

RUNNING HEAD: SIL WITHDRAWAL FROM PERU

Does our Structure Fit our Operations?

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Introduction

SIL has been working in Peru for sixty years. A lot has changed since those first days when people came into our organization with the idea that they would likely spend most of the rest of their lives, in a remote village, translating the Bible. As the realities around us changed we usually made appropriate changes. In the past twenty years the reality in which we work has changed significantly but we, as an aging organization, have found it difficult to change and remain relevant. We are almost finished our work in Peru and it appears that we will dissolve the organization sometime within the next few years. Withdrawing with sustainable impact is the single largest issue facing us at this stage and so most of the discussion in this paper will be taking this into consideration.

In the past SIL Peru was characterized by innovation and new ideas. New theories developed in our organization, in applied linguistics, literacy, translation and bilingual education have been developed, published and disseminated worldwide. Sadly, we are no longer characterized by innovation and new ideas. What happened?

Oddly enough, organizations that have been very successful in their fields often find it most difficult to change. Even though their historic success may have been built on a highly innovative idea, there is a common tendency to calcification: “We’ve been doing just fine with what we have; let’s not mess with it.” Any business leader tempted to follow that kind of thinking is cautioned to remember what happened to the railroads (Gryskiewicz, 1999, p. 17).

In this paper I will look at the current organizational structures and components and compare them to our operations. In other words I will evaluate whether or not we have congruence, or alignment, between our various organizational building blocks. I will use

Tushman and O'Reilly's congruence model for this (Tushman & O'Reilly, 2002). I will also look at the various boundaries we have around us: vertical, horizontal, external and global boundaries and consider how making them permeable will help us meet our ends and help us withdraw with sustainable impact (Ashkenas, 2002). In this paper I will primarily focus on SIL Peru at a national level. But at times I will look at my own project, the South Peru Project, to get a local level perspective. I will begin by looking at SIL at an international level to give some appropriate background information.

Background

Wycliffe Bible Translators: From doing to training

In order to understand what we are doing at a local level in Cusco, and in Peru in general, it is necessary to highlight a few fundamental changes that are happening at a global level within the world of Wycliffe Bible Translators and the Summer Institute of Linguistics (SIL). Wycliffe is a sending agency that supplies SIL with its field workers. From this point on in this paper I will primarily talk about SIL since it is the organization that does the field work of Bible translation, literacy and language development. In the past ten years we have begun to make a radical change from being an organization that does Bible translation and language development to an organization that trains and facilitates others to do Bible translation and language development. Why this change?

It took us a long time to admit, but with our 1999 rate of Bible translation it would have taken us until the latter part of the twenty-first century to begin a translation among every language that needed it. We recognized that in order to significantly increase this rate we needed some new values and a fresh new vision. We adapted what we refer to as vision 2025. "By 2025, together with partners worldwide, we envision a Bible translation in progress for every language

that needs it.” The values behind this vision have been building for many years. The original vision was along the lines of, “translating the Word of God for all peoples.” This older vision had us doing the translating. Most of our work around the world still functions in this paradigm. But change is happening even if it is quite slow. The project that I am involved with in Peru is working in this new paradigm although most of SIL Peru is still in the old paradigm.

SIL Peru Purpose Statement

The purpose of the Peru Branch of the Summer Institute of Linguistics is to work with the minority language groups of Peru to facilitate language-based development through research, translation and literacy.

Our motivation is to serve God, to serve His church, and to serve humanity as Christ did. Our hope is that in each language community God will draw people to himself and establish bodies of believers who will use the translated Scriptures for spiritual growth and for outreach. Our special concern is for those language communities that lack access to the Scriptures in the language and media that best serve them (SIL Peru Executive Committee, 2006, p. 1).

This purpose statement reflects our new vision 2025. It speaks of facilitating language development, not doing language development. This is the new paradigm and it reflects the fact that our current leadership is sold on this new paradigm. But the reality is that most of our field projects are still doing language development instead of facilitating it. I recognize that at times the difference between the two may be minimal but the overall end is quite different.

SIL Peru Ends

The Peru Branch of SIL exists to the ends that:

- (a) in this and every generation, language communities in Peru have access to adequate Scriptures and related materials in the languages that serve them well, and motivated members of those communities are able to use them for spiritual growth, and
- (b) language communities in Peru have the capacity to carry out their own language development and to enjoy the benefits of that development, and
- (c) the results of our research, the skills that we intentionally develop and the general knowledge in our areas of expertise are available to all who wish to benefit from them (SIL Peru Executive Committee, 2006, pp. 1-2).

The second end is where I find myself focusing most of my energies. Within this end is the whole area of local level organizational capacity building. I will talk more about this later in the paper when I discuss how we can lower our external boundaries.

SIL Structure

Our hierarchical structure is quite flat with significant decision making coming from those working on the frontlines. We are led by an executive committee (EC) that is elected every year at our annual conference. It has always been made up of current members and there is an unwritten understanding that the EC should primarily be made up of field workers as opposed to administrators. The EC meets four times a year for up to a week. In the past few years we have been moving towards a Carver model of governance. Traditionally the EC has been far too involved in the administration and decision making of the organization but this is changing as it moves towards a policy-governance model. I would love to see members from our partner organizations on the EC but this would be far too radical a change for most members to accept.

At each annual conference the body also elects a director. Annually electing a director seems to be rather dangerous. But the body has almost always been virtually unanimous in its

election of directors. This annual process has served to be a way of demonstrating that the body is behind the director and supports him (up to this point it has always been a male).

This structure worked in the past when we did not have many professional administrators and when we needed to pull people out of their field projects in order to lead the organization. But now as we begin scaling down our operations and finishing up the remaining projects, this structure is too cumbersome. It served us well for a period of time, but the times have changed. I suspect that within a year or two we will change this structure out of sheer necessity and that SIL International will appoint a director, who will in turn appoint his/her staff. At that point we will cease to be a legal organization in Peru and will become part of a larger international SIL body.

Traditionally each language (field) project worked very independently. In the initial early decades this was necessary because our linguists would usually spend the majority of their time (and lives) in remote village allocations and a strong independent spirit was absolutely necessary to survive in these harsh pioneering conditions. Yet as a result of this high level of autonomy many projects were poorly managed and some New Testaments have taken up to 40 years to translate. In the past seven years pressure has been mounting to finish up in Peru and close down our branch so that resources, mostly personnel, can be reallocated to countries where there are much greater needs, such as in Africa and Asia. This has led to the need for our administration to get more involved in assisting field workers in strategic planning and program management. The level of accountability between administration and field workers has increased in recent years. I strongly believe that if this had happened thirty years ago we would have been able to close our branch 10 years ago. But this strategy may not have worked 30 years ago.

A Few Notes on Withdrawal

“Withdrawal is one of the least understood and documented aspects of development work and needs urgent attention” (Fowler, 1997, p. 105). We have a strategy for withdrawal but it has not been easy to develop and I have a hard time evaluating it because as Fowler says, there is very limited information on how to go about withdrawal. The two bits of information that Fowler gives are two things that we are trying to do both at a national level and at the local level here in Cusco. In Cusco we are much more focused on this than in any other project in Peru.

In the South Peru Project, of which I am a part, we are following his advice and we are investing heavily in organizational capacity building so that our local partners will be acting autonomously by the time we fully withdraw. My major project for the MAL program is focused on this. I am investigating performance measurement systems and am writing about my experience in training two local partners in how to develop a system for measuring performance. This is simply one part of the capacity building that we are doing in Results-Based Management. I am developing two workshops to take them through these issues. I am very excited about this because it will not only help them inform donors and maintain accountability but it will also help them monitor and evaluate themselves so as to increase their performance in the future. It is one of many aspects of organization capacity building that we are doing in our project.

The second thing that we are doing is phasing out our withdrawal. In my current ten year project we were already planning out our withdrawal in year two. We are now into year seven and our personnel will be phasing out of the project beginning in year 8 so that by year 10 our local partners are independent and able to act without our physical presence. I plan on continuing the withdrawal several years after we have physically left the country. I say this because I foresee myself continuing to give some level of counsel to our partners even once I am back in

Canada. With today's ease of communication and ease of travel we can make a smooth withdrawal that happens over the course of several years.

SIL Peru's Organizational Diagnosis – Congruence Model

In November 2005 I completed a diagnosis of SIL Peru using the congruence model. This diagnosis is helpful as we seek to compare our structures to our operations; with our minds set on withdrawing with sustainable impact. The focus of this diagnosis is organizational culture. The diagnosis was very practical, easy to administer and revealed a few areas where we need to make some changes. The full results from the diagnosis can be found in appendix 1. Tushman and O'Reilly give us a straight forward six step process for doing an organizational culture diagnosis. Each step consists of several diagnostic questions.

Step 1: Identify critical strategic challenges.

Step 2: Link the strategy for meeting these challenges to the critical tasks needed to implement them.

Step 3: Identify the norms and values that will help accomplish critical tasks.

Step 4: Diagnose the norms that characterize the current culture.

Step 5: Identify gaps between the norms needed and existing ones.

Step 6: Decide on actions needed to reduce these gaps.

(Tushman & O'Reilly, 2002, p. 123)

In table one I have a list of our critical tasks. Beside each critical task I have placed one or two values that the SIL Peru culture must hold in order to effectively complete that task. For each value I have one or two behaviours or attitudes that demonstrate that value. Each value has been rated using an asterisk. One asterisk means that it is an existing core value at this time in the SIL Peru organization's culture. Two asterisks mean that it is a value that SIL Peru is slowly

developing but it still has a ways to go before becoming a commonly held, core value. Three asterisks means that the value needs to be developed and planted in the organization’s culture. Most of the values are necessary for several critical tasks. For example, the value of training over doing is applicable and necessary for almost all of our critical tasks. Some of the values are also overlapping and run into one another. For example; the value of sustainability and the value of training over doing are very closely linked. It is quite difficult for us to have one without the other. The same goes for behaviours and attitudes; they are needed for various values.

Table 1

Critical Tasks	Value Needed	Behaviour or Attitude Needed
Train mother tongue Bible translators (MTT).	1. Training over doing **	1.a. Investments into training programs for MTTs. 1.b. Focus on a few key people who will train others.
	2. Trust in others to do it **	2. External boundaries would need to be opened up so that partners could participate in planning and idea sharing. A <i>boundaryless value chain</i> .
Train the church to use the Scriptures.	3. The Church is permanent – ongoing *	3. see #2
Train the church to read and train others, in the vernacular.	4. Sustainability **	4.a. Focus on a few key people who will train others. 4.b. Equip a local institution to continue the work after SIL Peru leaves.
	5. Involve partners in decision making & planning. ***	5.a. see #2 5.b. Invite external partners to staff meetings, planning sessions etc.
Train people to produce materials in the vernacular.	6. Language and culture is a gift from God *– material in the vernacular increases prestige which increases language sustainability.	6.a Focus training on a few people who can train others to write, edit, publish etc. 6.b. see #4
Pursue and report for project funding.	7. The body of Christ is global * - when one part is in need, others must meet that need.	7.a. Increase accountability between language teams and administration. 7.b. Focus of reports should be on changed lives. In general, donors want to know about changed lives, not statistics.
Linguistic and socio-	8. Horizontal sharing of	8.a Team meetings where language

linguistic analysis to determine appropriate orthographies.	information. ***	program workers can share best practices. 8.b. Online forums in Spanish, which extend to programs around Latin America. This needs promotion to work.
Language survey to determine the extent of remaining languages needing projects.	9. All people must have an opportunity to hear the gospel in their language.*	9. Short-term language survey personnel brought in to finish remaining survey.

*current core value, **growing core value, ***needs attention

Closing the Gap – Next Steps

I believe that two of the most critical values that we need to focus on are #5 and #8 in table 1. In order for us to better align our critical tasks with the necessary values of deeper partnerships and greater horizontal and external communication; we need to lower our horizontal and external walls. In this section I will propose various steps that we could take to better align our structures to our operations in our organization. I will first propose some steps to take which will deepen our partnerships and increase the likelihood of a successful handing off of the baton. From there I will propose a few steps that we can take to improve the flow of ideas and information at the horizontal level within the organization. The last proposal will have to do with increasing the value for ‘training over doing’ in SIL Peru.

Steps to Lowering External Boundaries

In order for us to align our various tasks that involve training our partners; with the necessary value of sharing decision making; we need to see ourselves as part of a larger value chain. This value chain connects us with our partners who play an essential part in the task of Bible translation and language development here in Peru. In order for us to help create a sustainable value chain that will go on after we leave, we need to be deliberate in opening up the relationships with our partners. Opening up our external boundaries, both to those upstream and

downstream, is critical to the process of organizational capacity building with our local partners and to the process of withdrawal.

The concept of an integrated value chain is nothing new. We see it talked about extensively in Scripture.

...from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love (Ephesians 4:16, NKJV).

For us to be a successful value chain that delivers changed lives we need to collaborate with our partners in both strategic and operational planning (Ashkenas et al, 2002, p. 192). This collaboration needs to go beyond the occasional lunch meeting. We need to be completely open and freely share information, as well as solve problems together. Collaborating in strategic and operational planning, as well as open information sharing, will create an integrated system with our partners. Within this system we will be more likely to generate ideas and innovation, because of the quantum thinking taking place (Vella, 2002). This new type of relationship between organizations needs to be characterized by trust, honesty, openness and interdependence.

Yet the boundaryless world requires a great deal of cross-company interdependence if the overall value chain is to succeed. That interdependence is based on trust (Ashkenas et al, 2002, p. 199).

An integrated value chain requires organizations like SIL Peru to loosen their grip on the controls and be willing to share control with other organizations in order to most effectively deliver changed lives via the translated Scriptures and leave a sustainable impact after withdrawal.

In the boundaryless world, executives must become comfortable with *control sharing* – collaborative, collegial, consultative arrangements with a range of business partners...that strengthen the entire web (Ashkenas et al, 2002, p. 200).

In our case here in Peru one of our value chain partners would be the local church. We could produce a fabulous Bible translation, but if we do not have a solid relationship with the church, then we will not see that translation put into its full potential use.

We need to intentionally invite our partners to planning sessions, conferences and even key staff meetings. We need to see our relationship with partners like the Peruvian Bible Society, ATEK, and local churches, as mentoring relationships. We will soon be passing on the baton to them and so the more time that we spend together at the grass roots level and at the big picture vision level, the more successful that hand off will be.

Steps to Lowering Horizontal Boundaries

From the discussion group (see diagnosis in appendix 1) arose the need to develop more horizontal information sharing. I do not see much information sharing going on horizontally in SIL Peru. For example, those of us in the south rarely discuss program issues with those in the north or central mountains or the jungle. We all communicate with those above us, primarily our regional administrators and the DRP (Director of Research and Programs), but rarely do we communicate horizontally. A couple of exceptions to this would be the recent call to those involved in developing writers to meet and share ideas and the discussions that led to the Quechua Old Testament project.

There is much that could be done to improve the permeability of our horizontal boundaries. The traditional structure of people working within their isolated silos is evident in SIL Peru. Yet I do see some positive elements when I analyze our horizontal boundaries. Within

our organization there is little evidence of unhealthy competition or enemy-within syndrome that can plague so many organizations (Ashkenas et al, 2002, p. 112). I believe that we have healthy horizontal relationships throughout the organization, but what we lack is a sense of teamwork, communication, and there is very little crossing from one silo to the other. The changes that I propose will deal with each of these issues.

I propose that SIL Peru resurrect the practice of having regular organization-wide team meetings. The team meetings of the past died a slow death because they slowly became less and less relevant, they became too academically focused and they lost touch with resolving important problems. If our members do not see any advantage in attending team meetings then they will not come, or they will come harbouring resentment. Kotter tells us that the first step in leading change is establishing a sense of urgency; the people need to feel that something needs to change (1996). If we are to reinstate team meetings, they will need to be completely revamped and possibly renamed so that people will see them in a new light. Establishing a sense of urgency will be the greatest challenge.

These meetings need to have dialogue as their core purpose. This dialogue should involve a mixture of personnel from translation, literacy and administration. Our members have very deep understandings of their respective fields and so sharing ideas across these disciplines could generate some great ideas and innovations (Fleming, 2004). These ideas and innovations would have an impact beyond our remaining 3 or 4 years in Peru if they were aligned with other values such as sustainability and withdrawal.

The organization is ripe for innovation meetings since so many language personnel and administrators have recently received training in dialogue education, through the Learning that

LASTS workshops. This would be a good opportunity to put into practice the training that we have invested in our members.

Increasing the Value, ‘Training Over Doing’

SIL at an international level is quickly making the transition from being an organization that does Bible translation to an organization that trains and facilitates others to do Bible translation. Here in Peru we speak of this value, and our strategies are beginning to change to accommodate it, but many people in the organization are still not totally convinced of its importance. We need to make this value a common value that is held throughout the organization. We need people to be completely convinced and sold on it. If we do that, then we will have greater congruence and more people actively pursuing that strategy.

In order to influence the culture of ILV in this way we need stories. We need to pass on stories of how training is making an impact and how it is making a larger impact than if we had simply done the work on our own. People connect with stories because they are real and they touch the emotions. Simple statistics won’t change a culture. Stories are more powerful. These stories could be integrated into regular weekly staff reports or into the language programs administration’s weekly emails to language personnel.

The biggest barrier for some people accepting this value is fear. People have invested their whole lives into the value of doing and this new value makes many feel that they could have spent their lives more effectively. People’s contributions of the past and present need to be appreciated and valued but they also need to see a change in values as a natural part of growth as an organization and as individuals. Today’s reality is not the same as yesterday’s organization.

Conclusion

In this paper I have sought to examine some of the structures and culture of SIL Peru. In order for us to finish well we need to be sure that these elements line up to what we are trying to accomplish. As we are faced with the process of withdrawal we need to be sure to stay focused on building the organizational capacity of our partners and remember that withdrawal is a process and it must happen in phases.

As SIL Peru continues to draw closer to final withdrawal, it needs to maintain its focus on successfully handing over the baton. In a relay race there is a time when two teammates are running at the same speed, one just in front and off to the side of the other. There is even a moment when the baton is in the hands of both runners. SIL Peru is at that point right now. We are in the midst of handing off the baton and one might even say that the baton is in both hands right now. At this point we have to let go and carefully back off so as to not trip the next runner.

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Appendix 1

Culture Diagnosis

1. Identify critical strategic challenges.

- Who are your customers and what are their needs?
 - The indigenous peoples of Peru
 - They need to have the Scriptures in their own language.
 - They need to be equipped to sustainably read and use the Scriptures.
- Which market segments are you targeting?
 - The indigenous Church.
 - Bilingual education programs in the Ministry of Education.
- How broad or narrow is your product or service offering?
 - We are currently doing many Bible translations, mostly focusing on just the New Testament and a few selected Old Testament passages.
 - All translation projects started in recent years are focused on training a mother tongue organization to do the translation.
 - Literacy programs, primarily adult focused.
 - Selected bilingual education programs through the Ministry of Education.
 - Scripture use and promotion programs training.
 - Linguistic analysis and relevant publications of the indigenous languages.
- Why should customers prefer your product or service to a competitor's?
 - The Peruvian Bible Society is the only other organization doing Bible Translation and they have only worked on two major translations. We are usually all they have.

- We believe that a translation needs to be natural and sound natural and so the translation will be easy to understand.
 - All of our programs are run alongside, and often by, the indigenous church and are more likely to be sustainable and on-going.
 - What are the competencies that you possess and others can't easily imitate?
 - An integrated program that includes Bible translation, literacy and Scripture use activities.
 - High academic standards for all our work and training.
 - Extensive, global support and consulting network.
 - How do you make money in these segments?
 - We communicate the needs and successes to our network of donors.
 - Objectives:
 - Provide a Bible translation for all the language groups in Peru that need one.
 - Provide the necessary training to the church, or other local institution, in literacy and Scripture use.
2. Link the strategy for meeting these challenges to the critical tasks needed to implement them.
- What are the half-dozen specific tasks that absolutely must be accomplished if you are to successfully execute your strategy?
 - Train mother tongue Bible translators (MTT).
 - Train the church to use the Scriptures.
 - Train the church to read and train others, in the vernacular.
 - Train people to produce materials in the vernacular.

- Pursue and report for project funding.
- Linguistic and socio-linguistic analysis to determine appropriate orthographies.
- Language survey to determine the extent of remaining languages needing projects.
- How much interdependence is required among units in order to coordinate these tasks?
 - The tasks of literacy, materials production and Scripture use are very interdependent. An increase in interdependence with the translation task would increase integration, innovation and overall impact.
- Do I understand the work flow?
 - Work flows vary substantially from project to project. Some projects use a pooled work flow, but the most common would be reciprocal work flows.

3. Identify the norms and values that will help accomplish critical tasks.

- What value, if widely shared and strongly held throughout the organization, would further the accomplishment of the critical tasks?
 - Most of the values mentioned in the table are necessary for the other critical tasks.

There is plenty of overlap.

Value Needed	Critical Tasks
1. Training over doing ** 2. Trust in others to do it **	Train mother tongue Bible translators.
3. The Church is permanent – ongoing *	Train the church to use the Scriptures.
4. Sustainability ** 5. Involve partners in decision making & planning. ***	Train the church to read and train others, in the vernacular.
6. Language and culture is a gift from God *– material in the vernacular increases prestige which increases language sustainability.	Train people to produce materials in the vernacular.

7. The body of Christ is global *-when one part is in need, others must meet that need.	Pursue and report for project funding.
8. Horizontal and external sharing of information. ***	Linguistic and socio-linguistic analysis to determine appropriate orthographies.
9. All people must have an opportunity to hear the gospel in their language.*	Language survey to determine the extent of remaining languages needing projects.

*current core value, **growing core value, ***needs attention

➤ What are the specific attitudes and behaviours that would be consistent with values and ensure that the critical tasks are accomplished?

○ Many of the behaviours mentioned in the table

Behaviour or Attitude Needed	Value Needed	Critical Tasks
1.a. Investments into training programs for MTTs. 1.b. Focus on a few key people who will train others.	1. Training over doing **	Train mother tongue Bible translators (MTT).
2. External boundaries would need to be opened up so that partners could participate in planning and idea sharing. <i>A boundaryless value chain.</i>	2. Trust in others to do it **	
3. see #2	3. The Church is permanent – ongoing *	Train the church to use the Scriptures.
4.a. Focus on a few key people who will train others. 4.b. Equip a local institution to continue the work after SIL PERU leaves.	4. Sustainability **	Train the church to read and train others, in the vernacular.
5.a. see #2 5.b. Invite external partners to staff meetings, planning sessions etc.	5. Involve partners in decision making & planning. ***	
6.a Focus training on a few people who can train others to write, edit, publish etc. 6.b. see #4	6. Language and culture is a gift from God *- material in the vernacular increases prestige which increases language sustainability.	Train people to produce materials in the vernacular.
7.a. Increase accountability between language teams and administration. 7.b. Focus of reports should be on changed lives. In general, donors want to know about changed lives, not	7. The body of Christ is global * - when one part is in need, others must meet that need.	Pursue and report for project funding.

statistics.		
8.a Team meetings where language program workers can share best practices. 8.b. Online forums in Spanish, which extend to programs around Latin America. This needs promotion to work.	8. Horizontal and external sharing of information. ***	Linguistic and socio-linguistic analysis to determine appropriate orthographies.
9. Short-term language survey personnel brought in to finish remaining survey.	9. All people must have an opportunity to hear the gospel in their language.*	Language survey to determine the extent of remaining languages needing projects.

*current core value, **growing core value, ***needs attention

- Is it reasonable to expect these attitudes and behaviours from people given the existing reward system?
 - Our reward system is almost exclusively a matter of informal culture. There are no money bonuses.
 - The greatest reward is the esteem that people receive after completing a New Testament translation. Under this new strategy we need to esteem people who train others to do translation. The old reward system is keeping us stuck in the “doing” mode rather than launching us into the “training” mode.

4. Diagnose the norms that characterize the current culture.

- The following three tables are the result of focus group discussions with several SIL PERU members.

Ranking	Actual values and norms of the SIL PERU Peru culture.
1.	Indigenous language and culture.
2.	Egalitarian ethos – comes out as: people involved in decision making, people treated equally, <i>we are a family</i> , personal relationships.
3.	Dependence on God – prayer.
4.	Our history and traditions – stories and heroes.
5.	Personal/family needs.
6.	Productivity towards end goal.

7.	New ways of doing things.
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Ranking	Critical missing values and norms in the SIL PERU Peru culture.
1.	Involve partners in decision-making.
2.	Accountability to the organization from individual members. Ie. Furlough report writing, follow through on plans.
3.	Lack of sharing information and ideas – externally and horizontally.
4.	Mobilizing the Peruvian Church.

Ranking	What is rewarded and praised in the SIL PERU Peru culture?
1.	Completion of a New Testament.
2.	Academic achievements.
3.	One who creates harmony, relates well, and creates positive energy in the organization.
4.	An ability to ‘plug in’ without a lot of assistance.

5. Identify gaps between the norms needed and existing ones.

- Partners are not involved in planning or decision making. They must be involved if we are to pass on the work of translation and literacy to them. This is a very serious gap which must be filled if we are to commit to sustainability.
- We have never viewed it as our responsibility to mobilize the national church to Bible translation and literacy. If we had this as a value we would be long way along in terms of sustainability.

6. Decide on actions needed to reduce these gaps.