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**STAVANGER SCHOOL OF MISSION AND THEOLOGY**

**THE UNITED MISSION TO NEPAL CHANGE PROCESS (2001-8)**

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## **ABSTRACT**

This thesis is about the United Mission to Nepal Change Process 2001-8. The main research question is as follows: “What is the organisation United Mission to Nepal and the United Mission to Nepal change process?”

First it describes the organisation, how it came into being and how it functioned through its several traditional departments. Organisational theory is then described through a number of ways this being through the environment, the structure and the culture of an organisation. Then specifically the culture of the organisation was focused on through the interviewing of Nepalese ex-UMN workers, ex-UMN missionaries, and current leaders. This thesis is a descriptive account of the UMN change process and the effects of the process.

The thesis discovered differences between the way Nepalese and ex-missionaries reacted to the change process. These differences were explained through change theoretical models: evolutionary, life-cycle, teleological, and dialectical. The thesis describes the views of the interview subjects and their experiences of the process. We find out whether the UMN change process was a planned process, and what did not go according to the plan. The concept of values was examined, comparing it to Thomas Jeavon’s study of Christian service organisations.

Keywords: Christian organisations, change process, organisational theory, change models: evolutionary, life-cycle, teleological, dialectical, and values.

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Anthony Ho-Yen

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# **1. INTRODUCTION**

## **1.1 Introduction**

United Mission to Nepal (UMN) is a Christian international non-governmental organisation that has worked in Nepal since 1954. From the year 2000 to 2003 I worked as an English teacher at the UMN school, Kathmandu International Study Centre (KISC) in Kathmandu, Nepal. Here I had the opportunity to live and work in a new country and to experience the culture and people of Nepal. I taught the children of missionaries who served Nepal in various ways whether it was in health, engineering, education or rural development.

In 2001 UMN announced they would go through a period of change. Basically downsizing the organisation, handing over the projects and the programmes to Nepali partners or discontinuing them. As an employer of the organisation I felt that if the number of expatriates working in Kathmandu went down, then surely the number of pupils would go down and thereafter the number of teachers. Perhaps my school would close down due to a lack of pupils and teachers? So nine years after I left Nepal and six years after the change process, how have things fared?

## **1.2 The Research Question, its Aim and the Significance of the Thesis.**

My thesis is about the organisation United Mission to Nepal (UMN) and the change process 2002-8. It is an inter-denominational Christian organisation that has provided aid in Nepal since 1948. My research questions are as follows: What is the organisation United Mission to Nepal and the United Mission to Nepal change process? How did it come into being? Why did UMN have to change? What were the effects of the change process?

The aim is to give an account of a mission organisation in how it was set up, its goals and structure and the effect of a change process. The change process is to be evaluated through the theories of organisational change. The goal of the fieldwork was to try and find out the effects of this process. The significance of the project is that it goes into the motives for change, finding out how change is managed in a Christian organisation, and also discovering which things are resistant to change. This project gives an historical account of UMN and the change process and may show other organisations of what the effects are of a change process if they are considering one.

### 1.3 Structure of the Thesis

The first chapter presents the research question and an outline of the thesis. It will introduce the methodology of the thesis, and a short introduction to the country Nepal. Chapter two will go into the history of UMN, how it came about, what made it an institution. Then in chapter three will look into organisational theories in Christian organisations<sup>1</sup> and models of organizational change<sup>2</sup>. The fourth chapter is about the UMN change process. The process was divided into two parts: the Strategic Planning Process (2001-3) and the implementation of the Strategic Plan. In the final chapter is the analysis from the interviews, and we will compare the UMN change process with the models of organisational change as put forward by Adrianna Kezar.<sup>3</sup> We will also find out what elements were deviated by the plan and compare UMN to organisational theory of Christian organisations as proposed by Thomas Jeavons.<sup>4</sup>

### 1.4 Methodology

A qualitative study was chosen before a quantitative one because of the nature of the work. There were a relatively small number of people being interviewed and the study was seeking the meaning of several themes in the life world of the subject. So quality was an aspect more than quantity. The focus was to obtain rich descriptions rather than fast set fixed categories. My aim therefore was to lead the subject to different themes but not to specific opinions about these themes.

General methodology used in this thesis will be built upon a form of grounded theory<sup>5</sup> which Jeavons uses in his study of religious organisations. There he uses all accessible organisational data such as mission statements, value statements, or annual reports to build up a realistic picture of the organisation. He supplements this data with interviews with employees and leaders to further cement theories generated from the data. We will be examining Jeavon's work in chapter three.

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1 Thomas Jeavons, *When the Bottom Line is Faithfulness – Management of Christian Service Organizations* (Indiana University Press, 1994).

2 Adrianna Kezar, *Understanding and Facilitating Organizational Change in the 21st Century: Recent Research and Conceptualization* (Jossey Bass Publications, San Francisco, US 2001).

3 Ibid.

4 Thomas Jeavons. *When the Bottom Line is Faithfulness – Management of Christian Service Organizations*. (Indiana University Press, 1994).

5 Martyn Hammersley and Paul Atkinson, *Ethnography – Principle in Practice* 3<sup>rd</sup> ed. (London: Routledge, 2007), 166.



#### 1.4.1 A Phenomenological Approach and the Role of the Researcher.

According to Kvale & Brinkmann and qualitative inquiry, “*phenomenology is a term that points to an interest in understanding social phenomena from the actor’s own perspectives and describing the world as experienced by the subjects*”.<sup>6</sup> This was the researcher’s approach when interviewing the subjects, focussing on the subject’s experience of the phenomena of changing that had to be reported. The interview was not an everyday conversation nor a closed questionnaire. It was semi-structured in that it focused on certain themes.

Hammersley & Atkinson<sup>7</sup> examines the issue of reflexivity and stating it is an aspect of all social research. By including our own role in the research focus, we can produce accounts of the social world and justify them without the demands of correction from empiricism. My role of a researcher and biases should be taken into consideration in this study. I am a Christian and share common beliefs and values of the people in the study. Having worked in United Mission to Nepal (UMN) for three and a half years I have an idea of the organisation, its structure and its functions. Being an “insider” may have its advantages but also its disadvantages. I know most of the key people in the organisation who would best participate. Although I am no longer a UMN employee, I feel I do not have an obligation to the organisation. Some of the interviewees are friends and so I hope that they could open up more with me more so than with a stranger. In contrast, there were some of the Nepalese who I did not know from before, so to them I was just a researcher. Though they did not have much contact with UMN after the change process, some were very happy to share their story with me.

#### 1.4.2 The Setting and the Gatekeepers

Hammersley & Atkinson states that setting plays a significant role on shaping the way research problems are developed. This study is a phenomenological study of the UMN and the UMN in Nepal. Gatekeepers according to the authors are “*the actors with control over key sources and avenues of opportunity*”.<sup>8</sup> In my case the gatekeeper was the current

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6 Svend Brinkmann & Steinar Kvale, *Interviews – Learning the Craft of Qualitative Research Interviewing* (Second edition, United States: SAGE Publications Inc, 2009), 26.

7 Martyn Hammersley and Paul Atkinson, *Ethnography – Principle in Practice* (3<sup>rd</sup> ed. London: Routledge, 2007), 18-19.

8 Martyn Hammersley and Paul Atkinson, *Ethnography – Principle in Practice* (3<sup>rd</sup> ed. London: Routledge, 2007), 27.

executive director of UMN. The executive director seemed open to an interview and said that he would be interested to know about the progress of some ex-UMN projects. A list of ex-UMN projects was sent to me, from which I could get into contact with prospective interviewees.

#### *1.4.3 Thematising an Interview Study, the Questions and Choice of the Interviewees*

The interview guide was made on the basis of Jeavon's book "*When the Bottom line is Faithfulness - Management of Christian Service Organizations*"<sup>9</sup>. The questions were made to get an understanding of the individual's perception of an organisation. Since the thesis was to be about UMN, the first question of 'who and what is UMN?' Another important question was 'why did they think UMN needed to change?' To find out their view of the structure of UMN, their opinion was asked of it whether it was a hierarchical organisation or not. From the mentioned book, the questions that were addressed were about their own organisations, describing them for me, asking how work is done and decisions made and so forth.

The choice of interviewees was based on three factors. Firstly the gatekeeper who is the executive director of UMN gave me a list of ex-UMN projects and secondly my inside knowledge of the organisation having worked at UMN at the start of the change process. The people on my UMN list were the executives of their own organisations so they had a very good idea of their own organisation. The researcher wanted to interview people who were in UMN before the change process and took part in the process. Finally the choice of the interviewees was limited to those people being available during the summer break.

Those people who were not available in Kathmandu for an interview a questionnaire was sent. These were the same questions used in the interview. I asked participants to answer the questions that they felt that they could answer. Now having an interview with the Nepali was much better than just sending them a questionnaire. I could sense if a question was not right for them, for example if I knew they were Hindu, they would not have an opinion about holistic transformation in the Christian sense. Giving the questionnaire to the missionaries was a much better idea because at least I think they would have more of a chance of answering with having English as no barrier.

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<sup>9</sup> Thomas Jeavons, *When the Bottom Line is Faithfulness – Management of Christian Service Organizations*. (Indiana University Press, 1994), 59.

#### *1.4.4 The Permission from the Informants*

All the informants were informed that the goal of the study was to find out about the UMN change process and their experiences of it. They were informed through an e-mail of what it was for, that it was for my Master's thesis and told them the name of my supervisor and the Bible college I was studying. My thesis was to give an account of the process and it would be interesting in hearing their story and their experiences.

The informants were asked permission if a recording of the interview could be made. They were also informed that after transcribing a copy of the transcript would be sent to them. If there were any questions of place names being spelt correctly, they were invited to get back to me and also they could help in other small details to make sure that the contents was correct.

On the 18<sup>th</sup> of June 2012, the Norsk Samfunnsvitenskapelig Datatjeneste (NSD) approved my project application.

#### *1.4.5 Review of the Secondary Literature*

This study has stemmed from another Master's thesis entitled "*Working Witness*" – *Community Reflections in Word and Deed in Nepal in the Norwegian Mission Himal Partner's magazine Tibetaneren* by Katherine Parent. Here her approach is a theological one in which she investigates aspects of mission life in the Norwegian publication over the period 2000-2010. Having read this thesis the researcher was surprised that it had not mentioned The UMN change process at all. Parent's focus was theological and the departure point was from text studies.

There is a wealth of secular theoretical books about organisational change, but there are not many which cover organisational change in Christian organisations. There was a manual called "*Caring, Sharing, Daring: Development Work in Transition*" by Mirjam Bergh in July 1995. This manual looked into the complexity of the handover process in Christian organisations and how to handle it.

The already mentioned book "*When the Bottom Line is Faithfulness...*" by Thomas H. Jeavons (1994) looks into the management of Christian Service organisations. His context is in America, giving a background of the history of philanthropy there and also looking at how Christian service organisations are run. In the secular world organisations are run for a number of reasons whether it is profit maximisation, or providing a service or simply

efficiency but Christian organisations have other aims and values. His book addresses the meaning of efficiency in Christian organisations and raises critical questions about organisational goals, and structure.

Margaret Harris has also examined the role of religious organisations in the UK. Among these are “*The Organization of Religious Congregations: Tackling the Issues*” (Harris 1995), also “*Civil Society and the Role of UK churches : an exploration*” (Harris 2002), and finally “*A special case of voluntary associations? Towards a theory of congregational organization*” (Harris 1998). Professor Harris examines the challenges that face religious organisations which have various different perhaps conflicting goals. She develops a theory of congregational organisation, how four congregations faced organisational change, and finds out their main characteristics. In this thesis we will be focussing more on Jeavon’s studies of Christian organisations than Harris’ work because Harris’ focus is more on churches.

#### *1.4.6 Delimitation*

This thesis is to be a descriptive account of the UMN change process, a historical documentation of the process and an account from the participants. One topic not to be covered in this thesis is the debate of aid whether it is helpful for a country or not. The discussion of what type of aid is best, will not be addressed, for example the debate whether to provide aid directly (implementation) versus providing aid through partnerships (non-implementation). The process will be looked upon on a meso-level<sup>10</sup> and we will not be taking into account macro forces. Though macro-forces do have a role to play, we are focussing on the organisation and their meso-role in society. One other thing we will not be focussing on is the theology of the organisation since this has been covered in an earlier thesis.<sup>11</sup>

In the field study I only take account of some UMN employees at decision- making levels. The people interviewed at UMN were only the executives, “ordinary” current workers were not interviewed due to both geographical and time constraints. The focus in this study is

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<sup>10</sup> Meso level is the level of the institution as compared to the micro level of the household and the macro level of national policy-making as put forward by Colin Murray in *Rural Livelihoods* in Vandana Desai and Robert Potter, *The Companion to Development Studies*.(Oxford University Press, New York 2002), 151-153

<sup>11</sup> Katherine Parent, *Working Witness: Community Reflections on Mission in Word and Deed in Nepal in the Norwegian Mission Himal Partner’s magazine Tibetaneren*. (Stavanger School of Mission & Theology, May 2011).

on some of the opinions of some ex UMN missionaries and ex- UMN Nepali workers. So in this way the new work that UMN is doing in the clusters is not covered, because visiting these areas in the time frame was just not possible.

### 1.5 Nepal – an introduction.

The aim here is to give introduce to the reader the main facts of Nepal to give a foundation on which to build other historical facts of the country later on and tie this in with UMN history. The country is land-locked and lies between China (Tibet) and India. As of in 2011 the Nepalese government estimated it had a population of roughly 26.5 million<sup>12</sup> making it the 41<sup>st</sup> most populous country.<sup>13</sup> In the *Mission Handbook 1998-2000*<sup>14</sup>, the authors place Nepal in the top ten countries with the world's lowest national incomes.

Nepal has good relations with India economically speaking and is heavily dependent on foreign aid. It is also estimated that the country has about 2 billion absentee workers living abroad.<sup>15</sup> The country is predominantly Hinduistic with about 75% practising Hindus and roughly 16% practicing Buddhists<sup>16</sup>. Nepal is 800 km long and 200 km wide and comprises of three geographical areas: mountains, hills and the Terai. The mountain area is in the northern part of Nepal and contains some of the world's highest elevations. The hill region is close to the mountain area and its height varies from 800m to 4000m. The Terai lies along the border to India and are sometimes referred to as the southern lowland plains. Travelling around Nepal was therefore difficult at the start of setting up UMN, though structurally Nepal has improved with roads being built to connect remote areas.

The percentage of the Nepalese population who are Christians is 1.89% as revealed from the 1991 census.<sup>17</sup> Patrick Johnstone states that these figures are suspect due to minority religions being under-represented. Numbers of Christians have been on the rise since the 1950s. Johnstone shows the figure rose from zero in the fifties to under 2% in the year 2000.

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12 Patrick Johnstone and Jason Mandryk, *Operation World 21st Century Edition*, (6th edition Colorada Springs, US Bethany House Publishing, 2001).

13 <http://cbs.gov.np/wp-content/uploads/2012/11/Major-Finding.pdf> (accessed 10/2/2013)

14 John Siewert and Edna Valdez, *Mission Handbook U.S and Canadian Christian Ministries Overseas* (17<sup>th</sup> Edition U.S, MARC publications, 1998-2000) 17.

15 Patrick Johnstone and Jason Mandryk, *Operation World 21st Century Edition* (6th edition Colorada Springs, US Bethany House Publishing, 2001).

16 Ibid.

17 Patrick Johnstone and Jason Mandryk, *Operation World 21st Century Edition* (6th edition Colorada Springs, US Bethany House Publishing, 2001), 470.

This is roughly 530 000 people. Religious freedom has increased since the 1990s with the advent of democracy. Though we have to keep in mind that persecution of Christians is still a reality despite this. In Nepal people are free to choose their religion but it is illegal to convert others. Infringement of these rules will lead to imprisonment.

## **1.6 Conclusion**

This chapter has introduced the main research question: What is the organisation United Mission to Nepal and the United Mission to Nepal change process? Also other questions which root from the main question are: How did it come into being? Why did UMN have to change? What were the effects of the change process? The questions will be answered through the organisational theories of Christian organisations and models of change that will be introduced in the theoretical chapter. The methodology of the field research has been presented in this chapter as well as giving a short introduction to Nepal. The next chapter about the organisation of UMN will provide relevant background information for what was UMN and why UMN had to change.

## 2. WHAT IS UNITED MISSION TO NEPAL?

### 2.1 Introduction

The aim of this chapter is to get an overview of the United Mission to Nepal (UMN) as an organisation. In this chapter the setting up of UMN will be described, and what were the circumstances it came into being. Afterwards we will go into the four main areas UMN had gone into development. This being: health, technical and industrial development, education, and rural development. Finally we will look into UMN's developmental philosophy by reviewing various insights on effective aid, and examining different views on poverty.

#### 2.1.1 Birth of the Organisation

Nepal was a closed country in terms of the gospel up to 1950, so when a group of Christian ornithologists who were also doctors came in contact with the natives on their trekking trip, they found out that the Nepalese needed urgent medical help. In the six-week period they were in Tansen they treated as many as 1500 there. In order to help the Nepalese in more of a long-term effort, they wrote a formal letter to the government requesting permission to start a hospital in Tansen.

The Dikshit Letter (1953) from the government was given to the leaders of UMN outlining the conditions of work for the first five year's of UMN's existence. These were as follows:

All expenses for the establishment of a hospital in Tansen and Maternity Welfare Clinics in Kathmandu are to be born by the mission.

The staff for the centers and for the hospital should be drawn from the Nepalese citizens as far as possible and they should be properly trained.

The hospital at Tansen and the Welfare Centers in Kathmandu should be handed over to the government of Nepal after 5 years.

Distribution of medicine and treatment of patients should be free.<sup>18</sup>

This letter forms the basis of how the organisation would work. The characteristics being government permission to do the work, the training and development of Nepali people as staff and eventually the turning over of the work to the government. So the United Mission to Nepal (UMN) was formed in 1953. There were eight mission groups who essentially put

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<sup>18</sup> Norma Kehrberg, "Footprints in Nepal", p16 in *50 Years in God's hand* (Edited by United Mission to Nepal. Nepal: Jagadamba Press, 2003).

aside differences in denomination, in nationality and culture to work together in a mission context among the Nepalese. Dr Suresh Raj Sharma, vice chancellor of Kathmandu University rates UMN as one of the most experienced and effective INGO groups in Nepal. He rates their missionary zeal as one of the factors why they kept on going.<sup>19</sup> The question is why was this so?

About a hundred years ago the missionaries on the Indian border to Nepal were eager to come into Nepal but were refused entry. Their question to their faith was “When will God open up this closed door?” The answer to this question would be in 1951. Up until that time Nepal was run under a dictatorship under the Ranas<sup>20</sup> for over 150 years. Whilst people lived in absolute poverty, the Ranas lived in luxury in their palaces. The Rana wanted to keep their power and protect themselves from influences from the West. With the influence of India being granted independence in 1948, freedom and democracy were slogans of the day. In 1951 the tyranny of the Ranas had ended with the King being set as the monarch of Nepal.<sup>21</sup>

The time was ripe for a modernisation of Nepal and the authorities were open to this at that time. They wanted though a certain control over this and did not want to experience the same things India had had. Nepal being a Hindu state has to protect its state religion and this was a paramount objective. At the same time though Nepal needed help from the outside in order to develop. There was a lack of infra-structure in the country, with hardly any roads or electricity. Along with a lack of health services, there was also a lack of education. Farming methods were primitive and the farming of lands was a rare commodity.

There were a number of questions from different religious organisations about joining the organisation UMN as brought up in Lindell’s book “Nepal and the Gospel of God”:

Why should we not try to go on our own, alone, and keep the calling God has given to us?  
If we give our missionaries and money to this united mission, what “say” will we have in directing them and their work?  
How can we work according to the four conditions outlined in the letter from the government?  
How can people from so many different denominations worship and work together?<sup>22</sup>

Despite these questions of direction and doubts of the way UMN could work, UMN

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19 Dr. Suresh Raj Sharma, “United Mission to Nepal – its fifty years”, p6 in *50 Years in God's hand* (Edited by United Mission to Nepal. Nepal: Jagadamba Press, 2003).

20 The Ranas is the highest caste in Nepal, a Hindu Rajput dynasty. Rajput means “sons of kings”.

21 Odd Hoftun, *Fjell-landet Nepal* (Oslo: Fabritius & Sønners Boktrykkeri 1963), 207.

22 Jonathan Lindell. *Nepal and the Gospel of God*. (Kathmandu, Nepal : United Mission to Nepal, 1979), 181.



grew as an organisation throughout its fifty years before the change process came into being. In 1958 when they only had two projects, which were two hospitals, UMN had about twenty personnel not including their spouses. As of July 2001, UMN had 117 expatriate staff and 1085 Nepali staff most of whom were non-Christian. These personnel had the responsibility of 40 development projects, programmes and institutions including three hospitals and a nursing school.<sup>23</sup>

## **2.2 UMN's Four Development Departments**

I will now be covering sections in UMN's development areas which are :

- Health
- Technical and Industrial Development
- Education
- Rural Development

### *2.2.1 Health*

One of the main reasons for coming to Nepal was to provide adequate health care, but in the early days hospitals came to be viewed by the locals as a place to come to die. Later through medical outreach programmes medical staff learned about community needs and the community began to realize coming earlier to hospital will improve the outcome.

These programs or clinics acted in tandem with hospitals in the district, referring patients back to the hospital. Soon hospitals were set up in Tansen, Kathmandu, Gorkha and Butwal. As needs arose the need for expansion of hospital services were need for example the training of the nurses, the medical equipment like X-ray machinery was viewed as a necessity. Soon UMN hospitals developed to having the very departments one would expect a Western hospital to have.

UMN started the Shanta Bhawan School of Nursing in 1959. Their programme included midwifery and they had to take their exam in India because exams were not available in Nepal. Such training was ground- breaking for those Nepali female nurses given the thought that there was a stigma treating people from every caste.<sup>24</sup> The current UMN hospital motto for Tansen is “We serve, Jesus Heals”, their vision “is to be living witnesses of

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23 Beverley Booth. *United Mission to Nepal 2001-2008 The Process and our Learning* (Kathmandu, Nepal: United Mission to Nepal, 2009), 10.

24 Norma Kehrberg, *Footprints in Nepal* p35 in *50 Years in God's hand* (Edited by United Mission to Nepal. Nepal: Jagadamba Press, 2003).

God's love as we provide holistic, quality health services, with compassion care and appropriate training”<sup>25</sup>. Tansen hospital started primitively with hardly any equipment in a rented house, then it grew to a 75 bed hospital in 1959 and now to a current 160 beds. As an example of increasing size and needs at Tansen hospital, in 1957 they had 10,805 outpatients. While in 1993 this figure grew to 97,991. With a growing population, comes an increasing demand for health services.<sup>26</sup>

UMN health care covered a wide range of areas with care for HIV/AIDS patients, mental health and treatment for leprosy. It sought to work at nearly every phase of health care and work with the government to help initiate new services. In the nineties HIV/AIDS was a growing concern. Nepali women were returning to their villages having acquired the disease in Bombay. There had to be devoted time and resources in preventing this disease and helping sufferers in their plight. Information about Mental health was lacking in Nepal and so a programme was launched to train medical personnel in the diagnosis and the treatment was by expatriate specialists.<sup>27</sup>

In the seventies the high infant mortality rate was 250 deaths per 1000 live births<sup>28</sup>, health workers were concerned why this was so and what could be done to prevent this. First they collected data with the help of nurses living in the villages. With a specialist team they found out the most common causes of death during the birth process. This being diarrhoea, pneumonia and malnutrition. They thereby developed a programme, which charts the child's growth to combat those causes through appropriate medicine, supplements and education.<sup>29</sup>

### *2.2.2 Technical and Industrial Development*

Whilst building Tansen hospital in 1957, Odd Hoftun saw the potential of the natural forces of the Tinau River. Nepal and Norway are similar countries in terms of nature and so he saw the possibility of hydropower in Nepal. He “envisioned” a technical school where Nepali could learn the training skills for development of their country. It would not be a normal school more like workshops with apprentices getting a wage.<sup>30</sup> The power plant needed 176 tons of equipment, this was sorted and repacked into 244 crates. It needed skill and ingenuity

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25 Strategic hospitals plan 2011-2016:1

26 Norma Kehrberg, *Footprints in Nepal* p71 in *50 Years in God's hand* (Edited by United Mission to Nepal. Nepal: Jagadamba Press, 2003).

27 *Ibid.*, 43.

28 *Ibid.*, 37.

29 *Ibid.*

30 Peter Svalheim, *Kraftverket. Odd Hoftun: Portrett av et livsverk* (Oslo, Luther Forlag AS. 2009), 108.

to get this equipment halfway round the world to a tiny site in Butwal, Nepal. This plant was handed over to the government in 1979.

In 1962 the Nepalese government had an agreement with UMN that Butwal Training Institute "...would by example, training, work and advice encourage the growth of industry and stimulate industrial leadership....".<sup>31</sup> Through this the construction of the first hydropower station in Nepal was achieved. Hoftun raised the necessary finances abroad to achieve this. In the agreement it was understood it would take 15 years to accomplish its objectives. Today the Butwal Technical Institute still exists and boasts as many 238 individuals who have gone on to complete their training and go to set up their own businesses.<sup>32</sup>

External observers used to traditional development and the development of churches were perplexed by the goal of the UMN of turning all their work over to the government after a period of time. Part of the work of the companies formed was skill development, capacity building and economic stimulation. The capacity building aspect of UMN has been controversial given the example of Butwal Power company (BPC) which was handed over to the government in form of its share ownership of the company. On privatization of BPC the government promptly received the sum of 12,6 million dollars.<sup>33</sup>

Butwal Power Company started in 1966 and together with UMN constructed four hydro-power stations and collaborated with four other power stations. UMN initiated, strengthened and eventually privatised the Butwal Power Company, the Himal Hydro and the Nepal Hydro- Electric companies. These companies are now contributing significantly to hydro-electricity production and to industrial development in Nepal; the estimation is that approximately one-sixth of the power being produced is by UMN and partners installed power projects. Of the UMN projects, this developed from Tinau (1MegaWatt), to Andhikhola (5MW), then Jhimruk (12MW) and finally Khimti (60 MW).

The Andhikhola Project is a unique in the sense that it is primarily a hydroelectric project but has helped irrigation and land reform. Not all projects are a success, Butwal Plywood factory had to close down in 1971 for two reasons lack of permission for cutting

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31 Norma Kehrberg, *Footprints in Nepal* p28 in *50 Years in God's hand* (Edited by United Mission to Nepal. Nepal: Jagadamba Press, 2003).

32 Ibid., 30.

33 Ibid., 33.

down trees and also there was not much demand for the product itself.<sup>34</sup>

### 2.2.3 Education

The vision of this department was: "...education enables individuals and communities to grow in awareness, appropriate self-confidence and resourcefulness to develop skills and understanding to reach their full potential....".<sup>35</sup> The department placed emphasis upon the poor, marginalised and underserved in society. UMN set up building schools and technical institutions to help the Nepalese up in the career ladder. The establishment of secondary schools in both rural and urban areas helped form the back bone for those areas. Some old students were selected and trained as teachers and these teachers would be placed in schools in the district.

Mahendra Bhawan Girl's school in Kathmandu was started in 1958 with around 100 students and 7 teachers. It was a boarding school for girls and soon gained reputation as being a high quality school. Soon upper-class families wanted to send their girls to this school despite the condition that girls had to share with the cooking and household duties. This type of integration of castes can have a positive effect on the Nepalese community in my opinion, but the case that non-poor had access to education could well bring up the case why would this help "poverty" in Nepal from the outsider's viewpoint.<sup>36</sup>

As well as schools being set up, non-formal education programs started in the 1980s with great success. The support office in Kathmandu provided materials and instruction. The program relied on woman assistants and volunteers, often the facilitators were the newly literate. Materials were designed and included stories by the women themselves. Such topics as child brides, mental health, fire, marriage, trafficking of women were found in the easy read books. This form of empowerment of the poor is seen to be valuable in UMN's work.<sup>37</sup>

In addition to meeting the educational needs of Nepali, UMN also had a responsibility to meet the needs of children of expatriates who were from many different countries and different curriculum needs. Tutorial groups were set up in the areas where their parents worked in UMN. Kathmandu International Study Centre (KISC) was established in 1987 for children aged from 11 to 18 to prepare them for their lives after school. The school had a very

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34 Ibid., 31.

35 Ibid., 93.

36 Ibid., 25.

37 Ibid., 55.

high Christian profile and up to year 2000 had about 100 students and 20 staff. First KISC offered a core curriculum for the first three years but then later could offer students to sit Ordinary Level (O levels) subjects and Advanced level (A level) subjects.<sup>38</sup>

#### *2.2.4 Rural Development*

The Rural Development Department (RDD), the youngest department's mission was to raise the awareness of marginalised, rural people so that they can improve and sustain their own quality of life; assisting them in their efforts at doing so; and help develop Nepalese groups and organisations that would contribute to their communities development. Since around 80% of Nepal's population lives rurally, it is logical most of UMN's work is in the rural areas. Rural programs have mixed experiences with some programs having been turned over to the government, consequently having to be closed down due to lack of funds or lack of personnel.<sup>39</sup>

There were rarely any independent agricultural projects. Hospitals had a tendency to expand into communities, with rural development projects being incorporated into community health programmes in the form of water distribution and incentives regarding farming. In 1983 there was a separate Community Primary Health Care Program (CDAP), which focused primarily on health and the Community Development Assistance Program (CDAP), which focused on agriculture and animal health. Later on in 1985 these programs merged to become Community Development Health Project (CDHP).<sup>40</sup>

In 1978 King Birendra in his speech addressing the National Development Council, he emphasized agriculture and industrial development. He foretold that in order that the needs of the people to be met, that the people need to be involved in the identification of the problem as well as the solution. This development philosophy would be evident in the next twenty years of UMN's work. It was to be a principle in which many rural programmes would be built on. For example in the 1990s a forestry research center was turned over to UMN that was formerly managed by US AID. Primarily the goal of the program was to be responsive to the needs of the villagers. First forest user groups were formed in which they identified their needs. Bishnu Tripathi, a Nepali program director stated that the goal of the program "was to enable community members to gain the skills necessary for legal access to

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38 Ibid., 56.

39 Ibid., 57.

40 Ibid., 58.

government forests in order to protect the forests and share the benefits.”<sup>41</sup> The program was a success with developing leadership among women where they became full participants in the developing community. By 1996 29 forests had been handed over to community forest groups by the government.<sup>42</sup>

## **2.4 Development Philosophy of UMN**

Development thinking has changed over the decades. There has been debate what type of aid is best for developing countries. Discussing if aid really does help the Poor and what type of aid is best. There is a question if countries are poor because other countries enrich themselves at their expense. Nepal wanted to avoid this by the principle of handing over ownership of resources after a period of time. There is also the question of what exactly is the term “development”? Should there be a change of interest from things and infrastructure to people and capabilities?

In their mission statement on the UMN website, they state:

“Inspired by the love and teachings of Jesus Christ, in partnership with the Christian community and others in Nepal and worldwide, we will serve the people of Nepal, particularly those who live in poverty:

To pursue peace and justice for all; To address the root causes of poverty; and To make Christ known by word and life.”<sup>43</sup>

There will now be focus on one section of the statement, which deals with poverty. UMN’s focus group is the poor and they want to address root causes of poverty and at the same time proclaim the Gospel through their work, in word and deed. My question is how does UMN view poverty? First I will introduce different academic thoughts of poverty, and compare it to how UMN views poverty in their work. Robert Chambers, a professor in biology, history and public administration, views poverty as entanglement. The poor can fall into a poverty trap, which consists of several factors interdependent of each other. Each household would suffer from a lack of assets, a lack of strength, a lack of reserves, a lack of influence and a lack of education. The problem in the past is the question is aid actually helping the Poor? Or is aid going to groups who are not the Poor? How can one help the Poor

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41 Ibid., 62.

42 Ibid.

43 [http://www.umn.org.np/new/mission\\_vision.php](http://www.umn.org.np/new/mission_vision.php) (accessed 30/11/2012).

out of the poverty trap?<sup>44</sup>

Bryant Myers adds one more dimension to the poverty trap and that is spiritual. Spiritual poverty is the lack of hope in which the poor do not believe change is possible. In Myers book “*Walking the Poor*”, both transformational development and Christian witness are important pillars of understanding. Transformational development means seeking positive change in the whole of human life materially, socially and spiritually. Transformational is about changing our choices. It is a process, a life-long journey that never ends. Christian Witness – declaration of the gospel by life, word, and deed. Life is we “are” the Bible, and people read our lives. “Word” refers to the gospel story, what it is and inviting others to partake in it. “Deed” is the fact the Christian faith is an active faith engaged in the world and making it enjoyable for life.<sup>45</sup>

Myers covers Christian witness repeatedly in his book. What makes UMN’s case different was that they were not allowed to openly profess their faith. The only thing that was allowed for them to do was to show their faith through good deeds. UMN though are allowed to work with national Christian organisations that have perhaps strengthened their ties in Nepal. Myers also goes into the term “stories” in his transformational development context in that stories are converged between God, our story and the community’s story. In one sense the development programme is “our shared story”. He asks “What is the history of the community?” and warns us that this answer may be told by people in a position of power, wanting to hold onto their position.<sup>46</sup> So in a way Myers reiterates what Chambers was stating about the Poor people’s condition being contained within a poverty trap, and contained within structures that hold them there.

Myers also presents Jayakumar Christian’s view on poverty. Each household is embedded in a complex framework of interacting systems: a cultural system, a social system, a spiritual system, a personal system and a biophysical system. So the Poor have respectively an inadequate world-view, in which they are captive to the caste system. In this way they are prone to deception by principalities, so they have a marred identity. Through this the Poor have a weak mind and body. So they find themselves trapped in this system of

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44 Robert Chambers, *Whose Reality Counts? Putting the First Last* ( London: ITDG Publishing 2000), 10-11.

45 Bryant Myers, *Walking with the Poor – Principles & Practices of Transformational Development* (Maryknoll, New York: Orbis books 1999), 3.

46 Ibid., 111-112.

disempowerment. UMN are working on their strategies in their “new way of working” and we will see more of this in the analysis section.

## **2.5 Conclusion.**

This chapter has examined United Mission to Nepal: how the organisation was set up and in what context. Then the work of UMN was described through its departments of health, technical and industrial development, education, and rural development. The idea is to get a helicopter view of the work while focusing on some elements of work in some detail. The scale and the size of the organisation were shown and how it grew. Finally UMN’s developmental philosophy was introduced through the UMN mission statement and there was a focus on the aspect of poverty in their statement. By taking into account the various academic authors’ views on poverty, we will see how UMN works and will work in the future.



## **3 ORGANISATIONAL THEORY IN CHRISTIAN ORGANISATIONS AND MODELS OF CHANGE**

### **3.1 Introduction**

In this chapter we will first examine organisational theory in general before examining studies on Christian organisations. Christian organisations are not like secular organisations in that they are not solely motivated by profit motives or market share or by power, though there do exist some humanistic organisations that do some very good development work based on their own values. Thomas Jeavon's study of Christian organisations in the States examines dilemmas Christian organisations face in a changing world. Jeavon's study builds itself around the study of open systems and the environment, which I will explain in this chapter. I will also introduce Adrianna Kezar's models of change to help analyse the change process in the final chapter.

#### *3.1.1 Background of Organisational Theory*

Organisational theory is a relatively new field, which builds on theories of social sciences ranging from Adam Smith on division of labour to Max Weber's theories of efficiency. There has been a growth of interest in organisations ever since the 1990s with increasing focus on the free market and the democracy of the market. In Mary Hatch & Ann Cunliffe's book *Organizational Theory* they insist that there does not exist one single overarching explanation for organisations. In fact there are many theories and these do not easily fit neatly together. They stress that organisations are much too complex to be explained by one theory.<sup>47</sup>

To analyse the organisation's environment one first has to define the organisation. Hatch & Cunliffe likens the levels of analysis to a set of nested Russian dolls.<sup>48</sup> If one takes the largest doll apart, this is the environment of the organisation, after that one will find smaller one this is the organisation and after that tinier ones which are the departments of the organisation. I will be looking at these ways of looking at an organisation and comparing it with UMN, by giving examples. By doing this I hope to achieve an increased understanding of the organisation.

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<sup>47</sup> Mary Hatch, *Organizational Theory Second edition* (Oxford: Oxford University Press 2005), 5.

<sup>48</sup> Ibid., 65.

Margaret Harris has studied the problems of religious congregations in her article “*The Organization of Religious Organizations: Tackling the Issues.*” Although congregations is not a development organisation, her research is very much like Jeavons in that it grounds itself in the data and emerging theories arise out of it. Indeed congregations are very much like development organisations in that they have multiple goals. Harris asks the question in how one can evaluate the effectiveness in an organisation that is much concerned with the witness it makes as well as the particular service it provides.<sup>49</sup>

### 3.2 The Organisation and the Environment

Before going into organisational theory in Christian organisations I will introduce the concepts of analysis in the organisation and the environment. Since both Jeavons and Harris use concepts of open systems in their research, examples will be given from UMN to reinforce these terms. As already mentioned according to Hatch & Cunliffe, the organisational environment is what lies outside the boundaries of the organisation, providing it with raw materials and other resources (inputs) and absorbs its products and services.<sup>50</sup>

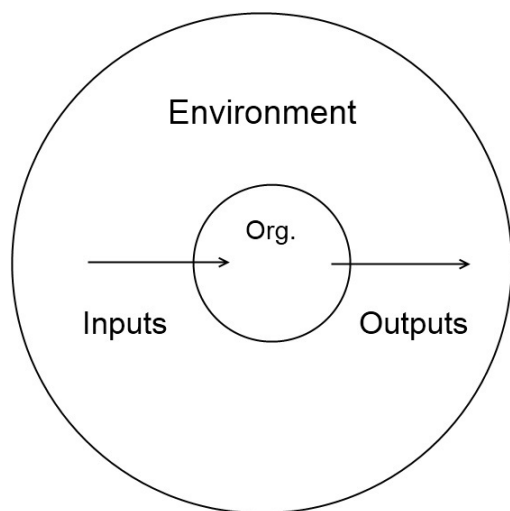


Fig I The Organisation and the Environment

An organisation needs inputs in order to survive. In UMN’s case it needs visas from the Nepalese government in order for their missionaries to come into Nepal and work there. In an open systems model, an organisation can not just exist on its own. Outputs in UMN’s

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49 Margaret Harris, *Organization of Religious Congregation- Tackling the Issues. Nonprofit Management & Leadership* (Vol.15, No3 1995), 266.

50 Ibid., 64.

work would be in line with their mission statement, which is “to serve the people of Nepal particularly those who live in poverty”. These outputs were seen to be evident in the work of the different departments in UMN.<sup>51</sup>

### 3.2.1 The General Environment

To develop the context of how an organisation works, it has to relate to the outside world that is the general environment through a network of people. This general environment comprises of different areas of society: cultural, political, social, technological, economical, physical and legal.<sup>52</sup>

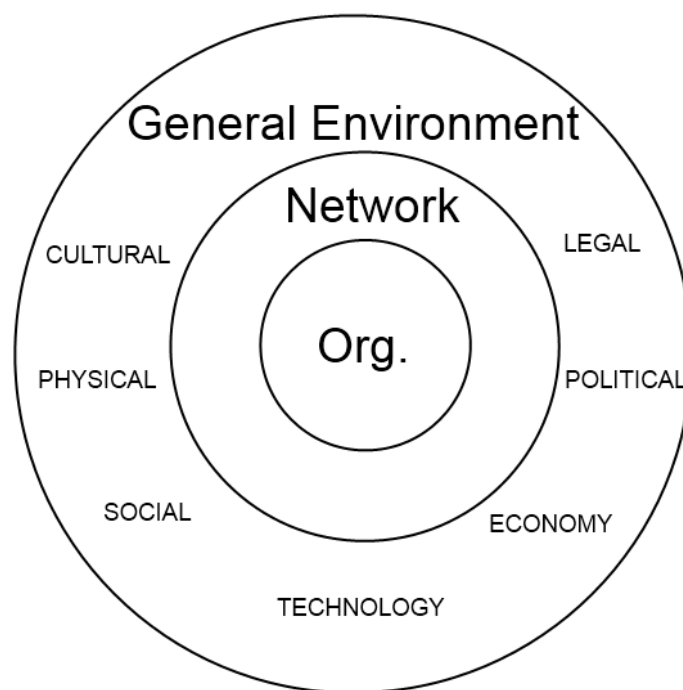


Fig II The General Environment of UMN

UMN has to relate to the government through different departments. Approval is necessary before they can implement the projects. This would include both the political and legal sectors of the general environment. UMN seeks out partners to help the poor in their community, though they may meet a conflict of interests between either different social groups (castes) or political groups. The nature of the physical environment of Nepal has

<sup>51</sup> 2.3 UMN’s Four Development Departments.

<sup>52</sup> Ibid., 69.

played a role, in that the challenges have been making poor people self-sufficient in very poor geographical contexts. The poor having no land or the land that they have is virtually non-productive. When UMN was first setting up in very remote areas, the economy was very basic with hardly any products or price systems or high technology. One of the breakthroughs for Nepal and UMN was the creation of hydro-power plants, and this had an overall positive effect on the environment. Culturally UMN has had its challenges in Nepal, in relating to bureaucracies and experiencing cultural differences.

### *3.2.2 The International Environment.*

This is when the organisation begins to expand its activities beyond the boundaries of the home nation, where it will interact regularly with representatives of organisations from other nations. This could be said of UMN that by downsizing and equipping their partners to take on the tasks UMN had previously done, their partners would have to relate directly to international sponsors. The global environment is not just another layer of things to worry about, but it represents a fundamental shift in a particular perspective. According to Jan Scholte, globalisation refers to “...people becoming more able –physically, legally, linguistically, culturally and psychologically-to engage with each other wherever on planet Earth they might be...”.<sup>53</sup> The diagram overleaf taken from Hatch’s book<sup>54</sup>, shows the boundaries of organisations overlapping each other in which they are being influenced by general environments of those they are in contact with. An example of the extent of this relationship can be shown by the long reaching effects of the recession in 2008 affecting negatively the amount of money received by Nepali organizations in the form of aid.

The international environment is increasingly playing more of a role in the life of an organization. Taking the example we started with at the start of this chapter whereby analysis was likened to a set of nested Russian dolls.<sup>55</sup> It was said that if one takes the largest doll apart, this is the environment of the organisation, after that one will find smaller one this is the organisation and after that tinier ones which are the departments of the organisation. UMN’s downsizing can be likened to the change process. Projects were either continued through partnerships or discontinued. These projects had to relate to a global environment in

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<sup>53</sup> Jan Art Scholte, *Globalization: A Critical Introduction*. 2<sup>nd</sup> ed. (Basingstoke:Palgrave Macmillian, 2005), 59.

<sup>54</sup> Margaret Harris, *Organization of Religious Congregation- Tackling the Issues. Nonprofit Management & Leadership* (Vol15, No3 1995), 73

<sup>55</sup> Ibid., 65.

terms of relating to international sponsors. Yet these projects inter-relate and perhaps even compete for resources.

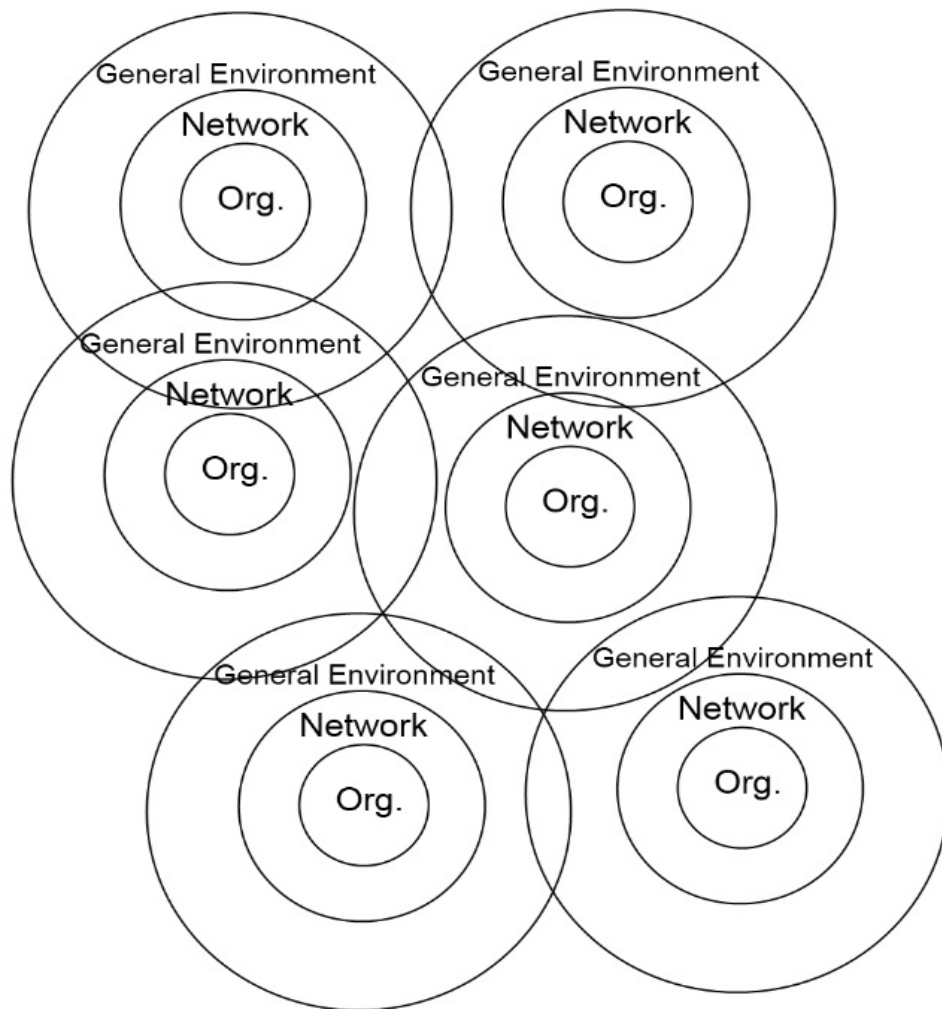


Figure III The International Environment.

### 3.3 Religious Organisations as Organisations

Having looked at the environment of the organisation I will now examine the inter-organisational network. This is a network of interacting individuals, and groups known as stakeholders. The organisation operates within a network of stakeholders and competitors. In UMN this would be the missionaries and the Nepalese workers, throughout this time this number has increased up to the change process in 2002. The stakeholder refers to any actor that is vital to the survival or the success of the organisation. The inter-organisational network is a complex web of relationships in which a group is embedded. As an organisation increases in size the number of stakeholders increases and so there is a need for more organisation.

Relating to both goals and structure, Jeavons claims that the work of Christian organisations is distinguished by their values-expressive character. The message their work sends out is as important as the practical aspects of their service or product. The critical questions he addressed the organisations in his studies were:

What are their goals and how are they chosen?

How are organisations structured?

Will they, like natural creatures, always seek “self-perpetuation<sup>56</sup>”, even if their stated goals have been accomplished?<sup>57</sup>

The above questions act as indicators for the researcher where the organisations may not be conscious how they are run. Later the answers to these questions will help determine a framework of analysis of the character of Christian service organisations.

### 3.3.1 Goals

Every organisation formulates goals in order to justify actions and decisions. What there is disagreement about among theorists is how important these goals are to the organisation. Are the organisation’s collective goals the same as the individual’s goals? Is the function of these goals a guideline for the manager to ensure his staff can do the work that is required? There is also disagreement about who defines these goals and how do they do so? Is it just the management who do this? Finally Jeavons in his analysis asks if there is “goal displacement”? For example which goals are changed? Are the changes seen as negative and does this represent a subversion of the purpose of the organisation?

### 3.3.2 Structure and Structural Theories

Now that we have looked at the environment of the organisation, I will now explain “open systems” which both Jeavons and Harris use in their studies. The Open system theory rooted in life sciences is a theory for organisations, because it shows that an organisation is open because of its dependency on the environment. Closed systems only exist in the world of non-living matter. The Open systems theory likens the organisation to a living organism. To survive, an organisation takes energy from the environment. Energy can be the money, raw materials and the work of people. This energy is transformed into a product or service and returned to or absorbed by the environment. With open systems theory one identifies the

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56 Self-perpetuation means having the power to renew or *perpetuate* oneself or itself for an indefinite length of time.

57 Thomas Jeavons, *When the Bottom Line is Faithfulness – Management of Christian Service Organizations* (Indiana University Press, 1994), 59.

resource inputs and the outputs of the organisation.

In Max Weber's theory of bureaucracy, there are central themes of authority and rationality presented in his book "*The Theory of Social and Economic Organisation*" published in 1924. Just as technology rationalises the economic order, bureaucracy rationalises the social order. The ideal for Weber is turning average employees into rational decision makers and serving their clients efficiently in the organisation. There exists though some cynicism to this however, John Meyer and Brian Rowan suggest that once an organisation has learned to appear good thereby looking like a rational organisation, it only needs to turn up to work in order to survive.<sup>58</sup>

So the questions stands does a structure of an organisation adequately show the nature and life of an organisation? Philip Selznick believes that it is necessary "*to examine the psychological, emotional, and human factors shaping individual's participation in an organisation and the informal relationships within it as it is to look at formal structures.*"<sup>59</sup> In Jeavons study of Christian organisations, he grounded himself as much in the organisations by getting the organisations to send him planning documents, policy manuals, fund-raising materials, personnel handbooks before his visit. He then interviewed staff at various levels in the organisation to get a picture of the organisation. Jeavons was interested in what marks out the organisation as "Christian" in any way.

In Mirjam Bergh's study of development work in transition<sup>60</sup> she states it is difficult to get hold of multiple and complex dimensions of a project of an organisation. She likens analysis to be looking at cross-sections of an apple. Each one gives an idea of what an apple looks like. Only by looking at the cross-sections together can one get a more complete understanding of the object of study. A development project does not stand alone in isolation, it functions in co-operation with and is inter-dependent on other organisations. So if we see below, UMN is an hierarchical organisation, with the board of directors at the top. Next comes the executive committee, which relates to finance, where funds come from this group. Under the executive committee comes the executive director who along with extended coordination groups runs the various UMN departments. Under these departments various diverse projects

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58 Mary Hatch, *Organizational Theory Second edition* (Oxford: Oxford University Press, 2005), 87.

59 Thomas Jeavons, *When the Bottom Line is Faithfulness – Management of Christian Service Organizations* (Indiana University Press, 1994), 63.

60 Mirjam Bergh, *Caring, Sharing, Daring – Development work in transition* (Norwegian Missionary Council for International Development Cooperation, Oslo, Norway, July 1995), 23-24.

are undertaken.

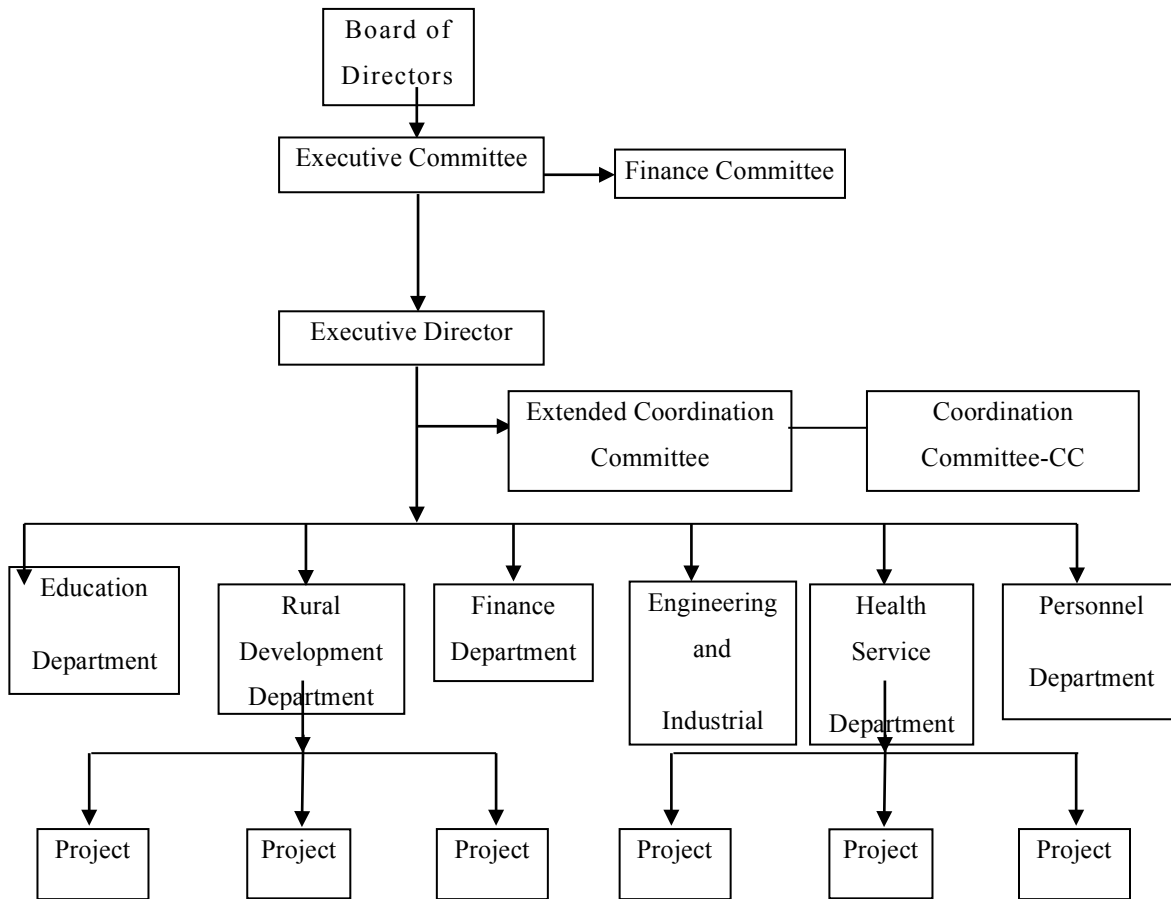


Figure IV. UMN Organisational Chart (1996-2003) from UMN annual report 1997.

### 3.3.3 Self-Perpetuation and the Contingency Theory

Self-Perpetuation is a concept central to Jeavon’s study, meaning something that has the power to continue indefinitely. He likens organisational theories to have either a rational, natural or open perspectives. The rational systems perspective views organisations with specific goals and highly formalised structures, whereas in the natural systems perspective the participants share a common interest in the survival of the system and they engage in collective activities which are informally structured. The open systems perspective views organisations as coalitions of changeable interest groups that negotiate their goals, and the structure of the coalition is strongly influenced by environmental factors. Jeavons puts forward the point that Christian organisations need to be “open” in knowing where needs are but also “closed” in the way they go about addressing those needs. Otherwise the result may be that there may be a change in the values of the organisation in order to survive.

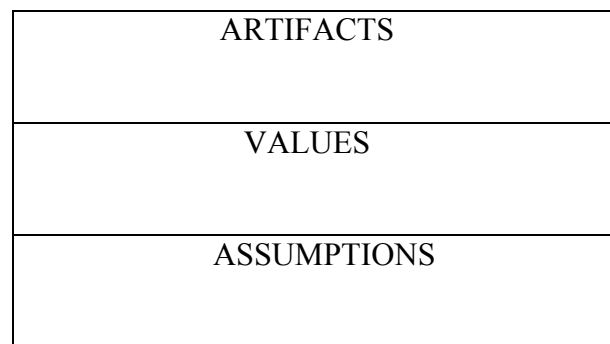


Contingency theorists believe that there is no best way to structure an organisation and that organisations strive to be rational even though they are natural open systems.<sup>61</sup> Contingency theory introduced in the sixties challenged the classical way of thinking of the management of an organisation. What is important in contingency theory is that organisational design is dependent on various factors: environment, goals, technology and people. Hatch uses the analogy of a jigsaw puzzle whereby each piece has to be shaped to fit others as well as showing the part of the overall picture. This theory takes an objectivist stand-point and assesses on the criteria of technical rationality and efficiency.<sup>62</sup>

### 3.4 The Organisation and Culture

To understand different elements of an organisation one has to understand not just an organisation's environment and structure but also its culture. According to Edgar Schein, a former professor at the Business School at the Massachusetts Institute of Technology, defines culture as "...the deeper level of basic assumptions and beliefs that are shared by members of an organisation, that operate unconsciously and that define in a basic 'take it for granted' fashion an organisation's view of itself and its environment...".<sup>63</sup> Schein's theory of organisational culture is that basic assumptions represent truth or what members believe is their reality. A culture's deep assumptions effect cultural values where values are social principles, which members of a culture believe have intrinsic worth. Artifacts are the manifestations of the cultural core, where they are tangible indicators of cultural values and assumptions.

Figure 3: Schein's Theory of Organisational Culture




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61 Thomas Jeavons, *When the Bottom Line is Faithfulness – Management of Christian Service Organizations* (Indiana University Press, 1994), 77.

62 Mary Hatch, *Organizational Theory Second edition* (Oxford: Oxford University Press, 2005), 41.

63 Thomas Jeavons, *When the Bottom Line is Faithfulness – Management of Christian Service Organizations* (Indiana University Press, 1994), 138.

Figure 4: Examples of artifacts<sup>64</sup>

CATEGORY	EXAMPLES OF ARTIFACTS
OBJECTS	Logo, displays, posters, appearances
VERBAL EXPRESSIONS	Jargon, stories, superstitions, jokes, Metaphors, slogans, speeches.
ACTIVITIES	Ceremonies, rites of passage, meetings,

Schein warns against superficial analyses of culture, and states that culture can not be made up and it is very difficult to change. Jeavons in his analysis, tries to pull together a fairly detailed picture of the organisations. Here are examples of questions he addresses to reveal aspects of artifacts:

- What is its mission statement?
- How does it describe itself?
- How does it see its work?
- How did it start?
- How does it work?
- What is its leadership team like?
- How often do staff meet together?
- What do they consider important? <sup>65</sup>

From these questions Jeavons is trying to get data in which he will be able to ground a theory on which the data holds true. This researcher also looks at differences between organisations, and looks out for key quotes from executives, which reveals something of the organisation. He also tries to see in what way it marks itself out as “Christian” in any way. In the next chapter about the UMN change process we will be examining the artifacts of the organisation UMN: plans, logos, and communications. The analysis section of the interviewees will include accounts of events, meetings, and impressions, which should reveal UMN culture.

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64 Mary Hatch, *Organizational Theory Second edition* (Oxford: Oxford University Press, 2005), 188.

65 Thomas Jeavons, *When the Bottom Line is Faithfulness – Management of Christian Service Organizations* (Indiana University Press, 1994) chapter 5.

### 3.5 The Organisation and Management

Jeavons states that management is not a simple business but he states that there are three issues, which arise in management:

- i) Defining an organisation's missions ...which leads on to defining effectiveness.
- ii) Assuring and defending "organisational integrity" – making sure that an organisation is and continues what it claims to be.
- iii) The way that Christian organisations prepare themselves for their future, especially in terms of accumulating resources and planning.<sup>66</sup>

The first point deals with efficiency and it is the task of the management to be concerned with how an organisation defines performance standards. Unreasonably high standards can lead to demoralization of the staff. The second point focuses on "organisational integrity" and if the organisation sacrifices this in the blind pursuit of these goals. Also one other question would be choosing the right criteria for these goals. There may lead to a distortion of goals and instead an organisation may strive "for a reputation for power, flash, and glitz"<sup>67</sup>. Finally the prospect of the future is important for organisations and how this is done. Jeavons says that Christian service agencies are less inclined to this kind of fund-raising. Mainly because in the relief and development business "everyday is a rainy day."<sup>68</sup> The question is how do organisations plan for the future?

### 3.6 Organisational Models of Change

Adrianna Kezar has presented organisational models of change in her book: *Understanding and Facilitating Organizational Change in the 21st Century: Recent Research and Conceptualization*. The theory of organisational change will be presented here to further explain the UMN change process. I would like to state here that the UMN leaders were not aware of which model of change they were operating under. This study is to see which model best describes the UMN change process. It aims to theorize particular events and characteristics of the process and see which model fits best and this will be covered in the next chapter.

Kezar begins in her book to ask what is organisational change and states that this is very difficult thing to do. Is it understanding change among groups in the organisation or the

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<sup>66</sup> Thomas Jeavons, *When the Bottom Line is Faithfulness – Management of Christian Service Organizations* (Indiana University Press, 1994), 119-123.

<sup>67</sup> Ibid., 121.

<sup>68</sup> Ibid., 130.

whole organisation? Is it observations over time or other dimensions of the entity? Some social theorists would replace the word “observation” with “perception” of change.<sup>69</sup> But she states that it is important to construct these models to assess change at a macro level, the level leaders view the organisation and how change will occur and what will occur. Each model represents a different ideology and its own assumptions of reality. Also each model helps us see different aspects of change.

Kezar further develops the work by Andrew Van de Ven and Scott Poole in which they in 1995 conducted a computerized literature search in many disciplines using the key words *change* and *development*, this search resulted in over one million articles. They then reviewed 200,000 titles and read about 200 articles. The result of their study is that they identified different theories of development and change in which they clustered them into four primary schools of thought. These are the ones Kezar uses and which we will study now.

### *3.6.1 The Life Cycle Model.*

Change is inevitable; the organisation is like a living organism. Although it undergoes changes, it still maintains its identity. Here it assumes that change is seen as part of a stage and is progressive and rational. Organisations are born, they then grow, mature, go through stages of revival and eventually decline. People are critical in the change process. So change will not occur successfully unless all people are prepared for it. This change process can not be stopped or altered. Change occurs as individuals adapt to its life cycle. To adjust processes such as training and development happen. In this model the metaphor is the teacher or guide in which change is the result of staff development and leaders bring the people in the organisation to maturity. The benefit of this model is also its criticism. This model proposes change is linear and irreversible but there may be an element of doubt if an organisation actually does go through these stages, or that they do have a precise order..<sup>70</sup>

### *3.6.2 The Evolutionary Model*

Here change is an on-going evolving process, and so there is no permanent equilibrium. It is as if the organisation has no choice but to change. The assumptions here are that change is dependent on circumstances, situational variables and the environment faced by the organisation. This model focuses on the inability of organisations to plan and respond to

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69 Adrianna Kezar, *Understanding and Facilitating Organizational Change in the 21st Century: Recent Research and Conceptualization* (Jossey Bass Publications, San Francisco, US 2001), 12.

70 Ibid., 36.

change. Their tendency is to manage change as it occurs. The key concepts are systems, openness, and the ability to maintain a steady state of equilibrium. So the key metaphor for this model would be competitive survival. A way of understanding this model is to show by way of an example of termites constantly rebuilding their nest. Criticism of the model is the fact that this model focuses on the environment and this does not take into account of the complexity of organisational life. Organisations are a social phenomenon and so this model does not take into account human psychology and the organisation of work.

### *3.6.3 The Teleological Model*

Here the model's assumptions are that organisations are purposeful and adaptive. Change occurs because the leaders, change agents and others see the necessity of change. The development of the organisation is toward a goal or an end state. Warner Burke says that "...Proponents of this theory view development as a repetitive sequence of goal formulation, implementation, evaluation and modification of goals based on what was learned by the entity...." <sup>71</sup> So goals are set continuously usually as a function of changes in the external environment.

Organisations change as goals and purposes change and so the consequence is that the organisation is never static. The outcomes from the process are new structures or organizing principles. The key metaphor for this model would be purposeful cooperation. A criticism of this model though is that change is chaotic and there is an over emphasis on human creativity. To contrast this, the evolutionary model is the view that humans create problems rather than assisting in the change process.

### *3.6.4 The Dialectical Model*

In this model in an organisation there is a pattern, value, ideal, or norm with its polar opposite. Organisational change occurs as two different points of view collide and a resolution is reached. Here organisations are seen as political entities in which dominant coalitions manipulate their power to preserve the status quo and maintain their privilege.

The assumptions in this model is that organisations pass through long periods of evolutionary change, and this amounts to a clash between belief systems which results to a radical change. The key group in this process is the leaders, yet collective action is the

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<sup>71</sup> Warner Burke, *Organizational Change: Theory and Practice* (London: Sage publications 2002), 148.

primary focus. The outcome of the model is a modified organisational ideology or identity, and the key metaphor would be opposition, conflict.

This model highlights irrationality something, which the other models ignore. So here organisational change that occurs is a consequence of a dialectical process, which can be good or bad. Burke says that there is no assurance that dialectic conflicts produce creative results. Giving the example of the business world whereby acquisitions and hostile take-overs so not always represent the best outcome. The deterministic nature of the model also is criticised, since there is a lack of reference to the environment.

### **3.7 Conclusion**

This chapter has introduced organisational theory through examining the environment, structure and culture of an organisation. Here we saw how an organisation is part of the environment and how it relates to it. Afterwards the structure of an organisation was examined through theories of bureaucracy and contingency. Next we looked at the culture of an organisation, using Schein's theory of organisational culture. These concepts from Schein will be used in the next chapter and the analysis of the field study to examine UMN's culture. In this chapter we were introduced to several models of change through Kezar to help further understand the nature of the change process. We will be using these change models as a departure point in the final analysis chapter.

## 4. THE UNITED MISSION TO NEPAL CHANGE PROCESS

### 4.1 Introduction

The purpose of this chapter is to give an account of the UMN change process from 2001 to 2008. I will be describing the process historically using UMN publications as a source of reference. UMN published a report in January 2009 entitled “*United Mission to Nepal Strategic Change Process 2001-2008 The Process and our Learning*”, this was written by Beverley Booth. It is stated that the purpose of the report was to document the actual process, to capture what had worked well and what had worked not well. The report would examine the process as well as the outcome.

The UMN report covers two phases of the change process: the first phase was the Strategic Planning Process for Change (2001-3) with the creation of the Strategic plan. Included in the first phase was the transitioning of UMN’s current work. The second phase was the implementation of the Strategic Plan from June 2003 onwards. The Strategic Plan involves UMN’s new way of working and looks at this through organisational culture and structure.

So why did UMN have to change? UMN states that they themselves decided to change. The organisation quotes from the Annual Report 2000-01 that UMN decided “...to build on its almost five decades of work and experiences in Nepal to respond in new and different ways to the changed environment here in Nepal...”.<sup>72</sup> The question is: What was the changed environment in Nepal? UMN states there was a deteriorating civil situation and that there was a worsening insurgency which was at the same time creating opportunities as well as challenges to its work.

In this chapter there will be given an account of the UMN change process. First the changing environment, as well as planning for change will be described. After that the UMN change process will be examined and how it took place. Finally the different culture and structure of UMN that came about as a result of the change will be examined.

#### *4.1.1 Changing Environment in Nepal and Changing Government legislation*

According to Martin Hoftun, the 1950s and -60s central planning was the main motive for the

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<sup>72</sup> Annual Report 2000-01, p13.

government and it was inspired by a simple growth philosophy. However Nepal did not have the infra-structure which was necessary for growth. In the 1970s correct redistribution of resources was the main idea but Nepal did not have anything to redistribute. In the 1980s and 1990s the King of Nepal stated that the people's fundamental needs to be addressed, but the question was, was that realistic? What characterised the Nepalese efforts towards long term planning was that there was a scarcity of co-ordination and discipline in the implementation of their plans. Martin Hoftun describes the Nepalese administration in general: "...new rules were constantly being introduced without it being thought through and without it being co-ordinated with the laws in the specific areas. In addition the situation in Nepal is constantly changing....".<sup>73</sup>

Nepal is a country of change, over the years there was a growing discontent of Hinduism being the state ideology. The country had been ruled under a Panchayat system whereby the word "panchayat" literally means "assembly" (*ayat*) of five (*panch*) wise and respected elders.<sup>74</sup> The 1990 democratic revolution changed that, with ethnic groups and non-Hindus in Nepal demanding their legal rights. What has led the country into turmoil are personal tragedies for the country as a whole. On 1st June 2001 there was a massacre of the Royal family in which King Birendra died. He was in rule from 1972, his brother Gyanendra was crowned King of Nepal on the 4th June 2001. Ever since then Nepal has had to deal with a Maoist insurgency, the so-called "People's War" which started in 1996 and ended in 2006. In that war more than 2000 people were reported killed by Prakash Raj in 2001. However it is difficult to find an exact number from a reliable source, and it is more likely there were many more than 2000 at that stage. Also many more Nepalese were internally displaced because of the conflict.<sup>75</sup>

On the 10th June 2006 King Gyanendra was stripped of all titles and duties after he had suspended the constitution and taken direct authority in 2005. On the 21st November 2006 Prime Minister Koirala allowed the Maoists to take a part in government following the Comprehensive Peace Accord in November 2006 and the Maoist hand-over of weapons to the UN for monitoring. So Nepal has been constantly been changing over the last decade and UMN has been working in the midst of these changes

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73 Martin Hoftun, *Nepal – et land i omveltning* (Østerås: Cappellens Forlag, 1990), 227.

74 Ibid., 142.

75 Prakash A. Raj, "Kay Gardeko?" *The Royal Massacre in Nepal* (India, Rupa & Co, 2001), 98.



#### 4.1.2 Before the Change Process and the Vision

Prior to the change process Booth states in her report that as early as 1970, UMN had envisioned their work to evolve into “indigenous ownership and management”.<sup>76</sup> In 1996 UMN’s Vision was written to affirm UMN’s commitment to “...phasing out of project ownership and direct implementation, and phasing in activities to support Nepali organisations....”.<sup>77</sup> Booth stresses that UMN wanted to go along with the change process which is in line with government policy.

Booth reports that in November 2000 UMN appointed their Executive Director. While considering whether to come to the interview the Executive director had a vision about the river described in Ezekiel 47. The applicant to the job suggested to the UMN board that she should become the next Executive Director because then UMN might go the way of the river described, bringing transformation and sustainability but in a less visible way.<sup>78</sup> She proposed to the Board that a strategic planning process be carried out.<sup>79</sup>

#### 4.2 The Change Process (2001-2008)

Booth reports that the Executive Director spent the first few months “listening to staff, to Christian leaders, and to leaders of other development organisations in Nepal to learn about UMN and about Nepal.”<sup>80</sup> The Executive Director had presented a PESTLE analysis of the external environment to the Board. PESTLE stands for Political, Economic, Social, Technological, Legal and Environmental factors. In addition to this the Executive Director presented an analysis of the internal environment of UMN.

Having presented them to the Board, she explained that the time was ripe for a transformation of UMN into something new and different. After much prayer and consideration the Board stated that “UMN is facing a key point in its history and as the overall picture of mission trends and the current situation within Nepal is looked at, combined with the proposed new Government legislation, UMN is encouraged to move ahead with the process of change management, to find new ways of working, in a new structure, including re-examination of the role of the Board, without losing its uniqueness as a

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<sup>76</sup> United Mission to Nepal Policy Guidelines as approved by the UMN Board of Directors April 1970.

<sup>77</sup> “*Our Vision and Strategy into the Twentieth-first Century*” by the UMN Board of Directors, May 3, 1996

<sup>78</sup> See Appendix 2 for a diagram of Ezekiel 47 which the Executive Director used in her presentations..

<sup>79</sup> See Appendix 3 for a diagram of the proposal.

<sup>80</sup> Beverley Booth, *United Mission to Nepal Strategic Change Process 2001-8, The Process and Our Learning* (Kathmandu, Nepal: United Mission to Nepal, 2009), 12.

Christian development organisation.”<sup>81</sup>

#### *4.2.1 The Change Team*

The Change Team’s purpose was to facilitate UMN through the preparation phase of the change process that would result in UMN more effectively fulfilling its mission. The team consisted of eight members: four Nepalese and four foreigners in which the leader was a male foreigner. The leader of the team worked full-time whilst the others had functions within UMN and carried on working with those duties as well.

The Change Team’s major functions were as follows:

Ensure participation of stakeholders

Facilitate the information gathering activities

Develop and implement a communication process

Create a positive environment for change

To ensure that the process was covered by prayer.<sup>82</sup>

There were advantages and disadvantages of the change team as stated by Booth. The positives were that it broadens the staff involvement in the process and at the same time it lightens the burdens of routine tasks for the leadership. In addition to that the team were reported to be focussed on their narrow responsibilities in the tasks they had to do. The negatives were amongst others that the change team did not know how they related to leadership even though they had their specific tasks. The members of the change team were perceived by the employees of UMN as being in charge of the actual change process. It was reported that they were blamed for unpopular decisions when in fact they did not have a decision- making role at all.<sup>83</sup> In 2002 the change team was disbanded because it had fulfilled its duties gathering information. One of the observations of the process from a missionary was that it was very participatory at the start due to the change team but once the UMN board gave the leadership permission to change, the process was far from being participatory. It can be debated about the role of the change team, and how much of an influence the team had in the process. Information gathering was perhaps one of its most important functions.

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81 Ibid., 12.

82 Ibid., 15.

83 Ibid., 16.

#### 4.2.2 Communications during the change period

Following the disbandment, a communications task force was set up to keep communication open in the organisation. Examples of communication were firstly with prayer as a focus there were prayer points for groups and also there was information for special prayer groups. Prayer updates were available to all. Secondly in terms of “non-spiritual” information there were the bulletins in the form of the Change bulletin, the UMN news and “Jennie’s Jottings”.

Lastly and finally another communication method UMN used was “cascading”. This was a specific message, which was outlined in a power point presentation or in the form of acetate slides for an overhead. The information was first given by the Executive Director to the leadership team who in turn gave the presentations to their line managers. This message was relayed down until everyone had received it. Booth states the disadvantage that cascading required a vast manpower in creating the presentations and trying to assure it was consistent. Also there was difficulty in capturing feedback and sending it back up the cascade.

Booth reports that the feedback from UMN employees of the cascade methodology was on the whole positive with such quotes as “well laid-out and clear” and “repetition helps”<sup>84</sup>. Though there were some negatives reminding UMN that communication is a two-way process. Such critical quotes were “print too small on diagram can not read” and “need to translate not just the words, but the meaning also.”<sup>85</sup> Booth herself states that the approach UMN had to communication was twofold: “do it often and do it in a variety of ways. When you think you have communicated, do it more, tenfold.”<sup>86</sup> The disadvantage to the cascade as one critic pointed out was that the communications should have been more tailored for the different groups in UMN.<sup>87</sup>

One drama used as communication for the change process was performed at the UMN General conference in 2001 called “Who Moved my Cheese?” This drama sketch is inspired by a business book about change of the same title by Spencer Johnson.<sup>88</sup> The sketch tells the story of two little people and how they cope with the fact that all their cheese has been moved from their station. It deals with one person’s revelation that he should accept the fact that the cheese has been moved and go find more cheese. The other person just sits around waiting

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84 Ibid., 18.

85 Ibid.

86 Ibid., 17.

87 Ibid., 18.

88 Spencer Johnson, *Who Moved My Cheese?* (US: Penguin Putnam Inc, 1998).

for more cheese. The sketch is supposed to be a metaphor for accepting change, and the sketch was also described in a Christian book by Phil Potter called *The Challenge of Change: A guide to shaping change and changing the shape of the church*. This shows that change is very much a subject for Christians today and how to be more open to change.

#### *4.2.3 Strategic Planning Process for Change (2001-3)*

Booth reports that the UMN leadership regularly spent a few days away from headquarters to plan out the process. In this time they met nearly every month. This was beneficial for them so that they were not distracted by daily tasks. Of these days she says that they were fruitful and well-planned. The meetings were to generate creative innovative thinking.

The UMN leadership and the Board of Directors reviewed core UMN documents such as the Mission and Vision statements. It was decided at that time that these remain unchanged.

The UMN mission statement is:

“...To minister to the needs of the people of Nepal in the Name and Spirit of Christ, and to make Christ known by word and life, thereby strengthening the universal Church in its total ministry....”<sup>89</sup>

Since the mission statement was a theological statement, any change to it would spark debate and much dialogue before an agreement could be made. They felt that since it was still relevant then there was no need for change. Booth also notes that if there was to be a change it should much earlier on in the process. Since the Board only met twice a year, they had to proceed with informational gathering before the evaluation.

Evaluation of the Mission and Vision statements led to the creation of the Operating Principles statement. This was created following input from expatriates working in UMN who contributed individually and in groups. The Vision statement from 1996 however was based on what UMN hoped to see happen in Nepal and not in UMN. The members of the Coordinating Committee worked on further with the vision statement with the input from expatriates. So in April 2002 the Vision Statement was presented to the UMN Executive Committee from which it became an official UMN document.

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<sup>89</sup> Adopted by the Board of Directors in 1972 as part of the UMN Constitution reaffirmed as UMN's Mission Statement on May 3, 1996, as part of "Our Vision and Strategy Into the Twenty-first Century".

The Vision Statement was as follows:

“UMN will be: A learning community of servants in fellowship with the Christian community. Encouraged and sustained by God. Promoters of justice and transformation through the sharing of God’s love with the people of Nepal”<sup>90</sup>

To help plan for the change, topic teams were formed. The topic team would investigate a certain area and to write a report of the current situation with specific options for UMN in that chosen area. The seven areas were: Christian Identity; Government and Politics; Development Nepal; Personnel; How do we do it; Finance; Structure and Systems. Topic team participation was open to anyone who wanted to do it. Booth points out that there were many staff who participated, of which there were sixty-six.

One could question why this was, so important? Jeavons states that Christian service organisation should be concerned with the message their work sends as with the immediate practical effects of their service.<sup>91</sup> The Vision statement along with what topic that are current for Nepal, would enable UMN to work in a more effective manner.

#### *4.2.4 Implementation of the Strategic Plan.*

In April 2001 the transition of UMN started when the UMN Board decided to undergo a strategic change process. Each department in UMN had to develop a transition plan. The plan was time bound in that it led the department to a conclusion or a status that carried on the work independent of UMN by November 2005. These plans were written by the core staff of the department, following that the plans had to be approved first by UMN leadership and thereafter the UMN Board. Transition teams were put in charge of various areas of UMN to work with them to undergo transition. These teams were part of a temporary structure and would cease to exist as a part of UMN after 2005. Their role was: “...to facilitate the process to shape, develop or divest to fit within the framework of the Strategic Plan by 25<sup>th</sup> November 2005, and to do this in a careful, compassionate and orderly way....”.<sup>92</sup>

The transition teams were as follows:

Projects and Programmes Transition Team

Hospitals Transition Team

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<sup>90</sup> Beverley Booth, *United Mission to Nepal Strategic Change Process 2001-8, The Process and Our Learning* (Kathmandu, Nepal: United Mission to Nepal, 2009), Appendix.

<sup>91</sup> Thomas Jeavons, *When the Bottom Line is Faithfulness – Management of Christian Service Organizations* (Indiana University Press, 1994), 59.

<sup>92</sup> *Ibid.*, 53.

Institutions Transition Team

Partner Transition Team

Support Services Transition Team

Expatriate Children's Education Transition Team

#### *4.2.5 Experience of Transitioning*

Due to lack of space in this space, I have chosen to limit this to just three areas of interest. These are the Projects and Programmes transition, the Expatriates Children's Education Transition, and the hospitals transition. Towards the end of this, I will touch upon some other aspects of the transition experience.

For Projects and Programmes transition team they wanted to encourage UMN projects and programmes to be independent. This was through a capacity building process. Organisations were given help setting up their own offices, the UMN technical support helped them set up their own computer hardware/software systems. Eight of the twelve projects had become independent organisations. Of the four that were closed, two were planned closures. One was closed because of lack of staff in the work area and one had continued under the new UMN's Enterprise development work.<sup>93</sup>

For the expatriate Children's Education Team, they report that the average number of UMN school aged children varied between 12 and 20 who studied at Kathmandu International Study Centre (KISC). This number is rather misleading in that there were around 90 children and 20 staff at KISC in 2003. KISC provided education not just for mission organisations but other expatriate families too. In July 2005 KISC was handed over to Human Development Community Services (HDCS), a Christian Nepali NGO.<sup>94</sup>

Hospitals were proving difficult to transition, there was a resistance to the change Process and communication was not at its best. The UMN executive director had taken the decision to close down the first hospital at Ampipal without any reason given. Here in an open note the director talks about the decision and said that confidentiality was essential for the closure of the hospital since it was a very sensitive and politicized action. The director is adamant that "the appropriate people were consulted and their advice sought." After that a complaint was generally given about the lack of confidentiality within UMN and the director

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<sup>93</sup> Beverley Booth, *United Mission to Nepal Strategic Change Process 2001-8, The Process and Our Learning* (Kathmandu, Nepal: United Mission to Nepal, 2009), 55.

<sup>94</sup> NGO stands for National Governmental Organisation.

complains that people do not pass on the information in the open memo. Another hospital was Patan, which became a health services university and so became autonomous of UMN in 2006. We will be examining further the experiences of the hospitals in the next chapter.

One other complaint from all fields were from the secondees. Booth points out in a secondees survey in June 2002, that the secondees felt uninformed and left out in UMN in the change process. The secondees felt that they were capacity building in the teaching institutions, hospitals and companies. However the UMN leadership felt that secondees were providing a service instead of capacity building. Although most of secondees were teachers (teaching in engineering, computer skills, or medicine), UMN leadership felt that the secondees were not capacity building the teachers to teach. Booth ends that informal discussions took place with the secondees at the time of planning but perhaps it was not enough.<sup>95</sup> Still UMN went ahead with their plans to make a new UMN.

#### **4.3 The New UMN – the New Way of Working (from 2003 to the present).**

From July 2003 the new UMN works in just four areas: health, education, sustainable livelihoods and peace-building. In the area of health UMN wants to improve people's health primarily through community health programmes and to work with the government to help strengthen community health services. For education they want to ensure poor and marginalized communities get access to education both formally and non-formally for children, young people, and adults. Sustainable livelihoods mean to improve the overall well being of the poor to make their living easier and for it to be possible to maintain in the long run. Peace-building is described as a long-term process, which builds peaceful, stable communities. The effect of this is to reduce marginalisation and discrimination.

There are three ways in which the new UMN wants to work: capacity building, advocacy, and integral mission. Capacity building is an approach Robert Chambers formulated whereby through learning, practice, training and education, the outcome would be better living and well-being.<sup>96</sup> Advocacy defined by Peter Uvin means campaigning for policy issues, which affect developing countries.<sup>97</sup> This involves speaking out to influence policy, which will bring about lasting change for the Poor. Finally Integral Mission means a transformation that is holistic. UMN wants to develop the correct relationships with other

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<sup>95</sup> Ibid., 37.

<sup>96</sup> Robert Chambers, *Whose Reality Counts? Putting the First Last* (London: ITDG Publishing, 2000), 11.

<sup>97</sup> Peter Uvin, *Human Rights and Development* (Bloomfield, Conn.: Kumarian Press, 2004), 175.

people, oneself, the environment and God. Bryant Myers focuses on this when he talks about transformational witness.<sup>98</sup>

From 2006, UMN wanted now to work in new geographical locations so called “clusters”, and to be involved in both urban and rural areas. Some of the criteria of these areas were as follows:

Security situation: can work in conflict situation.

Fit with Strategic Directions.

Work with the Christian Community.

No other Christian organisations working in the area.

Opportunity to work with a variety of partners.

UMN’s human resources (including willingness to go)<sup>99</sup>

The list above shows what criteria was important to UMN as an organisation and what their priorities are. Security is at top of the list, which is a consequence of the Maoist insurgency. Also the Christian aspect of UMN’s work is coming more in the forefront of its services. UMN shows that the organisation is open to new partners, but the priority is not to work with other Christian organisations. There were two rounds of cluster selection one in 2003 where five sites were selected: Mugu, Sansari, Dhading, Rupendri and Rukum and the other in 2006-7: Dhajhang and Doti in the west of Nepal.

#### *4.3.1 Organisational Culture.*

In the theoretical chapter we looked at Schein’s level of cultural analysis<sup>100</sup> whereby the essence of culture is based on assumptions. These assumptions represent truth in which the next level of cultural awareness is values. At the top of the table he had organisational culture having “artifacts” which are visible but can be undecipherable such as logos or displays or appearances. Examining UMN’s culture, one say that UMN prides itself on having a good relationship with the government. A suggestion to UMN’s artifacts would be the letters from the government, which provide a guideline for its existence. The first letter

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<sup>98</sup> Bryant Myers, *Walking with the Poor – Principles & Practices of Transformational Development*. (Maryknoll, New York: Orbis books, 1999), 211.

<sup>99</sup> Beverley Booth, *United Mission to Nepal Strategic Change Process 2001-8, The Process and Our Learning* (Kathmandu, Nepal: United Mission to Nepal, 2009), 77.

<sup>100</sup> Mary Hatch, *Organizational Theory Second edition* (Oxford: Oxford University Press, 2005), 188.



brought about UMN's areas of work, and the second most recent letter in 2005 concerns the hospitals, which will be covered in the analysis. UMN's have five year plans which are presented to the Nepalese government and these are solid artifacts of the organisation. Now we will see how UMN wants to show itself through their logo.

UMN had changed their logo slightly, the new one is displayed below:



Show me your ways, O Lord; teach me your paths.

Psalm 25:4

On the UMN website they explain the changes:

“ Our new version keeps the key elements-

the group of people sitting together, representing the importance of participation and partnership;

the Nepali writing, representing our commitment to Nepal and its people, and the orange sun, positive and hopeful, and also a subtle reference to our spiritual hope in the Risen Christ”<sup>101</sup>

Here we have a picture of UMN's culture, how they want people to perceive UMN. The scriptural verse also shows us something of the developmental philosophy of UMN in that they are no longer an “implementing organisation” but they look to God for guidance. Also the verse from scripture shows that UMN is a Christian organisation and who they ultimately work for.

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101 [http://www.umn.org.np/new/umn\\_revised\\_logo.php](http://www.umn.org.np/new/umn_revised_logo.php) (accessed 10.01.13).

Schein also examined values as expressions of culture, but also showed a greater level of awareness. UMN kept their mission statement and developed a vision statement. This was more due to practicality than anything, since the Board only met twice a year it would need more time and debate to change a mission statement. Booth stated in the UMN report that “Beginning anew was not so easy”,<sup>102</sup> in fact in July 2003 there was no single person to lead the development of UMN’s new way of working until November 2003. At the time of the implementation of the strategic plan only two of the eight members of the Coordinating Committee became members of the leadership team and one of these was the Executive Director. So the Executive Director must have taken the lead in this time. Booth reflects about this time of losing old leadership and taking on new, that the new leadership could be presented with an open slate to begin anew.

In UMN’s internal analysis of itself in 2003, UMN had scored highly as a hierarchy and clan organisation, and quite low in adhocracy and market. The staff were reported to want to hold on to the “clan” aspects, reduce hierarchy aspects, and increase adhocracy. There was consensus that there should not be a change regarding the market aspect since UMN is a non-profit organisation. So here we have a picture of how staff wanted the new UMN to be like.

#### 4.3.2 Values from Old to New

Here we want to compare UMN’s old values to its new ones. First the Old UMN values<sup>103</sup> are listed as the following:

<b>Equality</b>	Professional competence
<b>Special concern for the Poor</b>	Participation
<b>Love &amp; Service</b>	Training
<b>Integrity</b>	Cultural sensitivity
<b>Concern for the Environment</b>	Forgiveness
<b>Innovation &amp; Creativity</b>	Identification with Nepal
	Humility

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102 Beverley Booth, *United Mission to Nepal Strategic Change Process 2001-8, The Process and Our Learning* (Kathmandu, Nepal: United Mission to Nepal, 2009), 72.

103 Norma Kehrberg, *Footprints in Nepal* p12-82 in *50 Years in God's hand*. (Edited by United Mission to Nepal. Nepal: Jagadamba Press, 2003), 81. This list was UMN’s Statement of Values made in 1993.

The old list of values made in 1993 was the culmination of input from both Nepali and expatriate staff in the mission. Now in Booth's report of The Change process it stated that since UMN began to evolve into a different organisation, they needed a new set of values. UMN had a series of workshops for all staff so everyone had an opportunity to provide input. She reports that there was a surprising concurrence amongst the groups. Given the input, the leadership agreed on a new set of values, basically reducing the list of thirteen values to just six.<sup>104</sup> The new set of UMN values are just the ones listed on the left of the old list (in bold letters).<sup>105</sup>

Here we see a streamlining of UMN's values where the new list is smaller than the old list of values. The effect of this we can think that it is easier to achieve and to maintain as an organisation. The leader of UMN at the start of the change process at a UMN conference in 2002 likened UMN to be a tanker ship, taking forever to turn and that was UMN in her eyes at that time. With a smaller list of prioritised values, there are less distractions for the organisation to carry it through. Warner Burke though says that it is difficult for successful organisations to change when managers are tempted to carry on with the "formula" of their old success in fear of change.<sup>106</sup> This why the UMN leader in the change process who had no UMN background, could perhaps easily implement changes in an organisation which was "new" for her, than for example for an "experienced" UMN worker to try to do the same thing.

#### *4.3.3 Organisational Structure*

The new UMN Structure had changed, away with traditional general departments like health, and rural development for example and in with "areas of work" like conflict transformation, food sovereignty, and HIV/AIDS to name but a few. This change is meant to reflect UMN's new way of working, not directly implementing but working in partnership with the indigenous population.

At the start in 2003 there were some birth-pains regarding organisation when there was a lack of senior staff in the approaches of peace building, advocacy and integral mission. Now they are integrated as an area of work and are line managed by the programme director.

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104 Beverley Booth, *United Mission to Nepal Strategic Change Process 2001-8, The Process and Our Learning* (Kathmandu, Nepal: United Mission to Nepal, 2009), 87.

105 The new UMN values: Equality, Special concern for the Poor, Love & Service, Integrity, Concern for the Environment, and Innovation & Creativity.

106 Warner Burke, *Organizational Change: Theory and Practice*. (London: Sage publications, 2002), 148.

The current structure is different from the other in that it is less hierarchical than the old structure, but this shows that one still needs senior staff to really implement new work.

There have been changes in the ownership and governance of UMN, in May 2007 the Board brought up a proposal to the General Assembly that was unanimously accepted. This proposal involved moving from a membership organisation to one, which had supporting partners of whom some could choose to take in the governance through electing a Board of Trustees. To become a supporting partner, the organisation would have to sign a UMN Basis of Faith Statement to show it shared the values of UMN. It also needed to demonstrate its commitment to UMN through providing financial, material or expatriate personnel resources to UMN's work. The supporting partners would be churches, missions and other Christian organisations outside of Nepal committed to UMN. So UMN is now governed by a board of twelve trustees on behalf of the supporting partners. Eight of them are from the international Christian community and four from the Nepali Christian community. The UMN director has a place on the board as an ex-officio member but without voting rights.<sup>107</sup>

#### **4.4 Conclusion**

In this chapter an account of the UMN change process has been given. Firstly by examining the changing environment in Nepal and the consequent effects on the politics of Nepal. By looking at the circumstances before the change process, there are more ideas of what factors led to the UMN change process. Secondly the actual process of strategic planning for change through the change teams and communications was described. Finally there was a report of the implementation of the strategic plan and its effects on both the culture and structure of the organisation. As the lists of the values between the old UMN and the new are compared, we see a new slimmer list for UMN.

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<sup>107</sup> Beverley Booth, *United Mission to Nepal Strategic Change Process 2001-8, The Process and Our Learning* (Kathmandu, Nepal: United Mission to Nepal, 2009), 89.

## 5. ANALYSIS

### 5.1 Introduction

The various perspectives of the interviewees of the United Mission to Nepal (UMN) reveal certain opinions and views and this chapter will reflect over the UMN change process and the different groups of people affected by it. This chapter will reflect about organisational theory and change within an organisation and the effects of change. There will also be reflection about UMN as a Christian development organisation in how it is understood by its employees, and how work is done. UMN is a Christian development organisation in which they employ a majority of Nepali to expatriates. Before the change process there was estimated to be in July 2001, 1085 Nepali staff to 117 expatriates.<sup>108</sup> In the theoretical section the issue was addressed of Christian identity in Christian service organisations in the US where the majority of members in the organisation were Christian. It was suggested in the studies of Jeavons<sup>109</sup> to what degree a Christian organisation may lose sight of its goals in its striving for self-perpetuation. In this chapter we will examine the special identity of UMN to examine if the organisation itself loses sights of its goals in the change process.

In 5.2, as part of the introduction a comparison of the change models is put forth, so the reader can compare these models with the actual UMN change process. This is meant to remind us of the change model theory<sup>110</sup> and to compare the viewpoints of the various stakeholders to see which model best resembles their experience of the change process. In 5.3, there will be coverage of the viewpoints of Nepali ex-UMN employees/partners in the field study. The purpose here is to see a marked difference between the reaction of the Nepalese and the missionaries in this study of the change process. Following that in 5.4, a section on values will be covered to observe these differences. Afterwards in 5.5 the views of the expatriate missionaries are presented. In 5.6, the fate of the UMN hospitals will be discussed, and to see how two hospitals can be 'lost in transformation'. The 'new' UMN as an organisation will be presented as seen through the current UMN leadership in 5.7. In 5.8, the

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108 Beverley Booth, *United Mission to Nepal Strategic Change Process 2001-8, The Process and Our Learning* (Kathmandu, Nepal: United Mission to Nepal, 2009), 13.

109 Thomas Jeavons, *When the Bottom Line is Faithfulness – Management of Christian Service Organizations*. (Indiana University Press, 1994), Chapter 4.

110 See 3.6 Organisational Models of Change.

story of the school KISC<sup>111</sup> will be told by its current leader to see how life for the school is after the change process. Afterwards the conclusion in 5.9, will show organisational theory in Christian organisations in the light of the UMN change process, and summarise the main findings of the analysis.

## 5.2 Comparison of theoretical models

In this section we will be comparing the theoretical models of change introduced in chapter three, to introduce the characteristics of the theoretical models in question and to have this in mind when analysing the data. Kezar<sup>112</sup> classified the change models in the following way: life-cycle, evolutionary, teleological and dialectical. Our question is which of these models best fit the experiences of the various stakeholders interviewed?

Was the Change Process a life-cycle model? In the life-cycle model, it was stated that change was seen as part of a stage and is progressive and rational<sup>113</sup>. It can be debated if UMN was going through stages of growth, maturity, revival and then decline. Questions such as what can prove which stage UMN was at is one. UMN had definitely gone through start-up, whether UMN had approached maturity is another question. These questions are subjective and the answers given by the interview subjects will give us some answers. The theory of the life-cycle model is that people are important for the process and that change will not occur successfully unless all people are prepared for it. As we will see in this chapter that not all people were prepared for the change process.

Was the change process an evolution? Change is an on-going evolving process in the evolutionary model of change.<sup>114</sup> The assumptions here are that change is dependent on circumstances, situational variables and the environment faced by the organisation. Can this be true of UMN? One of the reasons why UMN went through the change process was because of the changing environment in Nepal. This model focuses on the inability of organisations to plan and respond to change, but also it views how open an organisation is to changes from its environment. Was UMN not ready for the change process? To some degree the answer would be positive. This would lead us to the next question if the process was planned one.

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111 Kathmandu International Study Centre.

112 Adrianna Kezar, *Understanding and Facilitating Organizational Change in the 21st Century: Recent Research and Conceptualization* (Jossey Bass Publications, San Francisco, US, 2001), 25-43.

113 See 3.6.1 Life cycle change model.

114 See 3.6.2 Evolutionary change model.

Was the change process a teleological model? In this model change occurs because the leaders, change agents and others see the necessity of change<sup>115</sup>. We can see that UMN had planned the change process to a great degree.<sup>116</sup> It was true that some things were not planned for, which was the UMN hospitals' resistance to the change process but UMN did make a conscious effort to change its culture and structure. The outcomes of the change process were new structures and organizing principles.<sup>117</sup>

Was the change process a dialectical process? In this perspective organisational change occurs as two different points of view collide and a resolution is reached<sup>118</sup>. One clash of belief systems we are going to evaluate is the difference between the sexes. Right from the start of UMN in the 1950s, the office of Executive Director has been male only until very recently when there have only been just two female executive directors the past decade. One could ask what is this a result of? Is there more of an openness for female executive directors? It could be suggested that there is more of an openness in the West especially in Europe for female executives.<sup>119</sup> It is worth pointing out that leaders are a key element in this model, yet collective action is a primary focus.<sup>120</sup> Is the result of the UMN change process because of an increasing female influence? To answer these questions, we will be covering this topic in the analysis of the interviews of the expatriate male missionaries.<sup>121</sup>

### **5.3 Nepali ex UMN employees/Partners**

Most Nepali had a very good idea of what UMN stood for, and what they worked with. One Nepali executive director of a Nepali NGO said that: "We are very proud to be former UMN. UMN is our foundation. If you were to interview 100 former UMNers, 99% appreciate and recognize the way UMN empowered us and trained us." The Nepalese had an understanding of UMN's need to change. This was two-fold: firstly to align with government policy and secondly UMN had to change itself due to the same strategy it had and the same structure it had for the past fifty years. All interviewees had a concept of "capacity-building" and that UMN could no longer be an organisation basing itself on self-implementation strategies.

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115 See 3.6.3 Teleological change model.

116 See 4.2.1 Strategic Planning Process for Change (2001-3).

117 See 4.3.1 Organisational Culture and 4.3.2 Organisational Structure.

118 See 3.6.4 Dialectical change model.

119 [http://www.mckinsey.com/careers/women/social\\_sector\\_impact/~/\\_media/Reports/Women/Mckinsey\\_women\\_wakeupcall.ashx](http://www.mckinsey.com/careers/women/social_sector_impact/~/_media/Reports/Women/Mckinsey_women_wakeupcall.ashx) (accessed 5/2/2013).

120 Adrianna Kezar, *Understanding and Facilitating Organizational Change in the 21st Century: Recent Research and Conceptualization* (Jossey Bass Publications, San Francisco, US, 2001), 41.

121 See 5.5 The Expatriate Missionaries.

In the past UMN had helped sponsor some Nepalese employees' studies to become better qualified in their fields. However one Nepali employer gave an account of his approach to UMN at the change process "I proposed further study so that I can build my capacity better so that I can come and serve UMN. At that time they said we need leaders now, we can not wait. This was in 2004..." This shows UMN had a very strict timetable to adhere to. UMN though had in the past worked a lot to empower local communities and in doing this, the leaders had helped their staff. Each department had a clear plan and the rural development department had a clear strategy in which after 5 years projects are phased out. This characteristic of strict planning can be seen from the teleological model of change.

Most Nepali were very clear what their own organisation stood for, and what objectives it had. They seemed to be proud of their own organisation and what it had achieved. Some groups work very much like UMN had done. The concept of capacity building came across repetitively: "...From day one we inform the community that we will only be there from three to four years. In this period we will facilitate to develop your capacities...". This Nepali organisation<sup>122</sup> works in 10 districts and has more than 12 small to medium projects with nearly 145 staff. UMN was open to handing over projects to Nepali partners, linking these organisations with a donor, helping them establish an office and the basic elements to run an office. For some it was the first time they had to fill in forms to help get grants from abroad. In UMN the finance department would do this in the past. Of the Nepalese I spoke to some were becoming adept at planning by producing quarterly plans, annual plans and budgeting. They have a structure within an organisation to solve problems.<sup>123</sup>

One senior Nepali told of his encounter working with UMN and how it changed his life: "...when I was out in the rural area I worked with a Japanese Christian. After working with him and another missionary, we changed our attitudes. We had a difficult time with my parents when we became Christians. They have gradually accepted over time....".

He gives his view that it is best not to mix development with religious work. This view has been criticised by Nepali Christian leaders in the past since UMN was not helping

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122 Sahas Nepal works in rural development in several areas of Nepal.

123 Interview with a Nepalese on the structure of their organisation: "...if a problem is not solved at a project level meeting, then they send it to the management level. If the matter has to do with policy, then it goes to the board to decide....".



by church planting but by another indirect way. This though is how UMN works. For another Nepali, how his Christian organisation<sup>124</sup> works looks very similar to how UMN works: "... When they come to our office they should feel at home, they should feel respected. God gave us that value that we are equal. We eat together, we sit together, there is no discrimination. That is how we share our values and how we work with the communities...."

The Nepalese are grateful for UMN as an organisation, which has established a reputation of being a non-profit values based religious organisation in Nepal. Some of the Christian values have been evident in their work, and these values seem to be passed on to the Nepalese. To a certain degree the Nepalese and missionaries have a shared vision, they both want to do good in the community. Agreement and co-operation are important aspects for strategic planning to be successful in the teleological model of change. One could suggest that the UMN change process was teleological. Nepali partners were prepared for the process through the planning, but one could also say that the life-cycle model bears resemblances to the Nepali experience too. Looking at values next, there will more of an answer to which model of change might be better suited for the Nepalese.

#### **5.4 Values**

In chapter four about the UMN change process, we examined how UMN had streamlined their corporate values.<sup>125</sup> Earlier in chapter three we looked how values fitted into Schein's theory of organisational culture whereby values show a greater level of awareness of the assumptions of life we take for granted.<sup>126</sup> Hatch says that when organisational values are challenged, it often comes usually from newcomers or revolutionaries.<sup>127</sup> Here we will examine values by finding out what certain concepts mean to those being interviewed.

When asked about "holistic transformation" some Nepalese had trouble defining the concept. The Nepalese now working in UMN have an idea of "fullness of life" which is part of UMN's slogan. This is "Fullness of life for all, in a transformed Nepali society" which stands by their logo in all UMN publications. What then does "fullness of life" mean? Because I thought values had a central element to my thesis, I asked interview subjects what they believed were core Nepali values. The reason I asked them this question was to ascertain

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124 Shanti Nepal works with health project in different areas of Nepal.

125 See 4.3.2 Values from Old to New.

126 See 3.4 The Organisation and Culture.

127 Mary Hatch, *Organizational Theory Second edition* (Oxford: Oxford University Press, 2005), 186.

whether these values were the same as UMN values, and also to see how expatriates understood Nepali culture. Jeavons says that it is vital that employees of an organisation share the same values of the organisation in order for it to achieve its work.<sup>128</sup>

What the Nepali response has in common is that to respect and to help one another was a popular answer. One interviewee expanded the answer “If you have a guest in the house or foreigners, you have to help them, even in the Hindu belief your guests are your God. That is a value. If you go into a rural community, you have social values: working together, eating together.” This interviewee also stated that some Nepali values are also Hinduistic. Hindus believe if you help others you will increase your chances of getting married and having a good life. Another Nepali stated: “We like to be called Nepali and live with its Hindu Culture and its society. We want peace in the world and stay happy with what we have.” Both these quotes show Hinduistic values and nationalistic ones. How these come into conflict with UMN values we will see next.

The question of core Nepali values was also addressed to expatriate missionaries. The reason was to show if missionaries understood Nepali culture. By being in the country and relating to Nepalese, they might have taken up a cultural lens or a cultural worldview that Paul Hieberts had explained in his work of social anthropology<sup>129</sup>. Expatriate missionaries gave both positive and negative examples of what they thought were core Nepali values. The majority of them matched what the Nepalese had said. These were community, hospitality, and respect. Nearly every subject said “family” but for the Nepalese they refer to society in general and not the family as a unit.

One expatriate teacher trainer described family values like this: “... So if you are my relative, I would expect you to do whatever it takes whether it is lying, cheating, dishonest, or whatever, you have to support me. If you don’t support me in what I need, then you are no longer a family member....”. She then goes to discuss Nepali fatalism in which a number of expatriates also go into as well: “... I think the value, which we struggle with and which we focus our teacher training on is fatalism. You know the classic phrase 'Ke garna?' – what to do? There is a belief in this nation that there is nothing that you can do to change what it’s

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128 Thomas Jeavons, *When the Bottom Line is Faithfulness – Management of Christian Service Organizations*. (Indiana University Press, 1994), chapter 7.

129 Paul G. Hiebert, *Transforming Worldviews: an anthropological understanding of how people change* (Grand Rapids, Baker Academic, 2008), 89.

about....”.

This could well explain the difference between the two groups. Firstly, the Nepalese do not view family as the way Westerners do. Secondly, this can explain the Nepalese reaction to the change process, that change is a way of life and nothing can be done to improve one's outlook or one's situation. The Nepalese saw change as an evolutionary model, the main motive for them was that change was due to government policy and this is viewed as outside the organisation. In the Nepali mind-set they are still connected to their country's culture and customs, even though they consider themselves modern, they have a strong connection to Hinduism.<sup>130</sup> It is useful to remember that the Nepalese have been ruled for decades under a Hinduistic Panchayat system.<sup>131</sup> However since the nineties and the start of a democratic system, society in general have been reactive to various economic events by going on strikes in recent times.<sup>132</sup>

The Nepalese ex-partners had experienced a type of coldness with the New UMN, because there were just new people at the main office. The ex-UMN employees still feel an attachment to UMN and one Nepali views this attachment in a maternal way: "...We are like UMN babies! We grew up and became children, then adults... but we would still like contact with our 'mother'!....”.

Values in this section is hoped to show, the cultural assumptions that the interviewees had. The expatriate missionaries showed an understanding of Nepali culture on a micro-level, by this I mean giving a specific individual's understanding of their culture. This being family, respect and fatalism. The Nepalese talked more on a macro-level, in a general sense. Examples are national pride, respecting and helping each other. The reason for this difference is difficult to ascertain. It could be due to the culture or it could be a way of talking with a stranger. Some of the feelings the Nepalese have for UMN in general are strong and maternalistic, and some were proud to be independent of UMN. Perhaps this feeling of maternalism is due to the fact that they have a new life now apart from UMN? The life cycle model may be then more appropriate for the Nepali partners perhaps to indicate their experience of the UMN change process.

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130 Odd Hoftun, *Fjell-landet Nepal* (Oslo: Fabritius & Sønners Boktrykkeri, 1963), 98.

131 "Panchayat" literally means "assembly" (*ayat*) of five (*panch*) wise and respected elders.

132 Martin Hoftun, *Spring Awakening. An Account of the 1990 Revolution in Nepal* (Calcutta, India: Viking Penguin India), 216.

## 5.5 The Expatriate Missionaries

The expatriate missionaries present a stark contrast to their Nepalese co-workers, there were many who experienced hurt in the change process. Some had suffered mental breakdowns because of their treatment. In this section we will see interest groups, which had formed, and the existence of interest groups and their conflict is a condition for dialectic processes. One expatriate says of the need for a more varied leadership: "... During the critical years of the change process (say 2003-2007), the "new" UMN's key leadership figures were: Women, from Anglo-American culture, educated in health profession, aged 50+ and single, all with strong, influential personalities.....".

The informant goes on to say that UMN needed a strong and influential Nepalese leader who could have challenged the expatriates. Instead the leadership employed a soft-speaking former Nepali pastor as Programme Director. It was reported that this man was "held hostage" among the strong expatriate female leaders. This expatriate informant continues and remembers that the change process was strictly enforced where there was no room for critical questions or adjustments. Several of his Nepali colleagues thanked him for voicing his questions and comments because the Nepali did not dare to do it themselves. Here there is evidence of dialectic processes and it shows an example of two forces colliding. The force of the indigenous people gives way to the force of leadership. Whether this observation of middle-aged white Anglo-Saxon and educated expatriate ladies being in leadership is circumstantial, it is certainly a very key force in the UMN change process. Key questions need to be addressed, why was not the Nepalese view taken more into the change process?

In a dialectic model two forces collide and in this way Kezar<sup>133</sup> illustrates these forces using the example of a seesaw. The seesaw is a long board of reform-supporting and reform-opposing groups who sit at different points in relation to the centre of balance. Now there can be a situation where "the heavies" assert themselves in which they throw off the weaker group off the seesaw. This weaker group can either be left dangling uncomfortably in the air or they can be forced to declare that the "game is over". This power struggle can result in persuasion and influence strategies in the dialectic model. The following Norwegian missionary informant gives a picture of the seesaw in the change process: "...When dealing with disappointed employees I several times heard referred from the UMN leadership

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133 Adrianna Kezar, *Understanding and Facilitating Organizational Change in the 21st Century: Recent Research and Conceptualization* (Jossey Bass Publications, San Francisco, US, 2001), 95.

something like ‘We cannot take the complaints too seriously because there will always some noise when we’re going through a change process like this’. In my opinion, this was too often used as an excuse instead of to listen to what these people actually said and thought....”.

Often in development work, discussions are a central feature and to what extent the correct people are being represented in a meeting can be questioned. If we remember Chamber’s insistence to question whose reality counts? Is it the developer’s reality or the indigenous people’s reality?<sup>134</sup> Also there exist sub-groups within these groups representing dialectic processes at several levels. For example sub-groups are based on experience, rank, sex, or even caste. In the dialectic model persuasive and influence strategies<sup>135</sup> are used. These strategies are used to make the change process more efficient in their eyes. Another experienced expatriate doctor shows us an example of the mentality and the attitude portrayed by the UMN leadership at that time:

“...A ‘trench’ mentality took over for many people. UMN dug in, saying, ‘Change is hard. We’re going to make this happen at whatever cost.’ There were many personal casualties. UMN lost many supporters, I think. I don’t know what would have been better. Maybe UMN’s leaders, having the upper power hand, should have gone for more dialogue and compromise. Instead, they seemed to view their dissenters as anti-Christian....”.

It was reported that as the change process developed, some people who challenged the new directions were asked to leave or move on by the leadership. So started the hurt of many UMN employees who suffered the wrath of the leadership. There were many who supported them, but they were turned against according to one informant. One other expatriate ex-UMN leader said about values: “...The sad thing is that among the 12 or 13 value criteria that we developed together, the one that was said to be a key value – dealing with people in a compassionate and caring way, was not adhered to by the leadership themselves....”.

If we support the notion that the UMN change process was a dialectic process then there would be interest groups at action. There would be persuasion and influence strategies, in addition there would be informal processes with change. These would be behind the scenes conversations and deal-making. There would be an efficacy of persistence<sup>136</sup> as put forward by Kezar in which leadership never gives up putting their view as an advocate for change.

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134 Robert Chambers, *Whose Reality Counts? Putting the First Last* (London: ITDG Publishing, 2000), 14.

135 Ibid., 96.

136 Adrianna Kezar, *Understanding and Facilitating Organizational Change in the 21st Century* (Jossey Bass Publications, San Francisco, US, 2001), p97.

The sad aspect of this process is the question: Did UMN lose sight of their values when implementing change? As in Jeavon's study on non-profit organisations, had UMN in its quest of self-perpetuation, have to betray its own values in order to survive? We are not assuming that the leadership at that time was aware of this fact, but it is a hypothetical question to be addressed for this study.

The questions that were addressed about the UMN change process being a dialectic process need to be answered. With two female directors in UMN leadership from 1999 to 2008, this shows a trend of more women in high profile roles. The decision-making body in the UMN change process was composed of five female (expatriates) and two males (one Nepali and another expatriate). There was an openness for females to sit in the leadership team, the question though is this unfair? UMN could have had a more balanced team in terms of the sexes is an important issue.

A "key learning" point from the change process in Booth's report was: "...Time is a great healer. Some problems arise during a change, which seem overwhelming. Sometimes it is good to address the problems that you can address, and then live with the rest – uncertainty and imperfection- for a while. Often, as the change progresses, the bumps settle, and these problems settle themselves....".<sup>137</sup> One expatriate informant laughed at the above quotation when he read through the UMN report of the change process. It could be asked why did he have that reaction? Was it because it showed the typical UMN reaction of that time to the change process?

Another expatriate said that there was a lot of confusion regarding what UMN would actually do after the change, and that it can be confusing to work in a matrix organisation. He describes matrix type organisations sometimes creates uncertainties regarding loyalties and commando-lines. This was certainly the case when UMN evaluated the start of the new organisation and found out that they needed a senior leader in charge of certain decisions.

An experienced ex-UMN employee thought that the present cluster modality lacks "champions". The expatriates who inherited do not have the same passion as the creators did. The Nepalese, he believes, like institution-based mission. This is a fair comment from this missionary who has worked in Nepal for a long period of time. If we remember from

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<sup>137</sup> Beverley Booth, *United Mission to Nepal Strategic Change Process 2001-8, The Process and Our Learning* (Kathmandu, Nepal: United Mission to Nepal, 2009), 7.

structural theories<sup>138</sup> and Max Weber's theory of bureaucracy, he believed that bureaucracy rationalized social order. A system of hierarchy is best whereby each level controls the level below and is controlled by the level above. This is the basis of central planning and centralized decision making, and something UMN wants to move away from. Bureaucracy can lead to a waste of resources and the current UMN leader is keen to point out that once UMN had nine gardeners at the UMN headquarters, today they have one.

### **5.6 UMN Hospitals – Lost in Transformation?**

As stated before in chapter four it was suggested that the UMN change process followed a teleological process. What then had not gone according to the planned process? The answer to this would be the two UMN hospitals in Tansen and Okhaldhunga. So why are these UMN hospitals lost in the transformation process? Booth describes the transitioning of the hospitals in her report as “challenging”. She refers to the hospitals as large organisations in terms of staff, which have complicated structures, functions and assets<sup>139</sup>. Hospitals were difficult to change for a number of reasons. The reason of losing Christian values was held by expatriate staff. With the loss of the Christian presence, work would deteriorate and the opportunity lost. One expatriate doctor shares: “...I had, and still have, a hospital-centred perspective on things. I felt/feel that hospital-based curative care is a wonderful channel for Christ's love and that multiple stakeholders benefited from their staying in UMN hands: Nepali people, Nepal government, and UMN itself. I still mourn for hospitals that I put decades of work into....”

There was also the case of distance in geographical terms between the hospitals and the headquarters in Kathmandu, Booth says that this led to some of the difficulty in communicating the change process. One senior Nepali described his meeting with the hospital staff when they said to him:“...Why do you want to interfere when I have a job for 20-25 years?....”. This quote demonstrates a value in which this person values job security. Perhaps this can be a criticism of hierarchical bureaucratic systems in which Nepali staff who want to be within a system and hold on to their jobs. Jeavons points this out when employees in an organisation only turn up to work just to survive and nothing else.<sup>140</sup>

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138 See 3.3.2 Structure and Structural Theories.

139 Beverley Booth, *United Mission to Nepal Strategic Change Process 2001-8, The Process and Our Learning* (Kathmandu, Nepal: United Mission to Nepal, 2009), 59.

140 Thomas Jeavons, *When the Bottom Line is Faithfulness – Management of Christian Service Organizations*.

First I would like to examine each hospital's situation as it occurred. The following hospitals were transitioned, these were Ampipal and Patan hospitals. Those hospitals which were not transitioned were Tansen and Okhaldhunga hospitals. There were various events which formed the latter hospitals to be outside the transition process. We will be looking at these events, and the mechanisms involved in trying to evoke change.

In 2001 the mission hospital at Ampipal was closed down. The reaction from all staff in UMN was "Why did more people not know about these plans and be involved in the consultation and decision-making?" So from the outset the executive director experienced closure of a hospital as a very delicate issue, especially since UMN are informally known as being the mission hospital organisation.<sup>141</sup> Why then was there an attitude against change?

One hospital that was run by UMN for over 50 years was Patan hospital in the capital of Nepal, Kathmandu. What made Patan hospital different from the other hospitals was that it was run as a joint enterprise with the government from 1983.<sup>142</sup> The hospital was declared autonomous from UMN in April 2006 and in January 2007 it was approved as a health services university by the government, which entailed a different type of governance. When I asked an ex-UMN Christian Nepali about Patan hospital, there was a mixed reaction towards the current running of the hospital, he felt that the compassionate side of the care was definitely missing:

"...The worst thing is that the current political situation has more influenced this. Can you believe it that there are now 3 to 4 trade unions in Patan hospital now? They all belong to different political parties, so different groups have different interests. All the doctors and nurses are totally politicized, they are not concerned with patient care and they have their own clinics and nursing home to escape to!....".

One informant said when UMN was coming out of the change process in 2003 that a group of church leaders attitude to UMN was: "...we don't want anything to do with you....". The leadership had to have many meetings with the Nepali Christian leaders and hours of talking to clarify expectations. This example shows an element of a dialectic process of dialogue to achieve an agreement about change. It also reminds us of Jeavons's research of an organisation's ability to hold on to core values.<sup>143</sup> In November 2003 the UMN Board

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(Indiana University Press, 1994), 63.

141 Norma Kehrberg, *Footprints in Nepal* p35 in *50 Years in God's hand* (Edited by United Mission to Nepal. Nepal: Jagadamba Press, 2003), 66.

142 Ibid., 35.

143 Thomas Jeavons, *When the Bottom Line is Faithfulness – Management of Christian Service Organizations*.



approved a minute that the UMN leadership team should endeavor to preserve the mission values of the hospitals.<sup>144</sup> Booth states that by abiding to this mandate, the leadership had limited their options. The question remains why was this so?

Right after the UMN approved the change process in 2001, the UMN leadership established a Hospital Steering Committee (HSC). It would take over the functions of Planning and Managing Committee, the UMN Co-ordinating committee and the UMN Executive committee. This committee would investigate options for the future and would at a local hospital level would go through an environmental and stakeholder analysis. In January 2002 Booth says that the UMN leadership clarified UMN's commitment to the hospitals in the Co-ordinating Minutes saying: "...UMN is committed to continue its involvement in Hospitals beyond November 2005....".<sup>145</sup> Though there is no mention of this commitment in the leadership's open note to the organisation in 2002 in which five times during that year it was sent to most UMN employees. Booth describes that in the period 2001-8 UMN gave clear guidance on UMN's commitment to the hospitals through the change process.<sup>146</sup> To the researcher this does not appear to be clear guidance unless it was communicated in other ways other than the official channels. Not many people would have access to UMN minutes from Co-ordinated Committee meetings, if there was to be a message that needed to be communicated from the leadership to all UMN staff including the hospitals.

In July 2003 the Hospitals Transition Team was set up whose office was off-site. In the next two years all activities regarding the hospitals were to be done by the team and not in the headquarters. The UMN leadership disbanded the Hospital Steering Committee in March 2004, and replaced it with a Hospital Management Committee (HMC). This committee would take on all functions of the HSC but also lead and manage the transition process. On this committee sat the directors of all three hospitals. The reason for this change was perhaps because more senior staff were responsible for the major decisions.

At about this time a Nepali Christian NGO was found, called the Human

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(Indiana University Press, 1994), 122.

144 Beverley Booth, *United Mission to Nepal Strategic Change Process 2001-8, The Process and Our Learning* (Kathmandu, Nepal: United Mission to Nepal, 2009), 59.

145 Co-ordinated Committee Minutes January 23, 2002.

146 Beverley Booth, *United Mission to Nepal Strategic Change Process 2001-8, The Process and Our Learning* (Kathmandu, Nepal: United Mission to Nepal, 2009), 61.

Development Community Services (HDCS)<sup>147</sup>. It is reported after direct consultation with staff that partnership with HDCS would be a move forward. So in September 2004 it was agreed that HDCS would manage the hospitals in Tansen and Okhaldhunga. In 2005 the Hospital Transition Team was disbanded. After that The Ministry of Health (MoH) agreed to the handover of management responsibilities in January 2006. Booth reports that this agreement was to expire in July 2008. Since there was no progress in the signing of an agreement between Ministry of Health (MoH) and HDCS she says, UMN has now a caretaker status until the hospitals are able to find an independent status. The question remains why was there no progress in the agreement? Why did UMN pull out of the talks with the government, when HDCS had already managed the hospitals for two years? It appears that there exists a degree of irrationality within the leadership. Perhaps there were differences between UMN leadership and the HDCS leadership? No one knows except the leaders themselves. We only know that the Nepalese government wants now UMN to continue their good work with the hospitals.

The question remains: What is the situation now regarding the hospitals? Ampipal hospital that was closed in 2001 was re-opened by a German doctor with Nepali partners in 2003. It is a government-related hospital but is partnered with a German humanistic organisation<sup>148</sup> and is still currently running. The mission doctor who had put “decades of work” in the hospitals is now involved with another organisation<sup>149</sup> connected to the Patan Academy of Health Sciences. Tansen and Okhaldhunga hospitals are still with UMN. The current hospital director describes the situation:

“...Because the Social Welfare Council only...actually governs the NGOs and INGOS, that is why if they want to work, they have to have a partner NGO. So UMN have partner NGOs for all the clusters, which is under the Social Welfare Council. But the hospitals are not under the Social Welfare Council. Because the Social Welfare Council can not give visas to the expatriate people. And we need the separate hospitals so that is why we are still managing the hospitals still under the old agreement which finished actually 2005. But the Ministry of Health has given us a letter saying until there is a new management, continue to manage the hospitals. So based on that open letter we are managing the hospitals....”.

This “letter” consists of just four lines and has been in effect for the last eight years.

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147 Human Development and Community Services (HDCS) is a Nepali National, non-profit, non-governmental organisation founded on biblical principles and values. It was registered with the government of Nepal in 2000.

148 *Nepalmed* is a German NGO, a registered charity organisation founded in 2000.

149 The Nick Simons Foundation is a private family foundation whose aim to improve health and medical care in Nepal, especially for rural and remote populations, it was formed in 2005.

Both hospitals according to the hospital director experience a surplus of visas. Tansen and Okuldhunga have 25 and seven visas respectively, but they have only filled half of them. The hospital director clarifies the difference between the Social Welfare Council and the Ministry of Health. This is where the difference lies and shows why UMN can still run the hospitals despite not wanting to be a “self-implementing” organisation.

UMN hospitals in Tansen and Okuldhunga were difficult to transition for the following reasons: first all major stakeholders are happy, second the community is happy especially the Christians in Nepal. Thirdly, the hospital staff are happy and least but not last the government is happy that UMN retain the hospitals. Booth talks about this ‘inertia’ and it is hard to come up against.<sup>150</sup> So although regarding the UMN change process being teleological in some respects, it is not so with the hospitals. One could suggest that the UMN change process regarding the hospitals was evolutionary in that it is dependent on the environment, that is the government.

Another expatriate missionary informant who has been in Nepal throughout the change process reported that ‘...it is interesting to note that there are more ex-UMNers working in Nepal than UMNers now....’. His observation is quite revealing to suggest if one is affected by change, no matter what, one can overcome change. Also this observation can remind us of the illustration of the organisation and the international environment, in which by peeling off layers of an organisation, one may increase the scope of an organisation.<sup>151</sup> The same informant remains optimistic and is happy with the current UMN leadership now.

One note to end on in this section on the UMN hospitals is that one pioneer missionary who built the first UMN hospital shared he was all for the UMN change process in that the organisation had grown so much. However he shared that it was never intended for UMN in its early stages to hand over the UMN hospitals to the young Nepalese Christians because then that would have been too much of a burden on them. The question remains if UMN can hand over the running of the hospitals under a Christian leadership to a Nepalese partner.

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150 Beverley Booth, *United Mission to Nepal Strategic Change Process 2001-8, The Process and Our Learning* (Kathmandu, Nepal: United Mission to Nepal, 2009), 63.

151 See 3.2.3 The International Environment and figure III showing growing networks of international organisations.

### **5.7 The “New” UMN and UMN’s new leadership.**

Now the new UMN will be presented through the new leadership. In this section there will be answers to some of Jeavon’s questions to find out about the new UMN.<sup>152</sup> In 2009, the new leader started in an organisation, which had already been in a change process. He has worked previously in Nepal with another mission organisation. The new leader comes across as being very reflective about his work and how work is done. He is knowledgeable about UMN’s history and also its current identity and its mission. There is a degree of pragmatism, realism and humour in how he views his work. His style seems to be relaxed, but not too laid back.

The current leader describes UMN as “...a bit of anomaly...”, since it is an INGO, which has their headquarters in Nepal and they only work in Nepal. The core identity of the organisation is Christian but that they also do development work. There is an issue that the organisation’s legal status has to be clarified, but their status is basically working through five-year agreements with the government. The leader’s understanding of the change process was that UMN had got to be too big and that it was difficult to respond to new challenges. Upon his arrival he was told by staff that “...the hospitals are a poisoned chalice...” and “...whatever you do with the hospitals you will upset people...”. His main objective was to bring back the hospitals so that they felt more a part of UMN and not a “...rejected part of UMN...”. This involves visiting the hospitals, talking to all staff, and also the hospital office moving back into UMN headquarters. The leader believes the change process has helped the hospital’s overall effectiveness in that operations are independently run, for example human resource policy is now decided by the hospital.

When asked about Patan Hospital losing its Christian identity, the leader understands the church leaders that there was a desire to have a Christian hospital in Kathmandu. He still feels that Patan (now Patan Academy of Science) provides good health care and it is developing and is contributing to Nepal. What he says of UMN is a strong characteristic: “...And you know it is regrettable that it lost its Christian identity, but I think to expect all of UMN, and all of the projects to have retained any Christian identity that they have is not realistic....So many of the projects were Christian in name because they were linked to UMN.

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<sup>152</sup> Examples of questions used : What are your goals? How does the organisation sees its work? How does it work? How are finances? What do you consider important? From Thomas Jeavons, *When the Bottom Line is Faithfulness – Management of Christian Service Organizations* (Indiana University Press, 1994), chapter 5.

But actually the leadership of the management of the projects apart from the expatriates were not really Christian....”.

It seems a paradox to have a Christian mission organisation, which is perhaps not “Christian.” The leader says that it was not possible to have Christian leaders because the church was not growing at a rate to provide leadership in UMN projects making the staff primarily Christian. It is useful to remember the context UMN is working in, a country, which was a Hindu-state but it is now a democratic country. What formed the context for UMN to come into Nepal was a condition not to evangelise but to work with “...Nepalese citizens as far as possible and they should be properly trained...”<sup>153</sup> To what degree of training the Nepalese have now to enter UMN is probably very much more than when UMN first started in Nepal. When talking about staff retention, the new leader says that they are “middle of the pack” of INGOs in Nepal: “...it’s not about the money for us. So it is always a challenge, the only reason we keep people is because they get job satisfaction, they see that they are making a difference because of the values, the culture and the organisation....”

I then ask him about his thoughts of ‘holistic transformation’ and he refers to it as bandied around term and sees ‘integral mission’ and ‘holistic transformation’ as interchangeable terms. The leader also goes onto to explain why the term “integral mission” is not helpful and why it was not included in the UMN strategy document. He says that it is not understandable by the staff and instead they are focused on the use of the ‘Fullness of Life’. “...So this is our vision fullness of life for transformation of life in Nepali society. So when we talk about what we do, we say we work towards this vision. Now it still has the words “transformed” in it and what we mean by that is that the changes are not occurring because of activities or practices of people but actually their values, their world view, their attitudes are changed....”.

The leader says Jayakar Christian’s<sup>154</sup> model of understanding the poverty trap was helpful to a degree but the concept like “inadequate worldview” was difficult to understand. They needed a model that reflected their own context and so they put the spiritual system in the centre, which impacts all other aspects. He says that as a Christian organisation they

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153 From the Dikshit letter to UMN dated May 18, 1953. Norma Kehrberg, *Footprints in Nepal* p35 in *50 Years in God's hand* (Edited by United Mission to Nepal. Nepal: Jagadamba Press, 2003), 16-17.

154 Bryant Myers, *Walking with the Poor – Principles & Practices of Transformational Development* (Maryknoll, New York: Orbis books, 1999), 80.

believe that fullness of life is only through Christ, but at the same time he is aware that they as an organisation do not want to alienate staff for their religion or belief. When UMN plan their programmes they can use the model and ask what aspects of the fullness of life will be worked on. So it is not just a vision for UMN but it is also a practical tool.

In general, he says when he arrived at UMN there was a great deficit in the accounts and so central staffing had to be cut by 33%. UMN still has a lot of technical advisors in Kathmandu, because the administrative work has to be done. Not many are willing to move to the remote areas. There is also a tendency for the expatriates to be based in Kathmandu, and that he wants the right expatriates at the right place. The original vision was to have a number of families in each cluster but in reality this has not been the case. Children would have to be home-schooled, and there would be considerable travel costs back and forth from the cluster to the capital.

The work in the clusters has been going well despite some work being affected by strikes. He is grateful that UMN have some very faithful and committed donors. The funding of the organisation has increased by about 25-30% over the past two years. In the new strategic plan in 2010, they made a very conscious effort not to see “capacity building” as an end to itself more like a means. The reason for this is that donors want to see a change at the community level, so UMN will be working alongside them and seeing if this good work bears fruit.

There is evidence of the contingency theory in what the leader shares. For contingency theorists believe that there is no best way to structure an organisation even though organisations strive to be rational, they are natural open systems<sup>155</sup>. What we mean by this, is that although UMN at the new start had some noble wishes of families in clusters. When it comes down to the practicalities, families were/are not placed there. If we remember Hatch’s analogy of the jigsaw puzzle and the leader’s comment of expatriates that they want the right expatriates in the right place. Should an expatriate or an expatriate family feel the call to work in a cluster, UMN are open to that as well.

Here the current leader describes the old UMN structure of the board: “...In the old structure any member body of UMN automatically had a seat on the board. There were no elections - and lots of board members! The board met once a year I think. There were far too

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155 Mary Hatch, *Organizational Theory Second edition* (Oxford: Oxford University Press, 2005), 41.

many board members to make it effective, and a lack of a clear understanding of the boards role....”. He says now the current situation is very different. They now have 12 board members of which, five are Nepali and seven international. The senior staff via the Executive Director can nominate board members for the election. A nominations committee<sup>156</sup> makes a short list, which is then voted on. He goes on to say: “...It is therefore democratic, however the system is slightly different for Nepali board members who are effectively voted on by the current Nepali board members. This is less democratic but avoids the tensions that would arise from Nepalese being nominated but not being elected to the board....”. The new leader is very optimistic and is happy with all the changes of all the fundamental documents of UMN: “...Now we have a very well lined mission, vision and values of UMN and strategy which gives confidence to our donors, to our supporting partners and confidence as an organisation. So I think that is another good reason why we are going to be more effective in the future....”.

It seems that the new UMN has moved on and UMN’s new leadership has an idea of where is organisation is and where he wants to lead the organisation. Efficiency is a key word, but also diplomacy is a key feature of the new leader’s style. He wants to bring the hospitals back to UMN’s fold, but he also wants some good development work done amongst the Nepali and also among the expatriates through the new strategic plans made.

## **5.8 Story of KISC**

At the start of the UMN change process, it was clear that Kathmandu International Study Centre did not fit in with UMN’s strategic plans. As a previous KISC employee, the researcher thought that KISC would close down and it seemed that way when the researcher left Nepal in 2003. When revisiting the school in 2012, almost nine years later, the researcher was pleasantly surprised by KISC’s transformation. I interviewed the current leader of KISC who has been at KISC all throughout the UMN change process. She was first vice-principal from 2000 and then was made the principal after four years. In 2007 she was made the Chief Executive Officer (CEO) of KISC. Her involvement with KISC has been over thirteen years in total. She speaks very knowledgeably about the school and is also a visionary in how KISC wants to develop in the future.

KISC still has a core secondary school of about 90 children but they now also teach

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156 The nomination committee are those from the board who could or would not stand for election.

primary school children which is another 100 children. Kathmandu Tutorial Group (KTG) for primary school-aged children was closed down<sup>157</sup> in July 2006. So KISC now have about 200 pupils when it branched into primary education with children from KTG and many others in addition. This happened when KISC was handed over to Human Development and Community Services (HDCS), a Christian Nepali NGO, in July 2005.<sup>158</sup> Though KISC had plans of not just providing primary education, it went further than that.

KISC's plans were to start a teacher-training programme, later called KISC Equip<sup>159</sup> teacher training. This was funded by a Norwegian mission organisation called Himal Partner.<sup>160</sup> KISC now has 29 official partner schools all over Nepal. They want to form an association of Christian teachers in Kathmandu, in which there are about nine schools interested. What is more interesting is KISC's vision of setting up the first Christian university in Nepal. So they want to expand their teacher-training centre into accredited courses into colleges and then from colleges to universities, this being granted by the Ministry of Education of Nepal. KISC wants to transform education, which is modelled on KISC, but this taught in a Nepali context, which should impact the country. How will this be done? They will not have a university in Kathmandu, but it will be in four other places in Nepal<sup>161</sup>. KISC wants to have a system of satellite universities in which they will have an expatriate mentor and at least four other teacher trainers living on site. The way universities are run in Nepal are before or after school hours, and so KISC can use their partner schools to do this. The director sees that they can do this with minimum capital costs, but what their job now is to train the teacher trainers and the leaders and to get the mentors in.

How then did this change start? The female director says the former female UMN director had very much to do with what KISC is today. The problem was that KISC was not being properly represented at the UMN board meetings before, the effect of it was that KISC had been overlooked in the new UMN. So the former leader became the Chairperson of the board at KISC. They met each other very month and talked over dinner, how to get started,

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157 KTG was previously run by UMN (it had 15 children in 2003). Source: Beverley Booth, *United Mission to Nepal Strategic Change Process 2001-8, The Process and Our Learning* (Kathmandu, Nepal: United Mission to Nepal, 2009), 70.

158 If we remember HDCS had also an involvement in running the two UMN hospitals between 2006 and 2008.

159 KISC Equip is a project of Human Development and Community Services (HDCS), a Nepali Non-Governmental Organisation.

160 Formerly "Tibetmisjon".

161 Dadeldhura, Lamjung, Tansen, Pokhara and Trisuli.



how to be a good CEO<sup>162</sup>, how to be a woman in a Nepali culture and various etiquette that was useful. She taught her about policies and how to get them through. The KISC leader describes the former female UMN director in positive words as being wise and great. At the end of the interview I ask her how she is after the change process:

“...And so am I grateful for what happened with the UMN process? Err yes. Was it hurtful and painful at that time and was it done badly? Yes. Have we learnt from that and are restored and redeemed the bad? Yes. You know....am I grateful for all of UMN have laid in terms of a foundation and all of the leadership has supported me with? Absolutely, couldn't have done it without it. Change is good....”.

Going back to change model analysis, one can see there are elements from the life-cycle change model in that the critical element of change is the learning and developing of individuals within the organisation. Here a leader in the model is seen as a teacher. It is here the former UMN leader takes on a role of a teacher or confidant to bring change within an individual.

## 5.9 Conclusion

Up to now Kezar's change model theories have been used to evaluate the UMN change process. Also Schein's theory of organisational culture has been used to determine values and artifacts of an organisation. Reading the accounts of the stakeholders one gets an idea of the organisation and the change process. If we remember Mirjam Bergh's statement of development work in transition,<sup>163</sup> it is very difficult to obtain multiple dimensions of an organisation. This is what we are doing here in this study.

Jeavons' work on religious organisations<sup>164</sup> as organisations looks at the goals and the structure of an organisation. He presents organisational systems to have either rational, natural, or open perspectives<sup>165</sup>. Jeavons states there exists a dilemma in Christian organisations in that one needs to be 'open' to needs of society, yet 'closed' in areas when addressing those needs.<sup>166</sup> The question is what did UMN do in the change process? UMN were rational in the planning phase, yet the leadership ignored certain views expressed by the

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162 Chief Executive Officer.

163 See 3.3.2 Structure and Structural theories.

164 Thomas Jeavons, *When the Bottom Line is Faithfulness – Management of Christian Service Organizations*. (Indiana University Press, 1994).

165 Rational systems have specific goals and highly formalised structures, natural systems have collective common interests yet are informally structured, and open systems have coalitions of changeable interest groups that negotiate their goals in which their structure of coalition is influenced by environmental factors. See 3.3.3.

166 Thomas Jeavons, *When the Bottom Line is Faithfulness – Management of Christian Service Organizations* (Indiana University Press, 1994),73.

expatriate missionaries once the leadership got their mandate to change. It was shown that there was an imbalance of the type of people being represented. This being mostly: "...Women, from Anglo-American culture, educated in health profession, aged 50+ and single, all with strong, influential personalities....". UMN was formally structured at that time and so it did not have a natural perspective. The leaders had closed perspectives, as one expatriate missionary said: "... Instead, they (the leadership) seemed to view their dissenters as anti-Christian....".

Jeavons' concept of 'self-perpetuation'<sup>167</sup> is relevant here because one can theorise if UMN in their quest for self-perpetuation led to a change in their values of their organisation in order to survive. One of the key UMN change values was compassion and one informant commented that compassion was lacking in the change process. Another concept Jeavons uses for issues, which arise for managers is 'organisational integrity' this is making sure that an organisation is and continues what it claims to be.<sup>168</sup> This was probably at the forefront of the minds of the UMN leadership that the change process had to be carried out, and at whatever cost. Indeed the value "compassion" could not be a realistic value to adhere to as an organisation in a change process.

This analysis first revised Kezar's models of change<sup>169</sup> to form an understanding of the nature of the change these participants experienced and to theorise how they might have experienced the change process. The different perspectives were examined from the Nepalese and the expatriates. It was argued that evolutionary and life-cycle models of change best suited the Nepalese viewpoints. Afterwards the theme of values was covered through Schein's theory of organisational culture. By examining people's accounts of their values, one gets an impression of their deep cultural assumptions. It was suggested the missionaries experienced the change process as a dialectic process. We looked at the UMN hospitals and saw how and why they were resistant to change, even though on the outset the UMN change process appears teleological. The dialectic model was used again to understand the nature of the forces involved. Through this we could see the element of irrationality from the model that was also present in the UMN change process. Though towards the end it was argued that the UMN change process was evolutionary in that the fate of the hospitals is in the hands of

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167 Self-perpetuation means something that has the power to continue indefinitely (3.3.3).

168 See 3.5 The Organisation and Management.

169 Adrianna Kezar, *Understanding and Facilitating Organizational Change in the 21st Century: Recent Research and Conceptualization* (Jossey Bass Publications, San Francisco, US, 2001), 25-43.

an outside force: the government.

Then through the current leaders we get the descriptions of the work after the change process, we have an idea of the vastness of the work of both organisations UMN and KISC are facing after the change process. We saw also that the UMN change process need not just be teleological or evolutionary or dialectical but also it could be seen through an individual as a life cycle, a new beginning. Finally looking at organisational theory in Christian organisations in the light of the UMN change process, we examine if UMN's organisational system was run in a rational, natural or open-systems perspective according to Jeavons' theories.<sup>170</sup> The concepts of self-perpetuation and organisational integrity were discussed and to see to what extent UMN achieved this at the cost of one Christian value: compassion.

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<sup>170</sup> Thomas Jeavons, *When the Bottom Line is Faithfulness – Management of Christian Service Organizations* (Indiana University Press, 1994).

## 6. CONCLUSION

This thesis has had the following research question as its focus: “What is the organisation United Mission to Nepal and the United Mission to Nepal change process? From that question, other questions have rooted from it: How did it come into being? Why did UMN have to change? What were the effects of the change?”

The significance of the project is that it goes into the motives for change, how change is done in a Christian organisation, and which things were resistant to change. This project gave an historical account of UMN and the change process and may show other organisations of what the effects are of a change process if they are considering one.

This project has really been of interest to me for a long period of time. The field trip was a very fruitful and eventful time to find out how things were with Nepali and old colleagues. It was particularly beneficial for me to see how Nepali coped with change, in some way better than their foreign counterparts. The Nepalese were also open yet hopeful for the future despite an unclear political future because of the soon-to-be decided political elections. Although on the outside the old UMN offices still looked the same but it lacked the buzz of people going around the buildings. Inside UMN is a changed organisation due to changed staff, the attitudes from current staff to the outside of UMN do seem to be closed to the past and how they used to work. UMN has clearly changed in how and where they work. This thesis shows that if something is resistant to change, then change will be very difficult. Hospitals are the exception to the rule when it comes down to ideal of handing them over to the native country. Mission hospitals have that compassion element when it comes down to care, and it is this element, which shows the success of mission hospitals.

In the memoirs of Jonathan Lindell, one of the pioneers of UMN’s work, reported that after seven years of existence external observers of UMN saw “human frailty” in the organisation. Lindell agrees with this observation, and he tries to be pragmatic with the criticisms. He ends his book with “...A great sorting out is taking place, a discarding and a saving. A weighing is going on of traditions and values. The hope is strong that in these strategic times many will see the light and experience the Gospel of God....”.<sup>171</sup> Much of

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<sup>171</sup> Jonathan Lindell, *Nepal and the Gospel of God* (Kathmandu, Nepal: United Mission to Nepal, 1979), 268

what he said then still rings true for the UMN change process. The change process had been a time of discarding and of saving. This study had specifically looked at values, and to what extent, which values had come to the forefront in UMN.

This thesis started with an introduction of the mission school KISC and so will end with it. KISC did not come to an abrupt end as I thought it would. Neither did the UMN change process stop former UMN missionaries to work in Nepal, in fact it could have encouraged it. The missionaries are not just peeled away from UMN, but they are very much active now and still doing an important work for God in Nepal. The following bible verse which is the verse Lindell ends his book with, shows that throughout UMN history who God is: "...For the Lord is good; his steadfast love endures for ever, and his faithfulness to all generations....". – Psalm 100 v5.<sup>172</sup> For me personally this reminds me that despite changes and frailties in Christian organisations, God is faithful and this never changes. His faithfulness is to *all* generations and this was evident in the change process not just for UMN but also for the Nepalese and the ex-UMNers.

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<sup>172</sup> Ibid.

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## APPENDIX 1

### OVERVIEW OF INTERVIEWS

DATE	CODE	POSITION	ORG.	NATIONALITY	SEX
30/6/2012	NP1 <sup>173</sup>	CEO <sup>174</sup>	Sahas	Nepali	M
2/7/2012	NP2	CEO	Shanti Nepal	Nepali	M
3/7/2012	EM1 <sup>175</sup>	CEO	UMN	British	M
3/7/2012	NP3	Leader	UMN	Nepali	M
4/7/2012	NP4	CEO	ERDCN	Nepali	M
4/7/2012	NP 5 & NP 6	CEO Leader	Sakirya Sewa	Nepali Nepali	M M
9/7/2012	NP7 & NP8	Leader Leader	CNC Nepal	Nepali Nepali	M F
10/7/2012	EM2	CEO	KISC	British	F
16/7/2012	NP9	CEO	PEEDA	Nepali	M
16/7/2012	NP10	Leader	NCR	Nepali	M
18/7/2012	NP11	Director	UMN	Nepali	M
18/7/2012	EM3	Leader	UMN	British	M
20/7/2012	NP12	CEO	Sanjal	Nepali	M

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<sup>173</sup> NP stands for Nepalese.

<sup>174</sup> CEO stands for Chief Executive Officer.

<sup>175</sup> EM stands for Expatriate Missionary.



## OVERVIEW OF QUESTIONAIRES RECEIVED

DATE	CODE	POSITION	ORG.	NATIONALITY	SEX
14/7/2012	EM5	Missionary	Himal Hydro	British	M
19/7/2012	EM6	Missionary	INF	British	M
24/7/2012	EM7	Missionary	Himal Hydro	Norwegian	M
26/7/2012	EM8	Missionary	Unknown	American	M
25/10/2012	EM9	Missionary	Unknown	Australian	M
28/10/2012	EM10	Missionary	Unknown	American	F

## APPENDIX 2



This diagram<sup>176</sup> was part of the presentation to the Board at the time of UMN Board approval in April 2001. UMN refers to this diagram as the basic roadmap which UMN followed as it moved through the Strategic Planning Process. UMN used this diagram to inspire and to find out from its employees how they envisioned UMN in the future.

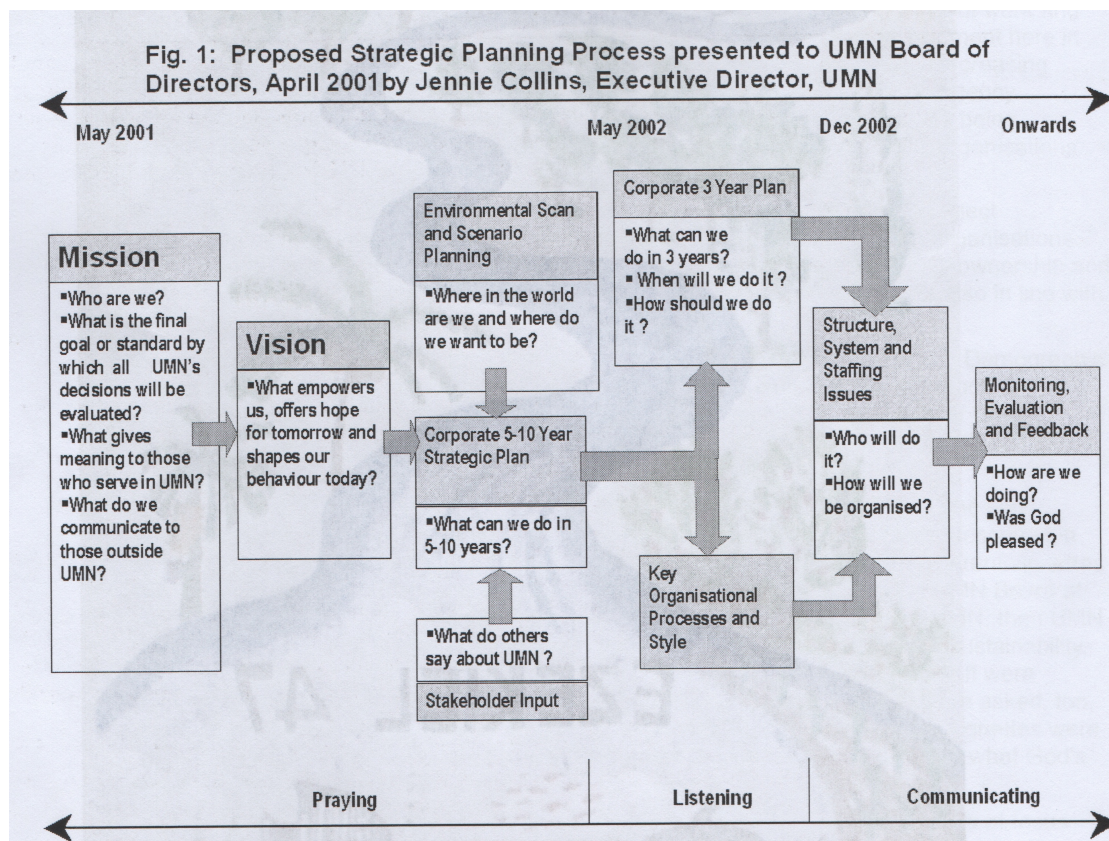
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<sup>176</sup> Beverley Booth, *United Mission to Nepal Strategic Change Process 2001-8, The Process and Our Learning* (Kathmandu, Nepal: United Mission to Nepal, 2009), 13.

## APPENDIX 3

This diagram<sup>177</sup> shows how the mission and vision of UMN was brought into the planning process and what activities they considered important at that time. UMN's existence is centred around the activity of planning and thinking ahead of what lies in the future.

As we see the planning of the UMN change process was to bring about a new structure, and a new system. The questions of “How are we doing?”, and “Was God pleased?” was to be answered in Beverley Booth's report.



<sup>177</sup> Beverley Booth, *United Mission to Nepal Strategic Change Process 2001-8, The Process and Our Learning* (Kathmandu, Nepal: United Mission to Nepal, 2009), 14.