UNIVERSITY OF CAPE COAST

CHANGE EFFORTS IN THE CONTEXT OF CHURCH CULTURE: A STUDY OF THE CHURCH OF PENTECOST HEADQUARTERS

NICHOLAS DARKO

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BY

NICHOLAS DARKO

DISSERTATION SUBMITTED TO THE INSTITUTE FOR DEVELOPMENT STUDIES, FACULTY OF SOCIAL SCIENCES, UNIVERSITY OF CAPE COAST, IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR AWARD OF MASTER OF ARTS DEGREE IN ORGANISATION DEVELOPMENT

MARCH 2011

DECLARATION

Candidate's Declaration

I hereby declare that this dissertation is the result of my own original work and that no part of it has been presented for another degree in this university or elsewhere.

Candidate's Signature: ....Date: ....

Name: ....

Supervisor's Declaration

I hereby declare that the preparation and presentation of the dissertation were supervised in accordance with the guidelines on supervision of dissertation laid down by the University of Cape Coast.

Supervisor's Signature: ....Date: ....

Name: ....

ABSTRACT

The main objective of the study was to explore the extent to which the culture of the Church of Pentecost influenced the outcomes of change efforts of the Church during the period 1991-2009.

Through an exploratory case study research design, 55 interview respondents and seven focus group discussion participants provided the data. Three embedded change efforts undertaken during the period 1991-2009 by the Church were used as the basis for data collection. The Statistical Package for the Social Sciences software was used to analyse the data.

The key findings were: the causes of the change efforts were the need for the Church to produce skilled staff and increase productivity in the light of changing environment; for majority of the staff, consultation as part of the change efforts process needed improvement because little consultation was seen during the change efforts; values of the Church, such as respect for authority and humility, facilitated the success of the change efforts; and the Church's hierarchical power culture dictated the pace of the change efforts.

The main conclusion was that the processes in the change efforts limited involvement. However, collaboration between management and staff, and modification of values, such as respect for authority, could help leverage values towards successful change efforts in future change efforts.

A major recommendation is that processes adopted in future change efforts should be context-specific and encourage the involvement of the staff because the input of staff can help to improve processes in the change efforts.

ACKNOWLEDGEMENTS

DEDICATION

To my dear wife, Mrs Mabel Oya Janette Darko and my children: Caleb Kofi

Morris Darko and Joshua Kwaku Agyei Darko.

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A I	Appreciative Inquiry
ASCE	Autonomy and Sustainability Change Effort
CE	Change Effort
CO	Change Outcome
FGD	Focus Group Discussion
IODA	International Organisation Development Association
O D	Organisation Development
ORCE	Organisational Restructuring Change Effort
SPSS	Statistical Package for the Social Sciences
TDCE	Training and Development Change Effort
USA	United States of America

CHAPTER ONE

INTRODUCTION

Background to the study

The awareness of the need for change is becoming a major issue in organisations. Organisation Development (OD) consultants initially considered the humanistic aspect of change, which requires a collaborative approach if change is to be successful (Rothwell & Sullivan, 2005; Block, 2000; French and Bell, 1995). However, the rate at which change is moving is begging a more pragmatic approach to change efforts (CEs) (Wutton, 2008). This has made change a universal phenomenon that every organisation needs to consider, be it a profit-making or non-profit making organisation. Even though, the literature on change appears to give prominence to profit-making organisations (Burke, 1994; Block, 2000; Lee, 2004; Aken, 2007). Some attempts have been made to capture non-profit organisations. James (1998) explores the application of planned change in African non-profit organisations and provides a few examples of case studies of churches in East Africa. Kumawu and Kraus (2007) rather give a model of organisation development for Africa and the world as a whole. The OD Journal's effort to track the future of OD for non-profit organisations solicited responses from executives of non-profit organisations in the United States of America (USA). It is significant to note that only 2% of religious organisations were

covered (Wirtenberg et al., 2007). This shows the extent to which church organisations are not captured in the OD literature.

Whenever attention is drawn to non-profit organisations, the focus is always on welfare organisations, mostly in the developed world. One may wonder why non-profit organisations, such as churches, which interact with a large number of people do not get their fair share in the organisation development literature on change efforts. Because churches deal with a large population of the society, their importance in CEs is to be recognised if change is accepted to be relevant in the contemporary world. This is especially true in the Pentecostal churches, whose preparedness for change cannot be affirmed by any standards, as a result of their vulnerability to environmental challenges, such as the speed of technological change, increasing awareness of people and globalisation. Pentecostal churches in Ghana are faced with the environmental challenges mentioned above.

The total population of Ghana is over 20 million (Ghana Statistical Service, 2000). The Church of Pentecost, whose change efforts is the subject of this study has a population of 1.5 million (Church of Pentecost, 2009) constituting 7.5% of the population of Ghana. The literature on church management and administration and related material give a general view on how churches are to be managed. However, little is mentioned on how they should manage CEs (Berkley, 1997; Powers, 1997; Ntumy, 2000; Larbi, 2001). In effect, literature on CEs on the Church in Ghana remains uncovered, even though churches have been involved in various kinds of CEs. This issue of a gap in the OD literature becomes

more important because OD has been practised in Ghana for over 20 years (Kumawu, 2006).

The Church is a unique institution with its own values, norms and assumptions when it comes to its operations. The values, norms and assumptions, which constitute its culture, have affected the way it does things. Founders continue to shape the culture of churches (Schein, 1992, 2004).

The Church of Pentecost was established in 1954 after breaking away from the Apostolic Church of Bradford (Larbi, 2001). The founder of the Church, Pastor James McKeown, who had received the support of his Ghanaian followers, provided leadership built on humility and discipline. His main objective was to plant churches which would have indigenous roots. This was later to become the reason for the growth of the Church in numbers. This disciplined culture was coupled with respect for authority. It was, therefore, very convenient for him to implement his decisions.

The highest decision making body of the Church is the General Council, which meets once a year. In between the General Council meetings, the Executive Council takes major decisions. There are Area, District and Local Presbyteries in that order, whose decisions are finally approved by the General Council (Church of Pentecost, 2005). The headquarters of the Church co-ordinates and ensures implementation of the General Council's decisions. From three members of staff in the 1950s, the headquarters had grown to 356 members of staff with modern administrative machinery. The culture of the Church permits changes, and this has

been witnessed over time. However, the methods used for every change effort depends on the spiritual direction of the Church.

At the headquarters, the founder of the Church, Pastor James McKeown, managed to build financial and administrative structures through the expertise of some of his church leaders. To ensure the maintenance of this discipline and solid structures, the Church was built around hierarchical order. The administrative structure recognises the clergy at the helm of affairs. The clergy may not have specific expertise, but they are made to chair certain technical committees. Members of the committees are supposed to accord these clergy due respect. In the process, some technical, as well as administrative procedures are challenged by the very culture of the Church. Decisions of the Executive Council are always communicated by circular letters signed by the Chairman of the Church. Effective implementation of the decisions of the General Council of the Church is a sign of maturity and effectiveness as far as the clergy and the laity are concerned. Refusal to carry out the decisions of the General Council could lead to serious sanctions (Church of Pentecost, 2005).

There is no doubt, however, that the Church is faced with structural, administrative and cultural challenges in embracing much needed changes given the culture of the Church and the way things have been done in the past. In reality, the members of the Church complain of changes in church programmes, which do not suit current times. Members may prefer certain programmes which, they think, are contemporary (Church of Pentecost, 2010). However, the change efforts of the Church miss these programmes (Koduah, 2010). This may be because the

change agents do not consider relevant factors or processes that inhibit the expected outcomes they aim to achieve in their CEs. This is especially so when the Pentecostal churches continue to attract members from the society. The members include professionals, prominent citizens and opinion leaders. The charismatic way of worship and the attendant miracles attract these members. Meanwhile, the Church has already formed a cultural milieu, which determines how they approach change, without regard for environmental dictates (Church of Pentecost, 2007).

In an attempt to fix the challenges of the time, the Church of Pentecost adopted processes to effect change to make the Church more relevant to society in the past. However, their culture continues to be a barrier to effective change efforts. There is, therefore, a gap between the expected outcome and the actual outcome. The change efforts undertaken in the past, which is the subject of this study are:

- Organisational restructuring change effort (ORCE) in the Headquarters during the period 1991-2009;

- Training and development change effort (TDCE) during the period 1995-2009; and

- Autonomy and sustainability change effort (ASCE) of the social sectors of the Church during the period 2005-2009.

The objective of the first CE: Organisational restructuring change effort was to restructure the organisational procedures and structures to keep up with current trend. It was planned by a committee of experts, including accountants,

lawyers, and administrators. Manuals on administration and finance were produced (Church of Pentecost, 1991). The CE was implemented through meetings with sections of the staff, interviews, and finding out from what other organisations were doing. Although, there have not been an evaluation of the CE since it was implemented, the documents and the structures created by the change efforts are working.

The second CE: Training and development change effort had the objective of encouraging workers of the Church to be trained in various skills to make them more effective. The process adopted in this CE was less formal. Through various organisational meetings, workers were advised to upgrade themselves. The Church provided financial support for those who took advantage of the training opportunity. The implementation was not structured as the ORCE. As the number of staff who wanted to be supported financially increased, various rules were put in place to control how many individuals could be trained in a particular year. No evaluation has been done, however, management pronouncements confirm the CE has been successful since they can see trained staff in every department of the Church as compared to the time prior to the CE (Church of Pentecost, 2008).

The third CE: Autonomy and sustainability change effort had the objective of making the social sectors of the Church self-sustaining financially. Meetings were held between management of the Church and leaders of the social services before the CE was implemented. After its implementation, reports of the Church indicate that financially, the social services are performing (Church of Pentecost, 2009).

The foregoing background of the CEs which forms the subject of this study confirms the relevance of the study, given that all of the CEs have not been evaluated. However, the mode of implementation shows that the leaders adopted processes that they deemed appropriate at the time of each change effort. The cultural practices of the Church informed the mode of implementation. However, the content of the CEs were all geared towards the effectiveness of the Church.

In the light of the challenges between church culture and CEs, this study attempted to address the issues of culture and how it influenced CEs of the Church of Pentecost.

Statement of the problem

Pentecostal churches have developed cultures, which may deter change (Saffold, 1988). This notwithstanding, cultures can be leveraged to achieve successful CEs, provided change is well crafted within the context of culture. This calls for a very careful analysis of the underlying variables that influence change (Hampel & Martinsons, 2009). Dysfunctional cultural elements must be minimised, while projecting the leverage points in the culture, if change efforts are to be successful (Heracleous, 2001).

Regarding CEs in the Church of Pentecost, the culture appears not to have been leveraged as part of the processes of CEs, and this creates a problem. The problem is that the outcomes of previous CEs, appear to be successful but processes adopted in the CEs do not help sustain the expected outcomes. Some successes, however, were achieved mostly in the content of the CEs but not in the processes adopted (Church of Pentecost, 2007; Church of Pentecost, 2010). To

compound this problem, the phenomenon of culture and its relevance to CEs in the Church of Pentecost in particular, has not been adequately researched. Some studies have related culture and change in churches (Bartunek & Rinquest, 1989; Bordia, Restubog, Jimmieson & Irmer 2006; Plowman et al., 2007). The relevance of these studies to the Church is limited by the fact that the studies did not directly relate to how CEs are processed in an African church cultural context, and the extent to which culture could be leveraged. Further, the studies focused on developed economies, especially in the USA and Europe. This study, therefore, explored the phenomenon of CEs in the context of culture and provided recommendations that could help future CEs leverage culture towards successful CEs at the Church of Pentecost headquarters.

Objectives of the study

The main objective of this study was to explore the extent to which the culture of the Church of Pentecost has influenced the outcomes of CEs of the Church during the period 1991-2009. The specific objectives were to:

1.   determine the causes of CEs of the Church of Pentecost;

2.   identify the cultural profile of the Church;

3.   examine the processes adopted to achieve expected outcomes of the CEs;

4.   determine the specific outcomes of CEs;

5.   explore why the CEs were successful or unsuccessful;

6.   determine how the cultural profile of the Church influences the CEs; and

7.   find out the possible leverages of culture towards successful CEs.

Research questions

The following research questions were formulated to provide specific answers to the issues raised:

1. What were the main causes of the CEs of the Church of Pentecost?

2. What is the cultural profile of the Church of Pentecost?

3. What processes were used during the CEs?

4. What were the outcomes of the CEs?

5. Why were outcomes of the CEs successful or unsuccessful?

6. How does the culture of the Church influences the outcomes of the CEs?

7. What are the possible leverages of culture towards successful CEs in the Church?

Scope of the study

The study was conducted at the Church of Pentecost headquarters in Accra. This is because the Church operates a centralised system of administration, and most CEs are initiated at the headquarters for the entire Church. It covered the period 1991-2009 because it is a long enough period to derive relevant trends in the themes of the CEs. The CEs are:

- Organisational restructuring change effort in the headquarters during the period 1991-2009;

- Training and development change effort during the period -2009; and

- Autonomy and sustainability change effort of the social sectors of the Church during the period 2005-2009.

To be included in this study, the particular CE must have been initiated at the headquarters and affected the people, structures, procedures and organisation of the Church, with major implications for the entire Church. Changes initiated at Area level of the Church were not selected. The focal point was the headquarters. However, relevant developments in the areas of the Church that have direct link with the headquarters CEs were covered. Although this is not a study of the spiritual aspect of the Church, the impact of change on spiritual developments of the Church was of utmost importance to the study, given the relevance of spiritual matters to the Church. In the time available, selected cultural profiles were used after desk study and interviews, since the study was not primarily an organisational culture assessment. The study, therefore, did not use any organisational culture assessment tool to derive the cultural profile.

Significance of the study

Studies on changes in the past were mostly limited to profit-making organisations. However, the rate at which changes are occurring calls for non-profit organisations, such as the Church of Pentecost, to understand the dynamics of its culture, in theory and practice, as it relates to CEs (Hall, 1997).

Change efforts can not be undertaken successfully without considering the culture of the organisation. This study, therefore, contributes to research with respect to change in the context of church culture. The following paragraphs explain the specific contributions:

First, it is expected that the results of this study will influence management of the Church of Pentecost on the choice of change process that fits the Church culture in future CEs.

Second, the study contributes to research in CEs and culture by complementing the limited knowledge on the subject. It links an under-researched church organisation to organisation development and change theory. It extends the theory on CEs to churches, especially that of Pentecostal churches.

Third, the study contributes to OD consultancy practice regarding the choice of OD intervention tools as it fits the culture of a church (Golembiewski, Yoon, Kim & Lee, 2005). This study, therefore, becomes a reference point for OD consultants to select appropriate interventions depending on the cultural environment, especially in Ghana.

Finally, the study adopts a new approach, Appreciative Inquiry (AI), to guide the framing of questions in a research study. AI, unlike the approach of diagnosing an organisation to discover what went wrong in past change interventions, focuses on the positive issues. The AI approach has been used in actual OD interventions (Ludema, Whitney, Mohr & Griffin, 2003; Reed, 2007). However, in this study, it has been adapted for use in academic research.

Limitations of the study

The study was limited by a few constraints. The first limitation of the study was that, being a single case study, the findings could not be generalised. However, it can become a useful study to other church organisations because of the depth of findings that was produced by the interviews, which could not have

been achieved through a quantitative study. Second, because the researcher is part of the Church of Pentecost administration, respondents were reluctant to offer information they felt was going to reveal their concerns. On the other hand, some respondents were over generous with information to please the researcher. Being aware of this, the researcher had to explain the purpose of the research and assured them of confidentiality of their responses. This kept respondents relaxed. Finally, being a study on culture, an assessment of the culture of the Church, using a tool, such as the Competing Values Framework (Cameron & Quinn, 1999), could have produced emerging cultural issues that could have been useful to the study. However, the researcher could not get the necessary tool and the training needed to use the tool effectively. However, the perceptions of the respondents on culture served the purpose.

Operational definition of concepts

The study was conducted within the context of organisation development. All definitions of concepts are, therefore, relevant to generally accepted concepts in the organisation development literature. This was to ensure cohesion of thought and consistency of implied propositions in the literature that were employed in the study. In line with this assumption, the following definitions were employed: Organisation development:

> "OD is an effort planned, organisation-wide, and managed from the top, to increase organisation effectiveness and health through planned interventions in the organisation's 'processes,' using behavioural-science knowledge." (Beckhard, 1969, quoted in Rothwell & Sullivan, 2005, p.18).

Change effort:

 A deliberately planned initiative from the top of the organisation,

aimed at bringing about improvement in the organisation as a whole.

Causes of change:

Factors that bring about a difference in the state of an organisation.

Model of change:

 "A model of change is a simplified representation of the general

steps in initiating and carrying out a change process" (Rothwell

& Sullivan, 2005, p.39).

Change outcomes:

The results achieved from the change efforts, i.e., whether the

intended objectives of the change were successful or unsuccessful.

Change context:

The prevailing environment during a change effort. It includes the culture

and organisational climate.

Successful CEs:

A change effort that meets the expectation of both management

and staff in terms of process and the content of the CE.

Culture:

A pattern of shared basic assumptions that the group learned

as it solved its problems of external adaptation and internal

integration that has worked well enough to be considered valid

and, therefore, to be taught to new members as the correct way

to perceive, think, and feel in relation to those problems (Schein, 1992, p. 12).

Components of culture:

They are what constitute the culture of an organisation. They are symbols, artefacts, values and basic assumptions.

Symbols:

The interpretative elements of an artefact that links the meaning of artefacts to experiences (Hatch, 1993).

Artefacts:

Visible organisational structures and processes (Schien, 1992).

Values:

Strategies, goals and philosophies (Schein, 1992)

Basic assumptions:

Unconscious, taken-for-granted beliefs, perceptions, thoughts, and feelings in an organisation.

Cultural context:

The influences of the various components of culture that prevail in an organisation.

Leverages of culture:

Inherent benefits in the culture that could be used to facilitate effective CE.

Work behaviour:

Behaviour at the work place that affects productivity.

Appreciative inquiry:

> AI involves, in a central way, the art and practice of asking questions that strengthen a system's capacity to apprehend, anticipate, and heighten positive potential. It centrally involves the mobilization of inquiry through the crafting of the 'unconditional positive question' often-involving hundreds or sometimes thousands of people (Cooperrider & Whitney, 2005, p. 3).

Organisation of the dissertation

The dissertation is organised into five chapters. Chapter one of the dissertation provides a background to the study, statement of the problem, objectives of the study, research questions, scope of the study, significance of the study, limitations of the study, operational definition of concepts and organisation of the study. Chapter two reviews the literature on the following topics: organisation development, characteristics of OD, challenges of OD, change; causes of change; models of change; culture; organisational culture; culture in the Church; culture and CEs; and a framework for the linkage between church culture and change outcomes, and a summary of the literature review are presented. Chapter three outlines the research methodology and justifies the choice of the research design. It further discusses the study area, the study population, sampling procedures, sources of data, data collection instruments, the pre-test, the fieldwork and data processing and analysis. Chapter four presents the results and discussion. Chapter five provides the summary, conclusions and recommendations and areas for further research.

CHAPTER TWO

REVIEW OF LITERATURE

Introduction

The main objective of the study was to explore the extent to which the culture of the Church of Pentecost has influenced the outcomes of change efforts of the Church during the period 1991-2009. To put the objective of the study in perspective, this chapter reviews the relevant literature and situates the study in the ongoing research on change, within the context of OD.

The chapter introduces the broad discipline of OD, the context in which the study examines change and culture, and settles on a definition of OD. Change as a phenomenon is defined; and the factors that cause change are examined in the literature. This then leads to a review of a few models of change. Culture is then examined in the literature to settle on the various components of organisational culture. Attention is drawn to some work on culture in the Church. The linkage between culture and CEs in the Church is also examined. This is an attempt to draw attention to the gap in the literature, especially on the premise that the match between culture and change has not been fully researched.

Organisation development

Organisation development has been defined at various stages of its history. All the definitions are either explicitly or implicitly geared towards planned change.

Beckhard's (1969) definition of OD appears to stand the test against the raging debate over the relevance of OD in modern context. He states:

> Organisation development is an effort planned, organisation-wide, and managed from the top, to increase organisation effectiveness and health through planned interventions in the organisation's "processes," using behavioural-science knowledge (Beckhard, 1969, quoted in Rothwell & Sullivan, 2005, p.18).

The above definition, old as it may be, captures the intent of OD as planned effort, aimed at organisation effectiveness. After Beckhard's definition, other renowned OD pioneers also offered some OD definitions. Other definitions have seen OD as a complex educational strategy, a system-wide collaborative activity relating to change (Bennis, 1969; Beer, 1980 quoted in Warrick, 2005). Burke (1994) saw OD as a planned process of change in an organisation's culture through the use of the behavioural sciences.

There are, however, definitions set within the context of Africa in which this study finds much relevance. In their first major OD textbook written on Ghana, Kumawu and Kraus (2007, p. 21) state that: "OD is facilitation of an organisation's ability to self-reflect, self-regulate, and take control of its own processes of improvement and learning with a view to effectively achieving its reasons for existence." Other stock of definitions has been introduced in the OD literature. Warrick (2005), emphasises OD as a value-based collaborative process improving culture towards achieving organisational effectiveness. Organisation development, therefore, facilitates behaviour change of individuals and focuses on

team work that result in organisational effectiveness. Organisation development in effect is driven by characteristics that are human-centred.

Although the origin of OD as an approach to CEs has been associated with the need to change behaviour of the individual, the individual is seen as a very integral part of the work team. To achieve the team cohesion needed for effective CE, the various stages of the history of OD manifested characteristics that facilitate CEs. The various stages that OD has transcended since the 1940s have been metaphorically related to the stems of a tree. The said stems are: the laboratory training stem; the survey research and feedback stem, the action research and the socio-technical and socio-clinical stems (French & Bell, 1995; James, 1998; Grieves, 2000; Kumawu & Kraus, 2007). Each of the stems facilitates understanding of how individuals function in a team. This, in turn, has given OD some distinct characteristics, which are outlined below.

Characteristics of organisation development

The key ingredients of the definitions of OD in relation to its objectives produce a list of characteristics, which makes OD distinct from other change initiatives, such as business process re-engineering and total quality management. French and Bell (1995) focus on OD characteristics, such as culture, collaboration, teams, social system, action research, facilitation and total system, among many others.

Empirical studies continue to confirm the importance of the characteristics of OD (Yeager, 2002; Wutton, 2008). Culture is not the only factor that drives change. Other factors may include technology, environmental changes, political

and economic factors. However, from the definitions and the resulting characteristics outlined above, it could be deduced that culture permeates all CEs. Most writers in their definition of OD allude to the importance of culture in CEs (Burke, 1994; French & Bell, 1995; Bradford & Burke, 2004; Kumawu & Kraus, 2007; Anderson, 2010). The importance of culture, therefore, provides the motivation for the study to look at the culture of the Church of Pentecost as a key leverage towards successful CEs.

Challenges of organisation development

Despite its claim of rich values as an approach to CEs, OD has faced some criticisms in its approach to change. For some time now, some proponents believe that OD needs a drastic approach. However, OD's commitment to humanistic values and, for that matter, cultural implication remains unchallenged. Recent developments, brought about as a result of global change, confirm that OD should realign itself to current reality. Wutton (2008) has advocated the maintenance of OD values, but has argued that practice should be geared towards discovering a new paradigm organisation in current economic, political and technological realities. For example, OD may have to add a bit more speed to its consultancy approach than it is doing now. Analysis of recent slow down in the world economies in OD and other disciplines implies a more pragmatic approach to OD change processes (Rayner, 2009; Golembiewski, 2009). Other articles have shaken the very philosophy of OD in recent times (Worley and Feyerherm, 2003; Bradford & Burke, 2004). These articles have questioned the survival of OD as a

profession in the future if it does not change its methods beyond interventions such as team building.

In his recent article, Karakas (2009) goes further than Wutton (2008) and posits that, to be successful in the new world of business, OD professionals need to evolve a new paradigm that makes them social artists, ethical pioneers, spiritual visionaries, creative catalysts, cultural innovators, holistic thinkers and community thinkers. Boyed (2008) also argues that top management must not only support CEs but need to learn OD if CEs are to be successful. This new thinking could be linked to motivation for change in our time. A few thoughts in the literature on change, as examined below could further help explain the CEs.

Change

Change is a shift from an initial state to a different state, aimed at achieving one or more objectives (Hempel & Martinsons, 2009). For example, a church may introduce new technology to improve effectiveness. Change could either be planned or unplanned. Planned change, which is very relevant to this study, is defined as a construct which "incorporates standardised and non standardised strategies for purposefully altering the structure, behaviour, technology, and climate of organisations" (Dunn & Swierczek, 1977, p. 136). This implies that unplanned change, on the other hand, is not a deliberate effort on the part of organisations, but an unexpected jolt by internal or external factors, such as change in the economy.

In their recent eight-case study in mainland China, Hempel and Martinsons (2009) confirmed that, for change to be successful, critical attention needs to be given to the following:

- change process: the means of achieving the change;

- change content: core substance of the change; and

- change context: the internal and external factors influencing the change.

The shift, which constitutes the entirety of change, should, therefore, involve the process, content and context of change, if it should be regarded as planned change. The context of change is constituted by factors that influence all aspects of the CEs. They range from within the organisation, sector, national and even global environment. Specifically, structural issues, policies and cultural issues, such as values and beliefs constitute the context in which CEs take place (Hampel & Martinsons 2009). However, for change to be successful, the organisational cultural context needs to be understood by the leadership of the organisation (Heracleous, 2001). This is because organisation culture is an important variable to determine the success of CEs (Latta, 2009). There is therefore a relationship between the change context and organisational cultural context. The organisational cultural context can dictate the pace of change or the process to be adopted in the CEs because the members of the organisation are influenced by the culture of the organisation.

Causes of change

If change is to be successful, then the causes of change are relevant issues to consider. Various studies have attempted to give reasons for change. Some proponents have associated change with dissatisfaction. For example, Cummings and Feyerherm (2005) imply that change could be caused by external issues that inhibit the organisation's ability to achieve objectives. This, they refer to as the environment and, therefore, external to the organisation. However, they confirm that there are certain elements within the organisation that also cause change. They are: structure, technology, performance management systems, and organisational feedback systems. Organisational culture, one of the key issues in this study, becomes pivotal for the effective functioning of the elements that cause change. Cummings and Fayerherm (2005, p. 424) opine that, "change is triggered by environmental jolts and internal disruptions." This could be simply the need for restructuring of an organisation that may require new appointments (Stevenson, Bartunek, & Borgatti, 2003; Gilley, McMillan & Gilley, 2009).

To actualise the causes of change, Adams (2008) conducted a delphi process (a delphi process samples the views of experts on an issue) among members of the International Organisation Development Association (IODA). It was revealed that causes of change include poor social conditions, financial crises in nations and other social nuisance. He also mentions: challenges, such as globalisation of work and business; social justice and inequality; natural resources challenge; technology; and global politics and governance. James (1998) identified the internal triggers of change as follows: poor performance, staff

unrest, structural changes, such as merger of two bodies or fellowship of churches; the need to consciously manage the symptoms of growth as happens to most churches; financial crisis; and the desire for an organisation to practise what it preaches. All these are relevant to the focus of this study in a church context because the Church is an integral part of the global society. The world itself is changing and that alone could cause further change.

Models of change

"Model of change is a simplified representation of the general steps in initiating and carrying out a change process." (Rothwell & Sullivan, 2005, p. 39). Similarly, Burke (2008, p.166) views a change model as a "representation to show the construction or appearance of something." There are many models of change that could be applied in any CE. A few of the change models, mostly mentioned in the change literature, are: Lewin's three-step model (Purser and Petranker, 2005); Kotter's eight-stage process (Kotter, 1996); the Burke-Litwin model (Burke, 2008); and the action research model (French & Bell, 1995).

Lewin's three-step change model (Purser & Petranker, 2005) remains the most popular in OD change literature. It is explained below:

Step 1: unfreezing the client's system, i.e., getting the client to understand the current situation which is not working in their favour.

Step 2: facilitating the client to make a "move" towards a more favourable position.

Step 3: refreezing, ensuring that the client's system re-establishes itself in a new state that will help produce effective outcomes.

On the other hand, Kotter's eight-stage model recommends eight steps towards successful CEs. The steps are: establishing a sense of urgency; creating the guiding coalition; developing a vision and strategy; communicating the change vision; empowering employees for broad-based action; generating short-term wins; consolidating gains and producing more change; and anchoring new approaches in the culture.

The Burke-Litwin model of change (Burke, 2008) emphasises the inter-connection of the external environment, mission and strategy, individual and organisational performance, organisation culture, and leadership as the transformational factors that leadership, as the catalyst, uses to drive a successful CE. The model looks at change in a large organisation system. It conforms to the open system thinking and makes provision for environmental effect on change, to ensure performance of an organisation is monitored.

The action research model is noted as the traditional change model in OD, which encompasses all the other models. (Burke, 1994; French & Bell, 1995; Rothwell & Sullivan, 2005). The action research model calls for collaboration and action taking with the client. Virtually, it is a semblance of Lewin's three-step-model. Action research has become the virtual O D model for change.

In his attempt to draw attention to the intangibles of CEs, Adams (2003) reports that successful CEs are few in reality. Though examples of successful CEs are presented to illustrate CEs, Burke (2008) confirms that these examples are the exceptions rather than the norm. However, Adams, after examining other models, was quick to point to factors which, when considered, could bring about

successful CEs. Adams developed a change model, which is a hybrid of other change models. This is compared with Shepard's model (Shepard, 1975, quoted in Adams, 2003) and Kotter's model (Kotter, 1996). These three models virtually detail the effective processes to adopt towards successful CEs and COs. Table 1 shows the factors raised by various studies as a way of achieving a successful CE. The Table shows that all the three models have some things in common that could make change successful. For example, Shepard's "keep an optimistic bias," Kotter's "develop a vision and a strategy," and Adams' "believe that the change is both desirable and possible," provide a common link. Again, Shepard's "load experiments for success," Kotter's "generating short-term wins," and Adams' "specific deliverables/goals and a few steps" arrive at the same thing. All these show what can drive CEs to success, and, especially in planned change, this must be identified (Latta, 2009).

However, when selecting a change model, the context of the change and the organisational environment, which is created by the culture of organisation becomes an important factor in determining the extent to which one may "generate short term wins" or "load experiments for success" (Hampel & Martinsons, 2009). What can produce successful CE in one environment may not be successful in another environment. All the models were developed by people from different backgrounds. Their experiences and consulting backgrounds must have influenced their writings on the models of change. It is therefore important to examine carefully how models could be applied in CEs. This examination becomes useful in the choice of a process of CE.

Table 1: Models of successful change efforts.

Shepard (1975)	Kotter (1996)	Adams (2003)
Stay alive.	Establish a sense of urgency.	Accept need for change.
Start with the system.	Create a guiding coalition.	Believe in the change.
Never work uphill.	Develop a vision.	Passionate and committed.
Requires good ideas.	Communicate vision.	Specific deliverables.
Load experiments.	Empower employees.	Requires repetition.
Light many fires.	Generate short term wins.	Feel supported.
Keep optimistic.	Consolidate gains.	Versatility of models.
	Anchoring approaches.	Clear accountability.
		Visible and vocal.
		Explicit boundaries.

Source: Adapted from Adams (2003).

In a church environment, choice of a model must be made in such a way that it takes the culture into consideration. This is because church culture may have emotional attachment, especially when the culture has spiritual origins. At a glance, the models have the same objective of seeking to achieve successful CEs. The similarity in the objective and the words used may tempt a change agent to apply any of the models in an OD intervention out of context. This is where the ability to assess change and cultural context becomes important for the change agent (Heracleous, 2001).

This similarity notwithstanding, Shepard and Adams were writing from a typical OD context, while Kotter, on the other hand, was writing as a leadership expert. However, Burke (2008) has referred to Kotter's book as a trade book which is based on an individual's experience and wisdom and may not work in all situations. Nevertheless, he was full of praise for the book and the eight stages of change.   Burke puts other authors in the same category as Kotter's (Peters & Waterman, 1982; Block, 2000). Burke's reason was that a change process must be based on a model, which had stood the test of time and is supported by evidence.

Despite all these time-tested change models, there are reports of change efforts in organisations that failed. Armstrong (2009) could not have put this phenomenon better than this:

> Focusing on the positive is not just a recent trend in OD, it is argued, but has been with us since the beginning. The failure-phobic orientation of OD and giving a positive spin to OD work have had its purpose, but we are paying a price for our "rose coloured glasses" by denying our existential condition and the realities of our practice. There is much to be learned from our failures and we need to share them so others would not make mistakes (p. 17).

By examining the case studies of CEs, this study could help extend Armstrong's quest. It is against this backdrop that this case study of CEs in an under-researched institution, the Church of Pentecost in Ghana, becomes

significant for OD practice in our time. It is, therefore, important to examine culture as the main context for crafting successful CEs.

Culture

The concept of culture in sociology, social anthropology and social psychology has been a central theme for many years (Hatch, 1993; Denison & Mishira, 1995). However, Bouchard (2005) claims that, the first complete definition of culture in anthropology was provided in 1871 by Edward Tylor, an American anthropologist who saw culture as a complex phenomenon comprising knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by people in a community. Bouchard further claims that the key elements of Tylor's definition still remain relevant. Culture is therefore the embodiment of the way people live their lives that works for them in their context. Organisation members, just as any other community develop a culture over a period of time.

Organisational culture

The relationship between organisations and culture was developed by sociologists, social anthropologists and social psychologists. Nevertheless, the popularity of the study of organisational culture as a leverage point for performance improvement was pioneered by Peters and Waterman (1982). They argued that "instead of relying on new strategies, plans, budgets, policy statements and organisational charts as a means to change, leaders in organisations need to look at culture" (p. 4). This seminal work was followed by the works of Schein (1992, 2004), Marcoulides and Heck (1993) and Denison and

Mishra (1995). During the 1980s and the 1990s, the literature on organisational culture established a link between culture and organisational effectiveness.

However, Schein's work gained much acceptance, especially in expounding the meaning of organisational culture. Schein (1992) defines organisational culture as:

> A pattern of shared basic assumptions that the group learned as it solved its problems of external adaptation and internal integration that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems (p. 12).

Schein further identifies three levels of culture. They are: artefacts; espoused values; and basic assumptions. The artefacts are visible organisational structures and processes; the espoused values are strategies, goals and philosophies; and the basic assumptions are unconscious, taken-for-granted beliefs, perceptions, thoughts, and feelings. Schein confirms a linkage among these three levels of culture. Figure 1 explains the relationship among the levels of culture. It confirms that artefacts could be generated by the espoused values and, in a similar manner; the espoused values could be generated by the artefacts. Further, espoused values could be generated by basic assumptions and basic assumptions could be generated by espoused values. There are direct linkages among the various components of culture which inform the role of each level of culture.

```
┌─────────────────┐
│    Artefacts    │
└─────────────────┘
      │     ▲
      ▼     │
┌─────────────────┐
│    Espoused     │
│     Values      │
└─────────────────┘
      │     ▲
      ▼     │
┌─────────────────┐
│     Basic       │
│   Assumptions   │
└─────────────────┘
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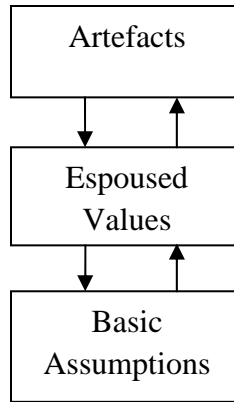
Figure 1: Schein's three levels of culture

Source: Schein (1992)

Using Schein's model as a blueprint for the understanding of culture, the study examines how culture influences CEs and exposes cultural leverages.

There are, however, some other perspectives of culture. Culture has been seen as important in CEs in OD and defined as a pattern of learned underlying assumptions about how to behave. For James (1998, p. 17), organisational culture has come to imply, "the way we do things around here" or "below the waterline issues." This assertion of James could be because of the complexity of organisations and many things that go on within an organisation, which cannot be seen immediately by outsiders to the organisation. They are also the issues that drive the organisation towards effective performance.

Much as James and Schein agree on the centrality of culture, James, on the other hand, has limited his definition to the "learned underlying assumptions." Symbols, as additional component, and an extension of Schein's model of culture, was informed by what has come to be known as the Cultural Dynamics Model (Hatch, 1993). Further to Schein's linkages in artefacts, values and assumptions,

Hatch's model introduced symbols as additional linkage in the components of culture. Hatch's view of symbols is the interpretative element of an artefact that links the meaning of artefacts to experiences. Symbols are very prominent in the cultural profile of some organisations and it provides further flexibility for leveraging components of culture towards successful change efforts.

However, what components of culture are used in any organisation depends on what a particular organisation deems to be a strong component to be leveraged towards successful change efforts. The Cultural Dynamics Model explains how culture is constituted by assumptions, values, artefacts, and symbols and the processes that link them. Hatch further explains the linkages in the model (Table 2): Hatch (1993) was more interested in the relationships among the components of culture rather than the components themselves. He explains that values, when accepted, produce "realization" for what an artefact represents in the culture. Realization is transformation of artefacts into values. The word "symbolization" links artefacts and symbols. Symbolization is expected response that links the objective form of artefacts to its literal meaning. The word "interpretation" links assumptions and symbols. Interpretation means the meaning of an object is established. The word "manifestation" links values and assumptions. Manifestation is the process that an issue reveals itself by the senses. The linkages among the four components of culture produce the nature of Hatch's model. The model could be a helpful slant to the influence of culture on CEs by communicating the meaning of the relationships among the components of culture.
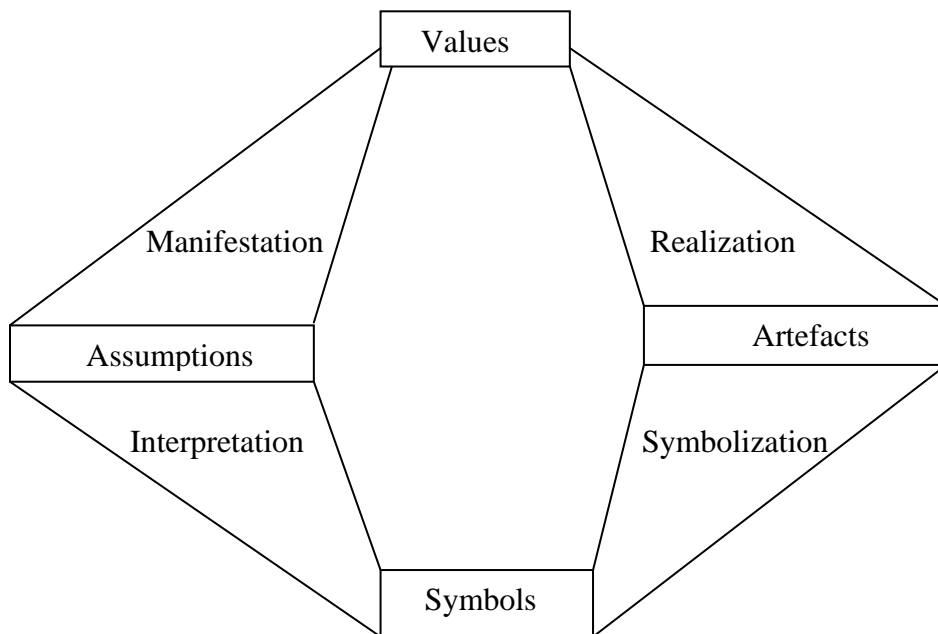
Figure 2: The Cultural Dynamics Model

Source: Hatch (1993)

Culture in the Church

In their study of the culture of 53 Pentecostal churches in the U S A, Boggs and Fields (2006) identified four cultural types. Boggs and Fields used Cameron and Quinn's (1999) Competing Values Framework (a cultural assessment instrument) to identify the cultural types of the Pentecostal churches studied. Even though the Competing Values Framework has mainly been used for profit-making organisations, Boggs and Fields modified it slightly to adapt to a local church context.

The four organisational cultural types in the Competing Values Framework presented by Cameron and Quinn (1999) are: Hierarchy, Market, Clan and Adhocracy cultures. These are explained below.

Hierarchy culture:

The organisation has formalised and structured work place that emphasises rules and policies.

Market culture:

The organisation is oriented towards the external environment.

Clan culture:

The organisation behaves as a family and lives closely together.

Adhocracy culture:

The organisation is aware of the hyper-accelerating conditions typified of the 21st Century.

Boggs and Fields (2006) further reported that the hierarchy culture encouraged Sunday school attendance, the market culture encouraged new ministries, the clan culture encouraged flexibility and concern for people, while the adhocracy culture encouraged new ministries, innovations and effectiveness in adapting to a changing environment. Their findings were consistent with previous study conducted in profit-making organisations in Qatar (Al-Khalifa & Apsinwall, 2001). The study confirms that all organisations have some amount of hierarchy, adhocracy, market and clan cultures.

In his research conducted in an African church context, James (1998) found that, generally, the practice of CEs may be the same in both church and commercial organisations. However, churches have unique characteristics imbibed in their culture, which may make them different when one is to effect change in them. These characteristics are: lack of clear identity because of eclectic membership with different backgrounds; the influence of dualism

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(separation of material and the spiritual); lack of strategy for meeting the needs of the poor; hierarchical structure; staffing based on religious affiliation; and isolationist culture. These characteristics are described as "below the waterline issues" (James, 1998, Kumawu & Kraus, 2007). These "below the waterline issues" are very important in the development of the culture of a church organisation. The issues of hierarchy and clan, as depicted in Boggs and Fields' study in the USA, are repeated in the African church context.

Culture and change efforts

Studies have related culture and change in the church (Bartunek & Ringuest, 1989; Bordia et al., 2006; Plowman et al., 2007). Much as these studies have been relevant to the church, they were not directly related to how the changes were processed in an African church cultural context; and the extent to which the culture could be leveraged. More so, most of these studies were focused on developed economies, especially in the U S A and Europe.

The relationship between culture and the implementation of new behaviour and practices has not been adequately explored because of the lack of a comprehensive framework for defining and measuring organisational culture (Detert et al., 2000). This inadequate exploration in the literature regarding change and culture in a church context has not given enough empirical evidence for change agents in OD. For churches in the developing world, the effect could be that, change outcome could become a deterrent for further change, mainly due to attitudinal formation from previous history of unsuccessful CEs (Bordia et al., 2006).

James (1998) confirms the centrality of organisational culture in OD and change. This is manifested in diverse forms. James states:

It is also interestingly recognised in OD that politics and vested interests form a very considerable part of the informal organisation. The OD gospel of openness, trust and authenticity is losing some of its political naiveté and developing greater awareness of the sources of power within the organisation and how they must be recognised and used to bring about change (p.18).

It is the centrality of culture which has made OD different from other CEs. However, this is missing in CEs in church organisations. The planned change literature has not covered the link between culture and church CEs. More especially, how to leverage culture towards a successful CE remains a gap in the literature to be filled.

A framework for the linkage between church culture and change outcomes.

Change efforts relate to causes of change and processes adopted to achieve an outcome. Figure 3 presents a framework for the linkage between church culture and change outcomes. In the study, it is conceptualised as follows:
First, causes of change will normally inform the stakeholders of the Church to initiate a change. The causes of change must be examined to confirm their importance to the mission, vision, values and goals of the Church. Once they are found to be significant, then the stakeholders may want to initiate change. This is because if the causes of change do not pose any major threat to the mission, vision and goals of the organisation, then the change efforts may be rather gradual.

Second, the process adopted in the change will depend on the causes observed. This will depend on which process of change or a combination of processes to be applied. This is because the choice of the process is very crucial for the success of the CE. The wrong choice of a process could miss the objective of the CE.

Third, since causes and processes depend on one another, the causes and the processes should also be related to the culture of the church, if leverages are to be achieved. Change agents require a careful analysis of the balance between the causes of the change and the processes of the change. If the right balance is found then a successful CO can be achieved.

Finally, the culture should not be considered as one big factor, but should be considered in the light of its components; artefacts, symbols, values and basic underlying assumptions, which depend on each other (Schein, 1992; Hatch, 1993). This is because churches are attached to their culture through the different components of culture (Saffold, 1988). Once these inter-relationships are followed, then a successful change outcome could be achieved. The arrows depict the iterative nature of CEs in a church organisation. It could be seen from Figure 3 that the iteration that goes on among the causes of change, the change process, the culture and its constituents and the COs need to be followed closely. Once they are followed, external factors which influence COs could be controlled to achieve successful CEs and outcomes.
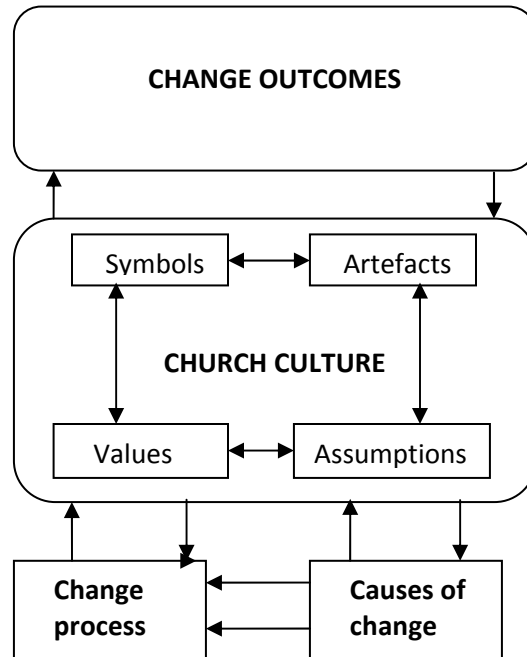
Figure 3: A framework for the linkage between church culture and change outcomes

Source: Author's construct, 2009

Summary

The literature reviewed in this chapter has portrayed the definitions of OD and its characteristics that make it a distinct discipline for CEs. The characteristics as revealed in the literature confirm that OD is geared towards humane change. However, the literature cautions that OD needs to adapt its approach to current realities.

Change is a shift from one stage of an organisation's life to another. That is why it needs to be planned. The literature on change has shown that change is caused by both internal and external factors. Therefore, CE needs to consider the process, content and context of the change. The literature has further exposed various models of change that could facilitate effective CEs. For example, Lewin,

Burk-Litwin, Kotter and the action research models provide a variety of approaches for the change agent. Nevertheless, their application depends on the change context.

The literature on organisational culture provides the origin of organisational culture and definition of culture. Culture has been seen as the way a group of people live their lives and it works for them. The relationships among components of culture: artefacts, symbols, values and basic assumptions have been explained through the review of the works of Schein (1992, 2004) and Hatch (1993). Hatch was interested in the interactions among the components of culture rather than the components themselves. The change literature has also revealed that research on the phenomenon of culture and CEs has been conducted but little of this research has covered CEs in the Church context, especially in the African church context.

The review provides the basis for a framework that depicts the dynamics of how the causes of change can determine a change process. It further shows the interaction between the components of Church culture and the resulting change outcomes. It is on the basis of this framework, derived from the literature review that informs the design of the data collection instruments.

CHAPTER THREE

METHODOLOGY

Introduction

The chapter describes the research methodology used in the study and focuses on the following areas: research design; the study area; the study population; sampling procedures; sources of data; data collection instruments; pre-test; the fieldwork; and data processing and analysis.

Research design

The study used an exploratory research design, using the Church of Pentecost headquarters as a case study. The exploratory design was used because it sought to find out new insights into the culture and change phenomenon under study. This was achieved through asking open-ended questions to achieve in-depth understanding of the aim of assessing the culture and change phenomenon in a new context (Saunders, Lewis & Thornhill, 2007; Yin, 2009).

The case study proved useful in collecting stories and allowing the emergence of issues such as respondents' attachment to components of culture, which had not been planned in the initial design. The cultural implications of the Church of Pentecost emerged freely through this case study approach, including the behaviour of decision makers.

The case study approach allowed inquiry into a contemporary phenomenon within a real life context. The real life context was how the Church managed the interaction between the Church culture and CEs. The culture needed to be leveraged to ensure an effective CE (Yin, 2009). Many authors attest to this useful aspect of the case study approach (Eisenhardt, 1989; Dyer & Wilkins, 1991; Schein, 1992; Alvesson & Karreman, 2007; Flick, 2009).

The study area

The headquarters of the Church of Pentecost in Accra constituted the study area. It is the administrative centre of the Church from where policies and directives are issued by the Executive Council of the Church to various administrative areas, districts and local assemblies of the Church. The administration of the headquarters is headed by the chairman of the Church. The structure of the Church headquarters comprise: senior managers (Directors and heads of department); middle managers (Deputy and assistant managers) who are sectional heads; and Junior staff.

The top management implements the decisions of the Executive Council of the Church. The top management comprise: the Chairman, the General Secretary, the International Missions Director, and the Finance and Administration Director. They are all clergy. The heads of departments are technocrats who head specialized departments, including human resource, finance, estates and others. They include clergy and the laity. There are four directorates in charge of women, men, children, youth and evangelism, which are headed by directors. These directorates are ministries that co-ordinate the core

activities of the Church. These are followed by middle managers who are mainly supervisors in the departments. These supervisors are directly in charge of the other staff at the headquarters. The organisational chart of the Church of Pentecost is presented in Figure 4.
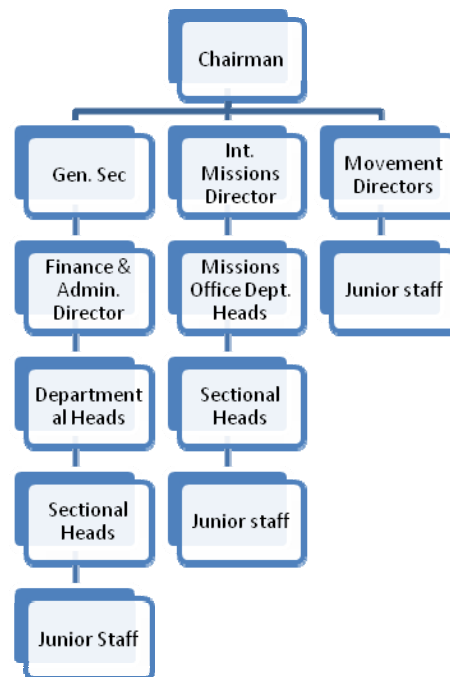
Figure 4: **Organisational chart of the Church of Pentecost headquarters**

Source: Church of Pentecost (2008)

The study population

The total number of the headquarters employees, including those who have been transferred to represent the headquarters in the geographical areas was 365. However, the study population was 226, representing those at the headquarters, who in one way or the other experienced any of the three CEs under study. There were 35 females and 191 males.

Sampling procedures

The sampling techniques used in this study were stratified and purposive. The first stage of the sampling procedure was categorising the population of the Church headquarters into three strata, according to their levels in the organisation's hierarchy. Stratum 1 comprised senior managers who were mainly decision makers; stratum 2 was made of middle managers who supervised the work of the junior staff; and stratum 3 constituted the junior staff, who formed the largest category of workers at the headquarters of the Church.

This was to ensure that each category had equal chance of being selected as part of the sample, depending on the population of each stratum. This procedure identified 27 senior managers; 57 middle managers and 142 junior staff. These categories were used to identify the respondents for each stratum.

The next stage was the identification of respondents. This was done by finding out from each of the individuals within a stratum, whether they had adequate knowledge of the three CEs (ORCE, TDCE and ASCE). The identification was based on the number of years served in the organisation; depth of knowledge of one of the three CEs; and the category they belonged in the organisational hierarchy. The use of the purposive sampling approach produced 12 senior managers, 17 middle managers, and 26 junior staff, making a total sample of 55 (Table 2). Percentages of the various categories of employees in terms of the study population were: senior managers: 5.3%, middle managers: 7.5% and junior staff: 11.5%.

Table 2: Sampling distribution of respondents.

Staff Category	Frequency	Percent
Senior Managers	12	21.8
Middle Managers	17	30.9
Junior staff	26	47.3
Total	55	100.0

Source: Field study, 2009

Sources of data

The two main sources of data for this study were: primary data and secondary data. The primary data were gathered from the respondents during the fieldwork. An in-depth structured interview schedule was used to solicit data based on the research questions. The stories told by respondents and the characteristics of respondents were useful source of data. The Focus Group Discussion (FGD), comprising one senior manager, two middle managers and four junior staff, also produced invaluable responses from the participants, which either came to confirm information from the in-depth interviews or clarified the interview responses.

The secondary data for the study included information sourced from books, journals, and reports. The literature on CEs and culture, as it relates to the Church, was reviewed. Artefacts (for example, photographs of past leaders) and symbols such as badges of the church within the headquarters were also a source of data that confirmed the responses during the interviews. The secondary sources of data further facilitated an objective linkage between theory and the practice of CEs in the context of the Church of Pentecost.

Data collection instruments

The data collection instruments used in the study were an interview schedule and a FGD guide. Questions in the instruments were framed, using the appreciative inquiry approach.

The interview schedule was the main data collection instrument used in the study (Appendix 1). Section A solicited information on the personal characteristics of respondents. Section B asked questions on the causes of the CEs; Section C asked questions on the cultural profile of the Church. Section D investigated the CE processes. Section E was based on the outcomes of the CEs. Section F solicited information on the success or failure of the CEs. Section G's questions were based on the influence of the Church culture on the CEs. Section H, which concluded the interview, directed respondents' attention to the possible leverages of the Church culture in future CEs.

The questions in the interview schedule were phrased to allow respondents to offer responses that could project a future for the CEs. The interviews were semi-structured to allow the respondents to tell the story the way they wanted it told.

The focus group discussion guide was used as a supplementary instrument to the interview schedule. The FGD guide concentrated mainly on seven key research questions (Appendix 2) in the following areas: participants' opinions on the causes of the CEs; description of the cultural profile of the Church of Pentecost; description of the processes and models that were used in the CEs; description of the outcomes of each of the CEs; the reasons for the successes or

otherwise of the COs; the influence of the culture of the Church on each of the CEs; and possible leverages of the culture of the Church towards successful CEs in the future.

The Appreciative Inquiry (AI) approach was used as a guide to frame the questions of the data collection instruments. Questions were framed with emphasis on the "positives" of the CEs and how they could be leveraged in the future. The AI approach, as presented in Figure 5, represents the four stages: the discovery, dream, design and destiny of future CEs. The discovery stage helped respondents to discover their potentials. The dream stage helped them to project a future, the design stage allowed them to design the preferred future and the destiny stage provided a design of their achievements in the future.
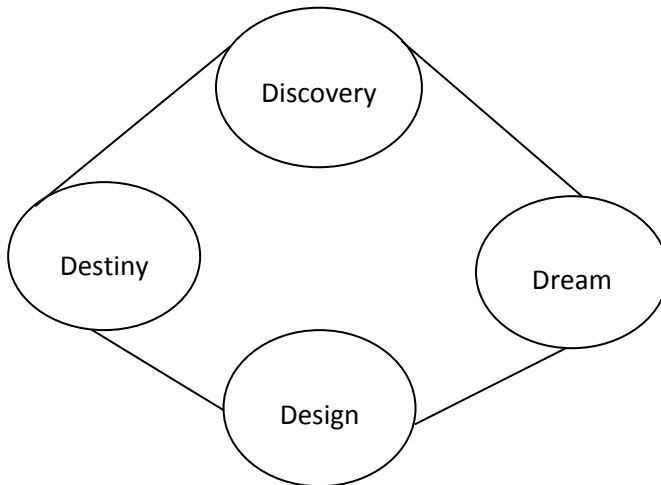
Figure 5: Appreciative inquiry 4-D cycle

Source: Ludema et al., (2003)

Pre-test

The questions in the interview schedule were tested on two individuals who were not participants of the main study because the aim was to use individuals within the culture of the Church in order to test how participants will understand the interview questions. Their answers were examined to determine the suitability or otherwise of the questions. The suitability of the interview schedule to capture the relevant and appropriate responses was also examined. Given the use of the AI as a questioning style, particular emphasis was on how the four stages of the AI model captured responses. The measurement reliability of the interview schedule, which was replicated in the FGD guide, was also noted. After the pilot study, any weaknesses in the data collection instruments were corrected before the fieldwork began.

The fieldwork

The interviews were conducted between September 2 and November 30, 2009. Appointments were booked with the respondents about two to three days before the interviews. In most cases, interviews were recorded with a digital recorder. However, depending on circumstances, some interviews were written as the respondents narrated their stories. Where digital recorders were used to record interviews, they were immediately transcribed after the interviews. This was to ensure the transcripts did not pile up. The average interview time was one hour.

The researcher allowed the person-to-person interaction that was needed for such in-depth qualitative data to be collected. The body language of the

respondents constituted data, which the researcher observed and noted. This further provided emerging issues which were relevant to the study but had not been thought of by the researcher.

Challenges in the field were interruptions encountered during the interviews. Despite the fact that prior appointments were arranged with respondents, interruptions, such as telephone calls and visits of friends were observed. To minimise such interruptions, interviews were later conducted in a conference room.

After the interviews, one FGD was conducted. The group comprised seven participants who did not take part in the interviews. They were one senior manager, two middle managers and four junior staff. The composition was purposely done to ensure heterogeneity. Nevertheless, it was to ensure that the junior staff felt comfortable and contributed effectively during the discussion. It was noticed that the FGD attracted much enthusiasm. This, the researcher noted, was motivating enough and aided the in-depth data collection. Discussants were on time for the meeting and wanted more of such meeting. The discussion was based on the causes of the CEs; cultural profile of the Church; process used in the CEs; outcomes of the CEs; the success or failure of the CEs; the influence of the Church culture on the CEs; and the leverages of the Church culture that could be used in future CEs. The FGD lasted 53 minutes.

The emphasis during the FGD was on the group dynamics, frankness and objectivity that were exhibited by the group members. This was because each of them had witnessed the same phenomenon at a point in time and no one could

afford to give a perception which was far from the reality in the presence of their colleagues.

Data processing and analysis

The interview and FGD notes were first transcribed. The researcher then read through the notes to generally understand what respondents were saying. After the first reading of the transcribed notes, the researcher made a more careful reading of each of the responses, making a list of topics that came out. The topics were reduced to simple short sentences. They were then given numerical codes. Similar topics were then categorised into broad themes. For example, respondents' answers to the interview questions on the causes of the CEs produced answers such as to "meet current trend," "to cope with change," and "to be modern." All such answers which addressed a common perception of the cause of change were grouped under one theme. In this case, all the above answers were grouped under the theme: "to fit the norms." The choice of the theme was informed by the fact that it described the perceptions of a number of respondents which were similar. A similar procedure was adopted to develop themes for other responses of respondents.

The Statistical Package for the Social Sciences (SPSS) student version 16 software was first used to input all responses to the appropriate themes according the codes assigned to the responses. The SPSS was then used to generate frequencies and the corresponding percentages. The output was inspected manually by the researcher and when some themes needed to be merged, this was done to produce broader themes. The frequency tables became the basis for the

findings. The FGD was also analysed manually from the transcripts and the themes that emerged were compared with the frequencies. Items which represented a general view were quoted to support or contrast the information provided in the interviews.

CHAPTER FOUR

RESULTS AND DISCUSSION

Introduction

The chapter presents the results and discussion of the study. For organisation purposes, it is divided into eight main sections. The sections are: characteristics of the respondents; causes of the CEs; cultural profile of the Church of Pentecost; processes used in the CEs; outcomes of the CEs; success or failure of the CEs; influence of culture of the Church on CEs; and cultural leverages towards successful future CEs. In each section, the results are first provided and then followed by the relevant discussion.

Characteristics of respondents

This section provides data on personal characteristics of respondents. In this study, the choice of characteristics was determined by the context of the study. The characteristics are: sex and age distribution; educational attainment; marital status; number of children; length of service; profession of respondents; respondents' leadership titles in the Church of Pentecost; salary range of respondents; and respondents' motivation for working at the Church of Pentecost headquarters.

The majority (76.4 %) of respondents were males and 23.6% were females. Majority (69%) were in the 40-59 age group, while 29.2% were in

the 20-39 age group (Table 3). The mean age of the respondents was 44.8 years.

Table 3: **Sex and age distribution of respondents.**

Age-Group	Male		Female		Total	
	No	%	No	%	No	%
20-29	-	-	3	23.1	3	5.5
30-39	10	23.8	3	23.1	13	23.7
40-49	16	38.1	3	23.1	19	34.5
50-59	15	35.7	4	30.7	19	34.5
60-69	1	2.4	-	-	1	1.8
Total	42	100.0	13	100.0	55	100.0

Source: Field study, 2009

Regarding educational attainment, 45.5% of the respondents had tertiary education. Over 56% of those who had tertiary education were middle managers. However, 14.5% had basic education (Table 4).

Table 4: Educational attainment of respondents.

Education	Senior		Middle		Junior		Total	
	No	%	No	%	No	%	No	%
Basic	-	-	-	-	8	30.7	8	14.5
Secondary	-	-	3	17.6	12	46.2	15	27.3
Tertiary	5	41.7	14	82.4	6	23.1	25	45.5
Post-graduate	7	58.3	-	-	-	-	7	12.7
Total	12	100.0	17	100.0	26	100.0	55	100.0

Source: Field study, 2009

The emphasis on culture of respondents notwithstanding, education and professionalism were promoted. The Church also attracted professionals with high level of educational attainment.

Majority (92.7%) of the respondents were married. Only 7.3% were unmarried. However, all the married respondents had children. The mean number of children was 3.2. Among the respondents, it was noted that family values were important to them.

Regarding the length of service of respondents, 21.8% had worked at the Church's headquarters for more than 20 years. The mean length of service was only 2 .8 years. The culture of respect for authority and service to God enabled some respondents to have served for long years in the employment of the Church.

Based on their educational attainments, respondents practised various professions at the headquarters. The professions were: accounting (27.4%); driving (14.6%); administration (12.7%); secretarial practice (12.7%); auditing (7.3%); human resource management (5.5%); estate management(3.6%); security services (3.6%); engineering (3.6%); archives administration (1.8%); journalism (1.8%); quantity surveying (1.8%); building technology (1.8%); and catering (1.8%).

The respondents were all members of the Church and most of them (67.2%) were holding leadership titles in the Church, apart from their official work positions. The distribution was: 3.6% were pastors; 41.8% were elders; 12.7% were deacons; 9.1% were deaconesses; and 32.8% were members. However, the interesting finding was that, though those who held Church

leadership titles were accorded respect at the headquarters, they were not necessarily the managers in the departments.

The study found that majority (72.7%) of the respondents were paid between GH¢200.00 and GH¢800.00 per month. The rest (27.3%), who were mostly managers, were paid in excess of GH¢800.00 up to a maximum of GH¢2000.00. Only one(1.8%) of the respondents was in the salary range: GH¢1701.00- GH¢2000.00. However non of the respondents was paid below GH¢200.00 (Table 5). The salary range depended on the qualifications and the category in which the respondents were placed. Length of service was not a critical factor for promotion to a higher grade if one had not attained the relevant level of education needed for the official position in the Church.

Table 5: Salary range of respondents.

Salary range	Senior managers		Middle managers		Junior staff		Total	
GH¢	No	%	No	%	No	%	No	%
200-500	-	-	-	-	23	88.5	23	41.8
501-800	-	-	14	82.4	3	11.5	17	30.9
801-1100	8	66.7	1	5.8	-	-	9	16.4
1101-1400	1	8.3	2	11.8	-	-	3	5.5
1401-1700	2	16.7	-	-	-	-	2	3.6
1701-2000	1	8.3	-	-	-	-	1	1.8
Total	12	100.0	17	100.0	26	100.0	55	100.0

Source: Field study, 2009

It was noted that despite the high differentials in salaries between the managers and the junior staff, some junior staff chose to stay many years in the employment of the Church.

When asked what motivated them to work at the headquarters of the Church, the majority (63.7%) said they wanted to serve God because of their faith in God; 32.7% said it was because of the peaceful atmosphere and the Christian values. Only 3.6% said they were motivated to work because of the opportunities available. The motivation of respondents was mainly based on service to God, rather than on other tangible rewards. This was in contrast to the explanation that organisational members become dissatisfied if they are not motivated by tangible rewards, such as high salaries (Rothwell & Sullivan, 2005; French & Bell, 1995). This assertion of working for God confirms the extent to which the workers at the headquarters relate their work to God. This means that, for one to integrate effectively into the headquarters labour force, one needed to understand the cultural context of the Church (Schein, 2004).

Causes of the change efforts in the Church of Pentecost

To get a better understanding of causes of the CEs in the Church of Pentecost, respondents were asked the question: In your opinion, what factors caused the change effort? Respondents provided varied responses according to their perceptions of the CEs (Table 6). There was no clear majority opinion on the factors that caused the CEs. Again, the opinions given by respondents were closely related. The opinions included, 27.3% who felt the CEs were undertaken for the Church to fit into the norms of the time; and 20% were of the view that the

change efforts were initiated to encourage productivity because productivity was low; Another 21.8% mentioned the need to change staff behaviour, reduce staff numbers, motivation, and misunderstanding.

Table 6: Causes of the change efforts in the Church of Pentecost.

Causes	Frequency	Percent
To fit the norms	15	27.3
Low productivity	11	20.0
Over dependence	9	16.4
Improve staff conditions	8	14.5
To employ educated staff	5	9.1
Change staff behaviour	3	5.5
To reduce staff numbers	2	3.6
Motivation	1	1.8
Misunderstanding	1	1.8
Total	55	100.0

Source: Field study, 2009

During the FGD, all the above mentioned causes were confirmed. A FGD participant summarised it this way: "...there was the need to challenge the sectors to be on their own in order to perform efficiently and effectively." Another confirmed it succinctly: "The social sectors had become a burden on the headquarters. They, therefore, needed to work out things on their own."

In a related question to the causes of the CEs, respondents were asked the question: Thinking back, why do you believe these factors were so important to this CE? As indicated in Table 7, majority (52.8%) of respondents believed that the factors that caused the CEs were very important because they encouraged

productivity; 3.6% felt the factors were important because they helped in the expansion of the Church.

Table 7: Importance of factors that caused the change efforts in the Church of Pentecost.

Importance of factors	Frequency	Percent
Encouraged productivity	29	52.8
Helped the Church fit into norm	11	20.0
Facilitated decentralisation	9	16.4
Improved staff conditions	4	7.2
Helped expansion of the Church	2	3.6
Total	55	100.0

Source: Field study, 2009

There was no particular dominant view on the causes of change. Given the differences in the social characteristics of the respondents, the variety of opinions was not strange. Further, the variety of opinions of the causes of change is confirmed by some studies (Cummings & Feyerherm, 2005; Adams, 2008). Admittedly, what was common about the causes of change was that all the opinions alluded to the Church achieving effectiveness as the main cause of the CEs. Respondents placed importance on productivity and the need to fit into the norms as the main causes of change.

Some definitions of OD as a discipline confirm this common string of effectiveness (French & Bell, 1995; Bradford & Burke, 2004; Rothwell & Sullivan, 2005; Kumawu & Kraus, 2007; Anderson, 2010). The need for effectiveness or productivity becomes natural if an organisation needs to catch up

with the reality of change. If the change is not planned, then it can be accidental. The report on the restructuring exercise, among other things, commented on the need to make the Church responsive to the challenges that lay ahead (Church of Pentecost, 1991). And this was exactly what the respondents said in this study.

Cultural profile of the Church of Pentecost

The influence of culture was a critical phenomenon on the CEs because culture was cherished by the respondents. It was, therefore, necessary to find out the cultural values of the headquarters of the Church. Responding to the question: What would you say are the key cultural values of the Church,? 41.8% of the respondents mentioned respect for authority; 21.8% said the Church's belief in prayer was a key cultural value. Only one senior manager mentioned "live as a family" as a key cultural value. Almost 50% of each category of staff mentioned "respect for authority" (Table 8).

Table 8: Key cultural values of the Church of Pentecost.

Cultural value	Senior manager		Middle manager		Junior staff		Total	
	No	%	No	%	No	%	No	%
Respect for authority	5	41.7	8	47.0	10	38.5	23	41.8
Belief in prayer	1	8.3	2	11.8	9	34.6	12	21.8
Holiness and integrity	2	16.7	1	5.9	6	23.1	9	16.4
Belief in Holy Spirit	2	16.7	4	23.5	-	-	6	10.9
Hard work	1	8.3	2	11.8	-	-	3	5.5
Live as a family	1	8.3	-	-	-	-	1	1.8
Preaching the gospel	-	-	-	-	1	3.8	1	1.8
Total	12	100.0	17	100.0	26	100.0	55	100.0

Source: Field study, 2009

In a related question on what influenced behaviour of workers in the Church, majority (85.5%) of respondents said the doctrines of the Church were the main influences. However, 7.3% said it was the fear of authority; 3.6% mentioned expectation of reward and another 3.6% mentioned history and policy of the Church. During the FGD, all the values indicated were mentioned. The participants agreed that the values were so important that they could not be taken for granted. Focus group discussion participants expressed their views with passion. A participant said, "...respect for authority is guided by the Pentecostal pattern and must be cherished."

The study examined the influence of cultural components on work behaviour.

Symbols and work behaviour

Regarding symbols, about (60%) of respondents said symbols created awareness of their Christian faith and that made them to work very hard. On the other hand, only a few (5.5%) said that symbols had no influence on work behaviour (Table 9).

Table 9: Influence of symbols on work behaviour.

Influence	Frequency	Percent
Creates awareness of faith	33	59.9
Motivates for good work	16	29.1
Makes one belong	3	5.5
No influence	3	5.5
Total	55	100.0

Source: Field study, 2009

Artefacts and work behaviour

The study considered the influence of artefacts, a component of culture on work behaviour of the respondents. Considering artefacts and its influence, 30.9% of respondents mentioned that it reminded them of sacrifices made by the pioneer workers of the Church of Pentecost; and 23.6% were also of the opinion that it motivated them to work harder in the work environment of the Church. However, on the other hand, 9.1% of the respondents said that artefacts had no influence on their work behaviour in the Church environment (Table 10).

Table 10: Influence of artefacts on work behaviour.

Influence	Frequency	Percent
Reminds of sacrifice	17	30.9
Motivates	13	23.6
Creates awareness	11	20.0
Fear of God	9	16.4
No influence	5	9.1
Total	55	100.0

Source: Field study, 2009

Values and work behaviour

As far as values as a component of culture was concerned, the majority (65.5%) of respondents were of the opinion that values of the Church of Pentecost created awareness of their faith in God to work hard to achieve the objectives of the Church. However, only 1.8% said it had no influence on work behaviour (Table 11). The FGD participants also mentioned that the values brought the presence of God to influence their work positively.

Table 11: Influence of values on work behaviour.

Influence	Frequency	Percent
Creates awareness	36	65.5
Brings God's presence	16	29.1
Promotes sacrifice	2	3.6
No influence	1	1.8
Total	55	100.0

Source: Field study, 2009

Basic assumptions and work behaviour

When respondents were asked of the influence of basic assumptions on work behaviour, only 3.6% said that it has no influence on work behaviour. However, 38.2% mentioned that it reminded them of the presence of God (Table 12).

Table 12: Influence of assumptions on work behaviour.

Influence	Frequency	Percent
Reminded of God's presence	21	38.2
Encouraged hard work	15	27.3
Encouraged team work	8	14.5
Encouraged divine reward	5	9.1
Commitment and respect	4	7.3
No influence	2	3.6
Total	55	100.0

Source: Field study, 2009

As to which of the components of culture influenced staff most, 67.3% were of the view that values influenced work behaviour the most; 14.5% mentioned basic assumptions; 12.7% mentioned symbols; 1.8% mentioned all the

four components of culture; and 3.7% were not sure. FGD participants confirmed values as a very important influence on work behaviour. A participant said: "Respect for authority and humility help people to work so well."

The findings in this section portray respect for authority, belief in prayer, holiness, and integrity as the topmost cultural components at stake. These findings revealed the spiritual orientation at the work place of the Church. The Church of Pentecost portrays a hierarchical culture (Boggs & Fields, 2006). This manifestation of cultural behaviour is understandable, especially where 67.2% of respondents were holding leadership titles in the Church hierarchy. It requires traces of respect, prayer and holiness to be able to maintain the hierarchical culture.

For a church that preaches brotherly love, a significant finding in the study was that, only one person mentioned "living as a family" as a key cultural value. The researcher believes environmental changes in the form of politics and economics continue to erode church cultural values. However, the fact that Boggs and Fields (2006) found the clan cultural trait in USA churches (Using the Competing Values Framework) makes the lack of this culture in an African context an issue to consider. Nevertheless, the perceptions of USA churches are different from that of African churches.

African Pentecostal churches generally see their church members as part of their extended family. The fact that only one person said the Church of Pentecost workers live as a family is in direct conflict with Boggs and Fields' (2006) finding that churches, among other things, portray a clan culture. The clan

culture in the Church is fading away in the African church context, such as is happening in the Ghanaian society. In the past every member in the Church was considered as a family member. It is not so in recent times. This was confirmed by Brown (1995 p.139) whose findings, among other issues, supported the hypothesis that, "…the nuclear family has taken over the caring function of the extended family." However, the very fact that the Church wanted to be responsive to what lay ahead (Church of Pentecost, 1991) was a confirmation of the adhocracy culture. The Church generally exhibited a hierarchical order as presented by Boggs and Fields (2006).

The various components of culture created awareness that positively encouraged work behaviour. However, the values had the most influence with regard to the creation of awareness. Values, as confirmed by Schein (2004), are the deep-seated beliefs about right and wrong that can not be seen. These are likely to influence work behaviour more than artefacts, basic assumptions and symbols. All the components of culture, however, had influence on work behaviour.

Processes used in the change efforts

The study investigated the processes adopted to undertake the CEs. Respondents were, therefore, asked the question: How was the CE initiated? As indicated in Table 13, 40% said meetings were held with stakeholders, 36.4% said the committee on the change efforts worked and informed the staff of the outcome of their meetings.

Table 13: Processes in change efforts of the Church of Pentecost.

Process	Frequency	Percent
Meetings with stakeholders	22	40.0
Committee worked and informed	20	36.4
Through encouragement	5	9.1
Not sure of process	5	9.1
Through policies	3	5.4
Total	55	100.0

Source: Field study, 2009

During the FGD, the emphasis was that the processes adopted were devoid of collaboration and involvement of staff. The participants of the FGD were of the view that the approach was top-down and did not benefit the interests of the staff. Participants were very emotional at this stage, as they recounted how the committee that led the ORCE had meetings which did not involve the majority of the junior staff. By this, they felt they were not part of the whole process of the change efforts. They said their involvement in some of the meetings of the change efforts could have had fruitful effects on the processes of the CEs. One participant said: "Issues were presented to staff, and they just had to accept them because of the high culture of respect. The process did not allow adequate involvement of all stakeholders. There was no consultation and it was too drastic."

The strong concern on the lack of involvement notwithstanding, the study investigated how respondents appreciated the processes of the CEs. When respondents were asked the question: What one thing did you like about the CE,? 20% liked the meetings that were held with a few senior staff; 12.7% appreciated

the level of consultation; and 9.1 % mentioned the determination of management to implement the CEs (Table 14).

Table 14: Preferences of aspects of the change efforts.

Preference	Frequency	Percent
Meetings with few senior staff	11	20.0
Improved atmosphere	11	20.0
Encouragement	8	14.6
Consultation	7	12.7
Determination of management	5	9.1
Establishing need	5	9.1
Sustainability created	4	7.3
No comment	2	3.6
Controls	1	1.8
Unity	1	1.8
Total	55	100.0

Source: Field study, 2009

The study investigated respondents' perceptions on the improvement needed in aspects of the change efforts. To further pursue the appreciative line of inquiry into the change efforts processes of the Church of Pentecost, respondents were asked the question: What one thing in the CEs processes could have been improved upon? The majority (49.1%) said that participation in the CEs needed improvement; 9.1% felt the time for the CEs was very short; 12.7% were not sure; 1.8% of respondents were of the view that comparison with other organisation could be helpful (Table 15).

Table 15: Improvement required in the change efforts.

Responses	Frequency	Percent
Participation	27	49.1
Not sure	7	12.7
Shortness of time	5	9.1
Modification to culture	5	9.1
Inadequate resources for CE	4	7.3
Incentive to staff	3	5.5
Discipline	2	3.6
No improvement needed	1	1.8
Comparison with other organisations	1	1.8
Total	55	100.0

Source: Field study, 2009

During change efforts, collaboration becomes a very important factor. This is because the level of collaboration between the change agents and the workers of an organisation determines the rate of success or otherwise of the change effort (Heracleous, 2001). The views of respondents portrayed a fair level of collaboration. However, the tone in which they responded revealed that they were not very comfortable with the level of collaboration.

When respondents were asked to describe the level of collaboration between management and staff during the CE process, the majority (52.7%) said it was good; and 18.2% said it was poor (Table 16). In contrast, the FGDs participants were rather strong in their agreement that collaboration was very low and they felt that did not help the CE processes. In summary, a participant said: "...The CEs were just imposed on staff."

Table 16: Levels of collaboration during the change efforts.

Responses	Frequency	Percent
Excellent	5	9.1
Very good	1	1.8
Good	29	52.7
Average	9	16.4
Poor	10	18.2
Not sure	1	1.8
Total	55	100.0

Source: Field study, 2009

Respondents were almost equally divided over whether all stakeholders were involved in meetings or not. This depended on how the respondents observed the process. The fact that a few (9.1%) were not sure of the processes, coupled with the 36.6% who said they were just informed of the outcome of CEs meetings raises the important issue of staff involvement. This means the change processes did not encourage full involvement. The approach adopted was in contrast to models of change that encourage involvement of all stakeholders in a change effort (Adams, 2003; Burke, 2008). Respondents' complaints about involvement in the process was a challenge to the hierarchical power culture of the Church, which strives on humility and respect for authority. During CEs, such collaboration becomes source of agreement between management and staff. It therefore informs management of the Church about where reforms are needed in the culture of the Church to ensure effective CEs.

The processes adopted in the CEs lacked participation by all stakeholders because the process of just informing staff of the outcome of a meeting was at variance with the democratic ideals of OD (French & Bell, 1995; Kumawu & Kraus, 2007). The finding was that the implementers of the change, who happened to be the leaders of the Church, in their report, stated that they consulted all the stakeholders (Church of Pentecost 1991). However, this assertion of the leaders was not confirmed by the staff, especially the senior staff. When asked about improvement required in CEs, 49.1% of respondents said that participation in the change efforts required improvement. The FGD participants emphasised the low involvement of the staff in the change efforts. Apparently, the culture of respect for authority was used to the disadvantage of the staff in the implementation processes of the CEs. This was in contrast to Boyed's (2008) assertion that management should not only lead change but must learn OD as is required in modern change processes.

Outcomes of the change efforts

Respondents were asked to describe the outcome of the CEs. This again was the appreciative way of getting them to respond without restricting their responses, and at the same time, revealing the positive issues in the outcomes. The finding of the study was that majority (89.1%) of respondents mentioned positive outcomes. These include: "they were good," "brought growth and productivity," "produced competent staff," and "new things were introduced." However, 12.7% of respondents who mentioned positive outcomes said that the outcomes were good, but more outcomes could have been achieved. Nevertheless, 10.9% of

respondents did not see any positive outcome. These respondents were of the view that the change efforts did not improve the conditions of staff (Table 17).

Table 17: Outcomes of the change efforts.

Outcomes	Frequency	Percent
The outcomes were good	14	25.5
Brought growth and productivity	12	21.8
Produced competent staff	8	14.5
Good, but more needed	7	12.7
Did not improve staff conditions	6	10.9
The outcomes were excellent	3	5.5
New things introduced	3	5.5
Well embraced	2	3.6
Total	55	100.0

Source: Field study, 2009.

The study attempted to examine respondents' perceptions about challenges faced by the CEs. Challenges mentioned were: fear (34.6 %); resistance (27.3%); creation of victims (12.7%); lack of understanding on the part of staff (10.9%); creation of a big structure (3.6%); low collaboration (1.8%); and reduction in remuneration (1.8%). However, 7.3% said the CEs did not encounter any challenges.

Respondents' view of outcomes was generally positive because the outcomes were very clear in the form of visible achievements, such as educated staff, sectors making profits, and increased productivity. However, the respondents did not see themselves as participants in the process of achieving

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outcomes of the change efforts. This means that the respondents were more interested in the processes that produced the outcome than being mere recipients of the outcomes. The challenges of fear and resistance must have made them alien to the CEs.

Hampel and Martinsons (2009) assert that any successful CE must consider the process, content and context. The outcome, representing the content of the change efforts, was said to be successful. However, the responses show that little was done about the context and the process. Successful outcome alone does not guarantee sustainability of CEs. The findings were, therefore, not supported by Hampel and Martinsons' assertion because less attention was given to the process.

In effect, the outcomes of the CEs were expected. However, they were achieved in the midst of numerous challenges. The achievement of the outcomes was at social and emotional cost. About 62% said fear and resistance were challenges. This means the outcomes could still have been achieved at a lower cost. The cost was in terms of the hurt that the CEs brought to the staff. However, this was not the original intention of the change agents.

Success or failure of the change efforts

Majority (89.1%) of respondents said it was successful. However, 7.3% said it was not successful; and a few (3.6 %) said it was neither successful nor unsuccessful. All the 17 middle managers said it was successful. Only one senior manager and three junior staff said it was not successful. All those who said it was neither successful nor unsuccessful were senior managers. Those who said it was

successful gave reasons, such as effective implementation by the management; it changed attitudes towards work; and it promoted productivity and performance. However, the 7.3% who said it was not successful gave the following reasons: there was resistance; there was the need for modification; and the staff were unhappy.

The study attempted to examine the causes of success of the CEs. Majoriy (49%) of respondents said the culture of trust and humility made the CEs successful; 10.9% said it was not successful because of negative reactions of staff towards the CEs and lack of involvement; 5.6% could not assign any cause for the success of the change efforts (Table 18).

Table 18: Causes of success of the change efforts.

Causes	Frequency	Percent
Effectiveness by church leaders	27	49.0
Culture of trust and humility	8	14.4
Discipline	4	7.3
Understanding	3	5.6
Acceptance	2	3.6
Collaboration	1	1.8
Inspiration	1	1.8
No reason	3	5.6
Not successful	6	10.9
Total	55	100.0

Source: Field study, 2009

Respondents felt the CEs were successful not because the processes of the CEs were effective, but because they saw tangible outcomes. They attributed the success of the outcome of the CEs to two main factors, namely: effectiveness on the part of the Church leadership and the Church culture of trust and humility on the part of the junior staff. This means hierarchical power relations play an important part of the Church's cultural context that informs CE outcomes. Staff collaboration was not seen to be a major part of the cause of the success. As far as the respondents were concerned, success was in relation to the outcomes of the CE. Although, the cultural context of the Church is directed by hierarchical power, the workers of the Church felt consultation was important.

Influence of culture of the Church on change efforts

The study investigated the influence of the culture of the Church on change efforts before investigating the influence of individual components (artefact, values, symbols and basic assumption) of the culture on the change efforts. Respondents were asked the question: How did the culture of the Church generally influence the outcomes of the CEs? Respondents among other opinions offered the following; values of humility and respect for authority encouraged obedience (27%); the Church values were so strong in influencing acceptance of the CEs (23.6%); people were motivated by the symbol of sacrifice of the founders of the Church to accept the CEs (21.8%). However, 5.6% of respondents did not have any comment on how the culture of the Church influenced the outcomes of the CEs (Table 19). The FGD participants during their discussion agreed that the culture of the Church of Pentecost had much influence on the change efforts of the Church.

Table 19: Influence of culture on change efforts.

Influence	Frequency	Percent
Humility and respect encouraged obedience.	15	27.3
Values encouraged acceptance	13	23.6
Motivated by sacrifice of founders of the Church	12	21.8
High discipline facilitated success.	7	12.7
Reliance on God	2	3.6
Prayers facilitated success	2	3.6
Commitment of staff	1	1.8
No comment	3	5.6
Total	55	100.0

To find out the specific influence of each of the components of culture on the outcomes of the CEs, participants were asked the question: Specifically, how did the various components of culture (i.e. symbols, artefacts, values and basic assumptions) influence the outcomes of the CEs?

Symbols and change efforts.

The study initially investigated the influence of symbols on change efforts. On how symbols influenced the outcomes of the change efforts, 38.2% of respondents said the symbols of the Church inspired them towards the CEs; 10.9% were of the view that it encouraged performance. However, another 29.1% of respondents were of the view that symbols had no influence on the change efforts of the Church of Pentecost (Table 20).

Table 20: Influence of symbols on change efforts.

Influence	Frequency	Percent
Inspired	21	38.2
No influence	16	29.1
Encouraged performance	6	10.9
Reminded of mission	6	10.9
Confirmed Christian values	4	7.3
Unity	2	3.6
Total	55	100.0

Source: Field study, 2009

Artefacts and change efforts

The influence of artefacts on the change efforts was investigated by the study and 41.8% said it had no influence, while 21% said it encouraged sacrifice (Table 21).

Table 21: Influence of artefacts on change efforts.

Effect	Frequency	Percent
No influence	23	41.8
Encouraged sacrifice	12	21.8
Motivation	10	18.2
Reminded of the past	9	16.4
Created fellowship	1	1.8
Total	55	100.0

Source: Field study, 2009

Values and change efforts

With regard to the influence of values, 29.1% said prayer, as a value, guided the outcomes of the CEs; 16.4% said it encouraged hard work; 10.9% of respondents said values had no influence on the outcomes of the CEs (Table 22).

Table 22: Influence of values on change efforts.

Effects	Frequency	Percent
Prayer was a guide	16	29.1
Encouraged hard work	9	16.4
Encouraged harmony	9	16.4
Respect created obedience	8	14.5
Encouraged holy living	7	12.7
No influence	6	10.9
Total	55	100.0

Source: Field study, 2009

Basic assumptions and change efforts

Respondents' understanding of the influence of basic assumptions on the change efforts was investigated by the study. The responses in Table 21 indicate that 43.5% felt the basic assumptions created an atmosphere of working for God and this atmosphere was a positive influence on the outcomes of the CEs. However, 14.6% said the basic assumptions had no influence on the outcomes of the CEs of the Church of Pentecost. Only one person (1.8%) referred directly to relationship of the lives of respondents to the influence of assumptions on change efforts. The respondent said assumption created careful life among the workers (Table 23).

Table 23: Influence of assumptions on change efforts.

Effects	Frequency	Percent
Atmosphere of working for God	24	43.5
No influence	8	14.6
Built relationships	6	10.9
Brought zeal	6	10.9
Brought future into focus	5	9.1
Enhanced good work	3	5.6
Thoughts of social needs	2	3.6
Created careful life	1	1.8
Total	55	100.0

Source: Field study, 2009

When discussing the cultural profile of the Church, it became clear that the components of culture have had great influence on work behaviour. This influence was very high in the case of values. However, regarding how components influenced the CEs, it was noted that, in each component, higher percentages of respondents said there was no influence on CEs. This was in contrast to the number of people who said the components had no influence on work behaviour. For example, in the case of artefacts, as high as 41.8% (Table 21) said it had no influence on CEs as compared to only 9.1% (Table10) who said it had no influence on work behaviour. This was a significant finding of this study, given that the components had not changed in any form.

The meaning of this important finding is that, although the culture normally influences work behaviour in the Church's headquarters, this influence was impaired by the introduction of the CEs. It further means that the components

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of culture, though very useful in the operations of the Church of Pentecost, were not fully geared towards CEs. However, prayer and humility as values facilitated the CEs. If the components were to be useful in CEs, their application needed to be within the context in which the CEs were taking place. Furthermore, the respondents found values as the most influential cultural component. This finding confirmed Schein's (2004) assertion that values are strategies, goals and philosophies that drive an organisation. Hatch (1993) also confirms this view on values. These values include prayer, humility, and discipline.

Cultural leverages towards successful future change efforts

Leveraging culture towards successful change efforts becomes central, especially if the components of culture have inherent benefits that could be leveraged. It was, therefore, necessary for the study to consider how various components of the culture of the Church could be leveraged towards successful future change efforts.

Values and future change efforts

Respondents were asked the question: How would values benefit future CEs? In their responses, 32.7% of the respondents were of the view that the value of love for prayer could help change peoples' behaviour in the work place; 18.2% said in future, values could help align CEs to what was expected in the work place; 10.9% mentioned that, in future CEs, values could help reduce resistance because all change efforts face some level of resistance at a point in time. The encouragement of cooperation and the promotion of the spirit of sacrifice in the work environment were also mentioned by the respondents (Table 24).

Table 24: Benefits of values in future CEs.

Benefit	Frequency	Percent
Change work behaviour	18	32.7
Align CEs	10	18.2
Influence staff positively	9	16.4
Reduce resistance	6	10.9
Bring success	4	7.3
Remind staff of the culture	4	7.3
Encourage cooperation	2	3.6
Promote spirit of sacrifice	2	3.6
Total	55	100.0

Source: Field study, 2009

Basic assumptions and future change efforts

The next cultural component to be considered was basic assumptions. The unconscious use of some of the basic assumptions (such as "our reward is in heaven") in work behaviour were observed by the researcher among the managers and the junior staff in various forms. The appreciative inquiry approach to the interview enabled respondents to understand the influence of basic assumptions on future change efforts.

On how basic assumptions could benefit future CEs, views of respondents were varied. They included the following: basic assumptions could help uphold Christian values (21.8%); basic assumptions could be modified to promote welfare of the staff (20%); and basic assumptions could motivate staff to work for God (20%). However, 7.3% of respondents said there was no benefit to be gained from basic assumptions (Table 25).

Table 25: Benefits of basic assumptions in future change efforts.

Benefit	Frequency	Percent
Uphold Christian values	12	21.8
Modified to promote welfare	11	20.0
Motivate staff to work for God	11	20.0
Promote relevance of CEs	10	18.1
Promote team work	7	12.8
Not much benefit	4	7.3
Total	55	100.0

Source: Field study, 2009

Artefacts and symbols in future change efforts

The joint role of artefacts and symbols in future CEs was considered because during the interviews, both the body and verbal expressions of respondents showed that they found little distinction between the influence of artefacts and symbols on work behaviour. When respondents were asked if artefacts and symbols could have any role in future CEs,? majority (87%) said they could have a role, and this could be leveraged; 12.7% said they would have no role in future CEs.

When respondents were further asked to give their reasons why they said artefacts and symbols would have roles in future CEs, 32.7% said artefacts and symbols would remind them of the work other people had done in the past; 14.6% said artefacts and symbols would promote goodwill among the staff. However, 27.2% made no comment (Table 26).

Table 26: Role of artefacts and symbols in future change efforts.

Role	Frequency	Percent
Reminds of past work done	18	32.7
No comment	15	27.2
Promotes goodwill	8	14.6
Inspires staff towards effectiveness	5	9.1
Reduces over-dependence	5	9.1
Encourages implementation	4	7.3
Total	55	100.0

Source: Field study, 2009

As to whether the specific effects of symbols, artefacts, values and basic assumptions would be needed in future CEs,? the majority (63.7%) said they would be relevant. However, 21.8% said some of the components of culture would need modification; 7.3 % mentioned that the culture of silence would need to be stopped; 1.8% said some cultures would be unnecessary; another 1.8% said humility was over stretched; while 1.8% was not sure if the effect of the culture would be needed in the future.

When respondents were asked to describe their dream approach to CEs, they mentioned varied situations. As indicated in Table 25, 30.9% talked about ensuring involvement in the CEs; 21.8% favoured effective communication in the CEs; and 9.1% called for a holistic approach to CEs. However, 5.5% were not sure of their dream approach to CEs (Table 27).

Table 27: Respondents' description of their dream approach of change efforts.

Description	Frequency	Percent
It must ensure involvement	17	30.9
Effective communication	12	21.8
Prior needs assessment of CE	8	14.5
Holistic approach	4	7.3
To consider welfare of staff		
as important.	4	7.3
Inclusion of the core values of the Church	5	9.1
Not sure of dream approach	3	5.5
Use models of CEs as guides	2	3.6
Total	55	100.0

Source: Field study, 2009

The study considered the key lessons respondents had learnt during the change efforts because it was necessary for both the respondents and the researcher to appreciate the general impact of the CEs on the respondents. When respondents were asked to mention a key lesson in the CEs they experienced, 30.8% said change was good and necessary; 16.3% admitted that when change was done gradually it was usually successful; 12.7% were of the view that CEs required effective involvement of all the stakeholders; 9.1% said the change brought discipline to the work environment of the Church of Pentecost. Apart from the 42.3% of the junior staff who said they had learnt that change was good

and necessary, the responses were evenly distributed in the managerial categories (Table 28).

Table 28: Key lessons learnt by respondents during the change efforts.

Lesson	Senior		Middle		Junior		Total	
	No	%	No	%	No	%	No	%
Good and necessary	3	25.0	3	17.6	11	42.3	17	30.8
Gradual CEs are successful	-	-	2	11.8	7	26.9	9	16.3
Changes performance	3	25.0	2	11.8	3	11.6	8	14.5
Requires involvement	2	16.8	3	17.6	2	7.7	7	12.7
Change brings discipline	1	8.3	2	11.8	2	7.7	5	9.1
People resent change	1	8.3	2	11.8	-	-	3	5.6
Did not benefit junior staff	-	-	2	11.8	1	3.8	3	5.6
Change is difficult	1	8.3	1	5.8	-	-	2	3.6
Requires faith	1	8.3	-	-	-	-	1	1.8
Total	12	100.0	17	100.0	26	100.0	55	100.0

Source: Field study, 2009

During the FGD, a participant expressed his view thus:

...the culture of respect should not be one way. It should be mutual respect and not "they and us." From time to time, the culture should be reviewed to make it relevant in a modern context. There should be enough collaboration. However, culture of respect must not be taken for granted.

Against the background of the challenges of the change efforts and the possible leverage of culture towards successful change efforts, the appreciative inquiry approach sought to investigate what respondents would suggest for similar future CEs. The results in Table 29 indicate that 20% suggested involvement of

the staff; another 20% suggested effective communication; 16.4% recommended prior needs assessment; 14.6% said the CEs should be well organised; 9.1% suggested that staff welfare should be considered. Other issues mentioned were preservation of values, timing and ownership. However, during the FGD, participants were of the view that adequate education and good timing could have reduced the challenges.

Table 29: Respondents' suggestions for future change efforts.

Suggestions	Frequency	Percent
Involvement	11	20.0
Effective communication	11	20.0
Prior needs assessment	9	16.4
Well organized	8	14.6
Staff welfare	5	9.1
Values to be preserved	4	7.3
Timing	2	3.6
Ownership	2	3.6
No comment	2	3.6
Gradual improvement	1	1.8
Total	55	100.0

Source: Field study, 2009

Respondents' concerns on the lack of influence of the components of culture on work behaviour notwithstanding, the findings in this section give ample evidence of the role of values in future CEs. The caution here is that, if the culture is to be leveraged in future CEs then, there is the need to modify some aspects of the culture in order to meet the needs of all stakeholders.

In a world which is continuously changing in all forms, modification is necessary in an organisation, such as the Church of Pentecost to be responsive in terms of effectiveness. This means that during change efforts, the processes and the context of the change efforts must be treated as equally important as the content of the change efforts (Hampel & Martinsons, 2009). In this connection, it will not be necessary to over-stretch the culture of respect for authority to develop a "culture of silence," whereby people may not want to air their views. A deliberate effort on the part of management to make the components of culture relevant to future changing trends will definitely help them achieve sustainable successful CEs, as expressed by respondents.

The lessons learnt by respondents and their dream approach, which were intended as advice through the appreciative inquiry for leveraging culture towards successful future CEs, are all supported by some studies (French & Bell, 1995; Boyed, 2008; Karakas, 2009; Hampel & Martinsons, 2009). All the studies agree on the need for management to consider the context of the CEs within the context of OD, in order to leverage culture towards successful CEs.

Modification appears to be the key to leveraging the culture of the Church of Pentecost towards fully successful future change efforts. This is because culture is dynamic and must be modified to fit the time. In other words, the suggestions given by the respondents mean that they will prefer the culture and the change efforts to be managed along current realities. In the case of the CEs in the Church of Pentecost, staff and management said that the CEs were intended to facilitate the Church to fit into the norms of the time and be responsive to the high

productivity required. However, the processes adopted did not help to fully achieve these objectives, resulting complaints of the junior staff.

Leveraging culture calls for an analysis of the content, context and process of the culture. However, this was not seen in the case of the change efforts of the Church of Pentecost. Because of this lack of analysis, the respondents in their suggestions for future change efforts were very much interested in the human factor in the change. For example, they wanted the welfare of staff to be taken into consideration. James (1998) finds the Church as a unique institution when it comes to its culture. Change efforts in church organisations, therefore, become a unique engagement for OD consultants, which must be handled with the sensitivity it deserves. In this study, the staff and management agreed on the success of the content of the CEs. However, with the processes adopted, the staff wanted improvement.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Introduction

The chapter provides a summary of the findings and conclusions of the study. Arising from the findings and conclusions, recommendations are presented. Finally, areas for further research are suggested.

Summary

The study explored the extent to which the culture of the Church of Pentecost influenced the outcomes of CEs of the Church during the period 1991-2009. The exploratory case study research design used stratified and purposive sampling procedures to identify 55 respondents for the in-depth interviews. The interviews were complemented by a focus group discussion.

The key findings of the study were:

1. Respondents' perception of causes of the CEs.

   A majority (63.7%) of respondents said that the CEs were caused by the need to fit to the norms, improve productivity and reduce over-dependence by the social sectors of the Church. The specific causes of the CEs mentioned were: to fit the norms (27.3%); to encourage productivity (20%); and to reduce overdependence of the sectors of the Church on the headquarters (16.4%).

2. Cultural profile of the Church.

    The culture of the Church was dominated by respect for authority (41.8%); belief for prayer (21.8%); and holiness and integrity (16.4%). The cultural components were thought to influence work behaviour, especially by creating awareness for one to work positively. Majority (65.5%) of respondents said that, among the components of culture, values influenced work behaviour the most.

3. Processes used in the CEs.

    Regarding the processes adopted for the CEs, 40% believed meetings were held with all stakeholders. However, 50.9% said there was little involvement of all the stakeholders. Therefore, 49.1% wanted more participation of all stakeholders. As to what they liked about the process, 20% liked the meetings with the senior staff; another 20% liked the improved atmosphere; and 14.4% liked the encouragement.

4. Outcomes of CEs.

    Majority (89.1%) of respondents mentioned positive outcomes of the CEs, such as increased productivity and competent staff. Nevertheless, fear (34.6%) and resistance (27.3%) were mentioned as the major challenges to the CE processes.

5. Success or failure of CEs.

    Majority (89.1%) felt the CEs were very successful. This was mainly attributed to the efforts of the leadership of the Church to bring about a change. However, 10.9% of respondents said it was a failure.

6. Influence of culture of the Church on CEs.

   On how the culture influenced the CEs, 27% said respect for authority positively influenced the success of the CEs, while 23.6% were of the view that values were of a strong influence and 21.8% felt that the values motivated them to support the CEs. However, respondents felt that artefacts (41.8%); symbols (29.1%); assumptions (14.4%); and values (10.6%) had no influence on CEs.

7. Lessons learnt from CEs.

   The lessons respondents learnt from their experiences in the CEs were: change is good and necessary (30.8%); gradual change is successful (16.3%); change facilitates performance (14.5%); and change requires involvement (12.7%).

8. Cultural leverages towards successful future CEs.

   On how to leverage culture in future CEs, 32.7% mentioned that prayer could be used to change behaviour; 18.2% said values could help align CEs; and 16.4% felt values could help reduce resistance in future CEs. It was noted that, 63% of respondents did not want any of the components of culture to be overlooked in future CEs. Respondents wanted involvement (30.9%), effective communication (21.8%), and prior need assessments (14.5%) in future CEs.

Conclusions

Based on the findings, the following conclusions were made from the study:

1. For every CE, the causes for the change can vary as was found in the case of the CEs in the Church of Pentecost. The variation of the causes notwithstanding, they were mainly geared towards preparing for achieving organisational effectiveness in the future, as the environment keeps changing. In effect, all the causes were natural promptings which were needed for the organisation to fit the norms of the time.

2. In a church setting such as the Church of Pentecost, values such as "belief in prayer," and "holiness and integrity," when practised for a long period of time, naturally result in respect for authority because of the spiritual atmosphere. This respect for authority, although a very useful value, can become counter productive, when it is exploited by management of the Church during CEs.

3. The process adopted by the change agents in the CEs lacked adequate involvement. It did not fully recognise the views of other stakeholders. It was, therefore, evident that resentment was generated by staff towards the CEs. Although, the respondents rated the process as good, they would have loved an improved approach to the CEs, such as total involvement of the junior staff of the Church.

4. It was possible to produce positive and tangible CE outcomes. However, the fact that processes adopted to achieve these outcomes were not fully supported by all the stakeholders can prove a major challenge as far as the sustainability of the outcomes was concerned. The outcomes of some of these challenges are resistance and an atmosphere of fear and intimidation.

5. The success attributed to the CEs was more in regard to the content rather than the process. This was why respondents acknowledged efforts of the leadership of the Church in pursuing the CE. The change, therefore, succeeded mostly in what management wanted to do but not how staff wanted it to be done. Therefore, success in a CE must be seen to be as a result of collaborative efforts of all stakeholders, if the success is to be rated high by stakeholders because the Church culture has influence.

6. All the components of culture had varying degrees of influence on the CEs. It is therefore, important to identify the specific components of culture so that they could be leveraged towards successful CEs in the future. To ensure adequate positive influence of values, symbols, artefacts and basic assumptions on CEs, it requires more efforts than what is required for influence on general work behaviour. Values, such as humility, and discipline can therefore be leveraged towards successful CEs.

7. When workers of an organisation are able to learn lessons from previous CEs, they could be considered as effective collaborators with management in planning successful future CEs. The experiences of workers of the Church noted in the study could be used to achieve effective balance between the cultural context of the Church and the CEs.

8. Leveraging culture during future CEs must be supported by adequate modification of the cultural components, aimed at achieving successful CEs in the future. Key lessons of past CEs are to inform the required

modification. However, these leveraging efforts require a method of inquiry such as AI that will encourage stakeholders to get involved and share their views. Values, symbols, artefacts and basic assumption can, therefore, be leveraged at various levels to achieve successful CEs in the future.

Recommendations

The above conclusions obviously called for recommendations for various stakeholders in this study as outlined below.

Management of the Church of Pentecost

1. The conclusions drawn could guide management of the Church of Pentecost and similar Pentecostal churches, regarding the identification of the need to change. They must not wait until the need to change has overwhelmed them. Change calls for proactive approach to the causes of change in the Church to enable the Church properly fit into the norms. Further, each cause of change should be well analysed to determine the appropriate process for CEs.

2. It is not just important to identify the culture, but understand the influence of the various components of culture on the CEs. The Church needs to better assess and understand its cultural context and how it can be used to achieve consultation in CEs.

3. Important cultural leverages of the Church should be identified and modifications made to the culture for successful CEs to be achieved.

4.   Processes adopted in future CEs by the Church must be context-specific and encourage full involvement by all stakeholders. The input of employees can be used to improve processes in CEs

5.   Values, such as respect for authority, and basic assumptions, such as "church workers having their rewards in heaven," must not be over-stretched but rather modified to be relevant to current and future CEs in the Church.

OD consultants

6   Regarding the Church of Pentecost, OD consultants need to appreciate the culture which has spiritual connotation in the form of doctrines. This will help select OD interventions that would fit the Church culture, instead of adopting "one size fits all" approach as facilitators in CEs.

7.   To achieve success in OD practice in an under-researched organisation such as the Church of Pentecost, OD consultants need to facilitate the leaders of Church not only to support CEs, but particularly, to learn the interventions and the processes that could help the leaders to implement the CEs.

8.   In the Church of Pentecost, OD consultants must be able to identify the degree of influence of the components of culture of the Church on general work behaviour as opposed to the degree of influence on CEs to enable them apply the appropriate interventions.

9.   Researchers in OD:
      Researchers in OD can adopt the AI approach in conducting research

because faith-based organisations are happy to share their successes instead of failures. However, it should be done in a way so as to capture relevant data.

10.   Researchers in OD need to consider the uniqueness of cultural orientation of the Church of Pentecost as a challenge they need to contend with, when collecting data for research. This study provides a significant approach for identifying and leveraging culture which could be adopted as a necessary intervention.

Areas for further research

Arising out of the study, the following related areas are suggested for further research:

1.   There should be an attempt to replicate this study in the mainline churches in Ghana. This will yield very insightful results for intervening in the operations of churches.

2.   It will be important to assess the culture of the Pentecostal Churches, and determine how their cultures can be modified and leveraged in future CEs. This could be done through quantitative studies in order to gather more information for a thorough analysis.

3.   A comparative study of processes adopted in past and present CEs in the Pentecostal Churches in Ghana could be an informative area of study.

4.   The clan culture of churches in Africa can be studied to find out the extent to which the family values of Africa extend to the Churches in the midst of the numerous economic challenges facing African

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APPENDIX 1

INTERVIEW SCHEDULE FOR RESPONDENTS

Section A: **Characteristics of respondents**

1.   Sex : Female /Male

2.   Age ---------------

3.   Length of service -----------------

4.   Official Title/Grade------------------------

5.   What is your title in the hierarchy of the Church: Apostle, Prophet, Evangelist, Pastor, Elder, Deacon, Deaconess, Member, Other.

6.   Department--

7.   Profession/Trade-----------------------------------

8.   Educational level: Primary, Secondary, Tertiary, Post Graduate, Other

9.   Marital status--------------------------------------

10.   No. of Children-----------------------------------

11.   Salary per month: Below GH¢ 200.00; GH¢201.00-GH¢500.00; GH¢501.00- GH¢800.00; GH¢ 801.00 - GH¢ 1100.00; GH¢ 1101.00-GH¢ 1400.00; GH¢ 1401.00- GH¢ 1700.00; GH¢ 1701.00- GH¢ 2000.00.

12.   What motivated you to work in the Church of Pentecost Headquarters?

Section B: Causes of the change effort

13.   In your opinion, what factors caused the change?

14.   Thinking back, why do you believe these factors were so important for this change effort?

15.   Was there any other factor that could have caused the change effort at the time?

Section C: Cultural profile of the Church of Pentecost

16.   What would you say are the key cultural values of The Church of Pentecost?

17.   What are the generally observed daily work behaviour of the staff/management at the headquarters of the Church that reflect the culture?

18.   What influences people to behave this way in the Church of Pentecost headquarters?

19.   Briefly describe in your view how each of the components of culture mentioned below influence work behaviour at the Church headquarters?:

a)   Symbols: interpretive elements of artefacts that links to experiences.

b)   Artefacts: visible church structures and processes.

c)   Values: strategies, goals and philosophies of the Church which help people to determine right from wrong.

d) Basic assumptions: These are unconscious, taken-for-granted beliefs, perceptions, thoughts, and feelings in the Church.

20.   Which one of the above do you think motivates staff/management to give their best?

Section D: Change effort methods/processes used

21.   Who initiated the change process?

22.   How was it initiated?

23. Describe the processes adopted by the initiators?

24. What one thing did you find very helpful in the change effort process?

25. What was one thing in the change effort process do you think could have been improved upon?

26. How will you describe the level of collaboration between staff and management in this change effort process?

Section E: Outcome of the change effort

27. What do you think was the intended outcome of the change effort?

28. How would you describe the outcome of the change effort?

29. What were the challenges of the change effort?

Section F: Success of change outcomes

30. In your opinion, was the change effort successful? Yes/No

31. Please give reasons for your answer in question 30

32. What do you think was the cause of the success or failure?

Section G: Influence of the Church culture on CEs

33. How did the culture of the Church generally influence the outcomes of the change effort?

34. Specifically, how did the various components of culture (i.e. symbols, artefacts, values and basic assumptions) of the Church influence the outcomes of the change efforts?

    Symbols

    Artefacts

    Values

Basic assumptions

Section H: Leverages of Church culture in future change efforts

35.   How do you think the values of the Church could benefit future change efforts?

36.   How could the basic assumptions benefit future change efforts?

37.   In your opinion do the artefacts and symbols have any role in future change efforts? Yes/No

38.   Please give reasons for your answer in question 37?

39.   Are there any specific effects of values, assumptions, artefacts and symbols that would be needed in future change efforts? Briefly describe them and give reasons.

40.   Imagine you are to propose your dream approach to change efforts in the future, considering your experience, what would you do differently within the confines of the Church culture?

41.   What key lessons have you learnt from the change effort?

42.   What will you suggest for similar future change efforts?

APPENDIX 2

FOCUS GROUP DISCUSSION GUIDE FOR PARTICIPANTS

1. What in your opinion were the most relevant causes of the following three

    change efforts?

    a)   The organisational restructuring

    b)   Training and development

    c)   Autonomy and sustainability of social sectors.

2. Describe the cultural profile of the Church of Pentecost.

3. Describe the processes/models that were used in the following change

    efforts:

    a)   The organisational restructuring

    b)   Training and development

    c)   Autonomy and sustainability of social sectors.

4. How would you describe the outcomes of each of the above change

    efforts?

5. Why were the change outcomes successful or unsuccessful?

    a)   The organisational restructuring.

    b)   Training and development.

    c)   Autonomy and sustainability of social sectors.

6. How did the culture of the Church of Pentecost influence each of the

    above change outcomes?

7. Describe important leverages of culture of the Church of Pentecost that

    could be used in future change efforts.