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A Proposal for Aligning ILV's  
Organizational Components Using

The Congruence Model

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## Introduction

Being ambidextrous must be great. An ambidextrous baseball player can step up to the plate and hit either left-handed or right-handed, depending on the pitcher and who's on base. The ambidextrous soccer player can accurately kick the ball with either foot giving her a distinct advantage. Likewise, organizations today need to be ambidextrous. They need to be able to achieve immediate, short-term gains yet still invest in future opportunities and realities.

We all want to meet our goals, both long-term and short-term, as an organization. We in ILV Peru stated the following as our overall goal.

“Based on ethno-linguistic research, complete the task of Bible translation for minority language groups and promote their sustained use through literacy and Scripture use activities.” (ILV Executive Committee, 2005, p. 10)

Are we working in the best possible manner so as to leave the maximum impact? What can we do to improve our progress towards this goal? Evaluating where we are at, and where we need to be going, is not always a simple task. The ‘congruence model’ is a simple diagnostic tool that will help us analyze our current organizational culture, our organizational strengths and weaknesses and will help us identify where we need to improve in order to close the gap between where we are and where we want to be.

In the past ILV 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 present the congruence model as a model that is relevant to ILV Peru at this time in its history. The model does not necessarily call for massive structural changes but instead it is a great tool for evaluating our organization.

I will start out by giving a simple overview of the model. I will then explain why I believe it is a relevant model for ILV. Following these sections I will walk through the data that I collected in a cultural diagnosis of ILV. From the data I will explain the various performance and opportunity gaps that arose from the diagnosis. These gaps lead into a discussion on some practical steps that ILV can take to increase overall performance of the organization.

#### The Congruence Model – Overview

When there is a difference between the level of performance that is currently happening and the level of performance needed to meet one’s goals, you have a performance gap. (Tushman & O’Reilly, 2002, p. 53) When leaders create an opportunity for the future and make the organization act today, they have created an opportunity gap, basically a “proactively created performance gap”. (Tushman & O’Reilly, 2002, pp. 54-55) When we examine these gaps and what it will take to close them, we are entering into the congruence model.

The congruence model, as proposed by Tushman and O’Reilly, says that there are essentially four organizational building blocks in every organization: critical tasks, people, culture and formal organization.

It suggests that the alignment, or congruence, between strategy and four organizational building blocks—critical tasks and work flows, formal organizational arrangements, people and culture—drives today’s success. Incongruence, a lack of alignment, or inconsistencies among these elements is almost always at the root of today’s performance gaps. (Tushman & O’Reilly, 2002, p. 58)

The assumption is that unless managers understand the roots of the performance gaps that they are facing and the barriers to achieving the opportunities that lie before them, they will not be able to thoroughly solve their organization’s problems. (Tushman & O’Reilly, 2002, p. 58)

Essentially the congruence model is a diagnostic tool for organizations. From this diagnosis managers are able to pinpoint areas in which they can make changes in order to better align, or fit, the various elements of the organization.

#### Is It Relevant to ILV?

At this point in ILV’s history we do not need a major organizational change. What we need is a tool, like the congruence model, to help us sharpen what we have and get rid of what we don’t need. We are so focused on finishing our work in Peru that any major change would be rejected before it could take a step. Major change would also be counterproductive considering the resources and time needed to implement major change and the remaining tasks that we have before us in the remaining five or six years of our organization.

The congruence model is a simple tool that we can use to make sure that the various dimensions of ILV are working in harmony and towards our strategic ends. It will help us calibrate and align the various organizational building blocks which will increase our overall impact and effectiveness.

### ILV's Organizational Diagnosis

I completed a diagnosis of ILV using the congruence model. 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 ILV 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 ILV organization's culture. Two asterisks mean that it is a value that ILV 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 most 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. <i>A 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 ILV 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	7.a. Increase accountability between language teams and administration.

	need, others must meet that need.	7.b. Focus of reports should be on changed lives. In general, donors want to know about changed lives, not statistics.
Linguistic and socio-linguistic analysis to determine appropriate orthographies.	8. Horizontal sharing of information. ***	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.
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

### Analyzing the Gap

From analyzing table one we can see that the value that needs the most attention is number five; involve partners in decision making & planning. This value/behaviour comes from having permeable external boundaries that allow the ebb and flow of relationships, ideas and information within our external value chain. If we want to do a good job at training the Church and other partners in Bible translation, literacy and Scripture use, we must open ourselves up and allow our partners to come into our organization and be influential.

The second value that needs attention is horizontal sharing of information and ideas. As the first mentioned value relates to external boundaries, this second value relates to the horizontal boundaries in our organization.

In all organizations there exist four types of boundaries. Vertical boundaries are those which separate people by hierarchy, rank, and status. Horizontal boundaries are those that separate different units within the organization, which in our case would be departments and

language teams. External boundaries separate us from our clients, stakeholders and other outside partners. The last boundary is global, which separates us from SIL in other countries. (Ashkenas, Ulrich, Jick, & Kerr, 2002)

The more permeable these boundaries are, the more successful we will likely be. “When these four boundaries remain rigid and impenetrable-as they so often do today-they create the sluggish response, inflexibility, and slow innovation that cause premier companies to fall.”

(Ashkenas et al, 2002, p. 12)

The need to develop the value of planning and decision-making with partners, fits with the data I collected on a survey of ILV and its four boundaries. The results from the survey can be found in table two. In this survey it was clear that we needed to work on issues relating to opening up our external boundaries, as well as our global and horizontal boundaries.

Table 2

<i>Rating</i>	<i>Boundaries</i>	<i>Points</i> <i>Above 16=strength</i> <i>Below 12=needs work</i>
1.	Vertical Boundary	12.62
2.	Horizontal Boundary	10.63
3.	Global Boundary	10.41
4.	External Boundary	9.46

#### Closing the Gap – Next Steps

In order for us to better align our critical tasks with the necessary values of deeper partnership relations 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

reach a higher level of congruence in our organization. I will first propose some steps to take which will deepen our relationships to our partners. 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 the branch.

#### 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 here in Peru. In order for us to create a sustainable value chain that will go on after we leave the country, we need to be deliberate in opening up the relationships with our partners.

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 in both strategic and operational planning. (Ashkenas et al, 2002, p. 192) This collaboration needs to go beyond the occasional lunch meeting. We will 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 ILV 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.

“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 arose the need to develop more horizontal information sharing. I do not see much information sharing going on horizontally in ILV. 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 ILV. I do see some very 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 we 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. If our members do not see any advantage in attending team meetings then they will not come, or they will come harbouring resentment. If we are to re-institute team meetings, they will need to be completely revamped and possibly renamed so that people will see them in a new light.

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 innovation. (Fleming, 2004) These ideas and innovation would

have an impact beyond our remaining five years in Peru if they were aligned with other values such as sustainability.

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 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

The Quechua people build their homes out of adobe blocks that are made by hand, out of mud. The skilled adobe builder is considered an artist. He is considered an artist because no two walls end up aligned the same when working with hand-made bricks. Each block must be carefully aligned with the next block and with the one below, both of which are never perfectly square. The ambidextrous organization is one that is balanced. It can achieve the needed short-term objectives yet still remain focused on long term goals and vision. The ambidextrous organization has its principle building blocks all aligned. This alignment is different for each organization and so ILV's alignment will look different than that of others.

The congruence model offers us a simple tool for improving the performance of our organization through the alignment of our organizational building blocks and our strategies. This type of improvement is appropriate for us considering that we are in the final five years of our organization's history. But ILV must leave a legacy. We want more than simply a legacy of books and programs. We want a legacy that will live on in many of our partner organizations with whom we are currently working. We want them to take up the baton and continue with literacy programs, Old Testament translations, revisions of New Testaments and the ongoing work of Bible promotion.

In order to leave a sustainable legacy, and align our culture with our critical tasks, we will need to involve our key partners in our planning and strategizing. We will need to become much more interdependent with them. We will need to be very intentional about involving them in most aspects of our organizational life.

In order for us to increase horizontal information sharing and align our critical tasks with the necessary value of horizontal communication, we will need to re-instigate events such as team meetings and other forums for idea sharing.

Lastly, it is important that everyone in the ILV organization hold fast to the value of training people rather than doing it all ourselves. We need to actively communicate the success stories so as to build the value into a commonly shared core value of ILV. This value will go a long way to improving the level of sustainability that we want to see when we leave the country.

The congruence model is relevant to ILV since it helps us pinpoint those areas that need improving yet it doesn't necessitate a complete restructuring of the organization.

We ultimately want to align our organization's people, formal organization and informal culture with the great critical task that Jesus laid out for us.

And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen. (Matthew 28:18-20 NKJV)

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## Negative Effects

*Inertia*

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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.

<b>Value Needed</b>	<b>Critical Tasks</b>
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 &	Train the church to read and train others, in the vernacular.

planning. ***	
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	2. Trust in others to do it **	

sharing. <i>A boundaryless value chain.</i>		
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 ILV 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 statistics.	7. The body of Christ is global * - when one part is in need, others must meet that need.	Pursue and report for project funding.

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

\*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 ILV members.

<b>Ranking</b>	<b>Actual values and norms of the ILV Peru culture.</b>
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.

<b>Ranking</b>	<b>Critical missing values and norms in the ILV Peru culture.</b>
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.

<b>Ranking</b>	<b>What is rewarded and praised in the ILV Peru culture?</b>
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.