the poor. In summary, a significant intent of the immersion pedagogy is to create an experiential shock that challenges previous assumptions, reduces one's resistance to change, and requires the exploration of alternative patterns of living. In this sense, the immersions are better understood as efforts toward motivating conscientization, than as mere cognitive learning experiences.

Given the intensity of an immersion's schedule (a calliope of meetings, dialogue, and encounter strung together by exhausting travel in a "strange" land) and the immersion's pedagogy of structured vulnerability, the community of support provided by one's fellow travelers takes on critical importance. At a minimum it becomes one's major link to the familiar. More importantly, and especially when grounded in worship, it provides the sanctuary from which one can again venture forth into intense encounter, and in which one can begin to sort out (i.e., debrief) the feelings and thoughts engendered by the encounter. The general Plowshares' immersion design, therefore, calls for the daily opportunity for both group and individual worship and reflection. Journaling is strongly encouraged for personal reflection. In the interest of modeling mutuality, leadership of immersion group activities is shared.

As might be expected, a strong sense of community typically develops among immersion participants, and such an ethos is ripe with possibilities for breaking stereotypes and forming deep personal relationships. At the conclusion of an immersion experience the Plowshares' pedagogy coopts these

possibilities for the sake of accountability. As previously noted, immersion participants commit themselves to a covenant of post-immersion application of immersion learnings. This covenant is developed with a "covenant partner" chosen from within the immersion group, and a part of the covenanting process is the commitment for the partners to stay in touch for at least one year following the immersion for mutual support and accountability.

Using the Plowshares' immersion pedagogy within the PIP/GTE added two relatively unique dynamics to an immersion group's community life. First, not only did the group intentionally include persons from several diverse schools. It also intentionally included persons with different statuses within each school--faculty, administrators, trustees, etc. A PIP/GTE immersion group, therefore, included a structured encounter with diversity within its own community life. Second, a PIP/GTE immersion was not an end in itself. Rather, it was intended as an instrument of institutional change, and both the group reflection during the immersion and the covenants of application could be directed toward this end.

The Consultant Team: The rational for including a consultant component within the PIP/GTE design was grounded in: (1) the project's focus on institutional change, and (2) the pervasive opinion of the project advisory committee that the consistent presence of a skilled outside facilitator trained in approaches to institutional change would significantly enhance a participant school's efforts toward that change. Accordingly, the PIP/GTE funding proposal called for the selection and training of nine consultants, one to be assigned to each participating school.

Consultants were selected by the project directors in consultation with the project advisory committee. Selection criteria included: (1) commitment to and experience in the globalization process; (2) knowledge of theological education in North America; and (3) an ability to relate to institutions of divergent theological perspectives. Institutional change skills were not an explicit criteria. Such skills were to be a major focus of project consultants' training supplied by educational, management, and theoretical specialists in the field. Consultants were assigned to schools by the project directors in consultation with the respective consultants and schools.

The major roles of the consultants, as initially conceived, included assisting their assigned school with: (1) the development of a school's initial assessment and goals; (2) project and immersion orientation, and (3) planning, with a special focus on curriculum and policy design and implementation. In these roles the consultants were envisioned as providing both support and accountability. In addition to their specific contribution within the PIP/GTE, it was further anticipated that, in the long term, the trained consultants would

become resources to non-project schools interested in developing a greater responsiveness to globalization.

Consultants were expected to commit ten days per year to the project. This time would be divided between their assigned institution and training and coordination events with the consultant team. Although the funding proposal did not include a detailed breakdown of time usage, the initial, idealized, annual, working image included: (1) a three-day retreat with the entire national staff; (2) two, two-day site visits to a consultant's assigned institution, one prior to each year's international immersion to assist with orientation, and one following the immersion to assist with immersion debriefing and planning; and (3) three days "on-call" support for their institution and "at-home" preparation/administration.

Although not included in the initial design, a tenth person was added to the consultant team during the first month of the project to serve as coordinator of the team. This coordinator of consultants had direct responsibility, in consultation with the project directors, for the development, training, nurture, and management of the consulting team--responsibilities initially envisioned for the project directors.

Independent Evaluator: The funding proposal for the PIP/GTE called for an "independent" evaluator, to be hired through the project grant by Plowshares Institute if other funding could not be secured. Conversations among the Plowshares Institute, the Hartford Seminary Center for Social and Religious Research, and the Lilly Endowment produced that "other" funding as a grant from the Lilly Endowment to Hartford Seminary. As was true of the Pew project grant, the initial Lilly evaluation grant was for three years with an openness to consider a two-year continuation proposal. Although the evaluator would work in close cooperation with the PIP/GTE project directors, his direct accountability to Lilly helped legitimate his independence. This was further enhanced by the explicit understanding of cooperation between Pew and Lilly which, among other things, included Lilly's regular sharing with Pew of the evaluator's annual reports to Lilly.

The national project evaluator had the following four objectives:

- To provide the national staff an on-going assessment of, including recommendations for changes in, national project interventions;
- To be a resource that individual participating schools could consult regarding their own project evaluation efforts;
- To coordinate project-wide efforts to identify "bridges and barriers to change;"

- To provide, at the conclusion of the project, a summative evaluation of goal attainment and a summative report concerning project learnings regarding bridges and barriers to change;
- To assist the national project directors in coordinating the theological reflector's participation in the project.

To facilitate the first objective and to provide the evaluator direct observation of national staff planning and debriefing, the evaluator was included as a regular participant in the project's annual, national staff retreat. Additionally, the evaluator met once or twice annually (plus several conference telephone calls) with the project co-directors and coordinator of consultants for the purposes of mutual debriefing, planning, and/or "crisis" intervention.

The initial national evaluation design included four additional formal means of data gathering. First, and as already noted, during the first month of the project an annual reporting procedure was developed for participating schools that sought to integrate planning, evaluation, and accountability concerns. Among other things this annual report was to include a school's self-assessment of its goal attainment and of bridges and barriers to change encountered and/or anticipated. Copies of the report were to be sent to both the national project directors and the independent evaluator. There was an explicit invitation to schools to attach a "private" supplement to the evaluator's copy, if the school so chose.

Second, every international immersion participant was given a "paper and pencil" questionnaire at the conclusion of the immersion (typically on the flight back to the United States) and asked to complete and return it to the evaluator either by mail or through the immersion leader. The questionnaire consisted of thirteen open-ended-response questions, the first seven dealing with the participant's individual immersion experience per se and the last six dealing with broader issues related to the participant's school's involvement in the PIP/GTE. Third, approximately one year after an immersion, participant's were sent a second questionnaire, accompanied by a copy of their initial immersion evaluation questionnaire responses and their post-immersion covenant. This questionnaire consisted of ten open-ended-response questions, including the following three specifically focused on overall project goals:

- What has your institution's involvement in the PIP/GTE helped the school do that it probably would not have done (or would have done more slowly) if not involved in the project? Why/how did involvement in PIP/GTE help?
- What has <u>not</u> happened that you or your school had hoped or expected (or where the movement has been much slower than hoped or expected)? Why do you think it has not happened or been slow in developing? What

would help, or would have helped, to make it happen or to speed things up?

- What fears or concerns do you have about your school's involvement with "globalization" in general? With its involvement in the PIP/GTE more specifically?

The remaining questions asked immersion participants for further reflection on their immersion experience and their covenants, and for their reflection "about what difference a 'global perspective' would make in the leadership of a typical pastor of a typical North American congregation."

Fourth, the evaluation design included three, two-day site visits to each participating school spread across the five years of the project. The first or "baseline" visit was to occur prior to a school's first international immersion. The second or "mid-point" visit anticipated visiting half of the schools after their second international immersion but before their local immersion, and visiting the other half of the school's after their local immersions. The third and final visit was anticipated after the completion of a school's final project report. Each visit was intended to include interviews with a school's project coordinator, president, academic dean, and either individual or group interviews with other faculty and administrators involved in the PIP/GTE, with faculty not involved in the PIP/GTE, with students, and if logistics permitted, trustees. The project time line, from the perspective of the independent evaluator, is summarized in Figure Three.

Given the PIP/GTE's explicit understanding of itself as a pilot project with strong commitments to disseminate learnings widely, and given the salience of theological reflection within the major consistency for this dissemination, in addition to the programmatic and organizational research and evaluation the evaluation grant also included funding for a theological reflector. This was to be a well known scholar with concerns for globalization who would be invited to read project reports and participate in project meetings, and ultimately, write a critical, theologically reflective study of the project.

B. Layers of Players and Strategic Processes: The Unfolding

A growing number of management consultants and academic theorists extol the virtue of flexibility for organizational success within the complexity

FIGURE 3: PIP/GTE PROPOSED TIME LINE -- *EVALUATOR'S* PERSPECTIVE (25 days per year)

YEAR ONE	YEAR TWO	YEAR THREE	YEAR FOUR	YEAR FIVE
Orientation with national project directors	Mutual debriefing/planning with national directors and coordinator of consultants	>>>>>>>>	>>>>>>>>	>>>>>>>>
Design evaluation	Analyze post-immersion evaluation questionnaire	>>>>>>>>	>>>>>>>>	
		One year follow-up mail questionnaire to immersion participants re: institutional change	>>>>>>>>	>>>>>>>>
Team building and orientation with national project directors and consulting team	Debriefing and planning with national project directors and consulting team	Debriefing and planning with national project directors and consulting team	Debriefing, planning and reflection with national directors and consulting team	Final debriefing and reflection with national directors and consulting team
Review schools' initial reports	Review schools' annual reports	>>>>>>>>	>>>>>>>>	Review schools' final reports
Begin baseline site visits to each school	Begin second round of site visits	Complete second round of site visits	Begin final round of site visits	Complete final round of site visits
Submit grant reports	Submit grant reports	Submit continuation funding proposal	Submit grant reports	Submit final reports
				Coordinate dissemination of learnings with national project directors

and rapid pace of change in a globalizing environment.[7] Perhaps including a formative component in the PIP/GTE's independent evaluator's role was one way the project designers anticipated this necessity. What is certain is that no one involved in the design of the project anticipated how quickly the PIP/GTE's capacity for flexibility would be called upon.

1. Suddenly There Were Twelve

The PIP/GTE proposal called for the selection of nine seminaries to participate in the project. In early Spring, 1988, all accredited and associate member institutions of ATS received a copy of the project proposal and an invitation to apply. Approximately sixty schools entered discussions with Plowshares about application. Twenty-four submitted complete applications. When the selection committee met in fall, 1988 to weigh the applications, the committee immediately confounded project planning **by selecting twelve schools**. The twelve, arranged by project cluster, include:

Cluster A:
Denver Conservative Baptist Seminary
University of Dubuque Theological Seminary
Wartburg Theological Seminary, Dubuque, IA
Wesley Theological Seminary, Washington D.C.

Cluster B:
Catholic Theological Union at Chicago
Chicago Theological Seminary
Lutheran School of Theology at Chicago
McCormick Theological Seminary, Chicago, IL

Cluster C:
Gordon-Conwell Theological Seminary, South Hamilton, MA
Union Theological Seminary, New York, NY
United Theological College, Montreal, Quebec
Weston Jesuit School of Theology, Cambridge, MA

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[7]See, for example: Tom Peters, *Thriving On Chaos: Handbook for a Management Revolution* (New York: Harper & Row, 1987); and Gareth Morgan, *Imaginization: The Art of Creative Management* (Newbury Park, CA: Sage Publications, 1993).

The selection committee conducted its deliberations in strict confidentiality. Consequently, the specific reasons and negotiations that informed its choices are known only to committee members. Nevertheless, it is known that three special arrangements helped stretch the resources of a nine-school-design to accommodate twelve schools, in effect creating the equivalency of nine and a half "full-participant" institutions.

Building on a long history of cooperation facilitated by their shared location in Hyde Park, Chicago, four schools applied to the project as a consortium, agreeing to participate as three full-participant equivalents and to pursue individual school goals as well as consortium goals. The four-school proposal was accepted as one of the project's three clusters. In terms of the availability of project resources, the "three full-participant equivalent" provision meant, among other things, that the four-school consortium would have twenty-four slots for each of the cluster's international immersions and work with a team of three project consultants. Faculty research, student programming, and local immersion seed money grants from the national project budget were not pro-rated, however, because each of the four schools agreed to pay a full-participant contribution for project participation.

Also building on a long history of cooperation, the two Dubuque seminaries applied to the project as a full-participant equivalent partnership in terms of drawing upon project resources and their financial contribution to the project. Among other things this meant that although each partner had individual school goals (in addition to several consortium goals), the two schools shared a project consultant, shared eight slots on international immersions, shared the independent evaluator's time, shared project seed funding, and conducted a cooperative local immersion.

Third, United Theological College, Montreal, is, by itself, extremely small. Indeed, the course of study for its M.Div degree is inextricably linked to the offerings of its two sister seminaries--The Montreal Diocesan Theological College and the Presbyterian College, and especially to the three seminaries' joint affiliation with the McGill University Faculty of Religious Studies.[8] With an intense interest in the PIP/GTE, but an inability to convince its partner schools to submit a joint application, United applied on its own with a clear acknowledgment that it would be difficult for it participate on a full-resource basis. United was accepted into the project on a half-participant equivalency, both in terms of draw upon project resources and financial contribution to the

[8]To oversimplify only slightly, United's students do the first two years of their M.Div course work in McGill's Faculty of Religious Studies M.A. program, and then do a third, "in-ministry" year at United which includes several courses shared by the three sister seminaries.

project with two exceptions. Because of it's unique status in the project as the only less than full-resource school in the project without a project-related consortium partner, it received the full resources of a project consultant and the independent evaluator.

Although participating in the project with some pro-rated reduction of available resources, all three less than full-participant schools entered into all components of the project. Additionally, they were held to the same expectations as full-resource schools in terms of: the nature of international immersion preparation, participation, and follow-up; the structure and function of a steering committee; designing and implementing a "local" immersion; planning, goal setting and reporting; encouraging related faculty research and student programming; participation in the project evaluation; and sharing project insights with related constituencies. They also had full access to the national project directors and communications.

One of the major challenges facing the selection committee was maximizing diversity in terms of the chosen schools' existing approach to globalization, denominational background, geographic location, and size. Again, we cannot comment on the sense of constraint felt by the committee in attempting to attain such diversity. We can assess, however, the diversity they achieved. Tables One and Two present an overview of relevant information, showing not only the diversity among PIP/GTE schools, but also how the profile of project schools compares to the overall profile of ATS member institutions. Table One presents several school characteristics available in the *Fact Book on Theological Education.* As evident in the table, there is considerable geographic spread among PIP/GTE schools. However, in comparison to the overall profile of ATS schools the Chicago and Dubuque consortia weigh the PIP/GTE toward the Great Lakes and Plains regions at the expense of the South and West. Size of place was not a selection criterion. There is research, however, that suggests that seminaries located in major cities are more engaged in globalization issues than seminaries located in less densely populated areas.[9] In this regard it is interesting to note that all of the PIP/GTE schools are located in the central city of major metropolitan areas, except the two Dubuque schools, and even the two Dubuque schools are located in the central city of their small metropolitan area.[10]

Table 1 also shows some spread in the size (as measured by FTE

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[9]David Weyrick, *A Hermeneutic Phenomenological Investigation of the Concept of "Globalization" within the North American Theological Education Context* (Dissertation, University of Akron, 1992).

[10]At the beginning of the project Gordon-Conwell had two campuses, one in a northern suburb of Boston and the other in Boston.

enrollment) and in the denominational relationship of PIP/GTE schools. In comparison to the overall ATS membership, however, the profile of PIP/GTE schools is decidedly skewed toward larger enrollment institutions and those formally related to oldline Protestant denominations. Particularly noticeable in terms of the former is the absence of PIP/GTE schools with enrollments in the 50 - 150 range, the modal range for the overall ATS profile. We do not know why this is the case. However, prior research has indicated that the lack of resources (time and money) is a major barrier to seminary involvement with globalization issues,[11] and it is at least plausible to think that the availability of resources (perhaps most importantly time) is positively related to size. The same prior research also indicates that Roman Catholic seminaries and seminaries formally related to evangelical denominations are less likely than other ATS member seminaries to emphasize globalization, which may explain, in part, the skewed denominational relationship profile of PIP/GTE schools.

Table 2 contains data from the 1989 ATS Task Force Survey of Institutional Response to Global Theological Education. Seventy-six percent of ATS seminaries responded to the survey, including eleven of the twelve PIP/GTE schools, which at the time of the survey had just been accepted in the project. The table shows some spread among PIP/GTE schools in "the meaning of globalization most in keeping with the institution's *fundamental commitments.*" However, especially in comparison to the overall profile of ATS seminaries, the PIP/GTE school profile is decidedly skewed toward what in short hand might be called the social justice orientation. Perhaps more interesting, a comparison of questions 3a and 3b in the table indicates that: (1) there is a pronounced gap for PIP/GTE schools between "the meaning of globalization most in keeping with the institution's *fundamental commitments*" and "the meaning of globalization *most actually implemented* in the school's program and ethos;" but, (2) almost no such gap in the overall ATS profile. As a result, in terms of "the meaning of globalization *most actually implemented* in a school's program and ethos" the PIP/GTE and overall ATS profiles were quite similar at the beginning of the project.

The table also shows, as one might expect, that PIP/GTE schools were much more likely than the overall ATS profile to indicate that globalization was a "very important" emphasis on campus. Perhaps the only real surprise in the answers to this question is that two PIP/GTE schools responded toward the lower end of the importance scale.

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[11]David A. Roozen, "If Our Words Could Make It So," and "ATS Task Force Survey of Institutional Response to Global Theological Education," *Theological Education* XXX (Autumn, 1993), pp 29-53.

TABLE 1: PIP/GTE AND ATS SCHOOLS: FACT BOOK DATA COMPARISONS[12]

	ATS	GTE
Region:		
Canada	12%	8%
North East	6	17
Middle East	19	17
Great Lakes	20	33
Plains	9	17
South East	16	0
South West & Mountain	6	8
Far West	10	0
Enrollment (FTE):		
Under 50	6%	8%
50 - 150	41	0
151 - 300	27	42
301 - 500	13	33
500 +	9	17
Denominational Relationship:		
Oldline Independent	8%	8%
Oldline Denominational	38	58
Roman Catholic	26	16
Evangelical Denominational	21	8
Evangelical Independent	7	8
University Related:		
Yes	9%	16%
No	91	83
Highest Degree:		
BD/M.Div	33%	17%
Th.M/STM	11	8
D.Min	31	50
Th.D/Ph.D	25	12

[12]Based on data reported in, *Fact Book On Theological Education: 1987-88*. The ATS column includes all ATS member institutions, including the 12 PIP/GTE schools.

TABLE 2: PIP/GTE AND ATS SCHOOLS: SURVEY DATA COMPARISONS[13]

Of the following four meanings of globalization, which one *is most in keeping with your institution's fundamental commitments*?

	ATS	GTE
A. The church's universal mission to evangelize the world ...	51%	18%
B. Ecumenical global cooperation ...	21	18
C. Christianity's dialogue with other religions ...	5	0
D. The church's mission to the world to address ... the poor, hungry, homeless and the politically and economically powerless.	23	64

Of the following four meanings of globalization, which one is *most actually implemented in your school's program and ethos?*

A. The church's universal mission to evangelize the world ...	42%	27%
B. Ecumenical global cooperation ...	27	45
C. Christianity's dialogue with other religions ...	7	0
D. The church's mission to the world to address ... the poor, hungry, homeless and the politically and economically powerless.	24	27

Overall, what degree of importance does the issue of globalization receive on your campus?

1. Very Important	26%	60%
2.	37	20
3. Important	32	10
4.	5	10
5. Not Important	0	0

[13]David A. Roozen, "If Our Words Could Make It So," and "ATS Task Force Survey of Institutional Response to Global Theological Education," *Theological Education* XXX (Autumn, 1993), pp 29-53. ATS column N = 155 schools. GTE column N = 11 schools.

2. Clustering: Three Different Structures

As previously noted, the original project design called for three, three-school clusters, the three schools in a cluster traveling on and sharing a common preparation for the project's international immersions. In addition to simplifying immersion logistics, the purpose of clustering was to ecumenically group theologically diverse schools and thereby add yet another stream of dialogue across diversity to the immersion experience. It was also a project hope that cluster sharing beyond the international immersions would be initiated by the schools themselves.

We have already seen that the selection of twelve project schools forced four-school clusters.[14] The previously presented listing of schools by cluster also shows that there is at least some theological diversity within each cluster. Cluster C (Gordon-Conwell, Union, United and Weston) is arguably the most theologically diverse, and it is certainly the most diverse in terms of denominational representation. The internal diversity of several of the larger schools in the Chicago cluster helps broaden the otherwise moderate to liberal overall lean of these four schools. And although lacking a Roman Catholic member, Cluster A (Dubuque, Denver Conservative Baptist, Wartburg and Wesley) includes a good mix of conservative, moderate, and liberal Protestantism.

Following the original project design, each cluster shared three international immersions, one to Asia, one to Africa, and one to South America. Cluster A traveled in May or June--following each school's spring term. Cluster B traveled during July or August. Cluster C traveled in January--intended to coincide with either a January short term, or an extended break between fall and spring terms. All immersions were three weeks in duration. Specific countries visited on the immersions include:

Cluster A:
1989: Zimbabwe and South Africa
1990: Peru and Cuba
1991: Philippines, Hong Kong and China

Cluster B:
1989: Philippines, Taiwan and Hong Kong
1990: Zimbabwe and South Africa
1991: Brazil

[14] Budgetary considerations precluded the alternative of creating a fourth, three-school cluster which would have required adding an additional set of international immersions.

Cluster C:
1990: India
1991: Brazil
1992: Zimbabwe and South Africa.

Eleven of the twelve PIP/GTE schools were able to work comfortably within the above cluster-immersion time frame. The one exception was Weston. Summer travel worked best for the self-contained Chicago cluster, and neither the late spring travel time for Cluster A nor the January travel time for Cluster C fit well with Weston's academic calendar. With no good time alternative, Weston was placed in the Cluster C for geographic reasons. With January courses and a relatively small faculty, most of whom had order as well as seminary responsibilities (a problem unanticipated at the time of application), Weston found it impossible to put together a full eight-person team to participate in it's cluster's immersions. Indeed, it was unable to send anyone on the first January immersion. To help mitigate its January conflict, one to three Weston persons traveled with another clusters' immersions. One project benefit of this unanticipated necessity was that it added a Catholic presence to Cluster A's immersions. Scheduling conflicts, however, remained pervasive for Weston throughout the project, and in the end only fourteen persons from the school participated in the project's international immersions, and these persons were spread across six different immersions. A few other schools fell a person or two short of their allotted international immersions places, but none to the extent of Weston.

With the exception of Weston, schools within a cluster shared their international immersion experiences. The extent of other kinds of intra-cluster sharing varied considerably. The four schools in the Chicago cluster, as already noted, entered the project as a consortium, with consortium as well as individual school goals. Relatedly, there was a regularly meeting steering committee for the consortium in addition to the steering committees of the individual schools. The four schools' international immersion teams shared preparation for and debriefing of their immersion experiences. The four schools also conducted a cluster-wide local immersion, shared several special, short-term project events, and three of the four consortium schools created a joint Center for World Mission and a cooperative D.Min track in cross-cultural ministries.

At the other extreme of cooperative structure, the geographic distances separating Cluster A schools mitigated against any cluster sharing other than on immersions. Indeed, even immersion orientation sessions were conducted separately, except for the close cooperation of the two Dubuque schools and a cluster-wide orientation the day immediately prior to an immersion's U.S. departure.

The extent of interaction among Cluster C schools fell in between that of the other two clusters, although closer to that of Cluster A. The geographic distance between Cluster C schools made it possible to attend joint meetings

without the cost of air travel,[15] and indeed the cluster met together in the Boston area for joint orientations to their second and third international immersions. Following the first immersion, United invited the other schools in the cluster to Montreal to debrief the immersion experience, discuss the schools' different approaches to globalization, and explore the possibility of other cluster events. The meeting never materialized, nor others like it. As an alternative, disciplinary related groups of cluster faculty met in conjunction with professional meetings (e.g., the annual meetings of the American Academy of Religion and Society for Biblical Literature). The cluster also began discussion of a joint local immersion. Again the joint effort never moved beyond the discussion stage, although students from all cluster schools were invited to participate in each other's individual local immersions. In only one case was the invitation acted upon.

3. The International Immersions: Fine Tuning a Proven Design

The Plowshares Institute had been leading international immersions for more than a decade prior to the PIP/GTE and brought to the project an immersion design and network of international contacts honed by that experience. It is not surprising, therefore, that the project's international immersions unfolded, in most respects, according to plan. All nine immersions took place at the originally planned times; all went to the originally planned regions of the world; and the respective school teams were weighted toward faculty, followed by administrators, trustees, students, and representatives of a school's church constituencies. Not everything related to immersion travel, however, followed the plan. There was one last-minute change in destination, and one travel-related accident unprecedented in Plowshares' experience. The latter was a serious bus accident during Cluster C's first immersion (India, 1990). The last minute change in destination involved Cluster B's first immersion (Asia, 1989). This summer immersion was scheduled to include China. However, the student-led, pro-democracy protests in China, culminating at Tiananmin square in spring, 1989, all but closed the country to serious exchange programs. Discussions and negotiations among the cluster schools, Plowshares, and international immersion hosts explored several alternatives, including canceling the immersion altogether. It was decided to proceed with originally planned dates, spend more time than originally planned in the Philippines, and substitute a visit to Taiwan for the originally planned trip to the Peoples Republic of China.

Such unanticipated complications related to travel notwithstanding, there were relatively few changes in the general structure of the immersion experience itself during the course of the project. The changes that were made, nevertheless, were especially significant to the project schools because they

[15]Driving time between Montreal and Boston is approximately seven hours and about four hours between New York and Boston.

were based on feedback from the first round of project immersions and therefore both increased the schools' trust in the openness of the national staff and helped adjust the general-church-audience immersion design of Plowshares' previous seminars to the more specifically targeted audience of seminary teams.

The first round immersions followed the originally proposed structure. Second and third round immersions incorporated three sets of changes. One set of changes involved the addition of a cluster's voice to the planning of its international immersion. The specific itinerary and schedule of first round immersions were planned by Plowshares staff and their extensive network of international hosts. Feedback from first round immersion participants suggested it would be helpful for future immersion teams to have some input into the planning process. The suggestion flowed from three more specific concerns. First, while the travel schedule of all Plowshares' immersions borders on the exhausting, many first round project immersion participants found it distractingly so. In particular they found it often detracted from a participant's ability to fully absorb new experiences and/or from the immersion group's reflective time. Second, while Plowshares' immersion hosts typically included some theological and denominational diversity, several first round participants noted a "liberal to liberationist," Protestant bias that they would like broadened to include a greater representation of Roman Catholic and evangelical Protestant contacts. Third, many of the project schools had their own contacts in the countries to be visited, and both as a means to helping schools strengthen their existing bridges to third world countries and as a means of broadening theological/denominational representation among hosts, several first round immersion participants suggested that future immersions provide opportunities for participants to visit existing school contacts.

Although a planning triolog among Plowshares staff, international hosts, and the four school teams for any given immersion complicated the process, three general steps were incorporated in second and third round immersions to help address the suggestions and concerns articulated by first round participants. First, immersion teams were invited to share specific itinerary suggestions with Plowshares, Plowshares in turn sharing these with the lead host in each country to be visited. For example, meetings with both Evangelical and Roman Catholic seminaries and church agencies in several visited countries were extended through the use of contacts provided by cluster schools. Second, whenever possible, a lead host from at least one of the countries to be visited met with representatives of that immersion's participant team prior to the immersion. Typically such a meeting was piggy-backed on an already scheduled trip of a lead host to North America to attend the annual meetings of the AAR/SBL or other international meetings. Third, second and third round immersions included one or two days with no prescribed agenda, such that individual participants or self-selected sub-groups could pursue their own interests and contacts.

Another set of changes to the structure of second and third round international immersions involved the traveling groups' communal debriefing, reflection and worship life while on the immersion. Plowshares leadership of

first round immersions included not only coordinating the action and the travel/accommodations components of an immersion, but also coordinating the immersion groups' communal life. Several first round participants suggested that this was too much for one person to handle effectively, and that such overload contributed to the sacrifice of communal time to the press of other things and/or to Plowshares' proactive tendencies in regard to leading group debriefing and reflection sessions. In response to these concerns, second and third round immersions incorporated a team of immersion leaders, this team typically pairing Plowshares staff with one or more of the project's team of national consultants, the latter taking primary responsibility for structuring the immersion group's communal life. An immersion steering committee comprised of representatives from each school participating in the immersion, an international host, and immersion leaders was also created to provide regular feedback from the group during an immersion.

A final set of changes to the immersion structure concerned group preparation and orientation. Several first round participants expressed concern that their preparation had been long on theological and social/cultural/economic/political background for the countries to be visited, but short both on how to adapt to a new cultural setting in general and on providing a personal/experiential feel for the countries, groups, and individuals to be visited. Several first round participants also expressed concern that not enough time was given at the beginning of an immersion for the kind of "community building" needed to integrate four disparate school teams. In response, several relatively minor changes were made to the formal structure of preparation and orientation. Materials prepared by prior immersion teams (reports, slide shows, video tapes, "survival guides" for those about to be immersed, etc), for example, were added to the reading list or orientation sessions for subsequent teams. Reading lists also were revised to include suggestions of prior participants, particularly in regard to substituting articles for entire books and increasing the diversity of material. Additionally, and as noted above, representatives of immersion teams were invited to meet with lead hosts prior to an immersion. Finally, more extensive community building activities were built into the beginning of each immersion trip.

4. Project Steering Committees: Variations on Intended Themes

The PIP/GTE was about helping seminaries change themselves, and the primary structure to coordinate responsibility for a school's project-related change efforts was its steering committee. As already noted, this responsibility was bi-directional, linking a school outward with national project catalysts and inward as a school's own internal catalyst--encouraging, directing, and linking the anticipated critical mass of commitment and ideas that the project would stimulate within a school's own resources. The committee was one of the two most important structural components in the PIP/GTE design, and the committee's chair (i.e., a school's project coordinator) had the single most important school role in the project design.

An overview of tasks and guidelines for the steering committee, as envisioned at the project's inception, already has been presented. The extent to, manner, and timeliness with which steering committee's actually accomplished or embodied these, however, varied considerably. All steering committees included multi-disciplinary faculty, administrative (typically the academic dean) and student representation, and several included at least one trustee and/or representative from an external seminary constituency. The size and stability of the committee, however, varied from school to school.

One school had a two-person coordinator team (consisting of the academic dean and a senior faculty member); the rest had single coordinators. Of the eleven schools with a single coordinator, two of the original coordinators were deans and nine were faculty. Of the nine faculty members all but two were tenured, all but one was full-time, and although only four taught in the areas of missiology or world religions, all had international experience. Given the project proposal's explicit concern that a school's choice of coordinator was important for "ensuring continuity and consistency across the five years of the project," it is important to note that there was a formal change in coordinator at five of the twelve schools during the project--in two cases because of extended sabbaticals, in two cases because the coordinator left the institution, and in the final case because the original coordinator needed to focus his time elsewhere. In each case the original coordinator was replaced with a person already serving on the steering committee. In addition to these formal changes there were also several instances in which a semester-long coordinator's sabbatical temporary passed the responsibility for the steering committee to another member of the committee.

Project guidelines asked for one-fifth release time for the project coordinator. This guideline was formally and fully followed at only three of the twelve project schools. At several of the "non-compliant" schools the absence of formal release time did not have a noticeable effect, primarily because the coordinator seemed, for the most part, to comfortably incorporate steering committee responsibilities into other and related administrative duties (e.g., one of the faculty coordinators was also director of his school's world mission center). However, at four institutions it was clear that time pressures in other academic and administrative areas detracted from a coordinator's attention to the PIP/GTE.

The amount of time a school's steering committee gave to the project and, relatedly, the range of things a committee did, also varied considerably from school to school. At the minimalist end of the spectrum, a few committees tended only to meet when there was a national project deadline (e.g., selecting an immersion team, submitting an annual report, meeting with a national staff representative); committee attendance was typically sporadic; and the meetings frequently took the form of the committee "blessing" something the coordinator had already done. At the activist end of the spectrum a few committees met at least monthly; attendance was consistently high; and there was extensive discussion of project-related business. These committees were extremely proactive both in regard to working with the international immersion teams and keeping the project visible to the entire seminary community. It was not

atypical, for example, for such committees to: (1) convene weekly study sessions and prayer meetings with an immersion team prior to an immersion, including members from prior immersions in the preparation; (2) hold commissioning services for immersion teams; (3) provide a support network for the families of participants who were away on an immersion; and (4) design immersion debriefings and celebrations/reunions that brought together all immersion participants. It was also not atypical of such proactive committees to make regular reports, often calling for some formal action (e.g., approval of a globalization mission statement) at faculty meetings and retreats; to create faculty or seminary-wide forums or seminars for the presentation and discussion of faculty or visiting scholars' research on globalization issues; and to regularly focus seminary worship on globalization themes. As might be expected, most project steering committees operated at a level somewhere between these two extremes.

As the project moved into its final two years, it became increasingly evident that one of the most important tasks of the steering committee was connecting its project-specific planning to its institution's broader planning and decision-making process. As might be expected, the mechanisms of this connection varied considerably from school to school, and one of the most important sources of variation was the size of the institution. Smaller schools, in general, tend to have less complicated formal decision-making structures (e.g., fewer layers of committees), augmented by greater personal overlaps in key roles in the formal structure, and fewer issues competing for the institution's decision-making time. The potential advantages of such formal and informal structures were clearly evident in the smaller PIP/GTE schools. To cite just two examples: First, given a fixed number of international immersion slots per school, small schools had a higher percentage of their faculty, key administrators, and trustees participate in the project's international immersions (and relatedly, involved in the preparation, debriefing and team building related to the immersions). Second, although most project seminary academic deans and presidents participated in international immersions, and although all project steering committees included the academic dean, at the smaller schools the president also tended to be an active member of the steering committee.

As the project progressed, it also became evident that better mechanisms were needed for sharing across all the schools. Not only were the schools facing common situations, but each was doing so creatively out of the rich and varied background of experience it brought to the project. Consequently, there was a constant stream of ideas, insights, and material from which all could benefit. In the original design the mechanisms of such possible sharing were limited to within clusters, plus the accumulated wisdom of those on the national staff who had contact with all the participant schools (specifically, the project directors and evaluator). To help stimulate the project-wide sharing of information a quarterly newsletter was established during the second year, primarily devoted to articles submitted by the schools. Also during the second year one of the school presidents took it upon himself to work with the national project directors in convening an annual meeting of project-school presidents. Toward the same end of sharing common project concerns and wisdom, but

unfortunately not until the last year of the project, a two-day conference of project coordinators was held, which included one joint session with the project-school presidents. As will be elaborated in the next two chapters both the presidents group and the project-wide meeting of coordinators proved to be especially important additions to the original project design.

5. National Consulting Team: Taking One's Own Advice

We have already noted three changes made early in the project to the consulting component of the project--the addition of a coordinator of consultants, consultants' participation as co-leaders with Plowshares staff of second and third round international immersions, and multi-school assignments of coordinators necessitated by having twelve seminaries involved in the project. The latter was a relatively straightforward matter of, in two cases, one consultant working with two different schools. The Chicago cluster arrangement, however, was a bit more unique. Three of the original nine members of the consulting team were women, and building on a shared interest in feminist approaches to leadership, they expressed a desire to work together as a consultant team to one of the clusters. The Chicago Cluster provided a natural opportunity for this, and it was negotiated for the three women consultants to work as a team with this cluster. Two of the team each acted as primary contact with one of the schools, the third team member acted as primary contact to the other two schools, and the team shared involvement with the cluster's overall consortium steering committee.

The coordinator of consultants position was established to serve as: (1) a singular and independent channel of communication between the consultants and national project directors; (2) the coordinator of consultant training and debriefing (including planning for the national staff retreats); and (3) "troubleshooter" when there was an unanticipated consultant-related issue. This not only added special expertise to the national staff and helped communication with and among the consulting team, but also helped the national project directors focus their time on other necessary tasks. All three functions of the coordinator of consultants required close involvement with the national project directors and the independent project evaluator (particularly given the evaluator's formative role). As a result and as previously noted, the coordinator of consultants, national project directors, and project evaluator began to meet regularly--typically twice a year in person and several times a year via conference telephone call-- to assess and adapt the flow of the project, plan national staff retreats, and confer on situations that demanded special national staff interventions.

It was a project hope that consultants would serve through the entire project; a hope almost realized. Only two members of the original consultant team did not complete the project, both resigning when the responsibilities of new jobs precluded continued involvement. One resignation came late in the project and the consultant's relationship with the affected school was picked up by one of the national project directors. The other resignation involved one of

the Chicago Cluster team of consultants and occurred in the second year of the project. A faculty member who was serving as project coordinator at one of the Chicago cluster schools agreed also to serve as part of the Chicago team of consultants--picking up the role of primary contact for a school other than her own.

Including the coordinator of consultants and the Chicago addition, eleven persons served on the national consulting team during the project. Of these all but one had held or during the project were holding tenured, seminary faculty positions; seven had been or were academic deans; three had been or were seminary presidents; one had been a parish pastor, bishop and seminary faculty member and became during the project a national church executive for international mission; two were directors of globalization programs at non-PIP/GTE seminaries; and all had long histories of involvement with globalization issues. Theologically and denominationally the overall consultants' profile matched the overall profile of participant schools very closely.

The consultants had three general tasks related to their schools: (1) as interpreter of the project to their schools; (2) as mediator between their school and the project directors and other national staff; and (3) as a resource person to their school's project steering committee. The first two generally proceeded as planned throughout the project, although there were occasional tendencies, especially during the first two years of the project, for either the national project directors or for the schools to preempt the consultants interpreting/mediating roles by communicating directly with each other.[16] The "resourcing" role worked relatively well at the general level of encouragement and review, but often proved problematic at the point of meeting highly specific school needs that were either beyond the expertise of a school's consultant or would have demanded considerably more of the consultant's time than allocated in the project design. In response to such needs for highly focused consultation on specific programmatic issues, changes were made in a continuation-funding grant that allowed the national staff to arrange specialized, supplementary consulting support to particular schools.

6. Local Immersions: Encountering the Global at Home

The importance of the local immersion for helping project schools experiment with the immersion model of transformative pedagogy, for allowing additional persons at any given school to participate in a project related

[16]Given close personal relationships between the national project directors and several of the deans and/or presidents in the participant schools, there was occasionally a similar problem involving the circumvention of a school's project coordinator role as mediator between a school and the national project staff.

immersion, and for building relationships with North American hosts that could develop into ongoing partnerships was recognized by project designers right from the start. Nevertheless, little was said about the specifics during the first two years of the project, except: (1) that each seminary would develop and implement a local immersion during the third project year (i.e., between a school's second and third international immersions); (2) that the local immersion should generally follow the international immersion pedagogy; and (3) that project schools could apply to the national project for $10,000 seed-money grants toward the local immersion's design and implementation.

Toward the end of the second year of the project, however, the prospect of doing local immersions in the third year of the project caught the full attention of both the national staff and the schools' steering committees. One immediate response was a change in the local immersion time line. Another response was the development of a set of local immersion "guidelines." There was near unanimous agreement that it was unrealistic (and in most cases impossible) to expect project schools to design and implement local immersions during the third year, especially since this year also included a school's third international immersion. Consequently, the local immersion was moved to the fourth year (i.e., after a school's third and final international immersion).

The need for specific local immersion guidelines also became clear as soon as steering committees began seriously to consider how they might structure their local experience. In some cases this desire for greater clarity came from steering committees who sought assistance in both stimulating and focusing their thinking. In other cases, the desire for greater clarity came from national staff who were encountering a "creativity" among steering committees that seemingly overreached the boundaries of what an immersion experience might be. In response, a six-page local immersion guideline document was developed in consultation with a broad range of experts in urban and rural theological education. With the exception of the duration of the experience, the local immersion guidelines basically translated the structure and assumptions of the project's international immersion for a North American context that included hosts with whom a seminary might develop on-going relationships. Key among these were that:

- The experience should focus on the experience and issues of marginal and economically disadvantaged constituencies/communities, and the life of the church within these communities;
- The experience should be planned by hosts in the local communities;
- Participants should enter as fully as possible into the world of their hosts, including becoming dependent upon one's hosts for maintenance, security, and education;
- Participants should be in dialogue with government, business, academic, grassroots, and oppositional leaders who represent the strongest voices on various sides of central issues;
- Participants should agree to covenants of preparation, participation/reflection, and response similar to those of the international immersions;

- Project schools should feel free to join with other project schools in sharing a local immersion experience; and
- The local immersion should be ten days to two weeks in duration.

The guidelines were provided as "guidelines," rather than rigid mandates. Nevertheless, schools were informed that proposals for national project seed-money grants for the local immersions (for which every school anticipated applying) would be reviewed from the perspective of the guidelines and that therefore exceptions to the guidelines "should be noted and explanations provided." Five schools received national project funding for and conducted North American immersions that closely followed the structure of the project's international immersions. Six schools received national project funding for and conducted "exceptional" local immersions that included significant departures from project guidelines. The twelfth school received approval for its local immersion design, but had to postpone it until after the project's formal completion. In most instances a school selectively, although not exclusively, recruited local immersion participants from among faculty, administrators, trustees, and students who were unable to participate in its international immersions. In a few cases, however, an intentional balance between yet-to-be and previously immersed participants was sought.

The five schools whose local immersions closely followed the structure of the project's international immersions included:[17]

- Denver Conservative Baptist: Conducted in cooperation with the non-PIP/GTE, Illiff School of Theology, also located in Denver. Fourteen days in duration; twenty-two participants; time split between the rural communities surrounding Burlington, Colorado and six neighborhoods in Denver representing different mixes of ethnic, economically disadvantaged, and minority populations.
- University of Dubuque and Wartburg Theological Seminaries: Ten days in duration; thirteen participants; time split between several rural and Native American communities in Iowa and Nebraska.
- United Theological College: Two phases. The first phase was eight days in duration; had eighteen participants including representatives from United's sister seminaries in the Montreal Joint Board of Theological Colleges and the McGill University Faculty of Religious Studies; lived with Cree and Inuit families in the Great Whale River region of Northern Quebec; and focused on the implications of a projected hydro dam on the environment and for the displacement of the Crees and Inuits. The second phase was a workshop on poverty and the multi-cultural reality in Montreal and involved twenty people.
- Wesley Theological Seminary: Ten days in duration; thirty participants including nearly the entire faculty, the president, dean, two trustees and

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[17]More extensive descriptions of all local immersions are available from the respective schools.

several students; time spit between the Appalachian coal mining area around Charleston, West Virginia and the inner city of Washington, D.C.

The six schools whose local immersions included departures from project guidelines included:

- The four schools in the Chicago Cluster: A cooperative venture that involved twenty-eight participants from the four schools in community ministry and social service projects serving marginalized constituencies in Chicago. Hosts from the various projects served as mentors to the immersion participants. Participants worked in their assigned project for one or two days for each of nine months, in addition to meeting regularly with their mentor. Four participant reflection groups were also formed which met for three hours each month for group reflection and discussions with guest community leaders.[18]
- Weston Jesuit School of Theology: Initial faculty/student site visits and other kinds of orientation to Boston Archdiocese programs for new immigrant and refuge populations, followed by supervised student placements in several of the programs and seminary group discussion/reflection meetings.
- Union Theological Seminary, New York. Two separate local immersion experiences. One involved ten seminary persons living for eight days as a common community, and "experiencing" the issues of health, housing and homelessness in the Harlem, Washington Heights and Morningside areas of Manhattan. The second involved a hundred persons for three days, beginning on campus with worship, concluding on campus with a celebrative meal and debriefing, and spending the intervening time dialogically engaging a variety of justice issues through visits to eight community agencies and organizations in the seminary's neighborhood.

7. Theological Reflectors: Plan B

The original research and evaluation grant proposal called for commissioning a "respected senior scholar" to spend approximately a fourth-time per year across the five years of the PIP/GTE placing a critical analysis of the project in its broader historical and theological context. During the first year of the project this was significantly changed. The initial notion of a single person gave way to a team of three. The revision was driven by two factors, including: (1) the difficulty of finding a senior scholar able to invest a fourth time over five years; and (2) the difficulty finding a single person with high

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[18]For an extended discussion of the Chicago cluster's local immersion see, Susan B. Thistlewaite and George F. Cairns (eds.), *Beyond Theological Tourism: Mentoring as a Grassroots Approach to Theological Education* (Maryknoll, NY: Orbis Books, 1994).

visibility and direct ties to the diverse constituencies represented in the project. The team approach reduced the time demands on any one person and provided a greater inclusion of diverse perspectives. The initially recruited team included Walter Brueggemann, Professor of Old Testament, Columbia Seminary; Mortimer Arias, retired Methodist Bishop of Bolivia, past president of the Seminario Biblico, Costa Rica and, during the first several years of the project, part-time professor of missiology, Iliff Seminary; and M. Shawn Copeland, Assistant Professor of Theology and Black Studies at Yale Divinity School.

Brueggemann's election as President of the Society of Biblical Literature shortly after he accepted membership on the PIP/GTE's team of theological reflectors prompted a further modification to the team. Lacking the time to participate in the project on a regular basis, Brueggemann agreed to be available upon special request and to work as an advisor to the national project directors, especially in regard to the project's evolving relationship with the SBL and the project's relationships in China. In his place, M. Douglas Meeks accepted appointment to the team. Meeks was Professor of Theology at Eden Theological Seminary at the time of his appointment to the team, and shortly thereafter accepted the position of academic dean at Wesley Theological Seminary--one of the PIP/GTE schools--from which he maintained his role on the theological reflector team.

The active team of theological reflectors participated in the final three national staff retreats and the coordinators debriefing conference at the conclusion of the project; two of the three shared leadership with Plowshares staff on international immersions; and all published a variety of articles informed by their participation in the project.

8. National Project Dissemination

As a part of their acceptance into the PIP/GTE all participating schools agreed to share their advocacy for the globalization of theological education and their project learnings with other church and educational agencies and institutions within their immediate sphere of influence. In varying ways and to varying extents all project schools have done this. Several publications by project participants, for example, have already been noted, as has United Seminary's strong engagement of its sister seminaries in the Montreal Joint Board of Theological Colleges and the McGill University Faculty of Religious Studies, and Weston's new partnership with the Boston archdiocese. A multitude of other presentations to denominational boards, local congregations, professional academic associations, and seminary faculties could be elaborated.

Advocacy and dissemination of learnings were also strong commitments of the national staff, although a specific plan for acting on these commitments only emerged as the project unfolded. In the end the plan included four major initiatives coordinated by the national project directors and project evaluator. One of these is this report, which is being distributed at project expense to all ATS seminaries. A second is a book frequently noted in the report, and

including contributions from thirty-one project participants: Evans, Evans and Roozen (eds.), *The Globalization of Theological Education.* This book was premiered at the third major national project dissemination initiative, the November, 1993 national conference, "The Local/Global Connection: Cross-Cultural Theological Education." The conference was held in Chevy Chase, Maryland, immediately preceding the AAR/SBL annual meetings in downtown Washington D.C., and included three plenaries, plus a closing worship; fifteen workshops; four case study sessions; a special discussion session on library resources for globalization; and display tables for schools to share resources. All PIP/GTE schools had materials on display, and a majority of the conference's plenary speakers and workshop leaders were PIP/GTE participants. One hundred, twenty-two persons attended the conference, representing sixty-three seminaries.

The fourth major vehicle of national project advocacy and sharing was the formal relationship that the project, through Plowshares Institute, developed with the Society of Biblical Literature. In a 1993 letter to PIP/GTE participants, David J. Lull, executive director of the SBL, described this relationship in the following way:

> As evidence of the impact of GTE on the community of biblical scholars, conversations with Bob Evans led me to propose a new lecture series at the SBL annual meeting on the Bible in Africa, Asia, and Latin America. Generous support from the Plowshares Institute for the first three lectures brought Bishop K.H. Ting in 1990, Itumeleng Mosala in 1991, and Elsa Tamez in 1992 to the SBL annual meeting. This year we are pleased to have Dr. John Pobee give the lecture in this series. In addition we have established an on-going working group under the same name, which has brought together an impressive list of scholars who are opening the discourse of biblical scholarship to the work of biblical interpretation in Africa, Asia, and Latin America. Our discourse, and we hope our teaching and scholarship, is being enriched by including these new voices.
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> Independently, but encouraged by such projects as these, the SBL held its 1992 international meeting in Australia, marking the first step toward enhancing communication with biblical scholars in the Pacific Rim. Discussions are underway toward holding an international SBL meeting in South Africa in 1996. And I hope similar conferences will be held before the end of this century in Latin America and in China. These conferences will surely help open up exchanges across cultures that will further enrich discourse about the Bible everywhere.

IV

BRIDGES AND BARRIERS TO CHANGE

Thinking is easy; acting is difficult;
putting one's thoughts into action,
the most difficult thing in the world.
-- Goethe

The windows of the stately conference room revealed the sunny crispness of an autumn day which magnified the majesty of the wooded vista surrounding the Maryknoll campus. But the attention of the twenty-seven theologians, missiologists, and seminary deans and presidents gathered there was focused inward. They had already spent more than three hours that afternoon discussing a set of papers that, in revised form, would be published as the Spring, 1990 issue of *Theological Education* titled, "Fundamental Issues in Globalization." A seminary president rose to speak. He began by thanking the authors and other discussants for their careful and thoughtful analysis. He appreciatively noted how the papers and comments clarified and extended the increasingly nuanced understandings that were emerging of the pedagogical and theological issues at stake in the globalization of theological education. "But," he continued:

> I'm at a slightly different place. Where I really need help is with how to translate all this into the praxis of my institution; how to embody it within our program and core commitments. What do we know about this?

Silence.[1]

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[1]David A. Roozen, "Editorial Introduction." *Theological Education* XXVII (Spring 1991), p 5.

The group meeting at Maryknoll was not directly related to the PIP/GTE. But the meeting was part of the building conversation about the globalization of theological education out of which the pilot project was launched and of which the pilot project was beneficiary--beneficiary both of emerging scholarly insights and theological commitments, and of the silence of deeply felt, but yet to be answered questions. As if in direct anticipation of the seminary president's questions at Maryknoll, one of the stated goals of the PIP/GTE's initial 1988 proposal was, "the identification of bridges and barriers to the institutional change necessary to make a global perspective integral to theological education."

How different the response to the president's question would have been if he had been present several years later as another group of theological educators convened to discuss the globalization of theological education. No hesitancy here as the twelve PIP/GTE school coordinators came together to reflect on their schools' experience in the project. Well aware of the project's interest in understanding the "how" (as well as the "what" and "why") of their five-year change process, each participant in that San Francisco hotel conference room had a ready and informed opinion about what had helped and what had hindered his or her institution's efforts to embody global perspectives in its program and core commitments. Building on the PIP/GTE participants' insights, *the purpose of this chapter is to present a systematic statement of the project's learnings about the bridges and barriers to institutional change--i.e., about Goethe's greater challenge of "putting one's thoughts into action."*

Since neither the study of organizations nor organizational change is the natural home of most theological educators, our discussion of bridges and barriers to change is presented within the development of a broader perspective for viewing seminaries as organizations.[2] In setting forth this broader perspective, we move through three increasingly focused sections. The first sets forth a general framework for viewing the varied dimensions that intertwine in the messy wholeness of any institution. The second turns to a consideration of the unique characteristics of seminaries as a sub-type of organizations, and the third to the unique implications of "globalization" as the intent of a planned change effort. At various points within each of these sections we include topically relevant summations of PIP/GTE-generated learnings about bridges and barriers to change. Following these three sections we gather together the scattered PIP/GTE insights into a single comprehensive

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[2]For an earlier and less PIP/GTE-specific version of this perspective see, David A. Roozen, "Institutional Change and the Globalization of Theological Education." Pp 300-335 in Evans, Evans and Roozen (eds.), *The Globalization of Theological Education.*

list and provide a summary discussion of where and why the project was most effective as a catalyst of change. We conclude by reflecting on what we would do differently if we were to do the project again and on the financial implications of creating the kind of institutional change necessary for the globalization of theological education.

A. Framing Organizational Change

Organizations are complex phenomena, and although there is a general void of literature on seminaries as organizations, there is a rich "secular" literature and a growing body of parish-oriented literature that offer a variety of conceptual frameworks for disentangling the major dimensions of organizational life and institutional change.[3] In working with religious leaders on the subject of organizational change, we have found the perspective of Bolman and Deal's, *Reframing Organizations: Artistry, Choice and Leadership* extremely helpful. We therefore use it as our primary point of departure in the this chapter. *Reframing Organizations* is particularly helpful for present purposes for three reasons. First, it is generally inclusive of the diverse perspectives on organizations found in the scholarly literature, suggesting four angles of vision, or "frames," for viewing organizational dynamics: the *structural* frame, the *human resource* frame, the *political* frame, and the *symbolic* frame. To these four we add a fifth, the *environmental*

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[3]Four excellent overviews of organizational theory include, in the order we would recommend them to theological educators: Lee G. Bolman and Terrence E. Deal, *Reframing Organizations: Artistry, Choice and Leadership* (San Francisco: Jossey-Bass Publishers, 1991); Gareth Morgan, *Images of Organization* (Newbury Park, CA: Sage Publications, 1986); Richard H. Hall, *Organizations: Structures, Processes & Outcomes*, Fifth Edition (Englewood Cliffs, NJ: Prentice Hall, 1991); and Charles Perrow, *Complex Organizations: A Critical Essay*, Third Edition, New York: McGraw-Hill, 1986). For recent organizational perspectives on congregations see, for example: Jackson W. Carroll, Carl S. Dudley and William McKinney (eds.), *Handbook for Congregational Studies* (Nashville: Abingdon Press, 1986); Carl S. Dudley, Jackson W. Carroll and James P. Wind (eds.), *Carriers of Faith: Lessons from Congregational Studies* (Louisville: Westminster/John Knox Press, 1991); Joseph C. Hough and Barbara G. Wheeler (eds.), *Beyond Clericalism: The Congregation as a Focus for Theological Education* (Atlanta: Scholars Press, 1989), and James P. Wind and James W. Lewis, *American Congregations, Volume 2: New Perspectives in the Study of Congregations* (Chicago: The University of Chicago Press, 1994).

frame.[4] Second, Bolman and Deal's application of "frames" is more hermeneutical than mechanical, and their strong advocacy of a conceptual pluralism resonates with the pedagogical and theological challenges confronted during the PIP/GTE. Third, *Reframing Organizations* is written for organizational leaders interested in change. As Bolman and Deal note, frames are:

> Both windows on the world and lenses that bring the world into focus. Frames filter out some things while allowing others to pass through easily. Frames help us to order experience, and decide what action to take. Every manager, consultant or policy maker uses a personal frame or image of organizations to get information, make judgments, and determine how best to get things done. The more artistic among them are able to frame and reframe experience, sorting through the tangled underbrush to find solutions to problems....
>
> Frames are also tools for action, and every tool has its strengths and limitations. With the wrong tool, it may be impossible to finish a job, while the right tool can make it easy. One or two tools may suffice for very simple jobs but not for more complex ones. Managers who master the hammer and expect all problems to be nails will find organizational

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[4]For a direct application of "conceptual pluralism" to the study of religious organizations, see Jackson W. Carroll, Carl S. Dudley and William McKinney, (eds.), *Handbook for Congregational Studies*. The *Handbook* presents a variety of tools for understanding four dimensions of a congregation's life: Identity, Social Context, Process, and Program. Although there is considerable overlap and continuity between Bolman and Deal's "frames" and the *Handbook*'s dimensions, we prefer the former for present purposes for several reasons, including: (1) congregations and seminaries tend to have different basic forms partially captured in the distinction between voluntary organizations (congregations) and professional bureaucracies (seminaries); (2) Bolman and Deal are more explicitly oriented to organizational change; (3) our longstanding sense that, intentions notwithstanding, "people" tend to get lost when looking through the *Handbook*'s lenses--to which we find Bolman and Deal's "human resource" frame a helpful corrective; and (4) Bolman and Deal more explicitly tie their frames to organizational theory and, perhaps as a consequence, give greater attention both to the interaction between frames and to "when" certain frames are more salient than others. We remain mystified, however, by Bolman and Deal's general--although not total--lack of attention to an organization's broader "social context." Not only is a consideration of "social context" a major topic in organizational theory, but it strikes us as an absolute necessity within current organizational practice. We therefore add it as a fifth frame.

life confusing and frustrating.[5]

A major implication of the latter point is that while each of the frames describes a set of phenomena that are present in any organization, each frame is likely to be more salient and illuminating and therefore a more helpful point of entry for facilitating change in different situations. Bolman and Deal note, for example, that structural interventions work best when goals are clear, but the political frame is more illuminating when there is goal conflict. Nevertheless, because of the systemic interdependence of the phenomenon which the different frames illuminate, it is also the case that a significant change "anywhere" in the system will have implications within each of the frames. For example, new goals not only typically require a redefinition of roles and relationships (structural), but also typically require the development of new skills (human resources), new symbolization, and arenas for the negotiation of the inevitable conflicts that change generates (political).

1. The Structural Frame

Perspective: The structural frame focuses attention on the rational and often mechanistic dynamics of organizational goals, technology and program, division of labor (i.e., roles), and coordinating mechanisms (i.e., communication and authority). The structural perspective has a bias toward assuming that:

- Organizations exist to accomplish established goals;
- Organizations work most effectively when external influences and personal preferences are constrained by rationality;
- Specialization brings greater individual expertise into the organization and this leads to enhanced performance;
- Coordination and control of differentiated roles are essential to effectiveness.[6]

Within this set of assumptions organizational change is seen as primarily a matter of establishing new goals, choosing or creating the appropriate technology/program, and adjusting roles and their coordination. That is, organizational change is seen as primarily a matter of "restructuring." But the frame's assumptions also caution that "restructuring" will be problematic when:

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[5] *Reframing Organizations*, p 11.

[6] *Reframing Organizations*, p 48.

(1) goals are unclear; (2) programmatic dynamics are not well understood; (3) diversity spills over into conflict; and (4) the locus of authority is ambiguous.

From the structural perspective most institutions of higher education are what Bolman and Deal, borrowing from Mintzberg, call "professional bureaucracies." Professional bureaucracies are relatively "flat" in the sense of having a very large production sector (i.e., faculty) relative to other sectors (primarily strategic and support administration), with few organizational layers between professors and strategic administrators.

Decision making in professional bureaucracies tends to be decentralized, with a great deal of responsibility residing within the functional groupings of the program sector (e.g., departments). Accordingly, overall organizational coordination and control tend to be more lateral--meetings, task forces, cross-departmental committees, etc.--than vertical. Additionally, one of the primary control mechanisms for most professional bureaucracies resides "outside" the organization and "inside" of the professional guilds through which, in our case, faculty receive their primary "professional" training and enculturation.

From the structural perspective, professional bureaucracies are intended to insulate their key players (again in our case, professors) from formal interference, allowing them to concentrate on using their expertise. While such insulation has obvious benefits, it comes with some costs in regard to coordination and quality control, particularly in tenured systems in which tenured professors are largely immune to formal sanctions. The departmental structure of most educational, professional bureaucracies further complicates concerns with overall organizational coordination and control, perhaps most evident in the almost stereotypical tension between administrators (tending toward more unified missions, more centralized structures, and more formalized, vertical control) and professors (tending toward a protection of their divisional interests and related lateral means of coordination). The autonomy of professionals (reinforced by a strong external orientation to their professional guilds), and the decentralized structure within which they are embedded are major contributing factors in the often-noted stubborn resistance of professional bureaucracies to systemic changes. The two factors also contribute to the goal diffuseness found in many seminaries, which in turn further complicates rational movement toward systemic changes.

PIP/GTE Insights Into Bridges and Barriers to Change: The design of the PIP/GTE incorporated at least six major dynamics that draw their inspiration from the structural frame. They include: (1) a school's project immersion teams were to include persons who represented a wide spectrum of "locations"--faculty, administration, trustees, students, and external constituents--within the decision-making structure of most seminaries; (2) the project mandated that

each school engage in an assessment, goal setting, and planning process; (3) the project mandated that the source of initiative for a school's planning process be a new structural unit (the project steering committee) whose chair would also serve as the school's overall project coordinator; (4) the project's international immersions modelled a specific programmatic technology that each school needed to try for itself through design and implementation of a local immersion late in the project; (5) the project provided faculty with seed money for research related to globalization both to affirm research as important and to influence the academic guilds' research agendas; and (6) a national staff consultant was to provide coordination and control between national staff interventions and individual school initiatives. We comment on each, in turn.

Impacting Segmented Decision-Making Structures: The PIP/GTE's international immersions were, unquestionably, the foundational component of the project's change process. Relatedly, they were intended to serve a variety of catalytic purposes and therefore (a) they will figure in our discussion of bridges and barriers to change within each organizational frame, and (b) the immersions' efficacy in meeting one purpose is systemically linked to its efficacy in meeting other purposes. One of the immersions' primary purposes was to convert individual participants to the *critical* value of globalization for theological education in North America or to deepen existing commitment. As we elaborate in our discussion of the symbolic frame, this is something the immersions did exceedingly well. Assuming this, our immediate concern with the dynamics of the structural frame led us to ask how important it was for this heightened commitment to be present across a wide spectrum of structural locations within a seminary's typically segmented decision-making structure. That it was important is, perhaps, intuitively unsurprising. As one trustee put it: "The participants in the immersions came back with much energy, and this energy is now in those strategic places to collectively effect institutional change." Or as another participant noted:

> While our involvement in the project has enabled some to become involved at levels not otherwise possible, probably the main contribution has not been simply exposure to other places and issues, but COMMON exposure of a variety of people--faculty, staff, students--going to the same places together and thereby bringing back to the seminary community a common awareness and concern.

So while not surprising, the broad-based perspective of observing twelve schools over a five-year period allows us to add considerable nuance to the general point.

First, and focusing particularly on the interrelationship of faculty, administration, and trustees, it is clear that not every segment has to be pro-actively positive for movement toward change; but no single segment can be actively resistant. During the first several years of the project, for example, there were two schools at which the dean and/or president were somewhat resistant to or coopted faculty initiatives related to the project; although there was energetic discussion among some faculty at both schools, there was no evidence of movement toward systemic change. By the end of the project both schools had new deans (each of whom had been on project immersions and active members of their school's project steering committee); one school was searching to fill a presidential vacancy; and the other school had a new president supportive of the faculty's globalization efforts--but not pro-active--and whose openness to globalization was, according to several trustees, an important factor in his selection as president. And, by the conclusion of the project both schools had quickly moved to initiate several structural changes (e.g., new faculty appointments and/or curriculum changes) and had several others pending.

Two other schools entered the PIP/GTE with some tension between faculty and administration over involvement in the project; but in these cases it was faculty resistance to administrative initiative. In both cases there was little movement toward change during the first few years of the project. This lack of movement continued throughout the project in one of these schools. This was also one of the few schools in the project in which there was no change in either the deanship or the presidency during the project. By the end of the project the other school had added a globalization requirement to its M.Div curriculum and institutionalized a variety of new local urban and international institutional partnerships. It also had a new president and a new dean, the dean again being a former faculty immersion participant and an active member of the school's PIP/GTE steering committee. We should also note, based on our experience with the PIP/GTE schools, that in several instances the resistance of faculty to administrative enthusiasm about globalization or vise versa had relatively little to do with globalization per se. Rather, the resistance was often generated by other institutional issues that created a general ethos of noncooperation that carried over to the globalization project.

Second, and again focusing particularly on the interrelationship of faculty, administration, and trustees, it is clear in the experience of the PIP/GTE schools that in a situation of openness, tolerance, or permission-giving across structural segments, the initiative for change can come from any segment. In at least three of the project schools, for example, change efforts related to globalization were clearly faculty driven; in at least three others change efforts were clearly administratively driven; and in one of the latter cases it is clear that the "administrative driver" was a new president chosen by the board of trustees

because of, among other things, his interest in promoting a globalization agenda.

Choosing a pro-active president represents the most direct source of trustee initiative related to globalization evident in the project. More indirectly, a majority of trustees who participated in project immersions, especially those frequently "on-campus" (e.g., board and committee chairs) became enthusiastic conversation partners for deans and, especially, presidents, and less occasionally faculty. Beyond this, the major role of trustees was as the ultimate permission-givers--i.e., as the final source of approval for major change proposals. But the loose connection trustees often have to their schools and trustee turnover can be barriers to targeting trustees as facilitators of change, as is evident in the following responses to project questionnaires from trustees at three different project schools:

> My response to these questions is not to the questions themselves, but to my own question of how I as a Trustee of the Seminary can be involved in effecting the kinds of change you ask about. In other words, my answer, from my own resources, is "I don't know." One would think (at least I do) that serving as chair of the board's Committee on Educational Policy and Program would position me to know and to be active in the issues. Unfortunately, it has not.

> At this point I am too out of touch to answer.

> I really can't answer. I have been out of touch because I am no longer a board member.

Students can be another significant segment in seminary decision-making structures. Students did not, however, have an active, collective role in the PIP/GTE change process. There was typically a student member on each school's international immersion teams; many of the schools' local immersion participants were predominantly students; there was often a student representative on a school's project steering committee; and the project did provide seed-money for student involvement in extra-curricular activities related to globalization--which at all schools was enthusiastic and at several schools was extensive. But while one could find examples of strong student support for globalization at almost every school (e.g., the M.Div graduating class gift, noted in Chapter II, establishing a globalization scholarship fund), this did not coalesce into a prominent, collective, pro-active student voice. Perhaps more important in terms of the dynamics of change, there was not any significant student resistance to a school's globalization initiatives on any of the project campuses. To what extent this represented a pervasive endorsement of these initiatives, or some level of indifference related to the fact that most of the

formal curriculum changes did not directly affect already enrolled students, is difficult to tell.

Faculty, administrators, trustees, and students are not, however, the only form of decisional segmentation in institutions of higher education. As our introduction to the structural frame reminds us, faculty are segmented into departments (typically the larger the faculty the more numerous the departments), and most seminaries, including the PIP/GTE schools, offer multiple degrees and/or programs with each degree/program typically having an administrative director. Additionally, most seminaries have multiple administrative units (e.g., dean of students, director of development), many have special study centers, and one of the project schools had several different campuses. All of this is to say that the extent of organizational complexity, and therefore the diffuseness of a school's decision-making structures, can and in the case of the PIP/GTE did vary widely. Relatedly, there is strong evidence that the degree of organizational complexity affected both the kind of change realized in the project and the extent to which the change permeated the entire institution. In general this differential was supportive of a classical proposition in organizational theory. Specifically, complex organizations tend to change through incremental innovations segmented into various, and often very specialized, functional units which mitigates against organizational-wide transformation--at least in the short-term. In contrast, less complex organizations tend to resist "small" innovations, but if change does occur, the relatively tight integration of the organization's structure is conducive to pervasive transformation. In the PIP/GTE this general tendency was further exacerbated by the "fixed" number of slots any given school had for their three international project immersions--i.e., the smaller schools could immerse a greater proportion of their faculty and key administrators than larger schools.

The two Lutheran schools in the PIP/GTE provide a clear example of this combined effect. LSTC has a significantly larger faculty than does Wartburg, and a much more complex programmatic and administrative structure. Both schools nevertheless entered the project with the enthusiastic, pro-active support of their presidents, academic deans, and at least several faculty. By the end of the project Wartburg had, among other globalization-related initiatives, voted to radically restructure its entire M.Div curriculum. In contrast, LSTC, again among other globalization related initiatives, had "only" added a cross-cultural experience requirement to its M.Div. But it also co-created, in partnership with CTU and McCormick, the Chicago World Mission Center, the latter being responsible for a new D.Min track in cross-cultural ministries. It is difficult to say which of these two schools initiated the most change. It is clear, however, that they changed differently and that it is easier for a smaller school to create a more singular ethos. Similar contrasts in the effect of organizational complexity on change can be seen in the project's two Roman

Catholic schools--the larger and more complex CTU and smaller, less complex Weston; and between two of the project's evangelical schools--the large and very programmatically complex Gordon-Conwell and the smaller, less complex Denver. To the extent the project produced any surprises related to existing theoretical perspectives on the relationship between size/complexity and institutional change it was that the project was able to so consistently and effectively overcome the general tendency of small and more tightly integrated schools to resist any kind of change.

Assessment, Goal Setting and Planning: The PIP/GTE mandated that each school engage in an assessment, goal setting, and planning process. The assessment was to include strategic reflection on a school's bridges and barriers to change as background to goal definition and program planning. An initial assessment/goal/planning statement was to be contained in a school's first annual project report, with this statement being revisited, revised, and ideally more refined at the time of each succeeding annual report. While we (and we suspect, most of the schools) would be hesitant to put forth any of these statements as ideal models of an assessment and planning document, there is universal agreement among the individual school project coordinators and the national staff that the effort was an important, positive dynamic in the project for four reasons in particular. First, it helped keep the steering committees focused on the project's commitment to embodied change. Second, it encouraged strategically grounded reflection (and related realism) as a part of the planning process. Third, it provided a concrete point of conversation between a school and its project consultant. Fourth, it provided a regularized cycle of experience, reflection, and planning and relatedly, a regularized cycle of accountability. The importance of accountability is often undervalued as a pull toward change. Nevertheless, the following observation from a project participant was not atypical:

> Involvement in the PIP/GTE forced our school to act on its desire for globalization. Money was provided and results had to be shown. It provided both opportunity and the discipline to enact a program in globalization.

The "less-than-ideal" nature of the schools' assessment and planning statements, at least from a formal, organizational planning perspective and particularly in the first couple of years of the project, appears related to two primary factors, both involving a miscalculation by the project designers (the three authors of this report included). First, we overestimated the internal experience and expertise that most seminaries have for such formalized

approaches to planning, and we underestimated the external assistance a school would need to fulfil our expectations. These miscalculations were exacerbated by the relative inattention that the national staff gave to training project consultants in planned-change skills. As elaborated in Chapter III the consultants functioned relatively well as interpreters, mediators, and points of accountability between their respective schools and the national project directors and functioned very well in their "resourcing" roles at the general level of encouragement and review. However, neither their time allocation nor, in many cases, their expertise were adequate for highly focused and intensive consultation on planning issues or specialized programmatic issues.

Second, the "less-than-ideal" nature of the school's assessment and planning statements appears related to the project designers ignoring in practice their theoretical understanding that change is an extended process that typically moves through different stages--the first of these being building commitment for change by focusing and building systemic ownership of the problem rather than detailed planning. From the latter perspective it seems perfectly appropriate that the schools' initial statements read more like agendas supported by generalized assessments, than detailed, goal-oriented plans. Such a perspective also correlates well with the fact that planning in most schools did get more focused and detailed as the project progressed and was often very thorough in regard to specific program initiatives (e.g., the school's local immersions). But our reading of the project experience suggests at least one contrary twist regarding the use of formal planning approaches in theological schools. Specifically, in many if not most instances schools voted to implement new programs or requirements without having worked out the details. And, since most of these major decisions came in the last year of the project, only time will reveal the effects of putting faith before planning--especially if it is true, as a currently popular political adage puts it, "the devil is in the details."

Locating New Initiatives in New Structural Units: The project mandated that the source of initiative for a school's planning process, as well as coordination of the school's general project involvement, be a new structural unit (the project steering committee) whose chair would also serve as the school's overall project coordinator. As already noted, while the international immersions were intended as the major external driver of change in the project, a school's project steering committee was intended as the primary internal driver of change. It is not surprising, therefore, that this proved to be the case. The more energized, organized, and effective a school's steering committee in general and its chair in particular, the more change a school realized during the project. To some extent this was because steering committees tended to mirror and be beneficiaries of their schools' general enthusiasm, skills, and other

predispositions toward change (or victims of their school's lack thereof). But it was more the case that the most effective steering committees (and particularly their chairs) contributed their own positive dynamic--one that focused, initiated, and facilitated their schools' change efforts and adapted the overall project design to their particular school with great thoroughness and skill.

The fact that the steering committees were "independent" structural units contributed three positives to the effectiveness of well-functioning committees. First, their independence provided a clear and visible locus of responsibility for the project. Second, it provided the committee a focused task, undistracted by other agendas--at least in terms of the committee's internal work. Third, it permitted the strategic selection of committee members.

But the steering committees' structural independence also provided two potential barriers to change. First, it placed enormous responsibility on the committee in general, and the committee's chair (i.e., the school's project coordinator) in particular. When the committee and its chair functioned well, it was one of the most important project bridges for change. When it did not work well, it was difficult for another committee or individual within the seminary to pick up the slack. In those cases in which the committee and/or its chair did not function well there seemed to be one or more of several contributing causes, including: (a) most frequently, the project coordinator's lack of time, and therefore attention, to the committee's work--e.g., relatively few meetings were held, relatively little fore- or after-though were given to meeting agendas, relatively little conversation/advocacy/politicking with non-committee members, etc; (b) in at least two cases deans and/or presidents coopted at least some of the committee's responsibilities causing ambiguity, if not outright confusion, about what and how much initiative the committee could take; and (c) in at least two cases there were pre-existing tensions between the project coordinator and a significant portion of his or her faculty colleagues.

The second potential liability of a steering committee's "independence" was that whenever one of its initiatives had direct implications for changing existing seminary policy or programs, a linkage needed to be established to the seminary's regular decision-making structure. The pro-active participation of a school's dean or president as a member of the steering committee greatly facilitated such change, as did having a project coordinator who was skillful at working his or her school's political process.

New Technology: From the perspective of the structural frame an organization's "technology" is the means of adding value to a company's product. Given such a definition, a seminary's primary technology is, arguably, its pedagogy. As discussed in Chapter II, the PIP/GTE did not fully resolve the

issue of a globalization-appropriate pedagogy. Nevertheless, the project did provide strong hints that any such pedagogy would have to be, as one participant put it, "a critically reflective, experientially/contextually grounded method ***in*** ministry." Implicit in this statement is that it would have to be multi-disciplinary, including a healthy dose of social analysis and empathetic entering of another's experience (as well as critical reflection on one's own experience). As would be expected, the PIP/GTE's international immersions modelled one approach to such a pedagogy. More importantly, the project schools' appreciation for the power of the immersion approach, at least as an initial encounter with globalization, is evidenced in the fact that by the end of the project ten of the twelve schools had an experiential, cross-cultural immersion-type requirement for their M.Div students. Experiencing an alternative pedagogical model, therefore, appears to have been a strong bridge for change.

But more than just experiencing such an alternative model, the PIP/GTE schools were also required, as a condition of their participation in the project, to design and implement an immersion for themselves--a "local" (i.e., North American) version of the project's international immersions. Beyond the perhaps obvious benefit toward change of having to actually "practice" an alternative pedagogy, the requirement of a local immersion provided four additional positive inducements toward permanently changing the way project schools teach. First, it required the project schools to concretely conceptualize and articulate their understanding of the connection between globalization and North American contexts, or as many participants put it, "the global among us." This connection was most effectively made in the areas of engaging cross-cultural differences and economic disparity, and to a slightly lessor extent, interdependence within a North American context. The extent to which connections were made with issues of international interdependence varied.

Second, the local immersions provided a model for engaging many of the critical issues and experiences related to globalization. This model was generally less expensive than international travel, and some of its features could be built into regularly scheduled campus courses, especially for seminaries located in an urban environment. Third, and related to the latter point, the local immersions provided a foundation for establishing ongoing local partnerships of mutual exchange, including the seminary's openness to be accountable to the voice, if not direct service needs, of local immersion hosts. Fourth, and a subject we will return to in our discussion of succeeding frames, the local immersion provided for a fourth "wave" of immersion experience for a seminary's faculty, administration, students, and trustees.

Project immersions were not, however, the only technological resource that proved to be a notable bridge to the change realized during the PIP/GTE. As noted in Chapter II, all of the PIP/GTE schools entered the project with a

variety of globalization-related people and programmatic resources, and all were able to afford the required cash contribution. Additionally, several project schools noted that their interaction with other project schools extended their resource base of conceptual and programmatic models. On the negative side, there was near universal agreement among project schools that their most significant resource barrier to change was the lack of time--a pervasive business of sometimes competing, sometimes totally coopting, and always distracting demands for individual and institutional attention. Busyness is such a common characteristic of seminary life that little elaboration is needed of its potential as a barrier to change. Perhaps the following observation, typical of those made by several PIP/GTE participants, is therefore, sufficient:

> The problem, I believe, is basically time and the already full schedules of all parties involved. In addition to the crush of our regular faculty loads, we just have too many school-wide projects that demand time, effort and energy, e.g., curriculum revision, revision of the Faculty Handbook, self-study in preparation for an ATS visitation, etc.

The Academic Guilds: As noted in our introduction to the structural frame, the external control that disciplinary guilds (and the strong guild orientation of most Ph.D. programs) have over the training of seminary faculty and their research agendas is typically a barrier to internally generated efforts of a seminary to change. When the change efforts are oriented to making globalization foundational to a seminary's ethos, the typical problematic posed by the disciplinary guilds is compounded by the relatively low visibility that globalization has within most disciplinary guilds, by the guilds' tendency to focus inward in contrast to the multi-disciplinary nature of emergent globalized pedagogies, and by the guilds' tendency to reinforce if not advocate individualistic approaches to learning and scholarship in contrast to globalization's emerging emphasis on interdependence and mutuality. Without any pretense of victory over the problematic presented by a guild orientation, several counteractive strategies were nevertheless evident in the PIP/GTE schools. Perhaps most dramatic is the presence of inter-disciplinary courses as foundational to Wartburg's new curriculum; but there was also a wide range of experimentation with inter-disciplinary courses at other project schools. The fact that many of these courses are team taught makes for a further departure from inherited patterns. The special targeting of younger and/or newer faculty for inclusion on immersion teams was also prevalent in several project schools, and in fact several more experienced faculty jokingly referred to such targeting as "remedial education" for their newer colleagues. Additionally, the project included various forms of support to encourage faculty research on globalization themes. Among these were seed-money financial grants, course

release time, extra credit toward sabbaticals, and movements toward including globalization as a criteria for promotion and tenure. As we saw in Chapter II, such inducements stimulated a considerable body of research projects and at least some direct visibility within at least one prominent guild (the Society of Biblical Literature). However, it is too early to know whether such expansion of the guilds' research agendas can be maintained and/or what long-term impact it might have.

2. The Human Resource Frame

Perspective: The primary currencies of the human resource frame are the needs, feelings, commitments, energy, ideas, and skills of the individuals who inhabit an organization. The foci are on the interplay between organizations and people and the interplay between people and people. This frame's key to effectiveness is tailoring organizations to employees and vise versa. From within the human resource perspective it is assumed that:

- Organizations exist to serve the human needs of their employees;
- Organizations and employees need each other;
- When the fit between the individual and the organization is poor, one or both will suffer;
- A good fit between individual and organization benefits both.[7]

Within this set of assumptions, organizational change is primarily a matter of changing people, either through training, replacement, or various motivational enhancements.

The concept of "human need" is essential to the frame's application, and at least in the organizational development literature, derivatives of Maslow's "hierarchy" provide the dominant conceptual base. Maslow's hierarchy not only recognizes that humans have different needs (and therefore different motivations), but also suggests that these needs become operational in a specific order. "Lower" needs dominate behavior when they are not satisfied. "Higher" needs become salient when lower needs are satisfied. From lower to higher, Maslow's hierarchy of human needs includes: physiological; security; love; esteem; and self-actualization. Given such a conceptualization of need, the two dominant themes within the human resource frame related to increasing organizational effectiveness are: (1) the movement from external control to self-control and self-direction with respect to individual job performance; and

[7] *Reframing Organizations*, p 121.

(2) the movement from hierarchical to participatory decision making with respect to organizational structure.

The dominance of such themes makes the human resource frame of particular salience for institutions of theological education. From a purely organizational perspective, people are both a school's primary unit of production and a school's primary product. But perhaps more important, a concern for persons is typically a foundational theological value and only secondarily a matter of organizational efficiency. Additionally, the human resource frame's emphasis on self-direction and participatory decision making is not only consistent with the autonomy of professionals and the decentralized structures within which they work, but also is consistent with themes in much of modern American theology. Still further, because (a) most seminaries abdicate the training of their professionals to external agencies, (b) the tenure system tends to make the replacement of professionals a long-term project (typically through retirement rather than dismissal), and (c) financial motivation tends to be severely constrained, training and psychologically driven motivations are, therefore, the primary means available to seminaries for changing people.

If the human resource frame and its accompanying emphasis on self-direction and participatory decision making were all there was to the story, seminaries should be among the most efficient and effective types of organization. We are aware of few, however, who would so argue, which points to several weaknesses that critics ascribe to the human resource frame. Perhaps the most serious (and certainly the most seriously theological) critique is that the human resource frame is grounded in an overly optimistic conception of human nature and seeks to impose an academic, Western, middle class value system on everyone. The human resource perspective is also found by many to be (1) too optimistic about the possibility of integrating individual and organizational needs, and (2) too indifferent to issues of power, conflict, and scarcity.

PIP/GTE Insights Into Bridges and Barriers to Change: As we have noted in several places in this report, the PIP/GTE international immersions were, unquestionably, the foundational component in the design of the project's change process. As has also been noted, the international immersion pedagogy was originally developed and refined by Plowshares Institute as a vehicle for individual transformation. Its inclusion as the major driver of the kind of institutional change sought in the PIP/GTE was based on the premise that the critical starting point of intervention toward institutional change is changing the people within the institution--this being, of course, a foundational assumption of the human resource frame. But more important than theory or design, there was universal agreement among project coordinators, project school presidents,

project consultants, the project evaluator, and the national project directors that in the practice of the project the international immersions and their effects on individual participants were, indeed, the singular most important catalyst for change.

Six kinds of individual change are evident in the experience of the project's international immersions. Most importantly, the project immersions proved to be a powerful vehicle for converting individuals, or deepening pre-existing commitments, to the *critical* value of globalization for theological education in North America. Given the many poignant accounts by participants of their immersion experiences already presented in this report--which could easily be multiplied into a book of their own--it appears warranted to suggest that while individual transformation included cognitive dimensions, it was primarily driven by participants' experience/feeling of the following interrelated issues: global interdependence--especially as evident in the contribution of North American economic and political realities to the stark social and economic disparity experienced in the immersion host countries; the graciousness and goodness of "third world" cultures--perhaps most deeply experienced through the joy and hopefulness of religious spirit in "third world" peoples whom from a Western perspective had no reason to be joyful or hopeful; and the strength and parochialism of participants' own, Western cultural filters.

Second, and as already noted, the immersions provided participants a model of an experientially grounded pedagogy for empathetically engaging cultural differences. Third, the immersions provided professors with either a beginning or deepened reservoir of international and cross-cultural illustrations and examples they could use in their teaching and research. Fourth, the immersions provided participants with a beginning or deepened set of organizational and individual contacts in "third world" countries that could be used in pursuing future projects in these countries--e.g., institutional partnerships, sabbatical research. Fifth, traveling with a team of persons from one's own school provided an opportunity for a depth of social bonding seldom experienced among colleagues "back on campus." Indeed, a common refrain among immersion participants was that they had never before spent so much time with their colleagues, and certainly never so much intensely personal time. And sixth, in-depth contact and personal relationships with faculties of very different theological perspectives broke down negative stereotypes and helped create a greater openness to faculty diversity and inter-seminary cooperation. In summary, the immersions provided a powerful start toward breaking down the peculiar set of general faculty predispositions which tend to inoculate seminaries against the potential for institutional change--this set of predispositions including the tendency for faculty to be strongly cognitive, strongly invested in and articulate about some personally meaningful theological framework, accustomed to working alone and being in control of

their own situations, and accustomed to engaging their colleagues in competitive ways (e.g., academic/critical and departmental turf).

The PIP/GTE's immersions were a major and an extremely effective investment toward change in the project seminaries' human resources. The immersions were not, however, the only such investment. Because people are also a seminary's primary technological resource, all the things noted in our discussion of the structural frame about re-directing faculty teaching styles and research interests, about the racial/ethnic/international diversity of students and faculty, and about a faculty's pre-existing experience/expertise related to globalization are equally matters of an institution's human resources. They also proved to be significant bridges to the changes realized during the project.

Two additional bridges related to the human resource frame were also evident in the project. First, as highlighted in Chapter II, virtually all PIP/GTE school faculties developed a heightened appreciation during the project of their international students and their racial/ethnic minority students as a resource for moving globalization into the core of a school's ethos. Relatedly, all project schools took concrete steps to build on this resource. These steps varied from school to school but, as elaborated in Chapter II, were of two general kinds. One was an increased commitment to recruit a more internationally and racial/ethnically diverse student body. The other was more intentionally to draw on the experience of such students in teaching. Second, and as also highlighted in Chapter II, virtually every school in the project heightened its commitment to using both globalization experience/expertise/interest and international and racial/ethnic diversity as criteria in hiring faculty and administrators. In a few schools new positions were created specifically for such purposes. But more typically such commitments operated in the filling of vacated positions.

3. The Political Frame

Perspective: The political frame views organizations as *arenas* in which different interest groups compete for power and scarce resources. Conflict is intrinsic because differences in needs and perspectives are intrinsic. Coalitions, bargaining, negotiation, coercion and compromise are the standard currency. Problems arise because power is concentrated in the wrong places or because it is so broadly dispersed that nothing gets done. Solutions are developed and change initiated through political skill. Bolman and Deal point to five assumptions that summarize the political perspective:

- Organizations are *coalitions* composed of varied individuals and interest groups;

- There are *enduring differences* among individuals and groups that are slow to change and seldom entirely reconcilable;
- Most of the important decisions in organizations involve the *allocation of scare resources*;
- The combination of scare resources and enduring differences makes *conflict* central to organizational dynamics, and *power* the most important resource;
- Organizational goals and decisions emerge from the competition of the political process.[8]

The political frame does not attribute politics to individual selfishness or incompetence. Rather, this frame attributes politics to the fundamental organizational properties of interdependence, enduring differences, and scarcity. Politics will be present in any and every organization regardless of the individuals involved. Within such a set of assumptions interest-driven political process replaces both the structural frame's goal-driven rationality and the human resource frame's organization/person win/win as the means of/to organizational change. Given the presumption of enduring differences, different parties often disagree on how to reach agreement.

Several important implications for organizational change flow from this perspective. The assumption of enduring differences suggests that politics will be more visible and dominant under conditions of diversity than of homogeneity. The focus on scarcity suggests that politics will be more salient and intense when resources are tight or contracting than when they are expanding. The frame further suggests that the politics of any decision-making process should escalate over time as the implications of what is at stake become more concrete and visible, and relatedly as more people (and therefore more, different interests) stake their claims.

The frame's focus on power provides an interesting twist. Politics tends to be more visible and operative in organizations in which power is diffuse (typically decentralized, professional bureaucracies). The same tends to be true for organizations with diffuse goals and identities because there is no clear rational or cultural basis for regulation. Where power is concentrated or goals and identity are narrow and sharp, politics tends to be tightly regulated and highly constrained. However, this does not mean politics is not present, only that it has been forced underground.

Given the centrality of power in the political frame, it is instructive to compare this frame's view of power with those of the previous frames. The structural frame tends to emphasize *authority*--i.e., role legitimated power that

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[8] *Reframing Organizations*, p 186.

provides system coordination and control. The human resource frame tends not to talk of "power," but rather of "empowerment" in the sense of giving individuals voice or enhancing self-actualization. From the latter perspective, authority in the traditional sense of one-way influence is perceived as a negative that impedes the integration of organizational and individual needs. The human resource frame therefore prefers forms of influence that enhance mutuality and collaboration.

The political frame views authority as one of many forms of power. Other types of power include: information and expertise; control of rewards; coercive power; alliances and networks; access and control of agendas; control of symbolic meanings; personal charisma; and trust and/or indifference. The political frame shares with the human resource frame an appreciation for different individual and group needs and interests. But because of a greater emphasis on scarcity and the enduring nature of differences, the political frame does not share the human resource frame's faith that an incompatibility of preferences can be significantly reduced. The structural frame seeks solutions through rational exploration. The human resource frame seeks integration through open dialogue. The political frame seeks wins through the mobilization of power.

Within the political frame neither power nor politics is necessarily "bad," although both can be used for exploitation and personal dominance. Nevertheless, both can also be a means of creating vision and collective goals and channeling human action in cooperative and socially valuable directions.

The key skills of the political process include: agenda setting; networking and coalition building; and bargaining and negotiation. The weaknesses of the political frame are the flip side of its strengths. It tends to underestimate the significance of both rational and collaborative processes; and it tends to be normatively cynical and pessimistic. It also tends to share with the human resource frame the problematic assumption that individuals and groups really know their needs and interests.

PIP/GTE Insights Into Bridges and Barriers to Change: Few if any of the individual elements in the design of the PIP/GTE change process were unique to the project. But the inclusion of four immersion seminars to build a "critical mass" of persons within each school who had participated was distinctive. This approach is an inspiring example of the political frame's emphasis on coalition building as a vehicle of change. There are at least four very specific examples in the project of the power of this dynamic. One example to which we have already alluded to is the relationship between size and organizational complexity, and change. Specifically, there was a strong positive relationship between the percentage of a project school's faculty who participated in an

immersion and the degree of formal structural change related to globalization that a school initiated during the project. However, the correlation is less than perfect, and at least one reason it is less than perfect is because there was considerable variation among schools in terms of how consistently and effectively a school's project coordinator and steering committee brought immersion participants together "back on campus"--which is our second example from the project of the power of coalition building. The project evidence is absolutely clear on this point: the more regularly and intensely immersion teams met together on campus for immersion preparation and debriefing, and the more regularly and intensely earlier immersion teams were brought together with later immersion teams for joint reflection and planning, the more change a school realized. Perhaps another way of putting this is that the most change was realized by those schools who most fully implemented the project design.

A third example of the power of the coalition building dynamic in the PIP/GTE also highlights another insight from the political frame. Even organizations that are segmented have a relatively established dominant coalition that exerts considerable, if not controlling, influence on their life and direction. In seminaries this dominant coalition is often centered in certain departments and/or among the senior (i.e., tenured) faculty. In at least two of the larger schools involved in the PIP/GTE, the schools' dominant coalitions were, at best, marginally involved in the two earliest project immersions and, relatedly, there was little if any movement toward systemic change in either school. The following brief description from a faculty member captures the scene:

> The people come back from their trip, a perfunctory "report" is given in the faculty meeting, and then we just go on with our business as before, just like a stone thrown into a pond disappears quickly into the water, never to be seen again. It has been unfortunate that involvement by the faculty has been so uneven, by department. In short, the "heavy-hitting" academics have not participated, whereas the more change-oriented (and perhaps ministry-oriented) people have. The "academics" exert considerable control over faculty movement, hence there has been none.

In one of the large schools both the dominant coalition's lack of involvement in the project and a general lack of movement toward systemic change continued throughout the project. In another large school, members of the dominant coalition were heavily represented in the third international immersion team, and in the last year of the project that school's faculty voted to conduct the first systematic review of the school's curriculum in over 20 years, one lenses of which was to be "globalization."

The fourth example of the power of coalition building in the PIP/GTE highlights yet another prevalent theme in the political frame, that of the propensity for diversity to generate conflict. Among the smaller schools in the project, two in particular had faculties that were extremely theologically diverse. The project coordinators at each school, correctly we believe, pointed to this diversity as a significant barrier to the implementation of many of the kinds of initiatives related to globalization that the school's steering committee either wanted to, or actually did put before the faculty. Nevertheless, because of the significant percentage of faculty who had been involved in the project immersions, both schools' faculties did adopt a cross-cultural, immersion type requirement for M.Div students. Two of the larger schools in the project, with equally diverse faculties, provide an interesting contrast and twist on the relationship of diversity to conflict. Both schools launched at least one new and significant globalization program and did so with little or no faculty contestation. Why so little conflict? Because, we believe, in each case the new initiative was a new, "stand-alone" program: (a) that was in keeping with the already existing, highly-segmented program structure of each school, and (b) in which any given faculty member or student did not have to participate unless he or she wanted to.

From the perspective of the political frame, power is the primary resource for change, and there are many sources of power. The importance of coalitional power was particularly prominent in the design and reality of the PIP/GTE. Certainly much of our discussion of the human resource frame points to instances of empowerment. Within the structural frame we touched upon the "positional power" that a dean and president have for agenda setting and that trustees have in appointing presidents. There is also power in accountability. Indeed, beyond the internal lines of project accountability, the public accountability related to the project--i.e., a pilot on behalf of all of theological education whose evaluation and learnings would be disseminated through a report such as this book--added at least some leverage to the seriousness of the schools' participation.

In concluding this section we highlight just one additional kind of power acknowledged by all the PIP/GTE schools as one of the more important project catalysts for change--specifically the "personality power" of the national project co-director most visible to the schools. Since we are talking about one of ourselves, perhaps it is most appropriate to let project participants' own words carry the weight of what this implied. "A contagious enthusiasm." "A seemingly tireless crusader." "A persistent and consistent advocate for the cause." "An energy that you couldn't ignore--even when you wanted to." "An instant center of attention in any setting." "Someone who had the knack for not overly annoying you, even if it was his third phone call of the day."

4. The Symbolic Frame

Perspective: A dramatic shift in thinking is required in moving to the symbolic frame. The organizational image changes from the machine of the structural, the organism of the human resource, and the arena of politics to organization as *theater*. In the symbolic frame organizations are cultures that are propelled more by rituals, ceremonies, stories, heros, and myths than by rules, power, or mutuality. Problems arise when actors forget their story lines, symbols lose their meaning, and ceremonies and rituals lose their potency. Change requires the use of myth and drama to recreate and express a shared meaning. The symbolic frame is grounded in the following assumptions:

- What is most important about any event is not what happened but what it means;
- Events and meanings are loosely related; the same event can have very different meaning for different people;
- Many of the most significant events and processes in organizations are ambiguous or uncertain--it is often difficult or impossible to know what happened, why it happened, or what will happen next;
- The greater the ambiguity and uncertainty, the harder it is to use rational approaches;
- Faced with uncertainty and ambiguity, human beings create symbols to resolve confusion, increase predictability, and provide direction;
- Many organizational events and processes are more valued for what they express than for what they produce.[9]

Symbolic phenomena are particularly important in organizations with unclear goals, uncertain technologies, and unstable environments--conditions which characterize many seminaries today. Symbolic phenomena are also highly salient in organizations that place a premium on "meaning." For both organizational and essential reasons, therefore, this frame is of particular importance for theological education.

The currency of the symbolic frame includes all of those "things" that reflect and express an organization's culture--the pattern of beliefs, values, practices and artifacts that define what the organization is and how things are to be done. Culture is both product and process. Its symbolic nature is particularly well suited for bringing meaning out of chaos, clarity out of confusion, and predictability out of mystery (or at least for making chaos,

[9] *Reframing Organizations*, p 244.

confusion, and mystery seem other than they may be). Myths and other narrative forms provide explanations, reconcile contradictions, and resolve dilemmas. Metaphors make complexity or confusion comprehensible. Rituals provide direction for action in uncharted or unchartable terrain.

Of the five organizational frames proposed in this essay, the symbolic is the newest, least developed, and least mapped out as an organizational perspective. With appropriate tentativeness, Bolman and Deal nevertheless suggest several important tenets for working with this frame. These include:

- How someone becomes a group member is important. It is always more than a rational decision and always enriched by some form of formal or informal ritual;
- Within limits, diversity gives a group a competitive advantage. Not only does it allow a group to draw on a wider pool of skills and perspectives, but it also makes the group more self-conscious about its culture;
- Example and informal process are as important as command for holding a group together;
- A specialized language fosters cohesion and commitment (although it comes at some cost of exclusion);
- Stories carry a group's history and values and reinforce group identity. Stories are the touchstone guides of every-day behavior.
- Humor and play reduce tension and encourage creativity;
- Ritual and ceremony lift spirits and reinforce values;
- Informal cultural players make contributions disproportionate to their formal roles.
- Transformation is as much a matter of the soul as it is a matter of mechanics. In a sense, the soul (i.e., culture) must give permission for the mechanics to transform and then must transform itself to sustain the new mechanics.[10]

The symbolic frame can become a basis for optimism about the possibilities of organizational change. But as is the case for power and politics, symbols have two faces. One is the affirming, hopeful, directive pull toward the future. The other is mask, distortion, and resistance in which symbols serve dishonest, cynical, repressive, and/or conserving purposes.

PIP/GTE Insights Into Bridges and Barriers to Change: As noted in our discussion of the political frame, the PIP/GTE's series of immersions was quite

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[10]*Reframing Organizations*, pp 293-303.

effective in building a coalition committed to globalization efforts and a major factor in initiating the kinds of change elaborated in Chapter II. What the symbolic frame adds to our understanding of this dynamic is that the foundations of this coalition building were a common experience provided by the immersions and, relatedly, a common language for communicating and reflecting upon this experience. It was a dynamic frequently noted by participants. The following observation by a trustee is typical:

> I suspect that our seminary's involvement [in the PIP/GTE] has greatly accelerated the faculty's and the board's discussion of the concept of "globalizing" theological education. It didn't seem that we all shared the same vision or version of globalization. More importantly, neither the faculty nor the board were intentionally engaged in exploring their differences. Perhaps one of the most notable impacts of the project has been consensus building. Shared experiences and shared emotions have noticeably accelerated agreement that we need to broaden theological education.

Story-Turned-Myth: As we saw in Chapter II, using the language of the academy, several participant's talked about their common experiences in terms of a new "community of discourse." It is quite true, for example, that those persons who participated in immersions at least had a common point of reference in their discussions about and positive valuation of such things as cross-cultural engagement, mutuality, and experiential pedagogies. But perhaps the real power of the creation of a new symbolization is more evident in how, through their continual retelling, certain immersion experiences moved from story to myth. Three kinds of such "story-turned-myth" were common across project schools.

One tended toward the more humorous side, yet nevertheless was told with all the pride and seriousness of someone who has just completed a rite of passage. The following t-shirt messages captures the essence of this story-turned-myth: "I survived three weeks on a Plowshares Immersion." The reference was, of course, to the intensity and vulnerability--and certainly the exhaustion--which participants experienced on a project immersion. Even third round immersion participants commented that the description of first and second round participants notwithstanding, it was really something you had to experience for yourself to fully appreciate. Whatever "it" was, it set those who had experienced it apart and therefore provided a bond of solidarity and accomplishment.

A second kind of commonly told immersion story-turned-myth centered around the experience of the extreme social, political, and economic disparity encountered in all of the host countries, typically including a pervasive

marginalization of large segments of the population that exceeded anything in the participants' experiences in North America. The third kind of commonly told immersion story-turned-myth built on the latter, but added to it a specific person's or group's courageous accomplishment within their marginality. Sometimes this was a story of overcoming one's marginalized beginnings--such as the story of Joe Seramane which appears in Chapter II. But more often than not, it was a story of the spiritually grounded joy, hospitality, and hopefulness of a person or group in the midst of their marginality, a person or group who, as previously noted, from a Western perspective had no reason what-so-ever for being joyful, gracious, or hopeful. Indeed, it was the kind of story-turned-myth that provoked the deepest appreciation of the limits of participants' own cultural and ideological captivity. We also suspect that the experience behind such stories was one of the major factors behind the reinvigorated worship life at many project schools during the project.

Legitimation: The symbolic power of the immersions was spread by immersion participants into the broader life of participating seminaries. At least one other constellation of less anticipated, nevertheless important, symbolic bridges to change was evident in the PIP/GTE. This constellation of bridges centered in the symbolic pull of "merely" being involved in the project and had several dimensions. The very size and pilot nature of the project[11] within a stream of already energized conversation within theological education, combined with the selective nature of the application process and the fact that two major foundations were willing to invest significant resources in the project, helped create a sense among participant schools that they were involved in, and contributing to, something uniquely important. The facts that participation in the project required an affirmative vote of both faculty and trustees, and that a not inconsequential, annual cash contribution was made by each school further reinforced the symbolic pull of the seriousness of the project. From a slightly different perspective, involvement in the project legitimated the giving of one's time and the importance of giving one's time to pursuing the implications of globalization, and legitimated the expectation that one's colleagues would be doing the same thing. As one participant put it:

> Involvement in the project made "globalization" an institutional priority in the fullest sense of the word "priority;" and a priority for a sustained period of five years. When was the last time you heard of a seminary giving sustained, priority attention, much less the magnitude of time involved in the PIP/GTE, to a single issue for five years?

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[11]There may have been previous pilot projects within theological education of the magnitude of the PIP/GTE, but we are not aware of any.

And this permission and encouragement to give priority time to the issue of globalization was not only a matter for faculty and administrators. As we noted in several places in Chapter II, globalization also became an organizing symbol for a considerable number of student-led initiatives.

Transformation and Continuity: There is one final learning from the project about the power of the symbolic frame that it is important to note. Particularly during the initial years of the project, the national project directors tended to stress the "transformational" nature of the project--sometimes implying, other times directly calling for, the necessity of a radical break with the past and the embrace of entirely new ways of thinking and acting. Given the fact that all of the participating schools had at least historic, if not current, institutional commitments and experience related to one or more dimensions of the globalization of theological education, the transformational emphases of the national project staff sometimes were met with resistance. They were heard as unproductive stereotyping and as dismissive of the symbolic resources available within each participating school's tradition. What became evident in the project was that an important bridge to globalization was a school's ability to connect and project this effort as being in continuity with historically important values of the institution.

5. The Environmental Frame

Perspective: The previous four frames point to an organization's inner life. The environmental frame directs our attention outward to the local-to-global setting within which the "internal" is embedded. Adaptation and response are the two sides of the internal/external interaction. The environmental frame views the world as a segmented (e.g., multi-cultural), layered (local to global), and constantly changing constellation of constituents, markets, resource flows, and interdependent populations. Primary concerns are an organization's openness to and fit with this changing world. Indeed, a fundamental premise of the environmental frame is that organizational effectiveness is contingent upon how well an organization's internal structure and process matches or can deal with the demands of the environment. The environmental frame can be summarized in terms of two foundational assumptions:

- The boundaries between an organization and its environment are permeable, and organizations are continually engaged in importing, transforming, and exporting matter, energy, information, and people;

- Organizations are capable of negative entropy. That is, they can survive and grow, rather than decay and die, if they are able to work out a mutually beneficial relationship with their environment.[12]

From this perspective organizations are dependent upon their environment to provide resources and to receive products, with exports having at least some effect on inputs, and inputs having at least some effect on exports. Organizations, however, are not totally constrained by their environments because the organization can exercise some selectivity over both inputs and outputs. Organizational change, within such a frame, is primarily a matter of adapting responses to attain an organizationally desirable balance between inputs and outputs. The frame takes on particular salience when: (1) internal dynamics push for a change in either inputs or outputs; and (2) environmental changes alter the flow of inputs or the receptivity for outputs.

Bringing New Resources Into an Organization: Environments are multi-dimensional. Hall, for example, suggests six categories to conceptualize the nearly endless possibilities: technological; political; economic; demographic; inter-organizational relationships; and cultural.[13] Pedagogy, research methodology, and practical theology are, as previously noted, three of a seminary's most essential technologies. From the perspective of the environmental frame the key question is: How do they get "into" the organization? Research by and the professional development of existing personnel is certainly a major option and, as we have stressed, were major vehicles for change within the PIP/GTE. Research and professional development do require, however, the expenditure of organizational resources--faculty time probably being the most precious of these, especially in seminary settings. Perhaps for this reason, anecdotal evidence suggests that the dominant mechanism for bringing new technology into religious institutions is, for most seminaries most of the time, new personnel (e.g., faculty "turnover") or new clients (e.g., students) who have had contact with alternative technologies and advocate their use. The changes in recruitment criteria for both faculty and students within the PIP/GTE schools represents a recognition of such mechanisms as a primary means of sustaining the efforts initiated during the project. The PIP/GTE also presents an interesting and powerful example of combining internal professional development with external resources. In particular, project schools "contracted" with an external organization (i.e.,

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[12]*Reframing Organizations*, p 317.

[13]*Organizations: Structures, Processes and Outcomes*, pp 204-210.

Plowshares[14]) to take the organization outside of itself, including connecting the organization to external contexts, constituencies, and organizations that provided alternative experiences, perspectives, programmatic resources, and the potential of new partnerships.

Strategic Control Over Inputs and Outputs: The connections of politics to constituencies, demographics to markets, and economics to institutional finances are sufficiently visible in seminary life today that their importance needs little amplification here. These connections represent obvious examples of organizational dependence on the environment. They also provide examples of an organization's strategic control over inputs and outputs: M.Div enrollments are down, so an M.A. in lay ministry is added; more expertise in congregational studies is desired, so a D.Min program is started; denominational subsidies decline, so a grant officer and director of development are hired; cultural diversity is a market or curriculum issue, so racial/ethnic advocates are added to the board of trustees.

Implicit in these examples are two central principles of the interrelationship between organization and environment. First, adaptive organizations in uncertain or turbulent environments tend to develop more specialized, diversified, and decentralized structures, which in turn require more elaborate and flexible approaches to coordination and control. Second, since both restructuring and the addition of new expertise typically require a significant initial investment of institutional resources (dollars, time, willingness to change, etc.) organizations with few or no slack resources are at a competitive disadvantage when confronted with environmental change. Ironically, so are institutions that have an overabundance of financial and reputational resources. Such "security" tends to insulate an organization from environmental changes and the necessity--at least in the short-term--of adapting to them.

The underwriting of much of the cost of the PIP/GTE by foundation grants mitigated much of the project schools' dependence upon internal financial resources for creating change. But as we have noted, time is also a critical institutional resource and the lack of time was a frequently noted barrier to change within the project. Further, as the following strategic reflection from a PIP/GTE immersion participant reminds us, dependence upon external sources for, among other things, financial resources can be a barrier to change.

[14]Plowshares coordinated the overall project and organized and led the project's international immersions. Following project guidelines, most project schools also contracted with a "local" agency to help organize and lead their "local" project immersions.

Because of its probing reflection of environmental influences, we quote this source at length.

> The major obstacle to unpacking the project experience has to do with institutional self-survival. At the very same time that we have been sharing in the PIP/GTE, we have also been experiencing the impact of budget cutbacks in our denomination. Because of the formulae used for distributing these cutbacks, our institution in particular has been especially hard hit. During the last two years our board has had to spend greater and greater amounts of time strategizing on how we will continue to underwrite our mission. Some of this has been part of a regular timetable of strategic planning, but there is no way to deny that the economic realities of our denomination shape the context in which this planning takes place. We are committed to globalization, global mission and multi-culturality. In fact, these themes remain pivotal to our institutional self-understanding and form the basis for a great deal of our newly revised strategic plan. The challenge, it seems to me, is in implementing the new initiatives which the PIP/GTE presents to us. Because so much time and energy must be devoted to institutional self-preservation, it is too easy for new programs to go on the back burner. And of course, there is always the danger that the church or the seminary or one of its important constituencies could decide somewhere down the road that globalization is an expensive "luxury" that cannot be afforded by institutions which are under siege and fighting for financial survival. I am grateful that these issues have not been raised to this point, but certainly the climate is right for nurturing such misguided thinking in the future. What would help? I don't know that I have any answers to that--easy or otherwise. I do sense, however, that Americans who face a limiting of financial horizons do have a new possibility for experiencing partnership with those who have struggled with these issues globally for a long, long time. In many ways, the issues of globalization are far more accessible in the 1990s as paradigm shifts force us to reconfigure our world away from the old "East-West" dualism of the Cold War. Unfortunately, I don't see American culture or institutions "picking up the ball" on this to actually define some radically "new world order." In fact, after the Gulf War I sense that just the opposite has happened. Even so, the possibility for new alliances and partnerships are present. This is the gift of the present time.

Relationships to Other Institutions: The number and variety of external organizations with which most theological schools have relationships are immense--e.g., congregations, denominational agencies, ecumenical organizations, foundations, universities, publishers, etc. They are, therefore,

important aspects of a school's environmental scan, but their consideration is beyond the scope of much elaboration here. Three elementary reminders must suffice. First, relationships demand time and expertise to develop and maintain; some selectivity--either strategic or otherwise--is therefore inevitably operative in an organization's "choice" of partners. Not surprisingly, the necessity of strategic selectivity in developing partnerships was an early lesson of most PIP/GTE schools once they seriously began to work on their project commitment to mutuality through the development of international partnerships--something which happened late in the project for many project schools and remains on the horizon for most others.

Second, most significant organizational partnerships--whether formal or informal--come with a combination of constraints and access to resources. Church structures, for example, provide seminaries money and markets on the one hand and theological, curriculum, polity, and market (e.g., geographic, gender, racial/ethnic) constraints on the other. The legitimacy and other resources gained from accrediting agencies and associations come with the constraint of adhering to standards. Government scholarships come at the cost of government regulation. From the perspective of encouraging the globalization of theological education, the increased prominence and centrality of globalization in the newly proposed ATS accreditation standards represents a positive constraint.

Third, while multiple relationships are ripe with opportunity, and their diversity can provide strategic advantages in changing environments, they are typically the source of significant cross-pressures. The inherent tension in most seminary's twin loyalties--to the church and to the academy--is a classic case in point. Serving multiple denominations, or even multiple judicatories or agencies within a single denomination, is another. For example, in their initial assessment of bridges and barriers to change, most PIP/GTE schools noted the lack of a strong and consistent advocacy for globalization at the denominational level as a barrier to the globalization of theological education. Among other ways, this disinterest was manifest in the fact that globalization was not an explicit criteria in the ordination process of their constituent denominations. None of this changed during the project, and at least a few of the project seminaries quietly worried about how appealing an emphasis on globalization would be to potential M.Div students. Such concerns notwithstanding, by the end of the project most of the project schools could identify at least one or two new students who said that the school's globalization program was an important consideration in their decision to enroll. Also on the positive side, most of the project schools found encouragement, and in some cases received financial support for global programs, from one or more denominational agencies, typically mission agencies.

Culture: Given that the primary content of theological education focuses on values and belief, most theological educators have a built-in sensitivity to the cultural dimensions of their institution's broader environment. Indeed, a good bit of seminary education is devoted to how culture influences theological expression (e.g., historical-critical approaches to scripture), how to make theological expression relevant to a given cultural setting (e.g., contextualization), and how to defend one's inherited faith tradition against cultural competitors (e.g., apologetics). And indeed, the pre-existing expertise in and affirmation of contextuality and social analysis that a project school brought into the PIP/GTE proved to be a significant bridge to further initiatives related to globalization.

Cultural sensitivity per se, therefore, is less an issue for theological education than it is for many other organizational forms. However, precisely because the world of theological education is so strongly oriented to the cultural dimension, its institutions often lack the skills and predispositions necessary for understanding and acting upon the implications of external cultural dynamics for their own organizational life. Indeed, theological education's symbolic and ideational bias often becomes its proverbial hammer with which it turns all problems (or choices) into nails--which is consistent with our earlier observation that the PIP/GTE schools tended to make major project-related decisions on "faith," and then let the planning details of implementation unfold on their own.

B. Of Seminaries and Globalization

The preceding discussion of organizational frames notes several characteristics of seminaries relevant to the change process: the natural empathy of theological education to the symbolic and human resource frames, and the importance of these frames in the actual unfolding of the PIP/GTE; the problematic nature of integration in professional bureaucracies, a particular barrier to systemic change in the larger PIP/GTE schools; and the paradoxical adaptiveness of decentralized structures in a changing environment on the one hand, but their resistance to organization-wide transformation on the other. In this section we highlight several other characteristics of seminaries and their engagement with globalization that impinge upon the processes of change.

1. Seminaries and Change

Most seminary administrators encountering Newman and Wallender's, "Managing Not-for Profit Enterprises" as background reading for the Institute

for Theological Education Management (ITEM) are struck by how well the article's generalized description of the unique characteristics of not-for-profit organizations fits the seminary situation.[15] Specifically, Newman and Wallender point to the following: (1) most not-for-profit organizations deal with intangible services that are hard to measure; (2) most have multiple service objectives; (3) customer influence is weak; (4) there is strong employee commitment to the professions; (5) resource contributors often intrude into internal management; (6) there are restraints on the use of explicit rewards and punishments--this reinforced by 1 and 4; and (7) charismatic leaders and/or an organization's "mystique" are often the principle means of resolving conflicts and providing organizational direction. The implications of several of these as bridges and barriers to change within the PIP/GTE have already been discussed; others deserve attention here.

Hard Choices: Proliferation of programs is common in theological education today, with obvious constituent and financial benefits. But it often comes with "hidden" costs as suggested in the following value laden phrases from Robert Wood Lynn's introductory essay to *The Good Steward: A Guide to Theological School Trusteeship*: "jerry-built educational structures with add-on programs jutting out in different directions;" "functional sprawl, a condition in which no one asks questions so long as there is continued growth;" "Mission Madness;" and settling "for vague and vapid goals" instead of holding out for "precise aims that force choices and provoke serious disagreements."[16] From the perspective of Bolman and Deal's frames, Lynn's comments may appear to overly idealize the singular, tightly integrated and rationally driven images of the structural frame at the expense of a proper appreciation of other frames. Nevertheless, his comments do resonate with at least two dynamics we found operative within the PIP/GTE. First, while all of the project schools had multiple degree programs, only one of the many schools that made formal changes in its curriculum did so in more than just its M.Div. Second, most of the formal curriculum changes either made or proposed involved the replacement of prior courses or requirements rather than coming as "add-ons." They therefore did or will explicitly force an often vigorously debated choice. One of the strengths of the overall PIP/GTE design is its heavy investment in

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[15]*Academy of Management Review*, January, 1978, pp 24-31. For a discussion of ITEM and emerging directions in executive leadership in theological education see, *Theological Education* XXIX (Autumn, 1992).

[16]Robert Wood Lynn, "The Responsibilities of Stewardship." Pp 1-9 in, *The Good Steward: A Guide to Theological School Trusteeship* (Washington, DC: The Association of Governing Boards of Universities and Colleges, 1983).

preparing the participating schools for this debate. For example, the coalition building and alternative culture creating power of the series of immersions both provided a symbolic grounding for the debate and ideally tipped the balance of power in a pro-globalization direction.

Weak Customer Influence: The status of a seminary's most immediate customers (i.e., students) is often a point of organizational self-reflection. But even within those school's with strong commitments to involving students in organizational decision making, there are three pervasive and general dynamics that perpetuate the comparatively weak influence that students have. These include: (1) a lingering presumption that the service provider knows best what the customer should receive; (2) most seminaries have some combination of a geographic and/or denominational monopoly; and (3) student turnover is considerably greater than for other organizational players (faculty, administrators, trustees, etc.) The inclusion of at least some students on project immersions and within the PIP/GTE steering committees evidenced at least some counter-appreciation to the "provider knows best" presumption. Nevertheless, precisely because of the comparatively rapid turnover of a school's student body, the project strategically opted to invest its limited resources most heavily in faculty and administrators. From at least our short-term vantage point, that appears to have been a wise decision.

Challenges to Rationality: Diffuse goals, weak customer influence, and contributor intrusion all serve to confound rational approaches to planning and decision making--diffuse goals and contributor intrusion through complexity and ambiguity; weak customer influence through the absence of a market check. This is not because rationality is not valued (although within certain interest groups that is an added point of tension), but rather because the unique characteristics of seminaries make it exceptionally difficult to achieve. The confounding of rational approaches enhances the salience of the political and the cultural frames, and, as we have noted, this is one of the major reasons why the symbolic and coalition-building emphases of the PIP/GTE design proved such an effective facilitator of change. Nevertheless, because the intellectual ethos of theological education gives priority to explicit cognition, at some point in any change process attention must be given to the rationale for, if not the rationality of, a new direction. In the PIP/GTE this rationale frequently took the form of new mission statements and/or faculty approved "definitions" of globalization. But as we saw in Chapter II, at least several schools concluded that this needed to be kept implicit and/or broadly open-ended so that diverse perspectives could agree on specific actions even as nuanced disagreements over rationale remained.

The provision of services whose results are hard to measure further

complicates rational approaches to planning. When "results" are obscure, planning tends to deal with the performance of activities. Doing becomes the goal, and it is assumed that if we perform the function (e.g., teach), we will accomplish our mission (e.g., learning). The existing literature suggests that this is a pervasive characteristic in all of higher education, and the ATS standards regarding outcome-oriented evaluation of programs notwithstanding, few seminaries provide an exception--indeed few seminaries currently appear to have the capacity to do any kind of rigorous, outcome- oriented evaluation of their programs. Perhaps relatedly, only one PIP/GTE school began systematically tracking it's students' attitudinal predispositions and ministerial expertise in regard to globalization.

David S. Schuller notes two additional barriers to change typically confronted by seminaries.[17] First, as *religious* organizations seminaries share in the "conserving" predisposition of being a "community of memory." Indeed, one of the most significant purposes of theological education is to convey the "tradition." Additionally, as religious *organizations* seminaries share in the intrinsically conservative nature of any organization. Given that most seminaries in North America are long standing, the naturally "conserving" forces of any organization are particularly strong. Organizationally speaking, re-creation is more difficult than either new creation or reform. This helps explain, as previously noted, why the "transformational" rhetoric of the national staff early in the project met with some resistance, and often why faculties who called for the transformation of the church or culture found that in their own institutional practice a more effective bridge toward change was the intentional linking of new initiatives to historically valued elements of their institution's identity.

Countering an Individualistic Ethos: Second, Schuller notes the pervasively individualistic ethos of most North American seminaries. This ethos has roots in the intrusion of both professional and general cultural values into seminary life. It is strongly reinforced by the individualistic pedagogy that dominates theological education. To the extent that seminary professors understand themselves as change agents, they see themselves as facilitators of "growth" in their individual students. When brought to issues of organizational change, such an individualistic ethos enhances the importance of the human resource frame and neglects the importance of others. In contrast, the power of the PIP/GTE model resides in its attention to all frames. As already noted, the

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[17]David S. Schuller, "Globalization: A Study of Institutional Change in Theological Education." *Theological Education* XXVII (Spring 1991), pp 136-157.

immersions initially affected individuals. But in the community building and modelling of mutuality internal to an immersion, and especially in the common experiences and coalition building that the project's series of immersions provided across a school's teams, critical change dynamics from all of the frames were brought into play.

All of the above lead to the obvious conclusion that decision making and planned change in theological education are always less than totally rational in the value/goal-driven sense. At the least, within a global perspective the very question of values/goals becomes: "Whose?" But even beyond this are the inevitable "compromises" among the multiple goals and needs of different constituents, different internal functional specializations, and the different dynamics and dimensions that frame organizational life. Compromise and choice, even if implicit, are always difficult, particularly in contexts of fixed or scarce resources. But they are especially difficult in religious organizations which are guided by a strong emphasis on truth, strong concern with integrity, the emotion-laden character of their cognition, and an ideal of total commitment. The difficulty is increased because the dominant theological models to which seminaries turn for guidance (or justification) tend to be either: (a) theologies of communities or cultures, but not theologies of organizations, or (b) theologies of church, denomination, or seminary mission(s) or purposes, which have yet to be integrated with the "earthiness" of the vessel within which the "treasure" is carried. One of the more hopeful outcomes of the PIP/GTE might well be the implicit concreteness of a turn to contextualized reflection and practice in general, and within this the growing awareness among several of the project schools that "organizations" (particularly congregations) will be the context of a majority of their students' ministries.

2. Globalization and Institutional Change

As noted in Chapter III, complexity and diversity are the two most significant characteristics of a globalizing context for organizational change. These twin realities put extreme pressure on all relationships between the particulars and the whole. They also make an organization increasingly aware that many things once taken for granted as givens were really choices, and that within a world of options, choices rather than givens increasingly define an organization's future. Since few North American seminaries are under strong, immediate, external pressure to respond to the globalizing environment, even the question of whether or not to respond is at least perceived as a choice. Relatedly, to the extent a seminary's physical location is a bridge or barrier to globalization-related initiatives, being located in close proximity to areas with

considerable cultural and economic diversity appears to be a strong bridge. For one thing, a diversified context makes many of the local manifestations of globalization much harder to ignore. It also provides more ready access to diverse student markets, to cross-cultural learning situations, and typically to external agencies which have a special expertise in ministry within these "alternative" cultural settings.

From the perspective of the environmental frame, perhaps the three most critical questions posed for the globalization of theological education are: (a) which culture(s) should be taken as primary? (b) what kinds of students should be targeted? and, (c) what do the answers to "a" and "b" imply for theological education's external resource base, i.e, its suppliers of students, professors, curriculum materials, funding, and legitimacy? All of the latter are important; the last often least understood by organizational leaders. But there is a growing body of both theory and research that indicates that long range ideological change is not possible without the continued support of an external reference group.[18] The PIP/GTE provides two manifestations, in particular, of this latter point. First, to the extent the academic guilds have not as yet embraced globalization as a foundational concern and are a primary reference group for seminary faculty, the guilds are a significant barrier to moving globalization into the core of theological education. On the positive side, by the end of the project, virtually all of the project schools had come to the realization that the development of on-going partnerships with either international and/or North American organizations which embodied the kinds of globalization issues a school had chosen to pursue, was absolutely essential to the school's ability to sustain an engagement with these issues.

At least some increase in multi-culturalism is required for an empathetic response to globalization. From the perspective of the structural/technological frame this means that specialized skills in increasing numbers of cultures will be needed as will an increasing emphasis on both contextualized, distance education (e.g., immersions, student exchanges, semesters "abroad") and cross-cultural pedagogies "at-home." All push toward a proliferation of functional groupings and thereby increase structural decentralization with its related problematic for communication, coordination, and control. Since most of the PIP/GTE schools had just begun to implement their programmatic changes at the end of the project, it remains to be seen how problematic it will be for them to manage, for example, the network of immersion sites needed for fulfilling cross-cultural degree requirements. But there is one area in which a consistent

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[18]See, for example, Gene W. Dalton, Paul R. Lawrence and Larry E. Greiner, *Organizational Change and Development* (Homewood, IL: The Dorsey Press, 1973).

pattern is evident across PIP/GTE schools. Specifically, an increasing presence of international and minority-culture students makes problematic the exclusive use of English in an institution's teaching.

Within the human resource frame, an increase in multi-culturalism will inevitably require some re-training of existing personnel and psychological support for their adjustment to a more diversified organization structure. It will also require the addition of new specialists (and perhaps new kinds of students and inter-organizational relationships), who will widen the differences in attitudes and needs with which the organization must deal. Additionally, to the extent that an organization's cultural system increasingly emphasizes notions of mutuality, cooperation and reciprocity--which are dominant themes in the current theological literature on globalization, there will be added pressures on and tensions with the individualistic ethos of Western society, professionalism and educational pedagogy. Encouragingly, all of the PIP/GTE seminaries (with one possible exception) greeted the formal conclusion of the project not as an end, but as a transition to a new phase. This phase calls for attention not only to the continued unfolding of project initiatives, but also to the continual need for immersing new personnel into a school's emerging ethos of globalized concern. Perhaps fittingly from this perspective, the six project schools that continue to work together in the "Local-Global Connections" extension of the PIP/GTE often refer to the yearly cycle of their continued involvement as an "annual booster shot."

Change is always a challenge to an organization's culture. But attention to an organization's culture is especially critical for the kind of systemic change sought in the PIP/GTE. People and purposes form attachments to symbols and symbolic activity. Change requires letting go ("unfreezing" in the language of organizational development), and passing through a stage of lost meaning. The perpetuation of an organizational change (re-freezing) requires the reformation of symbolic attachments, just as the personal internalization of an innovation requires a new cognitive structure. Theological education is rich in the cultural frame skills required for change. Nevertheless, the intrinsically symbolic nature of the seminary world compounds the problems of "letting go."

One of the unique realities of the current state of exploration regarding the "globalization of theological education" is that the phrase has no self-evident or singular meaning. Rather, multiple theological options have been advanced, including at least seven approaches to "engaging the other"[19] and a twenty-cell

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[19]Mark Kline Taylor and Gary J. Bekker, "Engaging the Other in a Global Village." *Theological Education*, XXVI, Supplement 1 (Spring, 1990), pp 52-85.

grid combining theological priority and mode of social analysis.[20] Some would point to this as a healthy arena for the participatory search for common ground. But it is an arena, nevertheless, and one within which the potential prominence of the cultural frame as a resource for change has itself become contested. Coupled with all of the other uncertainties and required "choices" of the globalization of theological education, the contested nature of current theological symbolism implies that politics and power will be particularly strong currents in the change process. The wave/critical mass dynamics of the PIP/GTE provide effective means of pursuing change within an arena of choices. The reinvigoration of worship life at many PIP/GTE schools may provide another. Indeed the description of one participants's sense of what this implied for his school, initially presented in Chapter II, bears repeating here:

> Worship has been enriched.... Globalization in worship has been an exercise in unlearning the "us-and-them" mentality, and conversion to the "we" attitude. Worship has proven to be one of the places at [our seminary] where one can say things one might not yet be able to say at other parts of the seminary -- its classrooms, its board rooms and its offices.

C. Bridges and Barriers to Change: Summation

The model of change tested in the PIP/GTE included a variety of catalytic interventions. The model's distinguishing features, however, were not so much in the individual components as in the model's "systems" approach and "wave" process over an extended time period. The graphic presentation in Figure 4 provides some feel for this systems flow.

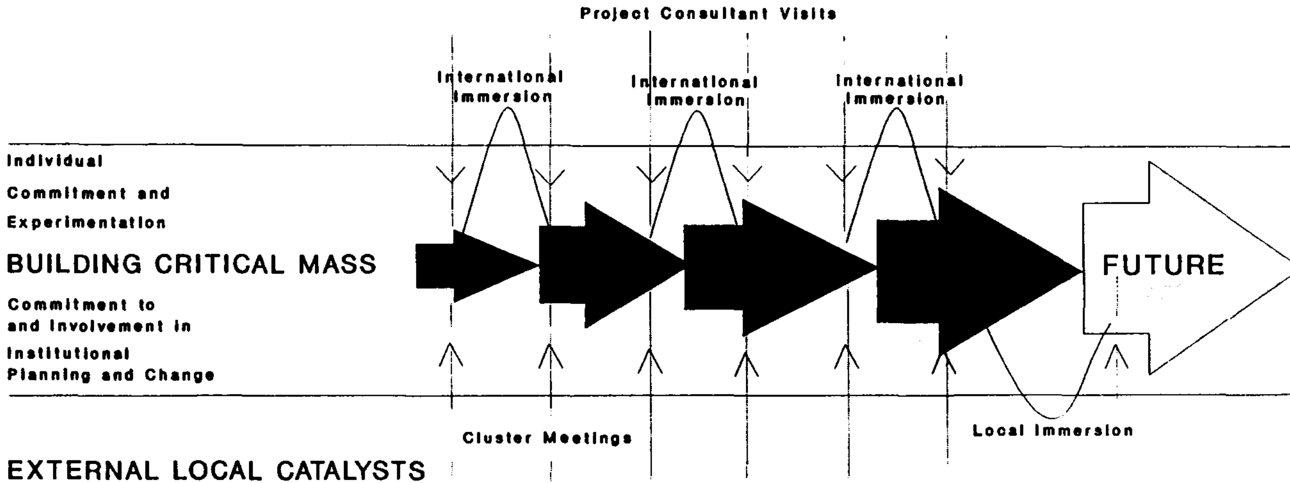
Building on the extent of change that project schools achieved as documented in Chapter II and the relationship of the model's catalytic interventions to that change as discussed in the prior sections of this chapter, we are confident in concluding that the PIP/GTE model was highly effective. Indeed, the evidence is clear that the differentiation in the overall degree of change between the most changed and least changed PIP/GTE schools is almost entirely attributable to the extent to which these schools were able to "live" or follow the model. But such a "global" assessment begs at least three questions in regard to generalized learnings about bridges and barriers to institutional change. First, it leaves unanswered the question of whether all the parts of the PIP/GTE model were equally essential. Second, it leaves unanswered the question of whether or not there is a relatively concise and

[20]S. Mark Heim, "Mapping Globalization for Theological Education." *Theological Education*, XXVI, Supplement 1 (Spring, 1990) pp 7-34.

Figure 4

PIP/GTE MODEL OF CHANGE TIME FLOW

NATIONAL PROJECT CATALYSTS



generalizable set of factors that: (a) explains why some schools and not others were able to "live" the model and, (b) helps us understand the different degrees of change realized by schools that fell in between the extremes of "most" and "least" changed. Third, it leaves unanswered the question of the effect on change of factors external to the project model. In this summation of project learnings about bridges and barriers to change we address each of these questions in turn.

1. The Effectiveness of Components in the PIP/GTE Model

Prior sections in this chapter offer an extended discussion of the dynamics of organizational change and a detailed commentary on all of the individual catalytic interventions in the PIP/GTE model. For immediate purposes, therefore, the following tabular summary of the efficacy of the system features and individual catalytic components in the PIP/GTE model should suffice. The two left columns list the PIP/GTE model's features and components. The two right columns contain simple, evaluative phrases summarizing our judgments of first, how important a feature or component was within the project as a catalyst of change and second, of how well the respective feature or component was implemented across schools during the project. We use four categories ranking importance, including from greatest to least: Foundationally Important; Very Important; Generally Important; and Somewhat Important. Five categories are used to rank implementation, including from most consistently to least consistently: Consistently Good; Generally Good; Somewhat Uneven; Very Uneven; and Generally Weak.

PILOT IMMERSION PROJECT MODEL OF INSTITUTIONAL CHANGE

Features	Components	Importance	Implementation
Systems	Involvement of faculty, administration, and students because of the assumption of diffuse decision-making structures in most seminaries	Foundationally Important	Consistently Good
Wave	Three international immersions, plus a local immersion over a four year period to:		
	* Build a critical, collective mass of persons involved in the common experience of the project;	Foundationally Important	Somewhat Uneven
	* Provide for interactive, reinforcing cycles of reflection, planning, experience, reflection ...;	Generally Important	Somewhat Uneven

* Maintain globalization as a visible priority over the extended time period necessary for discovery, clarification, planning and implementation.	Very Important	Generally Good
Catalytic Interventions:		
* Pro-active advocacy of national staff	Very Important	Generally Good
* International immersions led by national staff	Foundationally Important	Consistently Good
* Project Consultants	Somewhat Important	Very Uneven
* Reporting requirements including planning goals and ongoing assessment	Generally Important	Very Uneven
* External, formative evaluator	Generally Important	Somewhat Uneven
* Faculty research and student scholarship money for each school	Somewhat Important	Generally Good
* Required financial commitment from each school	Generally Important	Consistently Good
* Required internal project coordinator and steering committee at each school	Foundationally Important	Somewhat Uneven
* Requirement of a local immersion designed and implemented by each school	Foundationally Important	Generally Good
* Cluster sharing	Somewhat Important	Generally Weak

2. Living the Model

There is clear and consistent evidence for: (a) our belief that overall, the PIP/GTE model was highly effective; (b) our judgments concerning the importance and implementation of the individual model features and components; and (c) our conclusion that the differentiation in the overall degree of change between the most changed and least changed PIP/GTE schools are almost entirely attributable to the extent to which these schools were able to "live" the model. However, any effort to explain why some schools and not others were able to "live" the model must be more speculative and impressionistic. The range and possible mix of variables and the limited number of cases (i.e., only twelve schools) preclude a precise untangling of the

often nuanced judgments involved. Nevertheless, if we must sin, we prefer to sin boldly. A combination of analysis and intuition, therefore, lead us to suggest that the following set of four general factors are critical to why some schools and not others were able to "live" the model, and critical to explaining the different degrees of change realized by schools that fell in between the extremes of "most" and "least" changed.

First and most important: *the cohesiveness of the faculty*-both collegially and theologically/ideologically. Taking a cue from the organizational literature, we began with the assumption, as discussed previously, that size and/or structural complexity would be a particularly critical factor. A careful look at the twelve PIP/GTE schools shows, however, that the relationship between (a) size and structural complexity and (b) faculty cohesiveness is considerably less than perfect. Of the two, faculty cohesiveness was by far the more important for understanding the change dynamics in the PIP/GTE. The greater the faculty collegiality (i.e., a history of spending engaged and appreciative time together as an entire faculty) and the greater the theological/ideological homogeneity, the greater a school's ability to "live" the model and to negotiate change.

The second factor is *the dominant faculty coalition's investment in and ownership of the project.* Acceptance into the PIP/GTE required faculty approval of its school's application. Nevertheless, and as is typical of any voting situation, an affirmative vote does not necessarily imply a consistently enthusiastic consensus. In at least one PIP/GTE school, for example, faculty approval of its school's application was little more than begrudging accommodation to the strong urging of the administration (an accommodation only slightly mitigated by the intrigue of possibility spending three weeks abroad). In a couple of other schools the faculty vote of approval included a significant minority of vocally opposed "no's." In still other schools faculty approval contained a good bit of silent and/or uninformed indifference. Our second factor is, therefore, at least in part, a measure of a school's initial, collective investment in the project. But there were at least two project schools which entered the project with either the indifference and/or resistance of key, senior faculty, and for which this blocked any creative engagement of the project for the first several years. However, in both of these cases the indifference and/or resistance gave way to active participation in the last two years, and precipitated a flurry of activity that continues to unfold.

The third general factor is *the pro-active advocacy and effective internal management of the project by at least one of the following formal leaders: a school's president, dean, and/or project coordinator.* There were at least two relatively distinct internal administrative tasks related to a school's involvement in the PIP/GTE. One was the management of the sometimes overwhelming details related to a school's involvement with the national staff's catalytic

interventions (e.g., the international immersions, hosting the project director, consultant and evaluator, writing reports, etc.). The second was leadership of the school's internal project planning process, and relating this to the school's broader decision-making processes. When both were done well, considerable change resulted. When both were done poorly or with relative indifference, the project stagnated. And when either was done reasonably well and the other not so well, change was moderate. Additionally, it didn't seem to matter much who within a school's formal project leadership triad (president, dean, and project coordinator) did what, as long as it was done well. (We are not aware of any project school in which any one of this triad was openly resistant). Looking at the top four performing schools for which the president, dean, and project coordinator were not the same person,[21] for example, one sees that: (a) in half the cases the president and dean led the planning process and in half the cases the project coordinator led the planning process; and (b) in at least one of these four instances the president and dean did more of the "relating to the national staff" detail work than did the project coordinator. To the extent there appeared to be identifiable factors that blocked the effective performance of either of these two administrative project tasks, they included: (a) most significantly, high turnover in one or more of the triad roles (for example, during the five-year project, one school experienced one change of president, two changes of dean, and three changes of project coordinator); (b) the personal ineffectiveness of the person in the role because of either the lack of skill and/or the lack of time to give to the role; and (c) turf, style, and/or personality conflicts among persons in the triad.

The fourth factor is a bit difficult to label, so we merely refer to it as *the idiosyncratic resources or distractions of a particular school.* On the unique resource side of the ledger we would include, for example, such things as: United's location in bi-cultural and bi-lingual Montreal; Denver Seminary's pre-existing, restricted fund for the support of faculty travel abroad--modest as it was; the Dubuque cluster's pre-existing programs in rural and Native American ministry; and the international connections intrinsic to Weston's Jesuit heritage. On the unique distractions side we would include, for example, such things as: CTS' fiscal crisis; the "tiredness" of Gordon-Conwell's faculty from an immediately pre-project conflict; and the conflict at Wesley during the project over a faculty promotion matter.

When combined with the dynamics of the formal elements of the PIP/GTE model of change, the above four factors appear to account for the vast majority of variation in change realized by the individual schools during the PIP/GTE.

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[21]At United Seminary (Montreal) the principal is, in effect, both president and dean, and the principal also served as project coordinator.

Relatedly, we think it important to note one factor not present in this mix--specifically, *the theological orientation of the seminary.* Given the strong social justice and theologically "liberal" orientation of Plowshares Institute, we must admit to our own surprise at finding little, if any, correlation between the theological orientation of a school and the overall degree of change realized during the project. Indeed, to the extent we see any correlation at all there is a slight tendency for theologically "moderate" and "conservative" schools to rank in the upper half of our categorization and ranking of overall change (e.g., Wartburg, Denver, Dubuque and Weston), and for theologically liberal schools to rank in the lower half (e.g., McCormick, Union and CTS). We think this is in part because, as noted above, theological homogeneity proved more important than the particular content of this homogeneity, and because the most liberal schools tended to have the least cohesive faculties. We also think it is in part because both Plowshares and particularly many of those participating schools that did not share Plowshares' social justice and liberationist theological orientation were sensitive to and appreciative of--although not entirely unproblematically--the formally stated project purpose of helping a school articulate and then helping a school plan for change out of its own understanding of "globalization."

From the latter perspective Plowshares' orientation was the point of entry, rather than the destination, of each school's exploration and experimentation with "globalization." Or, as several of the schools which did not share Plowshares' orientation articulated it--at least at the end of the project, "the Plowshares' orientation served as a counterpoint which heightened the clarity of our distinctiveness." In saying this we do not mean to imply that there was no openly expressed tension between Plowshares' orientation and that of several participants. There was, especially in the first several years of the project; and, as noted in Chapter III, despite Plowshares' efforts to incorporate, for example, greater evangelical and Roman Catholic perspectives among the international hosts of second and third round immersions, all evangelical and Roman Catholic project schools remained less than fully satisfied with the representation. Our only point here is that there was, for all practical purposes, no discernable relationship between the theological orientation of a school and the degree of change it realized during the project.

3. Bridges and Barriers to Change: An Integrated List

In a prior essay, one of us developed a list of bridges and barriers to change that integrated preliminary observations from the PIP/GTE and the Association of Theological School's publication of six developmental case histories of

seminary-based globalization programs.[22] In the following we update that list based our continued analysis of the PIP/GTE. The list is ordered in terms of (1) our five organizational frames, and (2) whether a given factor typically was *initially* present in those institutions that intentionally engaged the challenge of globalization as facilitating bridges or as barriers that had to be overcome. Perhaps obviously, most "bridges" become "barriers" if absent, and vise versa.

BRIDGES TO CHANGE

- **Environmental Bridges:**
  - Conscious awareness of need. Typically this is related to location within a setting that makes cultural diversity an unavoidable, experiential reality. It can also be fostered by an international organizational or constituent relationship in which a seminary has a strong investment.
  - Involvement of a high profile, pro-active, external consultant. Not only does this provide a source of expertise, but also legitimation of the organization's involvement in globalization efforts.
  - Accessibility to a location and/or organizational partners in or through which faculty and students can experientially engage globalization issues and refine their tools and skills for ministry in such contexts.

- **Symbolic/Cultural Bridges:**
  - Strong pre-existing emphases within an institution's history which can be drawn upon to legitimate current efforts toward globalization.
  - Support of strategic administrators, especially deans and presidents.
  - Conscious engagement of a new vision or paradigm.

- **Human Resources Bridges:**
  - Faculty involvement in immersion experiences or other supervised cross-cultural experiences. Cross-cultural immersions are an almost universal component of seminary-based globalization programs. Although most are geared to

[22]David A. Roozen, "Institutional Change and the Globalization of Theological Education."

students, even these typically involve some faculty leadership which can be rotated to broaden faculty participation. Such involvement can be an important source of re-training and community building. For program skeptics, an immersion experience can also serve as an important source of attitudinal change. Innovation research demonstrates that adoption of a new idea is more likely to take place when a partial behavioral change precedes attitudinal change.

- A pre-existing baseline of "globalization" tools/skills/ experience in the faculty and strategic administrators, especially sensitivity to issues of contextuality, expertise in social analysis, and knowledge of globalization resources for classroom use.

- **Structural Bridges:**
  - Pre-existing programmatic experience related to globalization.
  - Generalized dissatisfaction with some existing program element such that there was little resistance to trying something new in its place.
  - Lack of resistance to globalization across the major units in a school's decision-making structure (e.g., faculty, administration, trustees, and student body) and pro-active advocacy of globalization from at least one of these units.

BARRIERS TO CHANGE

- **Generalized Barriers:** In addition to the more specific factors listed below it should be noted that change efforts tend to put pressure on any and all pre-existing, unresolved sources of tension, conflict, division, or fragmentation. Change efforts also frequently provide a new arena for "losers" or zealots to re-contest "old" issues.

- **Environmental Barriers:**
  - Students and the church, i.e., external constituencies. Most seminaries receive little consistent pressure for globalization from students, trustees, and church instrumentalities. Indeed, globalization ranks relatively low among the many pressures for change from external constituencies.
  - Lack of accountability to external sources that have a high commitment to globalization.

- **Symbolic/Cultural Barriers:**
    - Diffuse organizational identity. Most seminaries are diverse in regard to the theological/value affirmations of faculty, trustees, and administrators, except at the most abstract levels. Higher levels of abstraction can serve an integrative function during periods of stability, but during periods of "choice," masked differences inevitably come into play.
    - Lack of common symbolization related to globalization, including language, cognitive frameworks, and energizing myths and legends.
    - Lack of a rich, collective, globalized worship life.
    - Lack of making commitment to globalization a priority in an institution's core statement of purpose.

- **Human Resource Barriers:**
    - Faculty predispositions. Faculty persons have a peculiar set of predispositions which seem to inoculate against institutional change, especially change efforts grounded in "experiential" pedagogies. Faculty are strongly cognitive, strongly invested in and articulate about one or more theological frameworks, accustomed to being in control of their situations, and accustomed to engaging their colleagues in competitive ways (e.g., academic critical and/or departmental turf).
    - Time pressure. Most faculty and administrators are, or at least feel, overloaded with their current work load. Most change efforts involve work that is piled on top of this.
    - The relative social and cultural homogeneity of most seminary faculties, student bodies, and boards of trustees.
    - Lack of faculty cohesiveness--i.e., a history of engaged and appreciative time together.
    - Lack of affirmative faculty and student recruitment policies toward cultural diversification and global experience or expertise.
    - Lack of rewarding professional development in areas related to globalization.

- **Structural Barriers:**
    - The disciplinary structures of theological education. Decentralized structures always present challenges for integrative efforts because they diffuse decision making, power,

and accountability. Within theological education this is further complicated by the fact that the different professional guilds to which different disciplines are oriented have different approaches to and/or investments in globalization.

- Diffuse decision making, power, and accountability, to which the disciplinary structure of theological education is only one contributing factor. Other contributors include the multiple external constituencies to which most seminaries are related, the relatively weak influence of students (i.e., a market check), a deep concern with persons, and diffuse organizational identities.
- Lack of an accurate and empathetic understanding of an organization's existing situation, through which clarity concerning the implications of change can be articulated and discussed.
- Lack of a formal structural unit with singular responsibility and authority for globalization efforts, with a clear and effective link to an institution's formal planning and decision-making structure. Most change efforts are assigned to a specialized task group to develop and manage. When and how the work of this group is linked to the "habitual," organization-wide planning and decision- making processes is a critical strategic consideration.

- **Political Barriers:**
    - The internal processes of most seminaries either repress conflict or so highly ritualize it that it precludes serious engagement of differences.
    - Lack of the dominant faculty coalition's investment in and ownership of globalization initiatives.
    - The balance of powers, especially between faculty and strategic administrators. At some schools, faculty push globalization harder than administrators, but appear to lack power, especially concerning the allocation of resources. At other schools, top administrators appear deeply committed to globalization, but lack the will, skill, or power to engage divided faculties or skeptical trustees. Both the status and the style of the academic dean tend to be critical to the negotiation between faculties and presidents/trustees.

D. What We Would Do Differently

Perhaps many of you have had experiences to similar ours. A student slumps in one of your office chairs after just completing an action project in his or her ministry setting, and in a tone somewhere on the puzzled side of inquisitive says: "O.K. I've written up our initial plan and a description of what actually happened. But what does the assignment mean by a concluding section of evaluation and critical reflection?"

"Well," you say, "it means I want you to evaluate what you did in relation to what happened, and what you learned in the process."

Blank stare!

While this may not be a typical experience with students, it has happened often enough that we've developed an array of alternatives for trying to make the evaluation question concrete enough to precipitate a break-through in understanding. And perhaps like us, you have found that asking students what they would do differently if they had it do over again provides that break-through. At the very least, pursuing this specific question grounds learnings in a very practical way, which feels especially appropriate to addressing our experience with the PIP/GTE.

Chapter III includes a discussion of changes in the project design made during the project, including, for example: (1) publishing a project newsletter to facilitate sharing among project schools; (2) several changes to the international immersions including giving more attention to immersion preparation and orientation, adding a group-reflection leader, and trying to incorporate a wider range of theological/denominational diversity among international immersion hosts; (3) a debriefing conference for school coordinators; and (4) reallocating some of the school consultant resources from the "generalists" model of the original project design to highly specialized, short-term responses to specific school requests. We commend all of these, but they have already been discussed. Rather, in this section we focus on several things that we did not do and which, in retrospect, we believe would have made the overall project design even more effective than it was.

1. Initial Project Interpretation and Contracting

Beginning at the beginning, we believe a three- to six-month longer recruitment, contracting, and school orientation period would have been helpful. The PIP/GTE was an intense, long, and complex project, and it is relatively clear in retrospect that few persons at any of the participating schools, much less a broad-based sampling of persons at any given school, fully

appreciated the implications of their involvement at the beginning of the project. In one sense there is no way they could. Nevertheless, we believe that greater on-campus presence by the national project directors to more fully interpret and elaborate what the project was about and what it involved would have been helpful. As it was, a realistic understanding of the project's purposes and process began to emerge only after a school's first international immersion. A more extended project interpretation and contracting period might also have allowed for gaining a formal five-year commitment from a core group of individuals within each school in addition to the five-year institutional commitment.

A more extended project interpretation and contracting period might also have increased the number of formal applications to the project, thereby providing the project's application review committee more latitude in selecting a diverse group of schools. Several schools that expressed interest in the project but did not formally apply, for example, noted that they just did not have the lead time to work the application all the way through their school's decision-making process. Additionally, a bit more front-end time might have allowed for the more focused recruitment of otherwise hesitant schools. All of this may suggest the desirability of a two phase contracting process--phase one, a general institutional application and preliminary acceptance followed by phase two, an intense period of further project interpretation, discussion, and negotiation which would include the development of personal covenants within each school.

How much difference such refinements in the recruitment and contracting process might have made in the project is difficult to say. But there is one revision of the front-end of the project regarding which virtually all project coordinators, presidents, consultants, and national staff agree. It is to begin the action phase of the project with an international immersion for all the school coordinators and national staff, and if the numbers didn't get problematic, also the president or academic dean from each school. In retrospect, the benefits of this seem so obvious it is hard to believe that it wasn't included in the actual project design. Such an immediate and orienting international immersion would have catalyzed the commitment of the coordinators, consultants, and presidents or deans to the project's concern with globalization. It would have provided the opportunity for team building among key project leaders within any given school and especially among the project coordinators from the different schools. It would have provided the project coordinators an experiential grounding for their interpretation to future immersion teams of what was involved in an immersion and how best to prepare for and debrief the experience. And, it would have provided an extended period for conversation between individual school leaders and national staff about mutual hopes for and concerns about the project.

2. Inter-School Communication

The second general area in which we would do several things differently if we were to do it again is that of inter-school communication. The reader may recall that it was not until about a year and a half into the project that a project-wide newsletter was started, featuring material submitted by the project schools. The newsletter was prompted by the realization that a lot of creative effort was being generated in the individual schools around common issues--e.g., how to prepare for and debrief a school's immersion teams, how to conceptualize the globalization of theological education, cross-cultural course materials, etc. However, only one of the national project directors and the project evaluator had regular contact with all of the schools. If doing the project again, we would start the newsletter immediately and include a strong, initial project expectation that steering committees regularly submit material to it. If we were doing it today, we would receive and distrbute material electronically--i.e., through some kind of e-mail network or internet bulletin board, which would also permit the economical and timely inclusion of international project immersion hosts. Additionally, we would create an electronic, project coordinators' discussion group and encourage the formation of other project-related, special interest, electronic discussion groups--e.g., disciplinary groups, a group on contextual theology, a group on multi-cultural pedagogy, a group on worship or spirituality, etc.

As it was, outside of the Chicago cluster and the two project schools in Dubuque, geography mitigated against much person-to-person communication within project clusters. Only three specifically project-related meetings across all project schools took place. All but one of these did not occur until late in the project. Nevertheless, in all cases the inter-school meetings were enthusiastically affirmed by participants. One was the set of meetings for project-related biblical scholars immediately preceding the first two jointly sponsored, PIP/GTE-SBL plenary addresses on globalization held at the SBL's annual meeting. Another was the series of annual gatherings of project school presidents, piggy-backed on the annual meetings of the AAR/SBL. This meeting was initiated by one of the project school presidents during the second year of the PIP/GTE and it was the seed-bed for the "Local-Global Connections" continuation of the PIP/GTE. A third inter-school project meeting was the debriefing conference held for project coordinators during the last year of the project.

Indeed, project coordinators and national staff were so positive in their evaluation of the debriefing conference that there was an explicitly voiced and unanimous sense that future efforts such as the PIP/GTE include an annual meeting/retreat of the project coordinators. It was further suggested that piggy-

backing such a meeting onto the annual meetings of AAR/SBL would not only provide a convenient and probably cost-effective time and location, but also would provide at least two additional benefits. First, assuming that project presidents continued to gather at the annual AAR/SBL meetings, it would provide the opportunity for the two groups--coordinators and presidents--to share at least some time together. Second, since the AAR/SBL was the annual meeting most commonly attended by project school faculty, and since the project coordinators, presidents, and national staff would be meeting anyway, it might also have been a good time/place for an annual project workshop that would be open to all project school faculty (and perhaps even open to any AAR/SBL members who would like to attend). But the trimmings notwithstanding, the most important point we want to make is that it would have been extremely helpful to bring the project coordinators together, not only for an initial immersion as previously discussed, but regularly throughout the project--both for sharing among themselves and with the national staff. It is clear that the project design as implemented did not fully appreciate the importance of, nor therefore adequately resource, the role of the project coordinator. Similarly, the project design as implemented did not fully appreciate, and therefore did not fully take advantage of, the synergies that occurred when project participants in general, and project coordinators in particular, got together across schools.

3. Project Consultants

A third dimension of the project, and one that we would thoroughly redesign, is that of the project consultants. The design called for a relatively large group of very part-time consultants, one assigned to each school and serving the dual purposes of (a) liaison between one's assigned school and the national project staff, and (b) institutional change consultant. Rather, we would now recommend some variation of a structure used very effectively in the Church and Community Project (CCP), located at McCormick seminary and directed by Carl Dudley somewhat concurrently to the PIP/GTE. The CCP worked with over 20 congregations spread across several states.[23] It had a limited number of full-time, central-office based, regional coordinators who served as liaisons between the project director/project office and the participant congregations. Several workshops on general project issues--e.g., proposal development, program planning, and fund raising--were repeated in each region

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[23]See, for example, Carl S. Dudley, *Basic Steps Toward Community Ministry* (Washington D.C.: the Alban Institute, 1991).

and staffed by specialists. Additionally, even more specialized consulting assistance was provided to individual congregations upon request.

Adapted to the PIP/GTE, the CCP model might suggest hiring two full-time people to work out of the national project office and serve as project liaisons with individual schools--perhaps each person doing half the schools, visiting at least once a year, regular phone or electronic contact, and participating in the initial coordinators immersion. Key to this proposal would be providing a more constant and consistent relationship between schools and the national office. These two persons could also manage the project newsletter or general information, electronic bulletin board, facilitate the project coordinators' retreats and electronic discussion group, and serve as general resource/research providers. One potential draw-back is that the CCP used persons early in their career in this role. PIP/GTE consultants tended to be established theological educators, and their stature contributed to their credibility with project faculty and administrators, particularly in the first few months of the project when there was a need to build faculty support. It is not clear that the PIP/GTE could have found or afforded established theological educators to work full-time in such a role. It also is not clear if the lack of reputational stature of an earlier-in-career person would be a serious liability for a project liaison.

Adapting the CCP model to the PIP/GTE would also suggest contracting with three or four project-long consultants--perhaps one a specialist in contextual theology, one in cross-cultural pedagogy, one in planning and organizational change, and one in establishing international partnerships or worship and spirituality. In a sense this group might become a reconstitution of the project's team of theological reflectors. They would do on-campus workshops, participate in coordinator events, develop and moderate specialized electronic discussion groups, and contribute original research, resource, or reflective material. Implicit in this suggestion is the further suggestion of one on-campus workshop, one cluster workshop, and one project-wide workshop a year, chosen from a small menu and resourced by the team of project-long consultants, national project directors, and "one-time," special-skill resource persons as needed.

4. Immersions

The PIP/GTE international immersions were highly effective, especially as refined throughout the project. While there is always risk in changing a proven design, our experience in the project would at least tempt us to experiment with a few things related to the immersions. Pre-immersion preparation is one of these. One step toward strengthening this area of the project has already been discussed--specifically, an initial project immersion

for school coordinators which could, among other things, better equip coordinators to prepare their school's immersion teams. We also believe that the selection of one or two seminal texts to be included in the preparatory reading for all immersions would have provided a helpful common theological and perhaps pedagogical grounding. Participants' pre-immersion reading of recommended material was very uneven. The fact that much of the suggested reading was often detailed social, cultural, economic and political description of the countries to be visited didn't help. Perhaps theological educators would be more motivated to read theology and pedagogy, especially if they knew the reading would be a continual point of reference throughout the project. A novel or short story about the kind of third-world, hope-within-marginality experienced in the immersions might also have added a bit of motivating variety and alerted participants to the fact that the immersions would engage one's heart and soul as well as one's mind.

In addition to the general issues and experiences of, for example, empathetically encountering cultural difference, global interdependence, and spiritually grounded hope-within-marginality common to all the international immersions, each different set of countries visited also provided a special depth of encounter with different "sub-themes"--e.g., poverty and sustainable development in Brazil, contrasting views of democracy and church-state relations in Peru and Cuba, interfaith issues in India. This variation in sub-themes was a part of the project design. However, inadequate attention was given to it, and in many cases the sub-theme was not grasped as crucial by participants. Some participants felt that more explicit attention to the sub-themes would have been helpful. We tend to agree.

There were also several themes that emerged during the project as particularly important continuing challenges. These are elaborated in a special section at the conclusion of Chapter II and include: cross-cultural pedagogy; worship and spirituality as a bridge across diversity; the implications of globalization and contextuality for local, North American congregations/parishes; and the development of international mutuality. Since we now have a much clearer grasp of what these issues are, we would hope to be able to make more direct connection to them in the immersions (perhaps through the selection of immersion hosts and/or the kinds of experiences suggested to hosts as being of particular interest), and to provide more structured guidelines for how to connect them with the immersion experience in post-immersion debriefings and on-going, on-campus conversations.

There is one final immersion-related design issue that we raise, even though we are extremely ambivalent in our own thinking regarding it. It is the possibility of not including students in a school's international immersion teams and using the freed slots to increase the number of trustees and perhaps church agency representatives who could participate. Our ambivalence is stirred, on

the one hand, by our reluctance to minimize the potential importance of a "student" perspective, especially given that students are the immediate clients of theological education and given that one of the project's purposes was to enhance mutuality. On the other hand, from the perspective of institutional change, trustees play a strategically important role in, at a minimum, supporting and ideally "leading" an institution's change efforts. Faculty and trustees typically do not know each other very well, and a three-week immersion provides the opportunity for intense interaction. Additionally, the experience of the project suggests that the "lay eyes and minds" of non-church professional trustees can provide a provocative alternative to the relatively strong filters that theological educators and other church professionals bring to the immersions. It is a small consolation within our ambivalence to be reminded that one pervasive result of an increasingly globalized consciousness is that it intensifies our awareness that most perceived or hoped-for givens are really choices, and that at least in the short-term, most choices involve a tension between alternative "goods," as well as between good and bad.

E. The Financial Implications of Change

Management consultants, like most professional groups, develop a specialized language often peppered with euphemisms that provide clues to the uninitiated but seldom voice the directly intended meaning. For example, rather than simply saying that something is very expensive, a management consultant might say that it has "a hard economic edge." Unfortunately for the many of us in theological education whose employers are "economically challenged," (1) there is a consensus in the organizational literature that the kind of pervasive, systemic change intended in the PIP/GTE has a hard economic edge; and (2) the experience of the PIP/GTE provides little evidence to the contrary, even though it appears that the project's cost-effective edge was considerably softer than is typically the case in corporate America. There are at least four different ways to look at the financial implications of the PIP/GTE--two less encouraging, two more encouraging. We start with the least encouraging.

Table 3 presents a variety of cost figures related to the PIP/GTE. In Section A of the table the cash figures are taken from the financial reports of Plowshares and Hartford Seminary grants. In-kind contributions are our estimate and primarily include participant schools' faculty time for project coordination and immersion participation. Although twelve schools participated in the project, several did so on a less than "full-participant" basis, such that per-school figures in the table are computed using 10.5 full-participant schools. A more detailed breakdown of project costs than provided in Table 3 is

available but beyond the scope of present purposes. We would note here, however, that the local and international immersions represent the single largest cost factor, constituting just over half of the total estimated project cost.

One perspective on the financial implications of the project simply looks at the actual cost and asks whether it would be affordable by most schools. As indicated in Table 3 the estimated *total* annual project cost per school (including in-kind contributions--primarily time) was $74,149, while the annual project *cash* cost per school was only $36,516 ($10,000 from a school and $26,510 from foundation support). Since the primary difference between the *total* and *cash* cost figures is faculty and administrative time, it should be immediately obvious that institutional "time" is one of the most significant costs of the kind of change sought and accomplished in the PIP/GTE. The table also suggests that purely on the basis of the cash value return on a school's cash investment, involvement in the project was an exceptionally good deal for the schools--thanks to the foundation support. Specifically, the table shows that the $519,000 cash support provided by the schools generated well over a million dollars in foundation support--a 269% return to be exact, which even over five years beats most schools' return on their endowments by at least a factor of five. The bad news is that without foundation support the $36,516 cash per school per year cost is probably out of the reach of the vast majority of seminaries. We sincerely doubt if any of those few schools which could afford it would even contemplate beginning the journey if they had to bear this entire annual cash cost themselves, much less the $182,580, five-year cash cost.

A second way to look at the cost of change question takes into consideration the fact that the PIP/GTE was a pilot project. Could the project be replicated at an affordable cost, more or less as is except minus the development costs necessary to a pilot? The possibility increases somewhat, but probably still not to a widely manageable level. For example, if you merely subtract the cash costs of the research/evaluation grant and 25% of other non-immersion cash costs, the average annual cash cost per school is still just over $30,000--probably still well beyond the reach and/or motivation of the vast majority of seminaries. If you further subtract half of the immersion costs and half of the cost of consulting support to schools, the average annual cash cost would fall to about $18,000 (for a total of $90,000 over five years). Although obviously a stretch, we suspect that this would be within the financial reach of many schools. But perhaps equally obvious, a school's motivation would have to be high, as would the probability of realizing significant change. And while the PIP/GTE provides some sense of the kinds and extent of change one might expect in a full replication of the project, what effect cutting the immersion and consulting interventions in half would have on the potential for institutional change is difficult to predict.

TABLE 3: PIP/GTE COSTS

A. *Total* Project Cost: Cash and Inkind Contributions

Individual Support ($500 per immersion participant)	$ 117,000
Institutional Support ($10,000 X 10.5 schools X 5 years minus subsidy)	519,000
Pew Charitable Trust Grant Support	1,226,000
Interest on Pew Grant Support	14,180
Lilly Endowment Evaluation Grant Support	157,908
Cash sub-total	$2,034,088
In-Kind Contributions (primarily faculty time for project coordination & immersion participation)	$1,858,750
***TOTAL* ESTIMATED PROJECT COST**	**$3,892,838**
Total Project Cost Per School (Total Project Cost/10.5)	$370,746
Total Project Cost Per School Per Year	$74,149
Average Annual ATS Member Seminary Total Expenditures (Estimated from the 1990/91 ATS Fact Book)	$2,700,000
***Total* Annual Per School Project Cost As A Percent of Average Annual Total Expenditures**	**2.7%**

B. Foundation and Institutional *Cash* Costs

Foundation and Institutional *Cash* Contributions	$1,917,088
Per School	$182,580
Per School Per Year	$ 36,516
Annual Per School Project *Cash* Cost As A Percent of Average Annual Total Expenditures	**1.3%**

The relationship of cost to change introduces a third perspective from which to view the financial implications of the PIP/GTE. Was the change worth the cost? Given our personal investments in the project and the kinds of positive, and in some schools pervasive, changes that were realized, we would like to think so. But there is really no objective way to answer this question. Taking a slightly different tack on the same question, one could ask how the cost effectiveness of the PIP/GTE compares to that of other institutional change efforts. In many respects, this approach would appear to be particularly illuminating. However, it assumes that relatively comparable figures are available. Unfortunately, we have only been able to locate one reference that even comes close. It is from the book, *Corporate Cultures* written by two for-profit, corporate consultants.[24] We quote them at some length:

> To get some perspective on the economies of change, we identified ten consulting projects carried out over the past several years in which the desired end product was clearly and unequivocally organizational and cultural change. Then, we estimated the total cost of the change initiative as the sum of consultants' fees incurred plus the value of time spent in the change process by full-time employees of the client organization. . . We then interviewed people who were involved in the change initiatives to get their best judgment of the percentage of the change they attempted that was really accomplished in the organization.
>
> The conclusions were startling even to us. ***To achieve even half of the change a company attempts, it must spend an amount equivalent to between 5 and 10 percent of its annual budget for the personnel whose behavior is supposed to be changed.***[25]

It will now be clear to the reader why the PIP/GTE cost analysis in Section A of Table 1 continues all the way down to the calculation of an "Annual Per School Project Cost As A Percent of Average Annual Total Expenditures." That figure is 2.7%. To be sure, there is plenty of room for argument concerning the comparability of this to Deal and Kennedy's 5-10%--not the least of which is whether or not, on average, the PIP/GTE schools achieved half of the change they attempted. Nevertheless, we think there are sufficient similarities in the intent and computation of the two figures to not dismiss a comparison out of hand. To the extent such a comparison is reasonable, two conclusions immediately come to mind. First, and assuming that on average the PIP/GTE schools achieved half the change they attempted, the PIP/GTE

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[24]Terrance Deal and Allen Kennedy, *Corporate Cultures* (New York: Addison-Wesley Publishing, 1982).

[25]*Corporate Cultures*, pp 161-162, emphasis added.

was highly cost effective (from two to four times more cost effective than the corporate-world efforts studied by Deal and Kennedy). Second, the vast majority of American seminaries do not have the financial resources available (either in their own budgets or from external funders) to engage in the intentional and effective, intense and rapid self-transformations evident today in the private sector. Or to put it in a more positive light, self-transformation in theological education today is most likely to occur through the relatively long-term accumulation of consistently directed, incremental changes than it is to occur through a dramatic, short-term reengineering.

A fourth and final perspective on the financial implications of change builds on this latter insight and is considerably more optimistic than the first two perspectives. Specifically in terms of the actual project schools, the question of this perspective might be put as follows: If the project costs can be considered the price of *initiating change* (and therefore requiring special resources), can the participating schools afford to bear the costs of *maintaining and enhancing* the changes and/or movements toward change initiated during the project? The encouraging answer to this question is that eleven of the twelve project schools have placed their bets on, "yes." That is, eleven of the twelve project schools have made initial structural changes that they intend to continue, and/or they are involved in continuing development/planning projects related to globalization, all funded out of their own budgets. This funding comes from four sources. One is the zero net dollar cost of substituting something new for something old--such as is generally the case for curriculum revisions. A second source is a continuing commitment to globalization efforts of a full-participant school's $10,000 annual contribution to the PIP/GTE. Denver Seminary, for example, is using this pocket of funding to pay for continued faculty travel and a series of external consultants. It is also the source of funding for the six-school, Plowshares coordinated, three year PIP/GTE Phase II project--Local-Global Connections. A third source is user (typically, student) fees--e.g., requiring a student to bear a significant portion of the cost of a "cross-cultural" experience. A fourth source is new external funding.

We feel confident, therefore, that building on the resources for globalization currently available in or through PIP/GTE schools and related agencies and organizations, and available in or through a variety of other seminaries which have initiated significant responses to globalization in the past decade, that it is possible for any seminary for as little as $10,000 a year to embark on a long-term strategy toward globalizing its core educational ethos through consistently directed incremental changes. In a very real sense, theological education in North America now has a solid grasp of what globalization implies and a solid start in developing formal and informal curricular resources toward the embodiment of the implications. To join in the journey, therefore, is primarily a matter of will.

V

CONCLUDING REFLECTIONS

Perhaps it should be stressed at the outset that an awareness of the importance of thinking and consciousness does not mean that institutional arrangements therefore need be of little concern. On the contrary. Certain ideas, attitudes, and understandings are more compatible and go hand in hand with the appearance of particular institutions and social forms and practices, which, once they have arisen, reinforce in turn the underlying attitudes and ideas. A concern with the transformation of thinking for social renewal, therefore, must perforce *address both "the structures of consciousness" and "the structures of society." As Rudolf Steiner once put it, "We must be clear that each is a cause and effect, that everything interacts, and that we must first of all ask: What kind of institutions must exist for people to be able to have the right thoughts on matters of social concern, and what kind of thoughts must exist that the right social institutions can arise?"*

Douglas Sloan[1]

Nine international and eight local immersions; a hundred new courses and pedagogical experimentation in most existing courses; new degree requirements and entirely redesigned degree curricula; redirected research, worship, and institutional policies all in a span of five years, all directed toward the globalization of theological education, and all realized during the PIP/GTE. Seminaries can change the way they teach. But even after five years of

[1]"Imagination, Education and Our Postmodern Possibilities." *Faith & Learning*, Series Issue 7 (Charlotte, NC: United Ministries in Higher Education, 1995), pp 1-2.

sustained effort no one in the project held the illusion that the task was done. Much had been accomplished and much had been learned. However, in all of the PIP/GTE schools the formal end of the grant-funded action component of the project was celebrated not as the conclusion, but rather as a transition to a new phase of self-funded and more self-directed engagement and consolidation. Just as the globalization of our human life-space and our awareness of its implications continue to unfold, including counter-movements of resistance, so too will the globalization of theological education. In this concluding chapter we reflect on what our learnings from the project might imply about the continuing challenges of globalizing theological education in North America.

As preface to these reflections, Douglas Sloan's clarity about the interaction of thinking and social arrangements is a helpful reminder concerning three key themes. First, globalizing theological education takes more than just new thinking. It requires, as argued in Chapter II, engaging Goethe's greater challenge of putting one's thoughts into action. That is, in the language of the PIP/GTE, it requires reflective, institutional change. Or in Sloan's language the globalization of theological education requires changing the social arrangements by which seminaries teach to create those kinds of institutions that enable others "to be able to have the right thoughts."

Second and more fundamental, the new ways of thinking required for initiating the institutional changes necessary for the globalization of theological education are themselves driven by a change in social arrangements--specifically the globalization of our human life-space. Indeed, the major catalytic intervention of PIP/GTE was to immerse participants in situations in which changed social arrangements were cognitively and, perhaps more importantly, affectively unavoidable. Few immersion participants concluded their experience with a clear idea of "the right kind of thoughts" required by the globalization of social arrangements. But the vast majority did emerge (1) "knowing" that their pre-existing, every-day, predominantly Western patterns of thinking were inadequate for preparing students for ministry in a globally interdependent world, and (2) "motivated" to give priority attention to new ways of thinking and acting toward this end.

Third, while globalization implies and demonstrates the world-wide interdependence of *some* social arrangements and modes of ideation, it also makes starkly clear that any macro-movements toward commonality interact and interpenetrate in perplexing and varying ways and degrees with an almost numberless array of local, social-cultural contexts.[2] Indeed, there is an absolute

[2]For an elaboration of this point, see: Robert J. Schreiter, "Christian Theology between the Global and the Local." *Theological Education* XXIX (Spring 1993),

consensus among theological educators responding to globalization that whatever else globalized thinking and acting might entail at this point in human history, it must engage the contextuality of the very thinking/acting nexus that Sloan articulates.

A. Defining the Conceptual Space of Responsibility and Humility

Both within PIP/GTE and the broader stream of attention to globalization in theological education, wisdom cautions against univocal definitions of what is being engaged. We tend to agree. There are positive, strategic reasons for multi-valiant approaches when dealing with emergent phenomena in a climate of diversity. There is also the more substantively intrinsic reason that the contextual core of the current state of globalized consciousness requires a diversity of approaches--i.e., globalization will necessarily look different from the perspective of different contexts. Nevertheless, sufficient attention has led to a relatively clear set of conceptual parameters for framing the discussion--both about globalization and theological education's response to it.

In the most general sense "globalization" points to the increasing reality that the world is "a single place" as peoples, cultures, societies, and civilizations previously more or less isolated from one another are now in regular and almost unavoidable contact. This singleness, as Beyer and others have noted, includes both a socio-structural interdependence and a cultural commonality.[3] They also remind us of a complicating twist. The same globalizing socio-structural and cultural forces that furnish a common context also bring the differences of particular cultures and socio-structural locations into sharper focus. A globalized consciousness is, therefore, keenly aware of (1) the practical theological implications of cultural contextualization, and (2) the social justice implications of disparities in socio-structural location.

A generalized perspective on globalization suggests that any fully encompassing response by theological education will have to engage the interaction of at least four analytically distinct dimensions:

- The universalizing forces and elements of cultural interpenetration;
- The universalizing forces and elements of socio-structural interdependence;
- The particularity of any given culture as it interacts with universalizing cultural forces; and

pp 103-126.

[3]See Chapter I.

- The particularity of any given socio-structural context as it interacts with the universalizing forces of interdependence.

Measured against these four dimensions, the overall conceptual space defined for those attending to the globalization of theological education is appropriately multivalent. However, the emphasis given to different dimensions varies considerably from practitioner to practitioner and from school to school. More important, the departure of institutional practices from various scholars' and schools' definitional foci show significantly consistent patterns for us to raise several general cautions.

Foundational to and pervasive within the conceptualization of the globalization of theological education in North America is a double movement toward engagement of the whole world. This double movement is driven by the new possibility--some would argue, unavoidable necessity--for a globalized Christian consciousness to imagine that one can now actually think and act on, and therefore must take responsibility for thinking and acting on, the universality of the gospel wherein all people are reconciled to each other and to an infinite and bounteous God. One side of this movement is a deepened appreciation for our North American *responsibility* for the world situation--both the world situation's acknowledgment of its dependence on God's reign and the world situation's embodiment of justice. The second side of this movement is a deepened appreciation that God is at work throughout the world and that therefore God's witness and revelation are available in often fresh, vital and *humbling* ways throughout the world.

Within foundational movements of responsibility/care/mutuality and humility/discernment/learning one finds that the conceptualization of the globalization of theological education in North America consistently incorporates, as noted above, cultural and socio-structural dimensions. Multi-culturalism and contextualism are the typical conceptual lenses for the former; evangelism, ecumenism and interfaith dialogue their typical functional ends. Deconstructive social analysis is the typical conceptual lens of approaches to the socio-structural dimension of globalization; justice, reconciliation, and social change its typical functional ends. If the practice and/or institutional embodiment of the globalization of theological education in North America fully embodied the above conceptualization, we would be relatively content. However, our observation of globalization practices causes us to raise five cautions, in particular.

1. Theological Education's Bias Toward Cultural Themes

There is a tendency for North American theological education to stress the cultural dimensions of globalization and marginalize the socio-structural dimensions. There is considerable irony in this since most analysts and commentators attribute the reality of globalization to socio-structural change. But an examination of the formal and informal curricula of North American seminaries consciously engaging globalization nevertheless confirms the bias toward the cultural. Concerns about the cultural diversity of students and faculty, and cross-cultural courses, pedagogies, and research, for example, are far more prominent than concerns about economic or political diversity and courses, pedagogies, policies, and research that have justice and reconciliation as their central themes. Indeed, section 3.2.4.2 in the redeveloped accrediting standards currently pending approval by the Association of Theological Schools appears to reify this bias:

> Globalization is cultivated by curriculum attention to cross-cultural issues as well as the study of other major religions; by opportunities for cross-cultural experiences; by the composition of the faculty, governing board, and student body; by professional development of faculty members; and by the design of community activities and worship.[4]

As Robert Schreiter warns out of his extensive experience in cross-cultural dialogue:

> While cross-cultural-dialogue is a necessary condition for true globalization of theological education, it is in itself not a sufficient one.... Cultural sensitivity can become an excuse for not examining the depth and intensity of one's own commitment to Christ and thus a way to avoid the demands of mission or the stringency of sustained dialogue. Likewise, acute cultural sensitivity may end up affirming patterns of sexism, racism, and classism ....[5]

The theory and practice of the globalization of theological education is pervaded by a concern with culture. The reality of globalization demands that equal attention be given to the implications of its socio-structural dimensions for justice and reconciliation.

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[4]*Theological Education* XXXII (Spring 1996), p 28.

[5]"Globalization as Cross-Cultural Dialogue." Pp 122-138 in Evans, Evans and Roozen (eds.), *The Globalization of Theological Education*, p 125.

2. The Interrelationship Between Particulars and Universals

Section 3.2.4.2 in the redeveloped accrediting standards currently pending approval by the Association of Theological Schools also symbolizes a second caution we would raise in the future development of the globalization of theological education. Early drafts of this section included explicit note of "trans-cultural" issues, in addition to "cross-cultural" issues. To the extent the double reference connoted an equal concern with the particulars of diverse cultures and the universals that transcend the particulars, we believe the simplification in the final version is unfortunate.

As we have noted several times in this report, and as the PIP/GTE schools came increasingly to appreciate, globalization puts enormous conceptual and practical pressure on the discernment of and interrelationship between particulars and universals. One effect of this pressure is for theological educators to ignore one or the other, or to treat them in isolation from each other so that students have to figure out for themselves how they might be related. We have absolutely no illusion about the difficulty of discerning and credibly expressing universal truths within a matrix of cultural particularities. In fact, as we raise in the following section, we believe this is the most profound theological challenge presented by globalization. Nevertheless, we do not believe that the lack of convincing theological solutions warrants an avoidance of the problem.

3. The Potential Neglect of the International

The cultural bias of globalized theological education not only can contribute to neglect of the socio-structural/justice dimension of globalization, it can also contribute to a neglect of the international. The global and local are inextricably connected. Given that most North American students will minister in North American contexts, one of the challenges of the globalization of theological education is to develop opportunities for seeing the global in "local" North American contexts. Our observation of the current practice of globalized theological education suggests that the use of alternative "local" contexts more readily lends itself to making this connection in regard to cross-cultural issues than to socio-structural issues. If one is primarily concerned with the cultural implications of globalization, therefore, there is some justification for thinking that "local" sites are sufficient for entry level experiences. If one further factors in (a) the financial savings and convenience of using "local" rather than international sites, and (b) the immediate pressures of "local," minority constituencies for attention, then a preference for the "local" can become nearly

irresistible. "Seeing" the global in the local is essential. But our third caution concerns the danger that the immediacy of the local will create a new parochialism that once again squeezes out the international.

The international is of critical importance for practical and substantive reasons. On the practical side the greater the distance one has from one's everyday, taken-for-granted reality, the greater the potential one has for "seeing" things differently--or at least, for realizing that new ways of "seeing" are required to comprehend the new situation and its relationship to one's everyday reality. This is not primarily a function of geographic distance, but of social/psychological distance--which is why the necessity of "seeing differently" can be provided by carefully selected "local" contexts, and why not all international contexts provide it equally well. The description of Local PIP/GTE immersions in Chapter II, for example, provides a quick overview of a variety of different kinds of local, North American sites that can provide this kind of social/psychological distance. And, we suspect that many readers have, like we have, traveled to meetings or vacations abroad in settings that were comfortably familiar, providing little if any social/psychological distance from one's North American world.

Our experience is that non-Western international contexts that include extremes of socio-economic location provide the kind of "distance" necessary to challenge one's taken-for-granted world in a consistently powerful way. They do so both in regard to the cultural and, especially, the socio-structural dimensions of globalization. Non-Western international contexts also appear to provide an especially effective vantage point for North Americans to "see" the essential, substantive core of globalization--namely, the universalizing forces of cultural interpenetration and socio-structural interdependence, and the integrity, value, and struggle of cultural and socio-structural particularities.

4. Global Economics

We have already addressed our concern over, and the substantive irony of, the possibility that theological education's cultural bias minimizes attention to the socio-structural dimension of globalization. Our fourth caution returns attention to the socio-structural. Our concern about how the practice of globalized theological education constricts the necessarily open conceptual space required by globalization, however, shifts to the adequacy of approach. We are particularly concerned about the inadequacy of attention to global economics.

There can be no question that multi-national, corporate capitalism is one, if not the, major causal force behind global interdependence. It therefore strikes us as peculiar how little theological attention is given to economics in

general and global capitalism in particular. Remember the focusing slogan of President Clinton's 1992 campaign? "It's the economy, stupid!" Although theologically vacuous, the slogan nevertheless provides a clear insight into the importance of material prosperity, at least within the context of the United States. How can seminaries adequately equip ministers without providing them the tools for empathetically engaging the economy? And, how can one engage contemporary economic issues without a sensitivity to the positive and negative implications of global capitalism?

Pope John Paul II's recent encyclical *Centesimus Annus* proclaims that we now need to recognize that the variety and new shapes of capitalism are the context of the world's economic future. To the extent the encyclical is correct, then both theological education's general neglect of and its stereotypically deconstructive approach to emergent forms of capitalism alienate us from serious engagement with a major dynamic in the evolving world order. As we noted in the section on continuing challenges at the conclusion of Chapter II, several PIP/GTE schools came to the realization that they needed to be much more intentional about a theology of economic development. We agree. We also agree with Max Stackhouse who, among others, suggests that in the current world context a theology of economic development would have to include more empathetic and nuanced attention to newly emergent forms of global capitalism. Stackhouse argues the latter point from the perspective that such a dominant dynamic in God's creation must be, at least in part, revelatory of God's presence. Others argue the point from the perspective that even the sustainability of alternatives to or extensions of capitalist models of development are dependent upon a negotiation with global capitalism.

Since the end of the "cold war" and the apparent triumph of participatory democracies, theological education has given scant attention to geo-political issues of any kind, except as they relate to racial, ethnic, gender, or religious oppression. Oppression is arguably the dominant North American point of entry into concerns of global justice and reconciliation. In our estimation this focus is one of the truly significant contributions that the Western ethos brings to the contemporary movement of the world toward being "a single place." The thorny and highly nuanced danger of imposing Western standards on other cultural and socio-structural contexts notwithstanding, we strongly support this focus and are advocates for its greater prominence within the practice of the globalization of theological education. But as we argue above, we also believe it needs to incorporate a greater concern with economic issues in general and global capitalism in particular.

5. Mutuality

A 1989 Association of Theological Schools survey asked member institutions to rank fourteen goals related to the globalization of theological education which ranged from "teaching students to value working cooperatively with those from other religions," to the "evangelization of persons in 'second and third world' countries," to "helping students reflect on the complex global problems of hunger, population growth, preserving natural resources, etc. from the perspective of the Christian faith."[6] "Helping students gain interpretive perspective and tools on how their own personal faith is shaped by their own personal experience" received the highest overall ranking in terms of importance, followed closely by, "Helping students gain interpretive perspective and tools on the particularity of the social context of their likely ministry settings."

These goals were also important within the PIP/GTE as evidenced by their prominence in several of the project schools' definitional, goal, and mission statements. We have no doubt they are an essential and important aspect of the globalization of theological education in North America. Nevertheless, it concerns us that one self-centered goal and one North American-centered goal top the list of what North American seminaries are seeking in their response to globalization. As we understand it, globalization is as much about interdependence and mutuality as it is about particularity (much less North American particularity), and needs to be as much about learning with and from the "other" as it is about learning for and about one's self. Indeed, without such appreciative and empathetic (and some would argue, empowering) engagement with the other, the globalization of theological education degenerates into one more exercise of North American exploitation and colonization. At least within the PIP/GTE schools the issue is not that mutuality is not valued. Rather it is that establishing and sustaining such mutuality is exceedingly difficult in practice. What concerns us here and in regard to all the cautions we have noted is that given the intrinsic dialectic between thinking and acting, at some point a constricted practice results in constricted thinking.

[6]David A. Roozen, "If Our Words Could Make It So," and "ATS Task Force Survey of Institutional Response to Global Theological Education," *Theological Education* XXX (Autumn 1993), pp 29-53.

B. Pedagogy

Webster's Newworld Dictionary defines *pedagogy* as the art and science of teaching. Appropriately, therefore, Chapter II--"It Did Make a Difference: Seminaries Can Change the Way they Teach"--is an extended discussion of the PIP/GTE schools' efforts to embody a pedagogy consistent with their understandings of the globalization of theological education. The new directions of the schools' pedagogy incorporated heavy emphases on social analysis and on cross-cultural, experiential, practical, and multi-disciplinary approaches. Given the prominence of contextual awareness in theological education today, such emphases may not appear very pedagogically or theologically radical.[7] They certainly are not new. But within the context of the globalization of theological education, one often implicit assumption of such pedagogical approaches comes to the fore. The pedagogy needs to be dialogically collaborative such that one becomes:

> "culturally dislodged," so that one can hear, include, and most importantly become a student and colleague of the Other. In theological shorthand, globalization is conversion to the Other....
>
> "Culturally dislodge[d]" so that one may experience the world of those traditionally defined as Others in order to become explicitly accountable to them.[8]

This description clearly raises the radicalness of the ethical stance implicit in globalized pedagogies. It involves a shift from traditional pedagogies of control to pedagogies of mutuality and liberation. At its core this shift is a theological statement. And, we are not convinced that many of the schools who have come to believe in and teach through such pedagogies have yet to fully appreciate the radicalness of the pedagogies' theological presuppositions.

The consistency of pedagogical direction among PIP/GTE schools, and between the experience of the PIP/GTE and the broader stream of attention that

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[7]It can be argued that few of the PIP/GTE schools are even on the radical edge of a systemic embodiment of such pedagogical directions. Compare, for example, the description of New York Theological Seminary's curriculum in Dale T. Irvin, "Open-Ended Pedagogy in a Multicultural Classroom: the Case for Theological Education." *Spotlight on Teaching*, Vol. 1, No. 4 (February 1996), pp 3-4,7.

[8]Marc S. Mullinax, "Globalization's Definition Precedes from its Modeling." *Theological Education* XXX (Autumn 1993), pp 33 & 35.

globalization is experiencing within theological education,[9] suggests an emerging consensus about the direction of pedagogical change required for the globalization of theological education in North America. But as implied above and noted in Chapter II, at least in the experience of the PIP/GTE schools this is only the new direction, not the final destination. Perhaps the most challenging part of the pedagogical journey remains to be transversed.

We believe this continuing challenge needs to engage two issues in particular: (1) how to maintain critical rigor in an experiential, collaborative pedagogy; and (2) how to connect the multiple particularities that such a pedagogy so effectively unmasks with overarching concerns for unity. Anyone familiar with the past decade of provocative, probing, and foundational work of the ATS Issues Research Committee will immediately recognize that we are not alone in "naming" these two critical issues. They are, in fact, the twin grids that David H. Kelsey derives from the debate about the fundamental purposes of theological education stimulated by the ATS Research Committee and which Kelsey uses to frame his wonderful summary of it.[10] We do not believe that it is coincidental that the vast majority of scholars that Kelsey cites as significant, representative voices in the debate use globalization as one of their major points of entry into the discussion.

Kelsey and other contributors to the on-going debate articulate with clarity and depth the issues and potential paths toward renewal. We therefore refer the reader to the primary sources, adding only a sense of urgency prompted by our experience with many North American and international seminaries living through the foundational issues at stake. We note here, however, our agreement with two conclusions shared by all partners to the debate. First, the question of the fundamental purpose of theological education is primarily a theological question and only relatedly a matter of pedagogy. Second, the current dominance in North American theological schools of the "'Berlin' *Wissenschft-cum* professional school model," with its strong disciplinary and theory-to-practice orientations and its strong resistance to collegial and cross-disciplinary approaches, has to be either reformed or supplanted.

Given the consistency of this second conclusion with our experience in the PIP/GTE, we must voice an overriding disappointment with the redeveloped Association of Theological School standards. We perceive little evidence in the pending standards of the severe questioning within theological education

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[9]See, for example, the recent volumes of *Theological Education* subtitled "Globalization and the Classical Theological Disciplines" (XXIX, Spring 1993) and "Globalization and the Practical Theological Disciplines" (XXX, Autumn 1993).

[10]David H. Kelsey, *Between Athens and Berlin: The Theological Education Debate* (Grand Rapids, Michigan: William B. Eerdmans, 1993).

of the dominance of the "Berlin" model. More specifically, while we do see an occasional intrusion of elements from other models--e.g., "formation" is not a foundational concept within the Berlin model, these elements seem like random tack-ons to an otherwise pervasively Berlin framework. We celebrate the proposed standards' recognition of globalization as a core value in theological education. We are disappointed in the apparent lack of appreciation for what globalization really implies.

C. Theology

No one disagrees with the fact that globalization raises fundamental theological issues. This is one of the reasons we noted our surprise in Chapter IV at finding little if any relationship between the theological orientation of a PIP/GTE school and the overall degree of change realized during the project toward embodying globalization emphases at the core of how a school teaches. Conversely, and perhaps more important, we also did not find any of the PIP/GTE schools significantly changing their fundamental theological orientation during the project. In reflecting on the implications of these two realities, we acknowledge mixed feelings about the extent to which either or both of these findings should be taken as good or bad news. On the one hand, we are pleased that the model of change used in the project seemed to be effective without violating the integrity of a variety of different theological orientations and that globalization can be constructively engaged from a variety of theological orientations. On the other hand, it would seem that a genuine engagement of globalization should have profound theological implications.

Begging the evaluative question for the moment, there is a relatively straightforward, descriptive explanation of the project experience. Specifically, schools adapted to their experience of globalization not by changing their theological fundamentals, but rather by building and deepening their capacities for contextualizing them. As Taylor and Bekker so clearly set forth, not only are there a variety of different approaches to intercultural engagement, but these different approaches logically flow from different theological fundamentals.[11] To be sure, different approaches have different potential for the level of intercultural understanding and for the structure of intercultural relationships. Nevertheless, our experience in the PIP/GTE confirmed that it is both conceptually and practically possible for different theological traditions to engage globalization's contextual particularity without violating the integrity

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[11]Mark Line Taylor and Gary J. Bekker, "Engaging the Other in a Global Village." *Theological Education* XXVI, Supplement 1 (Spring, 1990), pp 52-85.

of the tradition's fundamentals. Indeed, the fresh look at theology prompted by the project helped some of the schools reappropriate historical strands of their tradition which had been marginalized and led most of the schools to give greater prominence to their traditions' theological implications of globalization in their mission statements and introductory courses.

Globalization can be engaged from a variety of theological perspectives. Negotiating among the particulars of different contexts on the basis of one's universals, however, is not unproblematic. As Taylor and Bekker put it:

> Not only has world travel made us more aware of differences in the global village, but also the disciplines of cultural anthropology, history of religions, linguistics, and philosophy have made it very difficult, if not impossible, to speak of a universal anything.[12]

Changed social arrangements affect our thinking, and one has to imagine that the universals of our various theological fundamentals are not exempt. To the extent the experience of the PIP/GTE schools' deliberate engagement of contextualization can be generalized, the challenge for theological educators to rethink their universals will be most forcefully presented by encounters with:

- the unavoidable starkness of social and economic disparity;
- Christianity's minority status within the emerging world civilization and North American Christianity's minority status with world Christianity;
- the destructive consequences of resurgent "tribalism;" and
- the subjective locus of authority in the participatory, collaborative pedagogies that appear nearly universal in theological education's response to globalization thus far.

However, in the case of "religion's" engagement with globalization the challenge to one's theological universals is not only because of the confrontation with contextualization. It is also, as Sloan cogently argues in his major treatise on faith and knowledge in higher education, because one of the dominant commonalities in the emerging world culture is the preferential status of positivistic, scientific rationalism which marginalizes all religious truth claims--a dominance strongly reinforced by positivistic rationalism's close affinity with global capitalism and its intrinsic technologies. Are our seminaries providing students with the apologetical tools to sustain the credibility of faith in such an emerging world culture?

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[12]Ibid., p 55.

If faith is to avoid a tribalizing relativism, as Sloan notes, the dominance of positivistic rationalism forces faith's engagement of the late modern (or "putative postmodern") world into either: (1) an epistomological dualism; (2) the search for pre-cognitive or pre-linguistic means of knowing; or (3) the attempt to use the methods of the modern mind-set to argue convincingly that some particular theological narrative makes the best sense of the human condition.[13] The first two of these are the most prominent in American theology today. The confessional (or from Sloan's and others' perspective: "arbitrarily dogmatic") nature of the first is not only characteristic of traditional, popular piety and the full right to left spectrum of propositional systematics, it also seems to be the only (although typically unarticulated) thing that saves a variety of current theological alternatives from a degenerative relativism. This includes: both deconstructive and affirmative liberationism; communal linguistics; and a variety of current versions of the Social Gospel traditions of neo-orthodoxy that attach their hopes to political-social action as the prime witness to the power of faith commitment.

Such alternatives appear, at least on the surface, to offer some advantage to affirming the participatory and often communal/collaborative approaches to knowing and acting across differences amplified by globalization. In many "third world" situations these alternatives provide the intellectual underpinnings for powerful Christian witness--e.g., movements toward liberation throughout Latin America, reconciliation in South Africa, and post-denominationalism in China. Such alternatives also gain considerable support from, and in many cases are direct partners with, the current and broader postmodern assault on positivistic rationalism found in such Western movements as feminism and environmentalism. There is no doubt such movements can be powerful catalysts for action. But epistomologically they tend to lack either a universalizing metaphysics, adopt a materialist metaphysics, or interject a faith commitment as the directing ground of their various kinds of social/ethical analysis. In most cases these currently confessional theological alternatives are still relatively new, and time may prove that they can produce inclusively credible, integrated epistemologies. But for the moment, their intellectual foundations remain vulnerable not only to the further marginalization of their plausibility within the emerging world civilization, but also to the absence of a systematic and sustainable, internal ground of self-critique.

Perhaps because of this Sloan, among others, argues that the search for pre-cognitive ways of knowing is the more promising path toward an integrated,

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[13]Douglas Sloan. *Faith and Knowledge* (Louisville, KY: Westminster John Knox, 1994).

religious/material epistemology. Sloan cites as examples Farley's flirtation with "intuitive imagination"[14] and the work of various process theologians, especially Griffin's emphasis of "a nonsensory level of perception" that makes accessible to us "real" knowledge of moral, aesthetic and spiritual realities.[15] We also see the search for pre-cognitive ways of knowing in the increased attention given to the Holy Spirit in the current surge of interest in systematic theology in North America.[16] On a more experiential level, we believe that the potential of such efforts was evident in the PIP/GTE in the way that the spiritual depth and power encountered by immersion participants among their international hosts invigorated, enriched, and changed community worship back on campus. To reiterate the testimony of one school's project steering committee:

> Globalization in worship has been an exercise in unlearning the "us-and-them" mentality, and conversion to the "we" attitude. Worship has proven to be one of the places at [our seminary] where one can say things one might not yet be able to say at other parts of the seminary: its classrooms, its boardrooms and its offices.

Or, in the words of another participant: "We've been reminded of the fact that it is the Holy Spirit that builds community across the confessions of diverse voices."

D. External Constituencies and Partnerships

The ways in which seminaries approach decisions is often as mystifying as the movement of the Holy Spirit. Perhaps for this reason James March's "garbage can" theory of institutional decision making typically elicits an affirming, empathetic response from most academic deans and presidents. Seminary administrators encountering the theory at the Institute for Theological Education Management (ITEM) are immediately drawn to: (1) the theory's serious attention to why even the smallest matters often provoke huge debates, and (2) the experientially appropriate dose of irreverence that March, a veteran

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[14]Edward Farley. *The Fragility of Knowledge: Theological Education in the Church and University* (Philadelphia: Fortress Press, 1988).

[15]David Ray Griffin, *God and Religion in the Postmodern World* (Albany, NY: State University of New York Press, 1989).

[16]See, for example, Peter C. Hodgson. *Winds of the Spirit: A Constructive Christian Theology* (Louisville, Kentucky: Westminster John Knox Press, 1994).

university dean, interjects into his theorizing.[17] Unfortunately, ITEM has not exposed participants to another of March's key axioms, specifically the necessity for "technologies of foolishness" in planned processes of organizational transformation. In its most general sense a "technology of foolishness" is anything that forces participants to engage in ways of acting and thinking that are so different from their dominant, everyday perspective that they seem "foolish." In contrast to assuming that organizations can think their way to action, March suggests that especially in relationship to the discovery of new or changed goals, a "childhood" approach is more insightful. When working with children, March notes, adults intentionally encourage them to have new experiences that will develop their scope, complexity, and awareness of the world. That is, adults try to lead children to do things that are inconsistent with their present ways of thinking and acting.

March's "technology of foolishness" is, of course, an organizational change variation on Sloan's observation that changed social arrangements will affect one's thinking, which itself is a variation on and indebted to the fundamental axiom in the sociology of knowledge suggesting that changing "conversation" partners (technically, changing one's reference groups) will change the nature of one's conversation.[18] As is perhaps obvious, we think that the international and local immersions required in the PIP/GTE are a good example of a "technology of foolishness" and that the immersions' experiential engagement of "foolishness" is one of the reasons that the immersions proved to be such a powerful catalyst for institutional change.

Equally important, however, is a corollary axiom within the sociology of knowledge suggesting that sustaining new ways of acting and thinking is dependent upon continual and primary "reference" to groups that reinforce the

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[17]See, for example, James G. March and Johan P. Olson. *Ambiguity and Choice in Organizations* (Bergan: Univeritetsforlaget, 1979). Contrary to what March's irreverence might connote, he is widely recognized as one of the leading organizational theoreticians in America today. In contrast to traditional rational planning, negotiation/conflict, "greatmen," and participatory process approaches, March and colleagues direct attention to the pervasiveness of *ambiguity* in organizational decision making. One of their central propositions is that under conditions of ambiguity any institutional decision-making process becomes an open receptacle into which any and all currently unresolved organizational issues and personal pet-peeves may be dumped (thus the "garbage can" metaphor, which is only slightly less academically correct than March's alternative metaphor, "organized anarchy").

[18]See, for example, Peter L. Berger and Thomas Luckmann, *The Social Construction of Reality: A Sociological Treatise in the Sociology of Knowledge* (Garden City, NY: Doubleday, 1966).

plausibility of the new ways of acting and thinking. This axiom provides solid sociological grounding for the emerging consensus among theological educators that the globalization of theological education requires "conversion to the 'other.'" Who one has and who one chooses to take as one's "others," is, therefore, of fundamental significance not only for an initial "conversion" to globalization, but for sustaining and deepening the "transformation."

Theological education straddles two dominant constituencies--the church and the academy. Building on the experience of the PIP/GTE, it is fair to say that while there are pockets of interest in and even advocacy for globalization within both, globalization is *not*, overall, a notable priority for either. Indeed, perhaps symbolized by the Buchanan factor in the last decade of presidential politics, there are strengthening movements of resistance to many values and policies intrinsic to a globalized perspective in North American society, in the North American academy, and in the North American church. One finds, for example, a heavy dose of isolationism and economic protectionism in U.S. national politics. One also finds an accelerating erosion of affirmative-action initiatives within the U.S. judicial system and a growing backlash against multi-culturalism in colleges and universities. Within the church one finds a pendulum swing from ecumenism to self-survival at the national denominational level, and a swing from denominational loyalty to congregational localism at the grass-roots level--whether in the go-it-alone and niche orientation of the evangelically oriented mega-church movement or the new paradigm for local mission spreading through oldline Protestant denominations.

For theological educators interested in globalization the wide and contesting diversity of current voices within the church and the academy provides both good news and bad news. On the down side the diversity of voices provides in some cases too-close-for-comfort experiences of the tribalizing potential of globalization. On the positive side the diversity of voices (and the confusion, indifference, and/or numbness diversity can occasion) provides some social and psychological space for pursuing innovations that are of marginal interest to most. Given the dependence of theological education on both the church and the academy, the current situation demands those seminaries committed to globalization to delicately balance their external constituencies. On the one hand, seminaries cannot avoid their dependence on both the church and the academy; they must accept as real the general indifference or resistance of these constituencies to intentional responses to globalization. On the other hand, the discovery, deepening, and sustainability of appropriate responses to globalization call for relationships to groups that value and/or embody the challenges of globalization.

In our experience with the PIP/GTE and our observation of other North American seminaries which give exemplary attention to globalization, we find

several broad strategies for helping negotiate this balance. First, virtually every North American denominational tradition has at least some historical legacy of and in most cases pockets of active interest in theological values and programmatic ventures which are compatible with globalization. At the very least is the theological conviction that our God is the causal dynamic in all of creation, and that therefore the reign of God extends to all of the world. Programmatically, this conviction has been most pervasively embodied in North American denominationalism's long standing, often energetic concern with "foreign" mission. The existence of this and other theological and programmatic touchstones within the historical identity of all North American denominations provides generally uncontestable grounding for seminaries to interpret their globalization initiatives to church constituencies. In a situation of suspicion, uncertainty, and diversity one price of the "space" necessary for the incubation of innovation may be the public interpretation of the innovation from the perspective of its historical continuity rather than from the perspective of its radically challenging potential.

Second, virtually every seminary in the PIP/GTE entered the project having (and we would venture to say that every North American seminary has) existing relationships to individuals and groups that value or embody globalization emphases. Most seminaries have at least some racial, ethnic, or international diversity within their student body, faculty, trustees and alumni. Many seminaries have some connections to denominational or ecumenical agencies or organizations with strong commitments to, if not direct responsibility for, global witness. Many seminaries have financial investments in multi-national corporations or international markets. Some seminaries have centers or programs that include global emphases as foundational. And some seminaries are part of global "denominations" or orders. We are unaware of the extent to which PIP/GTE schools may have become more reflective about their international financial investments during the project, although we do know several individual faculty who thought this would be a good idea. However, all of the project schools did two related things that are possible for every ATS seminary. First, all of the project schools became much more aware of their pre-existing "allies" toward globalization. Second, all of the project schools became much more intentional about making often tangential or marginalized "allies" valued and focal partners in the seminaries' "new community of globalized discourse." Next to the immersions the empowerment of such groups and relationships was the most important catalyst for change in the project.

Third, virtually every PIP/GTE school found low or no-cost ways to encourage and develop a deepened base of faculty experience with and expertise in globalization, beyond the project immersions. Most project schools elevated the importance of globalization as a criteria for hiring and

promotion. Most project schools made globalization the focal concern of on-going faculty forums and community worship. Many project schools developed policies or procedures for ensuring that course bibliographies included globalization resources. And all project schools experimented with such inducements as release time, sabbatical credit, and financial "seed-money" grants for new course development and research specifically related to globalization themes.

The PIP/GTE schools' success at finding new, especially early-career, faculty with a background in globalization was somewhat mixed, but generally disappointing. While new faculty were typically open to globalization, few had actual global experience. Since a Ph.D. is the primary educational credential that most seminaries seek in their faculty, the dependence of seminaries on the academy once more comes to the fore, as does the necessity for those committed to globalization to influence the academy. Encouraging seminary faculty to do their academic research on globalization themes is one step in this direction, as is the kind of relationship developed by the PIP/GTE and the Society for Biblical Literature to establish a permanent section within the SBL on the Bible in Asia, Africa, and Latin America. But we must also acknowledge disappointment in one, to our mind glaring, missed opportunity in the Association of Theological School's redeveloped standards. We have already noted our celebration of the redeveloped standards' assertion that globalization needs to be a core value in theological education. Given this starting point, however, we are perplexed that the redeveloped standards did *not* include a specific standard related to globalization for Ph.D. programs. To the extent that seminary-related Ph.D. programs are a significant source of future seminary faculty, one would think that the engagement of all the core values of theological education--including globalization--would be an explicit requirement.

The establishment of new institutional partnerships, especially international partnerships, is a fourth strategy for including among a seminaries' primary reference groups those who value and embody the challenges of globalization. In the case of the PIP/GTE both the international and local immersions provided opportunities to develop initial relationships toward this end. All of the project schools recognized the importance of developing such relationships (either project or independently initiated) into formalized, on-going partnerships to sustain their global commitments. We are so convinced that international partnerships with mutuality are absolutely essential to sustaining a North American institution's commitments to globalization, that we would propose them as the primary litmus test of a seminary's commitment to globalization.

As we highlighted in Chapter II, in the section on continuing challenges, only toward the end of the project did PIP/GTE schools come to appreciate

fully the difficulty and the potential of establishing and maintaining such partnerships. Our disappointment that the development of such partnerships did not proceed more rapidly during the project notwithstanding, we are pleased that all of the project schools have continued after the project to work through the difficulty because of the potential. The potential of global partnerships has at least three dimensions. One is as a resource for on-going, experientially grounded transformation for new waves of seminary faculty and constituents. A second is as a regular resource for educational and research purposes. The third is in many ways the hardest to quantify, but the most important. It is that of accountability and it is why such partnerships must be grounded in mutuality. Engagement of the "other" is not sufficient. Conversion to the "other" includes holding oneself accountable to the "other." Amid all the indifference, if not resistance, to globalization within a seminary's major and unavoidable constituent relationships with the church and academy, counterpoints of strong accountability are, in our judgment, the most important resources for sustaining and deepening global commitments.

E. Institutional Change

The good news of the PIP/GTE and the experiences of other seminaries that have accepted the challenge of moving globalization to the core of their educational ethos is that change toward this end is possible. To be sure, it is difficult, and the initiation of such change requires an extended time commitment. But it is possible, and both the learnings from and the resources developed by the seminaries that have embarked on the journey with considerable success make it even more possible for other seminaries. As we concluded in Chapter IV, in a very real sense theological education in North America now has a solid grasp of what globalization implies and a solid start in developing formal and informal curricular resources toward the embodiment of the implications. To join in the journey, therefore, is primarily a matter of will.

One clear implication of the importance of will is that whatever catalysts seminary leaders choose in initiating the journey toward globalizing, they must include the capacity to heighten an institution's motivation. Many theories of organizational change speak of this in terms of "posing the problem." The experience of the PIP/GTE prompts us to worry that such a framing of the issue makes it sound overly cognitive. When working in an educational environment, one must, of course, give careful attention to the conceptualization of the problem. But we believe that from a motivational perspective cognition is secondary. More fundamentally, one has to *feel* the problem; we believe that this is one of the critical strengths of the kind of

immersion pedagogy used in the PIP/GTE.

Nevertheless, our experience in the PIP/GTE suggests that even *feeling the problem* is not sufficient. One also needs to have *hope* toward the problem's resolution. Once again we see this as a strength in the immersion pedagogy. Not only did participants experience the power of the modeled pedagogy, but perhaps even more important participants were inspired by the vital Christian witness of their immersion hosts. Indeed, we believe that the fundamental transformative power of the kind of immersions used in the PIP/GTE is the vital witness of the "others" that immersion participants encounter.

Motivation needs to be heightened because the movement of globalization from the periphery to the core of a way a seminary teaches requires, among other things, an extended commitment of time. It takes time because the typical "press of other things" at most seminaries never allows one to give undivided attention to any institutional priority. It takes time because there are as many things that need to be unlearned or undone as there are new things to be learned and created. It takes time because of the attention which needs to be given to the political and relational aspects of moving a critical mass of "converted" individuals to a self-conscious coalition. And it takes time because one will inevitably encounter at least a few dead-ends or failures along the way.

Another clear learning in the experience of the PIP/GTE is the critical importance of including "technologies of foolishness" in one's change process. Whether one prefers to speak of the necessity of breaking out of one's ideological cocoons or of overcoming the cognitive sunk-costs that reinforce institutional inertia, there is strong theoretical and empirical support for the emerging consensus that experiencing one's way into new ways of thinking is more effective and efficient than thinking one's way to new thinking or into new experiences. This conclusion neither denies the importance of thinking nor denies that experiential pedagogies have an unfortunate tendency, in practice, to devalue the importance of critical rigor. Rather, it raises a strategic point given the thinking/acting nexus that globalization, in particular, makes unavoidably clear.

The immediately preceding section elaborated our belief that sustained, mutual, external partnerships with institutions that value and/or embody the challenges of globalization are a critical ingredient for the kind of transformation that the PIP/GTE attempted to initiate. In that section we articulated the importance of international, institutional partnerships to sustain change. Here note the importance of such an external catalyst for initiating change. The initiation of change is a role in which consultants or consulting organizations such as the Plowshares Institute can assist organizational leaders. When done well the consultant role can embody all three of the positives related to the power of international relationships noted above for sustaining change--i.e., transforming motivation, programmatic expertise and resources,

and accountability. Our experience in the PIP/GTE suggests that an external consultant can serve at least one additional critically important function during the discovery and initiating stages of change. An external consultant can serve as a "lightening rod" that safely and cathartically draws off the inevitable anxiety, and not infrequently anger, generated when an organization confronts change. Perhaps for obvious reasons this is not typically one of the more enjoyable functions for a consultant, but every experienced consultant will acknowledge that it is important.

In Chapter II we stressed that a seminary teaches as much through its informal curriculum as it does through its formal curriculum. The clear implication is that such seemingly instrumental things like faculty, staff, and student policies and behavior are also vehicles of formation. Particularly noteworthy to us in the experience of the PIP/GTE was the profound effect of the project on a seminary's communal worship, and reciprocally, the profound effect that a revitalized worship life can have on other dimensions of institutional change. That this should be the case in a seminary seems hardly surprising. But perhaps because worship is such an intrinsic part of the church, it occasionally suffers from being taken-for-granted.

Our attempt to be honest in our reflection on the PIP/GTE forces us to acknowledge two very real frustrations. We could not avoid concluding that the kind of change realized in the project only comes at the expense of an extended commitment of time, and we could not avoid concluding that at least the initiation of such change involves a significant financial commitment. It is of only minor consolation to us, as we suspect it will be for most theological educators, that it appears that the cost of initiating change in the PIP/GTE was significantly less than one typically encounters in corporate America. But the experience of the PIP/GTE also offers some rays of financial hope. Most particularly, it suggests that the primary financial cost of change is at the front-end, discovery and initiation stages of the process, and that the financial costs of sustaining and deepening the initiated changes are very affordable. The reasons for this are relatively straightforward. First, the kind of core ethos change attempted in the PIP/GTE is more a matter of revising/replacing/retooling existing resources and structures than it is a matter of adding-on. In a sense, the salary of a professor with a globalized consciousness and practice costs a seminary little if anything more than the salary of a traditional thinking/acting professor; a textbook written from a "third-world" perspective costs little if anything more than a textbook written from a Western perspective; and a mutually collaborative classroom pedagogy costs little if any more than a more hierarchical pedagogy. Second, it takes more effort to get something at rest to move or to get something moving to change direction, than it does to perpetuate a movement already established. From this perspective the purpose of the PIP/GTE was to catalyze movement (or in some cases to

accelerate movement). We think Chapter II amply demonstrates that the project did this quite well.

Whatever else theological education is and needs to be, it is and needs to be theological. And whatever else globalization means or implies, it includes a heightened awareness of and, we hope, appreciation for diversities of all kinds. Not least of the needed appreciation is for theological diversity. We are not convinced that most North American seminaries, including those which participated in the PIP/GTE, or that most theological educators (including ourselves) fully understand or appreciate the potential challenge that an engagement of globalization presents to our various theological traditions. But we do celebrate the fact that the experiences of the PIP/GTE schools in combination with the experiences of the many others seminaries in North America which are intentionally engaging globalization, strongly suggest that such engagement is possible, with integrity, from within a broad spectrum of theological perspectives.

F. Faith, Love, Hope and Forgiveness

As we approach the turn of the century, many leaders in theological education seek a new direction for their schools and their churches in a fragmented and embattled climate. Some leaders also seek a means for integrating their schools' solid grounding in tradition with the diverse winds of the spirit sweeping through their student bodies. The experience of seminaries creatively responding to globalization offers encouragement and promise. Sustained efforts to make a global perspective integral to theological education has resulted in:

- Energized faculty members with revitalized teaching and research interests;
- Reconstituted boards of trustees which are diverse and open to change;
- Curriculum material which is experiential, dialogical, and responsive to biblical mandates of God's reign;
- Renewed worship that engages and nurtures diverse participants in a common ethos of spirituality;
- Rediscovered mutuality with Christians from or in countries exploding with faith and mission;
- Heightened motivation to re-think and re-interpret institutional commitments;
- Rewarding institutional partnerships with new allies, at home and abroad;
- Students formed for ministries that combine biblical faithfulness, interfaith sensitivity, and societal renewal.

The journey to a more globalized seminary and church is both possible and rewarding. But to travel this road requires a clear vision, focused commitments, external catalysts, and determined perseverance. Worship and theological reflection, exegesis, and critique are essential. But as a theological tutor of the PIP/GTE co-directors and evaluator reminds us, on a road as long and difficult as the globalization of theological education we need above all faith, hope, love and forgiveness.

> Nothing that is worth doing can be achieved in a lifetime; therefore we must be saved by hope. Nothing which is true or beautiful or good makes complete sense in any immediate context of history; therefore we must be saved by faith. Nothing we do, however virtuous, can be accomplished alone, therefore we must be saved by love. And nothing is as virtuous from our friend's or enemy's standpoint as it is from our own. Therefore we must be saved by the final form of love, which is forgiveness.[19]

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[19]Reinhold Niebuhr, *Irony of American History* (New York: Charles Scribner and Sons, 1952), p 63.