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### Against all Odds: An Investigation into the Transformation of Waynesburg College

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## **AGAINST ALL ODDS: AN INVESTIGATION INTO THE TRANSFORMATION OF WAYNESBURG COLLEGE**

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*The history of Higher Education in the United States during the twentieth century includes many examples of colleges and universities, founded by mainline, protestant denominations, whose identity with and influence from those churches had faded dramatically by the 1960s and 70s. Waynesburg College, founded in 1859 by the Cumberland Presbyterian Church (later merged into what is now the Presbyterian Church USA) was one of those examples. But by 2003, Waynesburg College (now Waynesburg University) became a full member of the Council of Christian Colleges and Universities. The article that follows is the result of a two-year study, conducted from 2005 to 2007, the purpose of which was to discover the story of this remarkable and quite novel missional transformation.*

In the early to mid-1980s, Waynesburg College's full-time undergraduate student enrollment fell to just over 700 (down from over 1,000 in 1970). Its financial status was shaky at best, its campus facilities were less than satisfactory, and its historical, church-related mission, while still existent, was vague and ambiguous and no longer a central, influential concern. Today, Waynesburg University, having recently received that designation from the Pennsylvania Board of Higher Education, is an institution that "has been transformed and refocused; it has recorded its highest enrollments, developed innovative curricular offerings, attracted superior faculty and staff, redeveloped and beautified its physical plant, and stabilized its financial resources" (Fisher and Koch, 2004, p. 141). In addition, Waynesburg's latest (2004) Middle-States accreditation was renewed with commendation, and its identity as a church-related *and* Christian college was recognized formally by full membership in the Council for Christian Colleges and Universities in 2003. What follows is an account of that transformation.

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Waynesburg College is located in Waynesburg, Pennsylvania, a small community in largely rural Greene County, approximately 50 miles south of Pittsburgh. The town was founded in 1796, serves as the county seat, and has a current population of 4,100. Greene County, with a total population of just over 40,000, is known for its coal mining industry and also includes a large farming commerce. Waynesburg University was founded in 1849 by the Pennsylvania Presbytery of the Cumberland Presbyterian Church to “train frontier preachers and provide moral education for local townspeople” (Guthrie, 1990).

### Waynesburg College’s Christian Roots

From its beginning in 1849 through the early 1960s, Waynesburg College held true to its *espoused* purpose as a church-related, Christian college. Included in the “Laws and Regulations of Waynesburg College, 1857” (cited in Dusenberry, 1975), for instance, was a statement of the college’s expectations with regard to “rules relating to religion and morality.” Students were required to attend church at least once every Sunday, were required to attend chapel daily, and were warned about the destructive nature of the “principles of irreligion.” During this early period of existence, Waynesburg College trained many students to enter the ministry; much of the college’s administration was composed of pastors and those who were active in the Cumberland Presbyterian Church (Dusenberry, 1975). The 1898 college catalog described Waynesburg as a college “that could not prosper without the restraining and sanctifying influences of the Christian religion” (p. 3).

As Waynesburg University entered the 1970s, however, claims of church-relatedness and of Christian distinctives influencing its educational enterprise began to diminish. Beginning in the early 1970s, the election of board of trustees members no longer had to receive synod approval. At this same time, the Parish Project (a student service program, created in the 1930s with rather strong faith-based outcomes) and chapel services were eliminated. Students no longer had to take a religion course to graduate (Guthrie, 1990).

Requirements for new faculty hires also changed. Earlier qualifications that included candidates’ “character and Christian qualities of their life” and their ability “to teach from a spiritual standpoint” were eliminated. By the early 1980s, admissions

brochures and other related documents made no mention of Waynesburg as a distinctly Christian college. In 1984, Waynesburg adopted a new mission statement that did include a reference to the college as related to the Presbyterian Church USA. However, the only description in its restated mission that identified how that church-relatedness affects the educational experience of its students was the amorphous phrase that “the college strives to stimulate in its students . . . an enduring respect of Judeo-Christian beliefs.”

In a 1986 admissions brochure are no statements claiming that Waynesburg is a church-related Christian college, or that its educational/coeducational mission has any particular spiritual or religious heritage. Thus, it appeared that by the mid-1980s, Waynesburg University had apparently gone the way of many such institutions in the 20th century (Burtchaell, 1998).

### **The Transformation Begins**

It was during this same time, in the early to mid-1980s, that the foundation was laid for a major transformation. Primarily, that foundation included people, mostly administrators, who have been described as “true believers somewhere in the major constituencies of a school that are willing to act in concert as agents of change” (Benne, 2001, p. 207).

The first real evidence that these agents of change were at work in beginning to reestablish its connection to the Christian principles upon which Waynesburg was founded was the publishing of a document entitled “The Church Affiliation Statement” in 1988. The sole impetus for this document, and the development of its content, came from college leaders rather than the Presbyterian Church USA.

The “Church Affiliation Statement” was written by a team of administrators, faculty, staff, trustees, and members of the local Presbytery as an expression of Waynesburg’s relationship to the Presbyterian Church USA. The document includes the statement that “Waynesburg College values its Christian identity as a Presbyterian-related college.” According to the statement, Waynesburg College “strives to provide a quality liberal arts education directed by historical Judeo-Christian perspectives and values.” The document goes on to describe how the learning environment at Waynesburg “provides an education that is sensitive

to the changing issues and problems confronting today's societies based on a Biblical, Christian, and Reformed world view." (Waynesburg College Web site, [http://www.waynesburg.edu/index.php?q=About\\_Waynesburg/Church\\_Affiliation](http://www.waynesburg.edu/index.php?q=About_Waynesburg/Church_Affiliation))

Following those fundamental statements, the document indicates the commitment of the college to provide cocurricular activities designed to encourage "development and maturity as people who are created in the image of God." Bible studies, service projects, and worship experiences are included as endeavors that provide for the "development of individuals spiritually, socially, emotionally, intellectually, physically, and as citizens." Faculty and staff are also "expected to be supportive of the mission of the college." Nevertheless, a shortage of shared understanding existed at Waynesburg between administrators and a majority of the other institutional members regarding the meaning and function of the college's "Church Affiliation Statement."

The presence of such differences regarding its meaning and how it was going to be used, notwithstanding, the significance of the "Church Affiliation Statement" was not so much that it connoted things were going to be very different at Waynesburg in some immediate sense. Rather, as one person described the statement, "[I]t was the early seed . . . that became the first more formal effort to be able to say, o.k., let's try to actually move this in a direction" (Anonymous Administrator, personal interview, May 20, 2005). Thus, it appears to have served as the first of several "reference points by which dialogue could take place and other decisions could be made," as an administrator interviewed in this study maintained. Thereafter, when changes occurred that reflected the spirit if not the letter of its intent, those who may have resisted were prompted to recall, as one administrator summed, "[we] have something [the document] to point back to people to say, wait a minute, didn't we say we were going to do this" (Anonymous Administrator, personal interview, May 23, 2005).

In 1988, Waynesburg established a service learning program. In its 1988 form, students were required to complete at least 30 hours of community service in various local human service organizations, while concurrently enrolled in a semester-long service learning course.

For many, at the time, the reestablishment of this program was an important expression of Waynesburg's desire to reconnect to its Christian mission. An administrator, emphasizing the

significance of having a serving learning program as part of the campus identity, commented, "I think it's the keystone [to becoming more intentionally Christian]. What did Christ do? He came to serve, not to be served . . . we're walking the talk out there that we are here to give back." And it is not just a one-way service, as that same administrator went on to say: "I can't imagine how some of these organizations would carry on without us, and I don't know how we could carry on without them. Its not just we're serving them, they're serving us. We're learning from them" (Anonymous Administrator, personal interview, February 15, 2006).

The service learning program received a huge boost of support when, in 1991, the Bonner Foundation decided to make Waynesburg one of its few Bonner Scholar program colleges in the nation. Through the financial support of the Bonner Foundation, Waynesburg was able to support students, selected by the college, to receive Bonner scholarships.

In 1989, the position of chaplain (Director of Christian Life) was restored to a full-time position. In 1984, voluntary chapel services had been reinstated, with arrangements for such services made by various college personnel. Now, the chapel service program would be part of the chaplain's responsibility, along with other faculty and/or administrative duties, including teaching religious courses.

Nineteen ninety-five marked the year that Waynesburg's mission statement was revised. New language and emphasis were included in the new mission statement, which, weighted against the mission statement of 1984, tipped the balance a bit in terms of how the college now interpreted its purpose, church-relatedness, and Christian identity. The 1995 mission statement affirms that, "The Judeo-Christian principles on which the college was founded continue to guide the institution." The mission statement ends with the following sentence: "Directed by its Christian values, the College pledges to provide the means and the inspiration by which students can pursue lives of purpose" (Waynesburg College, 1995).

Once more, the presence of the 1995 mission statement represented a forward movement in the process of Waynesburg becoming a more intentionally Christian college. Actually, in comparison to the language in the goals and objectives in the mission section of Waynesburg's 1994 institutional self-study, the mission statement seems to be a more mild representation of

Waynesburg's identity at the time than the goals and objectives themselves indicated. However, as one individual interviewed for this study commented, the writing of the new mission statement was a means "to build a consensus in conversations that take place day in and day out within the campus community to then take maybe not a giant step but maybe a couple of steps."

In 1998, Waynesburg received the status of "non-member affiliate" in the Coalition of Christian Colleges and Universities (CCCU). To be designated as an affiliate, according to information found on the CCCU's current Web site, a college must show evidence of "a public, board approved, Christ centered mission or policy statement reflecting [its] commitment to integrate biblical faith with [its] educational programs . . ."

Another document, the "Church-College Covenant," written in 1999, extended the meaning and application of the mission statement of 1995. In the mid-1990s, through the mechanism of its regional synods, colleges related to the PCUSA were asked to create "covenants" between them and the synod within which the colleges were located geographically. Each of these colleges was given the latitude to develop the language and content of its covenant independently. Thus, it was the responsibility of the individual college, primarily, to determine the content of the covenant in collaboration with the synod. The "Church-College Covenant" became the most comprehensive and explicit expression of its church-related and Christian identity to that point in Waynesburg's history.

The cumulative effect of these documents, beginning with the "Church Relation Statement," continuing with the revised mission statement, and finally the "Church-College Covenant," was that they served as reference points for future decisions. "Not as plans or marching orders," so described by one administrator, "but as reference points in the midst of the day-to-day, week-to-week, year-to-year struggle to then try to move things in a certain direction."

The year 1999 also marked the 150th year of Waynesburg's existence as an officially chartered college of Pennsylvania. That same year, the board of trustees released the following "Sesqui-centennial Statement in Support of the Mission of Waynesburg College" (which is posted prominently in every campus building):

Be it known that the Board of Trustees, operating in full submission to and in support of the stated mission of the College, affirm the Christian principles on which the institution was founded as the environment in which students will increase in wisdom, and in stature, and in favor with God and mankind in order to be prepared for lives of leadership and service to others.

In writing “*Sesquicentennial Statement in Support of the Mission of Waynesburg College*,” the trustees’ statement publicly affirmed its support of the missional changes that had taken place during the decade. One trustee who was a member at the time believed, “It was a preamble for our decision making going forward,” and that it “symbolized the bridge between the past and the future” (Anonymous Trustee, personal interview, June 6, 2005).

Another change that occurred during the 1990s was the process by which faculty were hired. In 1996, the faculty search committee structure was changed, in which each committee would now be composed of one or two members from the department in which a position was open, at least one faculty member from another department, and at least one other senior administrative staff person in addition to the academic dean.

Concurrent with this revised search committee structure was the evolution of the language used in the advertisements for various faculty positions. In a 1990 advertisement, applicants were told they “should be committed to the mission and purpose of church-related higher education.” By the late 1990s, the faculty position announcements described Waynesburg College as “a Christian and Liberal Arts Institution” that is “directed by its Christian values” in its educational operation and required applicants to submit a letter of interest that “articulates the relationship between his/her faith and the Christian higher education mission of Waynesburg College” (Chronicle of Higher Education, 1999). These changes resulted in the gradual formation of a growing critical mass of faculty who not only supported the college’s emerging Christian identity but were personally committed to it.

Marketing and recruiting programs for prospective students were also gradually transformed to represent Waynesburg’s emerging Christian mission. As previously cited, admissions brochures produced in 1985 included no mention of Waynesburg’s church relationship or integration of faith in the educational process. By 1995, however, an admissions brochure



included the statement that “we are proud of our church-affiliated history and our emphasis on values-centered learning; and we strive to maintain the principles and traditions of this heritage.” In a 1998 admissions brochure, for the first time since the early 1960s, the word *Christian* appears in connection to its historical church-relatedness. By 2000, admissions brochures using the theme “Faith, Learning, and Service . . . Connections That Matter,” now included a reference to Waynesburg as a “Christian college for the 21st century” (Admission brochure, 2000).

These changes in recruiting strategies led to more students, an increase in students whose home is outside the region and the state, and a greater percentage of students who have enrolled at Waynesburg because of its Christian identity. From 1990 to 2006, full-time equivalent undergraduate student enrollment increased from 1,129 to 1,399. In addition, current students come from 30 different states and 4 countries outside of the United States, although the majority of students still reside in Pennsylvania. Several faculty remarked that, when they speak to families and prospective students visiting the campus, more and more of them are visiting because of their perception that “Waynesburg is a Christian college.” Commenting on this issue, a professor observed, “Several years ago when we were recruiting I’d have very few students ask me questions about Christian life and now I would think most of the time when I’m giving a tour or a student is coming on campus for an interview . . . that’s definitely part of the conversation” (Anonymous Professor, personal interview, January 11, 2006). It should be noted that Waynesburg has always had an open admissions policy and admits students of all faiths and of all levels of faith commitment.

In addition to the increase in opportunities for students to participate in spiritual growth and development activities, other changes occurred in Waynesburg’s student life experience. Fraternities and sororities had enjoyed a long history at the college. Prior to 2000, Greek programs were included in admissions brochure descriptions of campus and social activities in which students participated. Despite their longevity, however, the existence of fraternities and sororities was increasingly seen by administrators and members of the Student Affairs staff, during the 1990s, as “not consistent with how we were going as an institution,” as one administrator described.

As a result, from 1998 to 1999, members of the administration, Student Affairs staff, and the board of trustees examined whether or not to continue the recognition of fraternities and sororities at Waynesburg College. During these months, it was generally known throughout the campus that this issue was under study. The outcome of this process was a recommendation to end the Greek program and all association with their national organizations. So, at its May 1999 meeting, the board of trustees voted unanimously in favor of the recommendation.

### **The Transformation Continues into the Twenty-First Century**

Since the late 1990s, the amount and depth of change in Waynesburg's mission and character as a church-related, Christian college has continued to increase. Nineteen new academic majors, revisions to the general education and core course requirements including a biblical studies course, full membership in the CCCU, amendments to the faculty tenure process, expansion of the Service Learning Program, establishment of the Graduate and Professional Studies (GAPS) Program, and a new mission statement are some of the significant additions that have taken place during the past several years that reflect the shift in its campus ethos. In addition to the mission and programmatic changes has been the construction of 10 new buildings, major renovations on no less than 20 existing facilities, and a continued improvement in the institution's financial health. The following paragraphs describe in greater detail some of these changes.

In 2005, a full major in Biblical and Ministry Studies was approved by the faculty without dissent. Actually, for some time, a variety of courses under the label "Religion" had been offered as electives for students. In the mid-1990s, a Religion minor was instituted. Based on an intensive, three-year study of peer college and university programs, the Biblical Ministry and Studies major was designed to prepare graduates for seminary and also for non-seminary students who might be interested in a second major to help equip them for lay ministry. The effect of including a biblical studies course as part of the general education core, along with developing a Biblical and Ministry Studies major, according to a member of the faculty, has been "a palpable impact upon recruitment and the transformation of the student body."

The Service Learning Program continued to expand and strengthen its purpose with the establishment of the Center for Leadership and Service (the program's administrative unit), the addition of a Service Leadership academic minor in 2004, and the Bonner Foundation's decision in 2005 to fully endow Waynesburg's Service Learning Program. Currently, approximately 60 Bonner Scholar students attend Waynesburg. These students provide additional service to the local community, beyond the service learning required of all students, and also engage in summer service projects both in the United States and abroad as part of their Bonner Scholar commitment.

In addition to the required 30 hours of service learning that each student must complete, many professors from a variety of disciplines include service learning components to their courses. All told, the level of service that all Waynesburg students give to the local community amounts to more than 1,200 hours per week among over 60 agencies. In Waynesburg's summer 2005 edition of *The Lamp*, the following quote by Dr. Wayne Meisel, president of the Bonner Foundation, was included: "There is no college or campus that embodies the hope and promise of the Bonner Foundation more so than Waynesburg College."

Two additional changes that mark how far Waynesburg has come in this journey are the revised criteria for faculty tenure and promotion and the creation of a new mission statement. Since the late 1990s, professors were hired not only because of their academic background and record as teachers but also because of their personal faith commitment and their willingness to integrate that faith into their classroom instruction. As more faculty were hired under these newer criteria, members of the faculty committee whose responsibilities included the oversight of the tenure and promotion process began in 2005 to discuss the need to include the faith and integration requirement as part of the review process.

The results of these discussions led to a proposed amendment to the faculty handbook that described the ways that tenure-track faculty, hired since the first day of the fall 1998 term, could demonstrate their commitment to faith and learning in the classroom and what types of evidence of this commitment could be included in their tenure review portfolios. This proposal was presented to the faculty in May 2006 and passed unanimously. This

action is particularly noteworthy because this amendment to the tenure process was initiated and driven by the interests of the faculty community.

The need to craft a new mission statement was part of the college's 2002–2005 strategic plan and was included as a recommendation in the self-study report for the 2004 Middle States accreditation review. In the self-study document, it was noted that, "With all of the changes within the institution, the current (1995) mission statement sounds generic and hollow against the background of the commitments and priorities of the College." In response to the deficiencies in the 1995 mission statement, the writers of the self-study recommended that, "The mission statement needs to be reexamined or revised in order to more clearly express the priorities and distinctiveness about education at Waynesburg College" (p. 10).

With the confirmation of that recommendation by the Middle States accreditation team, a task force was appointed by President Tim Thyreen in 2006 whose charge was to identify the purpose, commitments, and goals that comprise Waynesburg's actual mission and character and develop a document that would express these claims. This committee, composed of members of the faculty, administration, staff, students, and board of trustees, created a draft version of the document that was circulated among various groups within the larger campus community for review and feedback. Based on the responses received through this evaluation process, the final version of the revised mission statement was completed and then adopted by the board of trustees at its February 2007 meeting. The mission statement is as follows:

Waynesburg College educates students to make connections between faith, learning, and serving so they might faithfully transform their communities and the world. As a Christian comprehensive college, we strive to inspire and challenge every undergraduate and graduate student to a life of leadership and purpose for the glory of God.

In addition to the mission statement itself, "Institutional Goals and Institutional Commitments" for students and the campus community are included as part of the document. One professor described the meaning of the mission statement in this way: "It enacts what we are already doing. It is an affirmation of the changes that have been made and more reflects who we *are* rather than

some kind of prophetic statement that says what we're going to be far off in the future . . . it is an accurate definition of the trajectory of the institution over the past 18 years" (Anonymous Professor, personal interview, April 17, 2006).

One other important facet of the college's operation that has experienced significant positive transformation is its financial status. Of course, being able to supply the funds necessary for all of the construction and renovation of the campus physical plant implies a positive fiscal picture. Another example is the Waynesburg's endowment fund. At the time President Thyreen assumed his office in 1990, the endowment was \$5 million. In 2007, the college's endowment passed the \$50 million mark. Salary and benefit packages for all staff, faculty, and administrators have also advanced significantly during the transformation. Moreover, the level of financial support that Waynesburg receives from many different sources continues to grow annually.

Finally, as the expansion of its undergraduate and graduate academic programs unfolded, particularly those designed for the professional working adult, the college began to examine the future with respect to its academic identity. In its 2005 Strategic Plan "Connecting to the Future," objectives in that document committed the institution to "explore the necessity and advantages of university status for educational and recruiting purposes and as a label for our current comprehensive education" (Waynesburg College Strategic Plan, 1994, p. 15).

Following a consensus of support from within the college community and with the official endorsement by the board of trustees, the application for university status was filed with the Pennsylvania State Board of Education in 2006. In August 2007, official notification was received that Waynesburg College would henceforth be known as Waynesburg University.

### **Why the Transformation Was Successful**

Against this backdrop of historical information and description of the missional, programmatic, and physical changes that have occurred at Waynesburg University, the primary focus of this study is addressed. What follows is a description of the change process and an analysis and characterization of the change dynamics.

Organizational change is a very complex and difficult process (Burke, 2002). In fact, researchers contend that nearly 70% of all

organizational change efforts fail (Beer & Nohria, 2000). In overcoming this bleak statistic, the story of Waynesburg's successful institutional transformation includes several important characteristics of its change process.

The change process at Waynesburg was not a simplistic, predictable, linear process. Rather the story of Waynesburg College's recent history is one of revolution and evolution, of radical change and incremental change, of individual leadership and group leadership, and of discovery and rediscovery. Descriptions of transformational or radical change are usually marked by the notion of discontinuous, rapid, and extensive change in an organization's fundamental mission and core purpose. Evolutionary or incremental change, on the other hand, is characterized by adjustments, or continuous modifications to an organization's systems, structures, and processes that are already in place, while keeping its fundamental identity intact (Nadler & Tushman, 1995; Newman, 2000). In addition, some theorists focus on the impact of the top leader in an organization as the nexus for change while others believe that change is the result of other groups of leaders within the organization (Collins, 2001; Kotter, 1995; Cummings & Worley, 2005).

What is so interesting about Waynesburg's experience is that those who led the transformation process understood that the manner in which they implemented this change process was as important as the change itself, a concept very often overlooked by those responsible for planning organizational transformation. As discussed subsequently in greater detail, this team of change agents realized that, to be successful, the change effort at Waynesburg would have to include aspects that were transformational and evolutionary, radical and incremental, individual and collective, and of something old and of something new.

The success of Waynesburg's transformation was, in large measure, due to the influence of a group of administrators who individually and collectively played important roles during this time. Members of this leadership team possessed the personality traits, abilities, wisdom, and insights so necessary to achieve and sustain the institutional changes that took place at Waynesburg.

This team of administrators was led by President Timothy Thyreen. Thyreen came to Waynesburg in 1983 when he was hired as the assistant head coach of the football team and associate director of admissions. Until his election as president in

1990, he assumed several different administrative roles including director of admissions, dean of students, and dean of institutional advancement. During that time, enrollment increased from 660 to 1,030 full-time students and gift income rose significantly during the 1980s prior to his becoming president. There were some at Waynesburg at the time who believed that such success could be carried on during Thyreen's presidency. One professor stated, "[W]e knew that, one, he had been in charge of admissions, admissions had started to turn around . . . secondly, as the VP for development, we saw a big jump in the monies coming in the college . . . people had confidence that he could help turn the college around" (Anonymous Professor, personal interview, April 17, 2006).

In addition to his previous experiences, Thyreen's character and personal traits were themselves important ingredients in the recipe for transformation at Waynesburg. James Fisher and James Koch, authors of the text *The Entrepreneurial College President*, describe Thyreen as "a risk taker, one who takes measured gambles . . . a relentless, inexhaustible, passionate, intensely competitive force" (2004, p. 141).

Many at Waynesburg College agreed with Fisher and Koch. A sampling of comments from various individuals interviewed for this study regarding Thyreen's personal attributes include: "visionary, aggressive in the best sense of the word; unrelenting . . . he's just charge, charge, charge, and very strategically, though, not out of control; his perseverance and keeping his nose to the grind . . . he has a linebacker mentality, which is good; his ability as a salesperson. Tim had great pathos [for the mission]; and, extremely energetic to a frightening degree." He was described not only in the terms indicated above, but also, as one person observed, "a man of integrity. With Tim, what you see is what you get. There is no guile in the guy" (Anonymous Administrator, personal interview, May 23, 2005; Anonymous Professor, personal interview, May 23, 2005; Anonymous Administrator, personal interview, February 15, 2006; Anonymous Professor, personal interview, May 20, 2005; Anonymous Administrator, personal interview, May 20, 2005).

These personality characteristics served him well through an extended period of institutional transformation that at the time was anything but easy. The "relentless, inexhaustible, passionate, intensely competitive force" that he possessed meant that, as

one person stated, "Once he latched on to that [Christian mission], he was not going to let go." Another administrator credited Thyreen's "sheer force of will . . . that kept it on track. This was a process that could have easily unwound" (Anonymous Administrator, personal interview, May 2, 2005).

In addition to President Thyreen's leadership, members of the leadership team possessed competence in fundraising, student recruitment and development, fiscal management, and programmatic and operational supervision. More than just a collection of good supervisors, though, they possessed a forward-looking view of what Waynesburg should be. Thus, as a team, these individual competencies were under girded by a gradually developed consensus around a vision of what Waynesburg could become as a church-related, intentionally Christian college and, equally if not more important, a discerning comprehension of what it would take to achieve that goal. As one professor observed, "The president . . . has had a continuing cadre of vice presidents who have been by and large very competent visionaries so he doesn't do it alone" (Anonymous Professor, personal interview, April 17, 2006).

Another contributing factor to the effectiveness of the leadership team was the fact that several members have been at Waynesburg throughout the period of transformation. Their longevity, in terms of employment at Waynesburg, allowed for this shared understanding to take shape. President Thyreen, himself, adopted early on a long-term view of his work. This began by creating within himself what he characterized as "a discipline to stay," stated the president (Timothy Thyreen, personal interview, February 15, 2006).

When Thyreen assumed the role of president in 1990, he and his leadership team did not announce to Waynesburg's constituents a grand plan through which their institution would become a Christian college by some year in the near future. Nor did they lay out all of the "pieces of the transformation puzzle" that would describe in detail the process by which such a goal would be achieved. As President Thyreen expressed it, "If [we] would have laid out a vision that was so big and powerful . . . there would have been a rebellion." Nevertheless, at the same time, there was the belief, among the leadership team, that Waynesburg could be something other than what it had become.



Throughout the transformation, however, it was in the course of discussion, debate, disagreement, and then consensus, and even certain personnel changes among the leadership team, that they gradually came to share and own a more specific picture of Waynesburg's future as an intentionally church-related, Christian college. In similar fashion, during the 1990s, the leadership team understood that the change process at Waynesburg would require an incremental approach in the form of a give-and-take, back-and-forth action. At times, these actions were the result of conscious intention, while in other instances actions were taken to deal with pragmatic issues of the day. Accordingly, decisions made by the leadership team during the transformation period were both planned and responsive in nature.

The leadership team understood that the changes at Waynesburg, for the most part, had to be implemented incrementally. Thyreen described this process as "a continuum of incremental movement forward, at times the slope of advancement was much steeper. . . . There was never a plateau, but there was movement. It really wasn't a revolution; it was an evolution." One person, who corroborated the leadership team's approach to change, pointed out, "The president realized from a perspective of dealing with people you cannot push things far ahead. He had to take steps gradually, because certain key people could really become upset if he moved too big and too fast" (Anonymous Administrator, personal interview, May 2, 2005).

As incremental and small changes were initiated, dialogue and discourse among and between administrators, faculty, staff, and students, regarding the meaning of these changes, ensued. As a result of this dialectic dynamic, each such opportunity brought with it the possibility of a changed perspective that moved the conversation forward, allowing then for future perspective changes and actions. This incremental, gradual, time-consuming strategy that the leadership team used while engaging others at Waynesburg in the transformational process gave all of them the much-needed opportunity to make sense of what was happening. One study that examined the institutional change process at several different colleges and universities found that, "Those institutions that made the most progress toward their change initiative had processes that allowed campus members to engage in sensemaking" (Kezar & Eckel, 2002, p. 318). In such cases, "change agents

[craft] strategies that provide ample time to explore, discuss, and create new interpretations that [shape] new activities and behaviors” (p. 318). What Kezar and Eckel conclude supports what happened at Waynesburg: that the way in which the transformation was executed maximized the chances for its success.

While the character of the transformational process at Waynesburg College was mostly incremental and evolutionary, it also had revolutionary aspects. As the process purposely crawled along at times, there were, interspersed among the smaller, incremental changes, actions that were more revolutionary in nature. These important “defining moments” moved the process along in measured leaps and created significant new reference points for future initiatives. Abrahamson (2000) calls this “kludging and tinkering,” where revolutionary change is blended with “carefully paced periods of smaller organic change” (p. 75). President Thyreen described this mixed character of the change process as “the analogy of a torque wrench where at times we could only apply so much pressure, then at times we couldn’t spin the bolt any faster.”

Examples of these revolutionary, defining moments include important public documents, such as the “Church Affiliation Statement” (1988), the 1995 “Mission Statement,” the “Church Covenant Statement” (1999), the “Board of Trustees’ Sesquicentennial Statement in Support of the Mission of Waynesburg College” (1999), and the “Mission Statement” of 2007. In addition, there were programmatic and organizational/structural instances that include the reinstatement of the service learning program in 1988 and the biblical studies course as part of the core academic requirement for students; revision of the review process and criteria for new faculty hires beginning in 1996; receiving affiliate status with the Council of Christian Colleges and Universities (CCCU) in 1998 and becoming full members of the CCCU in 2003; and the change to the faculty handbook regarding tenure and promotion in 2006. The ongoing effect of each of these actions was to provide the leadership team, and the entire college community for that matter, with new markers that moved forward the institution’s potential capacity to realize its Christian identity.

In addition to the incremental/evolutionary—revolutionary—incremental/evolutionary nature of Waynesburg’s transformation was the belief that becoming a more intentionally

Christian college was as much a reification of the past as it was creating a new identity. In his inaugural address, President Thyreen made reference to A. B. Miller, the fourth president of Waynesburg whose administration spanned 40 years and brought the college from its early years of struggle into the 20th century. In this reference, Thyreen not only identified the sense of calling that he had in becoming the institution's 14th president, but also the connection he felt with the early history and mission of Waynesburg. Through it, he felt that Waynesburg could find its way "back to its future." In commenting on this possibility, President Thyreen stated:

I felt at the beginning if we did the right things, if we returned to our founding Christian mission that we would be blessed for it. It wasn't a new beginning it was a re-discovery. We could arguably say that for 110 years we called ourselves a Christian college. In the past 30 years, the college moved away from that . . . the institution moved away from its mission. That's the school we could be, the Waynesburg of 1849, with the technology and the curriculum for the twenty-first century (Timothy Thyreen, personal interview, February 15, 2006).

For him, the founding Christian mission not only represented the historical justification for moving the college forward but also contained a quality that was right for that time and right for this time. In one conversation, President Thyreen described the mission as "beautiful, it was inclusive, not exclusive in terms of its expression of Christianity. . . . Waynesburg was the first college to admit women, and was founded by abolitionists. The faith and intellect of the people here in the 1850s, 60s, 70s, 80s, and 90s was tremendous. There was pureness and brilliance and beauty in our past and we kept referring back to that" (Timothy Thyreen, personal interview, January 11, 2006). During the early years of Thyreen's presidency, the history of the institution's leaders and their commitment to its Christian identity, particularly during the 19th century, became an important reference point for establishing, in part, the framework in which the Waynesburg's late 20th-century transformation would take place.

The movement away from the place and condition of its mission in which Waynesburg found itself in 1990 also implied improving other aspects of the college. The leadership team believed strongly that operational, financial, programmatic, and physical

plant deficits had to be addressed as well. Thus, the changes that were to occur at Waynesburg were focused not only on the recreation of its Christian identity but also on the transformation of the whole college. President Thyreen observed, "Realize, we just didn't have to take a school from being a secular school to eventually becoming a CCCU school. We were a college [in 1990] with a \$6 million dollar endowment, the campus wasn't attractive and needed new facilities . . . so we were an institution seriously at risk, in one of the poorest areas of the state . . . faculty salaries were abominable. It needed all those things fixed and it also needed to get back to its roots" (Timothy Thyreen, personal interview, February 15, 2006). The many financial, programmatic, and physical improvements that were made during the past 20 years have already been highlighted. Not only did these improvements make a big difference in Waynesburg's operation as an academic institution. These accomplishments also served to reinforce the overarching goal of becoming more intentionally a Christian college, a point that will be elaborated later.

Another important group of people whose influence and support during the transformational process cannot be overlooked is Waynesburg College's board of trustees. The role that a college or university's board of trustees plays during a period of institutional change, and the position it takes regarding the change, can either help to make or break such transformation (Dickeson, 1999; Kezar, 2006). Initially, when Thyreen became president, not all board members supported the turn in institutional direction that began during the early 1990s. As was the case with some of the faculty who were hired prior to 1998, there were trustees who were elected at a time when Waynesburg's church-relatedness and Christian identity had faded and were no longer a vital concern. At least, certainly at that time, there was not a consensus among the trustees regarding what church-relatedness and Christian identity meant at Waynesburg.

Over the years, though, as other individuals became new members of the board of trustees (the board of trustees is self-perpetuating), they were chosen based on their commitment to support Waynesburg's emerging Christian mission and identity. Gradually, as the composition of the board of trustees changed, including several new key members, they increasingly made decisions informed by that mission and strove to become more consis-

tent in the application of that decision—making principle in all of its governance activities. One member of the trustees, describing how this decision—making process evolved, put it this way: “We needed to be mission-minded members of the board or change the mission [away from the college’s increasing Christian identity]. That’s the only choice we had. Now we are mission-minded members of the board and it’s driven all by that principle.”

As support for the transformation grew within the board of trustees, so also did their desire to demonstrate this support to the Waynesburg community. The “*Sesquicentennial Statement in Support of the Mission of Waynesburg College*” (1999), cited previously, made it clear to the public, that the trustees stood in full support of the college’s emerging Christian mission. In doing so, the trustees restated their commitment to continue to be a mission-minded body in its decision-making and governance responsibilities.

Besides the change processes previously described, there are a few additional insights that are essential in developing the full account of this story. These additional insights include the issues of resistance to change and the changing of organizational culture as they relate to the specific case of Waynesburg College.

One of the greatest barriers to achieving some level of organizational change success is the resistance that is usually present among organizational members when implementing change. Who resists, what is resisted, why resistance occurs, and the overall level of resistance depend primarily upon the combined effect of the nature of the change and the way in which the change is implemented. Furthermore, many researchers have identified a variety of reasons why individuals resist change, regardless of the context, and have offered numerous strategies for overcoming such resistance (Burke, 2002; Kanter, 1984; Kotter, 1996; Schein, 2004).

Regarding faculty resistance, for instance, one might conclude, since the change initiative was administratively driven, that not all faculty members were supportive of this change. In addition, many professors at Waynesburg, when the change process began, were hired based on their academic credentials and not on any particular commitment to teach at an institution that wanted to become more visibly a church-related, let alone Christian college. Thus, when the changes became more apparent during the 1990s, a perceived misalignment among a number of faculty, in

terms of the college's mission when they were hired and the emerging new mission, would have led to significant resistance. Notwithstanding this argument, though, that type of organized faculty resistance never materialized.

However, that is not say that that all faculty were completely on board when it appeared certain changes in the institution's church-related, faith orientation began to take place. Quite the contrary. Most of those interviewed, members of both the faculty and administration, indicated that during the initial years of the transformation, particularly throughout the early to mid-1990s, some opposition to the changes was evident. A professor who was at Waynesburg during that period stated, "Certainly not every faculty member was on board [with the change] and was thinking in terms that this was a great direction to go in." Another member of the faculty commented, "There were some faculty that were really miffed by it [the change] and said I don't want them forcing their religion on me. I had a [faculty person] actually tell me that." Nonetheless, any resistance to the movement towards reaffirming its church-related identity and Christian commitment among faculty was individual or personal and never organized into a coordinated opposition.

Then how is it that formal resistance among the faculty and other constituencies for that matter never emerged? Several important reasons are identified. The first of these reasons was the repeated assurance from the administration, particularly throughout the 1990s, that members of the faculty would not be forced to leave if they were not personally committed to the change or did not identify themselves as evangelical Christians. Creating this type of nonthreatening atmosphere during the initial period of change is what Edgar Schein (2004) calls a "psychological safety net" which functions to assure members of the organization that change can occur with sacrificing one's identity or integrity. A member of the faculty expressed it this way:

The administration said we're going to do this [the change] in a different set of terms, we're going to do this differently, we're going to respect that fact that we have this huge diversity of faculty and would make clear to all faculty we respect you and all you have done for this school, and at no point are we ever going to say to you, because you are not Christian, you are passé. It was clear that that was not going to happen (Anonymous Professor, personal interview, April 5, 2006).

Another reason for the lack of organized resistance among faculty to the change was the incremental nature of the transformation. One professor remarked, "I think it [formal resistance] never happened because it was a gradual process. If we would have had an all hands meeting and said, tomorrow we are a Christian college, then there might have been more of a divisive line drawn. But it didn't happen that way." A member of the board of trustees, while discussing this issue stated, "I think it [absence of formal resistance] was because we did it incrementally. We did it with truth and grace." Since the changes were not rapid and radical at the same time, those who may not have supported the change during its infancy, particularly faculty, were given the chance to access what was happening and how it might affect their role, part of the "sensemaking" process cited earlier (Kezar & Eckel, 2002, p. 318).

An interesting third reason is the interpersonal relationship among the faculty. Many of those interviewed pointed to the collegial nature of the faculty that was evident prior to and throughout the change process. This affable character was viewed by informants as the basis for a culture of loyalty and support for Waynesburg College and each other and seemed to help mitigate strong feelings of resistance and opposition to the change, especially any such behavior on their part that may have ultimately hurt their students and the institution. As a faculty member described it, "I don't think it [faculty resistance] did happen. We had been a pretty cohesive faculty over the years. The college has certainly under Tim [President Thyreen], and even under difficult times before that, there's been a certain attachment and a warmth and a loyalty to the institution." The Middle States Accreditation Team's Report, written after its October 2004 visit to Waynesburg, affirmed the positive relational state of the campus atmosphere with the following statement: "The team has been impressed by the collegiality of the Waynesburg faculty . . . by the dedication to the college of its staff . . . by the trust in the administration and its decision-making, and by colleagues' sense of optimism for the future" (p. 4).

As described previously, there were other changes taking place at Waynesburg during the time that efforts were under way to become more intentionally Christian. These changes included the construction of new buildings and the renovation of many older ones, an increase in the quantity and quality of the student

body and the faculty, academic program development, and an improvement in the salary and benefits of faculty and staff.

Once again, the effect of these advances was very significant, in the minds of those interviewed for this study. Most respondents felt these improvements helped to constrain any significant resistance among faculty while creating an environment in which a gradual rise in support for the administration's intentional reemphasis of the college's Christian roots could develop. "It's hard to fight or not to see the evidences of the good things happening on the campus," explained one professor, "and I think that has either changed their minds or quelled any faculty dissent that might have been there." Framing the issue from a different perspective, another faculty member made it clear that, "If someone said, hey, we're going to go back to our Christian roots, we're going to reexamine the mission and so on, and the place didn't seem like it was prospering, people would have to say, hey, you'd better look for a marketing tactic that's going to work" (Anonymous Professor, personal interview, July 19, 2005).

Part of that prosperity meant that the administration worked to improve the salaries and benefits among faculty and staff. One professor, specifically commenting on the importance of providing financial rewards in generating support for change, asserted, "When I tell them [colleagues from other institutions] that I have had 16 consecutive raises of at least 4% each year they can't believe it. The folks who were here when I got here—many of them had the institutional memory of the bad old days when people were not paid. Who's gonna argue with that?" In fact, a comparison of faculty salary and benefits among 10 similar colleges within the region, conducted in 2006 by Waynesburg College administrators, revealed that Waynesburg ranked first in total salary and benefits—in two out of four faculty categories, first in faculty salary for assistant professors and instructors, and second in total salary and benefits for all faculty categories. A similar comparison conducted by Waynesburg College administrators, among those schools in 1990 indicated that Waynesburg was at or near the bottom in each of those same categories (Internal Waynesburg document, 1990).

Beyond the new buildings and increased pay and benefits, however, was the sense, among those interviewed, that there were equally important improvements made among faculty and



students, fundamental to achieving a vital educational environment, which made the change easier to support. A statement made by a faculty member sums up nicely this perspective:

At times that [the Christian transformation] was contentious because there was a fear by [some here on our campus] that it was going to be a threat to academic freedom; that it was going to keep us from getting good faculty; that it was going to cut off the lifeblood of our potential students. What happened was just the opposite. We hired Christian faculty that were superior intellectually, and superior teachers. We began to draw more students, not fewer . . . so when the proof was in the pudding, how could you beef? Look what's happened. Look at the results (Anonymous Professor, personal interview, April 17, 2006).

In addition to the issue of resistance to change, aspects of Waynesburg's culture had indeed begun to reflect the "operating norms, standards, behaviors, and ways of doing business" of a college committed to becoming a Christian institution. One of the evidences of cultural change was the amendment to the standards for tenure and promotion. This change focused on the requirement for faculty members, hired since 1998, to include, as part of their portfolio of data in support of receiving tenure and/or promotion, evidence that demonstrated their commitment to faith and learning in the classroom.

Interestingly, the faculty committee responsible for tenure review initiated this process. Even more intriguing is that some of the initial dialogue among committee members for this change in policy came from those faculty who were hired a number of years previous to 1998 and hence did not necessarily come to Waynesburg because they viewed it as a church-related or, more importantly, a Christian college. These pre-1998 hired faculty came to the conclusion that if Waynesburg is now identified as a Christian college and hires faculty based on their personal faith commitment and interest in applying their faith to the classroom learning process, then the tenure review process must include an assessment of that standard in order for those faculty to receive tenure or promotion. That is to say, in the terms described by Schein (2004), the underlying assumptions or the taken-for-granted values, operational norms, beliefs—the way an organization does business—of these committee members now included the expectation of integrating faith and learning for those hired

under these conditions. The fact that this change was faculty initiated and not a top-down administrative mandate further supports the claim for cultural change in this instance. One member of the tenure review committee, hired some years before 1998, stated, "I'm one of the ones that proposed that we change the faculty handbook to include this new requirement [for integrating faith and learning]. It wasn't what I signed on for when I came here, but it's the way it is now, so I'm right there to support it" (Anonymous Professor, personal interview, April 17, 2006).

While this change in the tenure review process was under consideration, the whole issue of integrating faith and learning in the classroom, as it was discussed and considered among faculty, also gave witness to a cultural shift in how faculty now think about it. Questions were raised among *all* faculty in terms of the implications of such a requirement. One professor said that faculty initially responded to the issue of integrating faith into the classroom with questions like, "What are we being asked to do? Are we being asked to bring scriptural components to every course we teach? Are we being asked to lead our classes in prayer? Are we being limited in what we can say, is this an infringement on academic freedom in some ways?" (Anonymous Professor, personal interview, February 15, 2006).

As the discourse on faith integration in the classroom progressed, the response of many faculty members moved from a reactionary tone to more of an inquiry-based perspective. The questions that began as "Should we do this?" or "Why should we do this?" gradually moved to "What does it mean?" and then to what is more often heard today, "How do we do this?" This issue was gradually introduced into the conversations among faculty, through both formal and informal means, so that those hired before 1998 would not feel the threat of having to do something without being given the opportunity to make sense of it all. One faculty member described this process as moving "from being an idea that this is something you ought to do, to we would encourage you to do it, to this is something now that at Waynesburg is expected and a necessary part of who we are" (Anonymous Professor, personal interview, June 6, 2005).

Throughout this time, the administration and members of the faculty designed professional development opportunities that sought to increase the faculty's knowledge of integrating faith and

learning. The result is that, each year, more professors engage in course design and pedagogy that reflects Waynesburg's Christian mission, not just in cocurricular activities, but in the classroom as well. One example of this was summarized by a member of the faculty: "In our curriculum we had nothing really related to which I would call faith and learning eight years ago and little by little we kept adding pieces where now, there is some discussion of ethics and faith in every course in this department. Faculty have the academic freedom to define that and structure that, but the expectation is there" (Anonymous Professor, personal interview, May 2, 2005).

One final example of this type of cultural change has to do with the pervasive identification of Waynesburg by its various member groups as a college that emphasizes service. This is demonstrated by the fact that, in addition to the 30 hours of service learning requirement for graduation, many of the courses students take in a variety of disciplines also include, in addition to the traditional classroom experience, a service learning component.

The current Waynesburg College slogan, "Faith, Learning, Service . . . Connections That Matter," is more than an espoused belief. A member of the faculty clearly expressed this shift in cultural norms:

I can see the change in the paradigm . . . initially when we started the service learning program the resistance from the students, and some faculty too, it was like, "You want to force them to do service?" Now it's like, we come here to do service because that's what we do . . . that's a pretty big switch. It flip flopped, and this didn't happen in one or two years (Anonymous Professor, personal interview, April 17, 2006).

Another professor stated, in a more direct fashion, "This has become a culture of service, this institution, where service learning is integrated into a lot of different classes . . . all the students have to do community service."

The fact is that many of the more recent change proposals, particularly those involving curricular, programmatic, and policy revisions that reflect Waynesburg's developing Christian mission, happened as the result of faculty initiative. These types of institutional identity-driven behaviors and actions are becoming increasingly apparent among faculty and other constituencies at Waynesburg College. When such patent actions and behaviors

begin to be woven into the fabric of the organization, rather than the result of administrative fiat, then evidence of changes in the taken-for-granted, underlying assumptions of Waynesburg's organizational culture is apparent.

In bringing this story of institutional transformation to a close, reference is made to some of the responses received from a set of questions posed to faculty and administrators that focused on the future of Waynesburg College: "How do they characterize the future of Waynesburg?" "What do they see the college becoming?" "In what direction would they like to see the college go?" "What is left to do?" The overall responses to these questions for this research project were resoundingly positive. A few expressed concern regarding the eventual retirement of President Thyreen and the importance of choosing the right successor. Most of the answers, though, reflected the perspective that one professor expressed: "I wish I were 20 years younger and I don't really have any plans of leaving, but it would be nice to be here for another 20 years to see how this all develops. I think it would be a good situation." Or another reflection on Waynesburg's past, present, and future: "You think in terms of the good old days. Well, these are the good old days. We've been through the good old days and they weren't that good. I expect good things from Waynesburg."

In addition to these hopeful descriptions of Waynesburg's future, some very revealing perspectives regarding the future direction of the institution were discovered. Among these responses was the shared notion that the story of Waynesburg's transformation continues, that the phrase "becoming a Christian college" accurately describes the attitude and actions of those associated with the institution. Many also expressed the idea that Waynesburg "becoming a Christian college" means something that is very unique to their experience. Here is how one administrator expressed this perspective:

I think a part of that [future of Waynesburg] is that we see ourselves as a work in progress and we're all builders in that. Everybody's kind of building on the foundation. A work in progress meaning we are becoming a Christian institution. We are working out what that means for Waynesburg College uniquely. There is no other model to which we aspire other than that which the Lord leads, what's appropriate for us, which is kind of neat because we all feel as if we have a say in what that future would be (Anonymous Administrator, personal interview, June 6, 2005).

Others offered similar views that are worth including as part of this discussion. The following are two representative examples, the first one from an administrator and the second one from a professor:

I believe there is a continuum of Christian colleges out there, you have the ones that have no association, but are still private with a certain denomination and then you have [other Christian colleges] that are ultra, ultra conservative, and I thought all Christian colleges were supposed to be that way; but I don't believe they are. We all have a specific mission in the kingdom and they all look somewhat different (Anonymous Professor, personal interview, April 17, 2006).

What they were saying was we have an opportunity to mold it, to take it into a direction that perhaps has maybe never been done before. And over the time that I've been here, I really have come to embrace that and say, yeah, that's exactly right, we don't have to be a [another Christian college]. We can become something different and in fact, we could lead and be an example to others in developing a new form of Christian higher education (Anonymous Administrator, personal interview, January 11, 2006).

There are those at Waynesburg today who believe their institution can be an example for other church-related colleges who may be attempting to return to their historical roots. One professor proclaimed, "If you want a model of a college, over a 15-year period, that turned itself around and headed in the right direction, look no further than Waynesburg, PA" (Anonymous Professor, personal interview, April 17, 2006).

David Guthrie, whose work was referenced earlier, made an insightful, cautious forecast in the final chapter of his doctoral dissertation, based on the data available at the time. He wrote:

[Waynesburg], for example, recently adopted an overtly confessional mission statement (the Church Relation Statement) in which church-relatedness is the central focus. Constituents at [Waynesburg], however, expressed that they do not know what the new statement means; or, that it was drafted without much input; or, that it reflects the perspective of only a few top administrators. Under these circumstances, the likelihood of [Waynesburg's] new mission statement creating a distinctive church-related college is a rather sanguine expectation. (1990, p. 200)

Later in that same chapter, Guthrie posited a strategy that would be necessary for a college that had drifted away from its

historical church-relatedness to engage in the “cultivation of a distinctive church-related ideal”: “Such a strategy . . . depends on an institution’s effectiveness at formulating and implementing an intentional church-related mission, creating a unified organizational culture around its stated goals, and nurturing consensus among its participants” (p. 202).

The story of Waynesburg’s transformation of the 1990s and into the current century includes the accomplishment of the three goals Guthrie identified. The transformation of Waynesburg College was realized, in part, by the creation of mission and other statements of institutional purpose that gradually revealed both its church-related and Christian identity; by using a change process that gave its various constituencies the time to understand and build consensus around its rediscovered, yet newly identified, historical Christian identity; and, through that consensus-building process, gradually changing the organizational culture that now has a strongly embedded Christian identity.

The account of this study ends with a quote from a senior professor whose feelings reflect that of many others interviewed regarding Waynesburg’s remarkable transformation: “Really, if somebody had told me years ago that this would have happened, I wouldn’t have believed them! I mean, come on, it’s a major transformation. It’s really amazing that you can kind of pull all of this off in a relatively short period of time” (Anonymous Professor, personal interview, May 2, 2005). Just as amazing, though, is the fact that it was the right people, with the right vision, and with the right understanding of transformational change who came together at the right time to “pull all of this off.” As one professor put it, “It was a variety of factors that came together in a place at a particular time that facilitated this change in this institution” (Anonymous Professor, personal interview, June 6, 2005). May those at Waynesburg who read this account of their story be encouraged and reenergized for the future, and may the story of Waynesburg’s amazing transformation be a beacon of light for those at church-related colleges where the lamp of Christian identity has grown dim.

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