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VOCATIONAL LEADERSHIP: A FAITH PERSPECTIVE

A Training Program for U.S. Navy Chaplains
in Pastoral Care and Counseling

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BACKGROUND

The following training has been developed for presentation to U.S. Navy Chaplains as directed by the Commander, Naval Education and Training, Pensacola, Florida. At present, this training is intended to be offered in the closing hours of a Navy Chaplain Corps annual week-long "Professional Development Training Course". Therefore, it is limited in length to four hours.

Traditionally, these last hours of the "PDTC" have been a time of integration and unwinding from the intense concentration upon the subject matter of the week. Also, since these training events are held aboard larger facilities and many chaplains are required to travel to the site, it has been a time of parting and preparation for each chaplain's return to her/his appointed place of duty. Therefore, this training will attempt to compete with these tendencies and claims on the attendees attentiveness, as well as the radical shift in the focus of the subject matter presented.

Aware of past history, this training is also designed to be alert to the diverse nature of the women and men who comprise the U.S. Navy Chaplain Corps. While all chaplains must have a Masters of Divinity degree or its equivalent from an accredited institution, they represent an entire spectrum of socio-economic, political, ethnic, religious, educational and regional categories. Navy chaplains are drawn from well over 100 religious faith groups. At present, they represent most of the mainline Protestant denominations, the Roman Catholic and Eastern Orthodox Churches, and all three expressions of Judaism (Orthodox, Conservative, and Reformed) visible throughout the United

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States. Additionally, billets for chaplains of both the Buddhist and Islamic traditions have just been added this fiscal year further broadening the baseline of representation within the U.S. Navy Chaplain Corps. Therefore, great pains will be taken to make this training appropriate for all, using inclusive language and pluralistic terminology.

In light of the context in which this training will be executed and the limited time allowed, it is important that as much information as possible might be shared. If a longer period were allowed for the dissemination of this data, a healthy balance of inductive and deductive teaching methods would be employed. Instead, the majority of this training will involve didactic lecture with two occasions for group participation and discussion. Should this prove ineffective, however, other means of facilitating participants in the appropriation of the tenets and benefits of "vocational leadership" are already on line and readily inserted into this training program. [Appendix A]

INTRODUCTION

Within the sea services a great deal of attention is paid to the mission, "providing a safe and certain defense for the United States of America against all enemies foreign and domestic". Unfortunately, this is often achieved at the expense of those individuals who serve the "force in readiness". Men and women who enter the sea services with hopes, dreams and expectations of adventure, professional development, personal growth and fulfillment, frequently find their hopes hobbled, their dreams dashed and their expectations extinguished. The reasons: insufficient attention to and care for the individual in the military

environment and a leadership group which is poorly trained in supervision, placement and nurture.

This lack of attention to the hopes, dreams and expectations of the men and women of the sea service severely impacts both the individual and the whole. Job dissatisfaction turns to boredom, anger and bitterness. Substance abuse, relational abuse, and other deviant behavior result. Often the cry for help is heard too late; the service member has already done irreversible damage to her/his career; or s/he is sent to the chaplain to put a "band-aid" on the situation. Upset with this treatment of our most valuable resources in the military I wondered how the tide could be turned. How could these creatures of God's creation find fulfillment in the military organization and support in wrestling with the problems they encounter as they travel the road of life? Also, how might the U.S. Navy chaplain become a more powerful and purposeful agent in assisting sea service members identify and achieve their life goals?

The chaplain has been the sea services first line of defense in regard to caring for the problems of the people and meeting the needs of their spirits. Chaplains are called upon regularly to assist management with marginal performers. In many cases, the chaplain is successful in bringing personnel back to renewed productivity, but often the achievement is short-lived. Such results are clearly insufficient and have no long-term benefit to the sea services. However, the chaplain cannot attain long-term results if the organization is itself rooted in short-term management methods. All the gains the chaplain and service member may make are quickly foiled

by the shame and blame which characterize the "one upsmanship" of the work space.

Clearly, radical change is required of the sea service organization and the manner/means of ministry delivered by Navy chaplains must be re-examined. Focus on short-term gains in position, posture and product within the military has led to the decay of operational effectiveness and the demoralization of the work force. Problems have been identified and solutions have been applied, but in every case the results have been marginal at best. Each solution, whether "Human Resources Management", "Management by Objectives" or the like has been a rather complex, systematic approach which although widely instituted was not universally accepted. Therefore, I wish to suggest that we, as Navy chaplains, adopt a simple, synthetic approach which combines lessons learned from the worlds of industry and theology. It will enhance ministry, particularly in the areas of pastoral care and counseling, but also will empower chaplains to teach, train, and encourage its use by others throughout the organization.

In order to establish this thesis and the related hypotheses, I will concentrate upon the key components of W. Edwards Deming's "quality management" theory. A study will be made of "The Fourteen Points" which Deming contends and has proven lead to quality, productivity, profitability, unity and cooperation in those companies that have adopted them. All may be applied to the U.S. sea services, but particular concentration will be paid to those useful to our work as U.S. Navy chaplains. Likewise, attention will be paid to Deming's list of the "Seven Deadly Diseases" which plague companies and defeat

employees. In similar manner, Dr. James W. Fowler's notion of vocation will be discussed which emphasizes each person's giftedness and how that person considers "putting the self to work in service of the world's real needs".¹ In so doing it is believed that we as Navy chaplains will become sensitized and empowered to help others come to a new understanding of the wonder of work, the value of all persons, and blessings of life in the midst of God's creation. With the further help of Dr. Fowler's theory of faith development it is felt that Navy chaplains will be better equipped to hear the cries of their people, meet their needs where they are dwelling, and employ the methods learned from the tandem teachings of Deming and Fowler.

W. EDWARDS DEMING, PASTORAL LEADERSHIP, AND THE U.S. SEA SERVICES

Obviously, I am not the only person employed by the U.S. Navy who sees the potential of the use of the management model touted by W. Edwards Deming. Seminars and conferences have proliferated rapidly since the start of the '92 Fiscal Year throughout our branch of the Armed Forces. However, being in the somewhat isolated atmosphere of postgraduate school I was unaware of the adoption of his theory by the Navy until I was well into my research regarding its implications for the delivery of pastoral care and counseling in the U.S. Sea Services. Coincidence, I don't think so. Providence is more like it. No matter the reason, I stumbled on the paradigm while reading the Atlanta Journal-Constitution one crisp, fall morning and found myself nodding in affirmation to his "Fourteen Points" and "Seven Deadly Diseases". Deming's theory made sense and seemed to both identify problems which

¹ James W. Fowler, *WEAVING THE NEW CREATION* (San Francisco, CA: Harper Collins, 1991), p. 50.

plague large organizations like the U.S. Sea Services, and offer up reasonable and responsible suggestions for their solution. The more I researched, the more convinced I became that Deming had something which could be used with dramatic effect by Navy Chaplains in their pastoral care and counseling.

W. Edwards Deming is not all that radical. In fact, a retired Chief Executive Officer of a Fortune "Top 200" firm told me its plain common sense. He said, Deming's system is based on the "Golden Rule", "Do unto others as you would have them do unto you." And you know, it is! It is an ethical system which depends upon the empowering of people at all levels of an organization. Deming spends a great deal of time upon setting limits in manufacturing through positive and inclusive leadership principles. He does this to ensure quality of life as well as quality of product and increased productivity. When speaking about leadership he states,

"The aim of leadership should be to improve the performance of man [person] and machine, to improve quality, to increase output, and simultaneously bring pride of workmanship to people. Put in a negative way, the aim of leadership is not merely to find and record failures of men [people], but to remove the cause of failure: to help people do a better job with less effort."²

In other words, Deming believes that leaders must nurture her/his people in order to ensure that they are capable of producing a quality product. Likewise they are responsible for staying in touch with the total work environment. This means that leaders must be knowledgeable

² W. Edwards Deming, OUT OF THE CRISIS (Cambridge, MA: Massachusetts Institute of Technology, Center for Advanced Engineering Study, 1986), p. 248.

about not only her/his people but also the process, content and condition of each step of the products development and history. In sum, the leader must be attentive to persons, machinery, material, environmental factors on and off the job, as well as the overall manufactured product's quality and timeliness for delivery.

Sound familiar, I hope it does, for then I am "preaching to the choir". As chaplains in the U.S. Sea Services environment we are industrial chaplains. We are leaders in the industrial environment and need to be keeping all of these basic factors in mind as we visit each work space or location at which people of our command are serving. Granted, we are not "officers of the line" {officers who may assume command if required} who may effect immediate change in work practices, but we are powerful observers and respected analysts of the work space. In fact, as those who are often marginalized by "the line" we have an enhanced ability to be contributors to our colleagues in leadership and to ensure that quality of life and product are maintained for all. Think of it, who is in a better position than the chaplain to be at once on the outside of the organization looking and listening in, and yet simultaneously standing in the midst of the particular sea service unit with the ability or voice to "sound off" or tell the story straight and true and be heard by the leading petty officer, section leader, Gunnery Sergeant, Chief, Division or Company Officer, Department Head, Executive or Commanding Officer who may effect the recommended change? Ours, my sisters and brothers, is a unique mission and a powerful position in this movement toward "total quality leadership" in the U.S. Sea Services. We are called then, to deliver quality ministry and model quality management practices as the

administrators of the Command Religious Program. In essence, to "know the system".

KNOW THE SYSTEM

"Know the system". It's a phrase well known to each of us here. We heard it offered as advice by instructors first at the "Basic Course" and many times since, from all segments of the sea services family. It remains solid advice to this day. Most of us know that heeded, "knowing the system" has proven to allow great feats to be accomplished by breaking down barriers which formerly blocked the delivery of ministry. The same holds true for what may seem to many of you as just another fad, "Total Quality Management/Ministry". We need to know well the tenets of this theory being touted throughout the Sea Service and our Chaplain Corps. In so doing, we may offer our unique talents and knowledge in informed and meaningful exchanges with our colleagues to the benefit of all. [CAUTION: Be careful, as you come to "know the system", for there have been a few cases in which chaplains have become such a part of the system that they have become corrupted by it and lose their effectiveness as advocate and change agent.]

So then, realizing the importance of "knowing the system" to be exemplary leaders and the deliverers of quality ministry, let me share with you the essential components of Deming's "total quality management/leadership model". In your packets you will find a handout listing Deming's 14 Points, and his 7 Deadly Diseases.[Appendix B] I will be displaying them on the screen in front of you, but you still may want to pull it out at this time to follow along, take some

additional notes on each of the points as I unpack them, as well as jotting any questions that may arise for you.

THE FOURTEEN POINTS³

1. Creating constancy of purpose toward improvement of product and service, with the aim to become competitive and to stay in business, and to provide jobs.

This first point may best be understood by breaking it down into several concepts. Key to this statement is the notion of improvement. Deming recognizes that most every situation whether human, material, management, machinery or the like has potential for improvement. Therefore, he emphasizes the facing of problems in people or flaws in products and services. In so doing, Deming recommends that leaders focus not just on today's problems, such as meeting deadlines or firing a poor performer, but rather to look ahead by conceptualizing the future. Long-range goal setting and planning for the improvement of the product or the expansion of the product line are advocated. Attention is then directed to present care of personnel, machinery, and the like, yet also toward additional requirements, both fiscal and physical, which would improve performance and quality for the future. By making a commitment to invest in long-term analysis and planning, Deming believed that innovation will result. Still he cautions that, "Innovation, the foundation of the future, cannot thrive unless the top management have declared unshakable commitment to quality and productivity."⁴ Without the power brokers buying into the program any

³ Ibid. pp. 23-24.

⁴ Ibid. p. 25.

attempt to become competitive and produce quality products or upgrade either machinery or the skill of the work force is vain. Such improvement requires the plugging of monies and resources into the corporation or organization regardless of size. Even profits need to be plowed back into the organization for research and development as well as internal and external educational programs; ie. in-house training and advertising. This type of commitment, Deming insists, will not just bring about innovation and improvement, but corporate longevity and jobs as well. Thus, it benefits both people and product.

The final concept Deming exhorts under this point is that top management may best signal it's commitment to improvement by adopting the policy that no job shall be lost by a person who suggests a change in procedures for the sake of increased productivity and quality. Here we begin to gain a glimpse of the strength of Deming's model; the attempt to cancel out barriers to the creativity of humankind.

2. Adopt the New Philosophy.

This point refers back to Point # 1. It indicates that if top management/leaders recognize that their organization is in trouble due to poor quality and low productivity then they must take a totally different administrative tact. This tact is to assume a long-term focus upon quality to the benefit of both manufacturing and the lives of all personnel employed. Obviously, this necessitates the transformation of the manner in which all of management and those in lead positions look at the process of work, the people at work, and the working environment. It marks a radical shift for most business leaders in the U.S. who, in recent decades, have increasingly been

"focusing on results".⁵ Now, instead of looking at short-term profits, dividends, and "quick fixes", Deming contends leaders and management that truly want quality will have to turn the stampede and get on board with the new doctrine.

3. Cease dependence on mass inspection.

Without a doubt this is a pivotal element in Deming's whole theory. As many of you may know from earlier exposure to the manufacturing process or even the preventative maintenance procedures in the military, inspection for quality regularly occurs as the last step. Deming believes this to be all wrong. He holds that, "Inspection to improve quality is too late, ineffective, costly."⁶ Further, "routine inspection becomes unreliable through boredom and fatigue."⁷ It is UNSAT! Rather, he contends that attention to the quality at the beginning of the process is best. Again he stresses that improvement of the production process is what is really needed. This means before a product is produced, more dollars, time, and energy must be spent in research and development; analysis is essential for quality and future success. His approach reminds me of the old phrase, "Do it right the first time or don't do it at all".

4. End the practice of awarding business on price tag alone.

All of us are acutely familiar with the problems associated with products received from the lowest bidder on a government contract.

⁵ Mary Walton, THE DEMING MANAGEMENT MODEL, (New York, NY: Pedigree Books, 1986), p. 59.

⁶ W. Edwards Deming, OUT OF THE CRISIS, (Cambridge, MA: Massachusetts Institute of Technology, Center for Advanced Engineering Study, 1986), p. 28.

⁷ Ibid. p. 29.

There is forever something wrong and an adjustment is always needed whether it be physically or mentally. In this point Deming once again insists that although a lower initial price is paid for a part, the negative impact of that part in terms of long-term cost may be significant. At best, re-work is often required and at worst, the parts either must be sent back for re-manufacture or are thrown away. Deming makes a valid observation that instead of focusing upon the lowest initial cost, managers and leaders need to look at lowest total cost.

To make this point stick, education is a requirement. Leaders and management need to learn of the value of their product and the services which they render. Thought of in this manner, perhaps we may see the damaging effect of choosing the lowest bidder and the benefit of building long-term relationships with a single source who may work with us in the research, development and manufacturing process. Developing a single source, often results in a quality product from the start and lower total cost due to team effort on each product, as well as a continually growing mutual trust and loyalty. The result, quality built into the product!

5. Improve constantly and forever the system of production and services.

Having looked, at least in part, at the beginning of the manufacturing or service delivery process, Deming wants us to look at the rest with this imperative. He wants us to see the process as fluid and one which has numerous inherent variables. It requires our constant concern and attention to the people creating the product or service, as well as the

records they keep and the statistics which result. The greater the knowledge of these aspects by each manager/leader, the better the chances that the process will be constantly improved. It will improve not because of greater scrutiny, but because of increased involvement, empathy, and the building sense of common commitment and concern by all the persons connected to the manufacturing or service delivery process. Deming says,

"Improvement of the process includes better allocation of human effort. It includes selection of people, their placement, their training, to give everyone, including production workers, a chance to advance their learning and to contribute the best of their talents."⁸

A sense of community is nurtured in which it is safe to be a questioning, creative member of the team. The process should only improve!

6. Institute training.

"The greatest waste in America is failure to use the abilities of people," states Deming.⁹ Therefore, its little wonder that he places such an emphasis upon education and training. It is essential for all levels of the organizational chain. He believes that management should take the lead in this manner. They need to model this by themselves training on the jobs they supervise; having sufficient knowledge of the position that s/he may do the job her/himself when required! Having this understanding managers and leaders know "first hand" what needs to be learned and so, may ensure that training is designed and taught in a helpful manner. He cautions, however, that we managers and leaders

⁸ Ibid. p. 51.

⁹ Ibid. p. 53.

need to set realistic standards for such training and stick to them. Deming also reminds leaders to be sensitive to the various ways in which people learn (written, orally, and visually). Instruction needs to be tailored accordingly. Yet again, we glimpse Deming's stress upon attentiveness to the person as an essential ingredient for success!

7. Adopt and Institute Leadership.

Here Deming differentiates between leadership and supervision. He is in favor of the former and totally against the latter. As implied in Point 6, he contends that management should know the jobs of their people, know their people, and then, teach and lead them. In so doing, managers will have a better idea of those in the ranks who might need special attention. Deming asserts,

"The job of the manager is to lead, to help people do their jobs better...[he] contends that most people who do not do well on the job are not malingerers, but have simply been misplaced. If someone has a disability, or is incapable of doing a job, the manager has an obligation to find a place for that person."¹⁰

Thus, by taking on the mantle of leadership, managers both empower people and are themselves empowered to correct problem situations. Closer to the people and the product, the manager is not only able to spot problems but also potential. S/he may see prospective leaders from this vantage. For Deming, this is the institution of leadership; to adopt it, model it, and develop it from those already within the structure. This brings about a factor not often seen in U.S. corporations any longer, namely, continuity.

¹⁰ Walton, Op Cit. p. 71.

8. Drive out fear.

"Fear takes a horrible toll. Fear is all around, robbing people of their pride, hurting them, robbing them of a chance to contribute to the company," posits Deming.¹¹ It stems from organizations in which a person feels that if they make a wrong comment or make a mistake their future with the company is over. In lifting this matter up, Deming promotes a creative community context in which questions are encouraged and ideas shared without fear of reprisal. Certainly, some of these questions may be misdirected, but as a former Executive Officer, CDR George Lyford, USN once said, "The only dumb question is the question not asked." Likewise, the same holds true for ideas expressed. However, if ideas and questions are not expressed the process of improvement remains static.

Deming challenges top management and leaders to make the work environment a "safe place", secure. He contends,

"No one can put in his[her] best performance unless he[she] feels secure. Se comes from the Latin, meaning without, cure means fear or care. Secure means without fear, not afraid to express ideas, not afraid to ask questions."¹²

If the secure work place is created with a more involved, accepting and sensitive approach by management, and as employees gain confidence in management the situation will improve. A creative community will form and quality of life and product will be the consequence.

9. Break down barriers between staff areas.

¹¹ Ibid. p. 73.

¹² Deming, Op Cit. p. 52.

Despite this points brevity, it demands close attention and critical concern. In all too many instances, due to competition between departments caused by fear, barriers are erected between departments. Rather than as this tenet of Deming's theory suggests; ie. working with, talking to, and supporting one another in the organization's common goals, the reverse happens. Leaders are urged therefore, to build and nurture cooperation/teamwork instead of competition. This benefits quality and the company's overall competitive position in the marketplace.

Dr. Deming uses a great example of the barriers which more often than not exist between staff areas. He recounts,

"...the service department, in response to frantic calls from customers, had routinely cut off a tube that conveys abrasive material to a downward outlet, and reversed the auger beyond the outlet. The problem was that the auger jammed the material into the end of the tube. The manufacturing department kept right on making the auger as always before, while the service department, on a call from a customer, routinely made the correction. The management were unaware of the lack of teamwork between manufacturing and service, and of the loss."¹³

The consequences of the lack of dialogue and corporate cooperation are obvious.

10. Eliminate slogans, exhortations, and targets for the work force.

Such methods have long been used throughout industry and service organizations. Slogans and the like are considered to be motivators. Deming questions this notion, and in fact, argues that it generates the

¹³ Ibid. p. 62-63.

opposite effect. This due to the fact that implicit in these phrases there is a "supposition that employees could, if they tried, do better."¹⁴ In other words, these slogans place blame on every level of the organization save for top management for not achieving quality products. They accomplish exactly the opposite of what is intended.

"Here are the fruits of exhortations:

1. Failure to accomplish goals.
2. Increase in variability.
3. Increase in proportion defective.
4. Increase in costs.
5. Demoralization of the work force.
6. Disrespect for management.

Posters that explain what management is doing month to month to purchase better quality of incoming materials from fewer suppliers, better maintenance, or to provide better training, or statistical aids and better supervision to improve quality and productivity, not by working harder but by working smarter, would be a totally different story; they would boost morale."¹⁵

So much for "Zero Defects" and "Increase Productivity"!

11. Eliminate numerical quotas.

Quotas, according to Deming, have no real benefit in the work place. They are set in line with the output of the average/median performer. From the start they are doomed to fail, because they are too high for low achievers and too low for those who are above the norm. High achievers are further influenced by the fact that they receive no extra pay for performance above the quota and often peer pressure persuades them not to raise the production projections of management. Mediocrity is maintained, even promoted.

¹⁴ Walton, Op Cit. p. 76.

¹⁵ Deming, Op Cit. p. 68-69.

Similarly, quotas have a negative impact upon the products delivered. Deming believes that quotas lead to product defects, in that they demand that personnel produce certain quantities of an item. If they fail to do so on a repeated basis, they may be fired. So, afraid of losing their job they meet the quota, regardless of the quality of the product.

Under quotas both personnel and product suffer. Quality of life or product are unobtainable.

12. Remove barriers that rob pride of workmanship.

Under this heading Deming targets five factors which prevent personnel from gaining a sense of "pride of workmanship". They are:

- a. Performance ratings: used to indicate if a person is deserving a promotion and/or a pay increase, they often generate competition rather than the creativity and cooperation desired in an organization seeking quality.
- b. Hourly workers: personnel paid on an hourly basis who work with an unknown future. Easily may be considered a commodity to be used and then discarded when no longer needed. The lack of corporate commitment sabotages any alliance the worker might wish to establish with the organization. It also increases fear and cancels creativity.
- c. Absenteeism and the mobility of the work force: a state of being in which personnel have little or no commitment to the organization. Attributed to poor leadership and management,

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it is seen within the organization in the form of absenteeism and beyond it in frequent departures by personnel to join other agencies. Mobility of the work force within the corporate structure also contributes to a lack of quality of life and product by disallowing persons to participate and develop long-term strategies for the creation of quality.

- d. Rapidly changing expectations and standards: the opposite of the needed stability which is the foundation for productivity and quality. Here Deming enlists "statistical control" or the normative measure of those goods and services being produced to ensure quality. Constancy is essential so that personnel and management both know when production is afoul.
- e. Poor communication: when top management does not clearly express its expectations, concerns, and gratitude to the rest of the organization.

Each of these alone is likely to sabotage any going concern. Yet, often more than one and sometimes all are present. No wonder people are not motivated to produce quality products or contribute to a favorable work environment.

13. Encourage education and self-improvement for everyone.

As you might suspect, since Deming has already placed emphasis upon training he is after something different here. His stress here is upon promoting an increase of general knowledge, the acquisition of new skills, and developing the discipline of study to learn and improve one's value to self, the corporate community, and the larger society.

This may take form as a corporately funded "tuition assistance program", as "in-house" subject offerings, or the like.

14. Take action to accomplish the transformation.

In this last statement, Deming tries to ensure that he places responsibility and accountability for the successful employment of his management or leadership system into effect. Success rest primarily upon top management. It is they who have to struggle over the manner in which the theory will be placed in practice. They must be the first to work at building consensus and working cooperatively one with another. Only then will they be able to jointly model the new philosophy and put it to work.

Courage to make this final leap is required of all. Top management must feel the pain and dissatisfaction with past performance, and be desirous of change. Radical change is often required, and so they must be bold, innovative and prepared to make difficult breaks from past methods of operation.

Once these hurdles have been cleared, there must be a clear and rapid dissemination of information throughout the corporate structure and beyond. The position of top management and the goals of the organization, Deming suggests, might be spread through seminars and shift meetings. During these times of sharing, a vision must be inculcated. The whole organization needs to be brought aboard with a succinct explanation of the benefits of the 14 Points, and the implications of their implementation for the future. Time for questions, which are certain to arise, should be factored in and

teamwork modelled from the start remembering that every activity in the corporation's life is a significant part of the process and each may be continually improved.

THE SEVEN DEADLY DISEASES¹⁶

1. Lack of constancy of purpose.

Without constancy of purpose there is no plan of product or service that will allow the commitment, internal or external, necessary to create and keep a market which will keep the company afloat and people at work. Further, with rapid shifts or changes in upper management there are usually equivalent modulations in the vision and shape of the corporation. "Employees...have been exposed to a succession of plans for improvement. They have seen programs come and go, often coinciding with the terms of chief executive officers."¹⁷ This has to have negative impact upon the quality of life and product, particularly for the work force. Loyalty and worthwhile service must suffer.

2. Emphasis on short-term profit.

Such a focus leads to short-term thinking. Often driven by the need to produce a dividend to satisfy investors, or to ward off the competition or take-over threats there is little attention given to issues of quality for people or product. All actions taken are cost driven. There is an obvious lack of care and commitment here.

3. Evaluation of performance, merit rating, or annual review.

As stated under Point 12, these measures lead to short-term performance

¹⁶ Ibid. pp. 97-98.

¹⁷ Walton, Op Cit. p. 89.

and intense competition between co-workers and colleagues. This results in personnel becoming "empire builders" and acting like "prima donnas". Equitable evaluation is an impossibility due to the inability to accurately measure what has been accomplished. Those who may be long-term planners and are, essentially carrying the rest of the workers, may not get the superior rating because s/he shares ideas with colleagues and does not brag or perform in such a way as to bring attention to the self. Teamwork and creativity are stifled by these forms of evaluation.

4. Mobility of top management.

Organizations which move their leadership with regularity are undermining the first point of Deming's theory. There cannot be any sense of constancy of purpose, movement toward improvement or the like if senior personnel are being moved, or seeking to move often. It cancels out commitment at all levels of the organization. With a lack of continuity at the top, why should there be anything other than undulation and dysfunction below. Team-building and teamwork aren't even worth considering because the relationships needed to sustain such an endeavor might all too soon get lost in the shuffle.

5. Running a company on visible figures alone.

Nothing fancy here, only a warning from Deming to all leaders and managers, that they should not fool themselves by looking only at the monies that can be seen. Attention must be paid to hidden costs. Deming rightfully reminds members of management to consider the cost of rework, time delays, and throw aways. All of these costs are not

immediately visible especially if there is not an attentiveness to the quality of products at the beginning of the manufacturing or service process.

6. Excessive medical costs.

Another warning to pay heed to escalating costs due to an unfavorable and unsafe work environment which precipitates medical expenditures for increasing injury to body and spirit of personnel.

7. Excessive cost of warranty, fueled by lawyers that work on contingency fees.

If quality is not built into production and services from the start there is a strong likelihood that there may be some deficiencies in the final product or service delivered. To cover the possibility of the products eventual failure to perform or, far worse, its damage to person or property, legal costs become a concern for all providers of goods and services. Since the U.S. has a prolific population of lawyers it is always important to factor in the cost of litigation when marketing a product or service.

IMPLICATIONS FOR PASTORAL CARE AND COUNSELING

Just in case you have been unable to make a connection between W. Edwards Deming's model of management and our role as leaders in the U.S. Sea Services environment, let me underline a few of his key concepts once more. Deming's model hinges on people, people with a concern for quality. This means that persons using Deming's model need to have an attentiveness to both product and persons, without which quality is an impossibility. Deming attacks aggressively the accepted

ideal of recent U.S. history, the "rugged individual". He contends that this attitude and style of existence have led to our decline as a nation. It has led to our insulation from the problems which swirl around us, and isolation from relationships which might benefit us. He implies that community is the key to success in all areas of living, but especially the manufacturing and delivery of goods and services of quality. This may be seen clearly in Deming's emphases upon building long-term relationships with vendors; training; driving out fear; breaking down barriers between departments; ceasing harassment and blaming of workers replacing it with counseling and job relocation; cancelling blocks to workers creativity; and the development of educational and self-improvement programs. All of his points direct us toward a care and concern for the individual as a creative and valuable contributor to the whole. Building relationships of trust and commitment which are based upon equity, truth, and clear boundaries of responsibility are essential to the delivery of quality goods and services. Knowing this as a fundamental principle of his model, Deming attacks the problems of the work environment directly by suggesting that leaders analyze their situation through several means. He recommends listening to the work force through open and "safe" section meetings, sharing ideas from pertinent sectors of the organization through small groups/task forces called "quality circles" for each product or service, and testing methods of manufacturing/delivery and measuring their impact upon the resulting quality of the good or service before actual start up. All of these allow there to be a creative dialogue in the organization and a communal contribution as well as commitment made to the ultimate product or service provided.

Perhaps now you can see that Deming's methodology is nearly akin to our own within the sea service environment. He stresses the value of the empowerment of all people, as do we. The question remains, "How do we as chaplains fit into this model where bridges need to be built between people, sections, departments, and organizations?" I'd like you to wrestle with this question as you meet in your small groups. To help you in the process of understanding and incorporating the Deming model into your respective situations, each group will be asked to identify problems that plague their units today and find pastoral solutions to them. To do this, please choose and use at least two of Deming's points and one deadly disease which inform the possible resolution of the issues brought to your cluster. You will have 30 minutes to complete this task. Following a 10 minute break, each group will be asked to report out either en masse or by a representative of the group.

I want to compliment you on your corporate efforts. Each of the groups have done well with the subject matter. From your reports I can see that you have gained a fairly good grasp of the Deming model. In fact, I'm pleased to see that you recognize that chaplains play a crucial part in the implementation of the "total quality leadership" program in the sea services. As you have stated and illustrated by your examples, our training in group facilitation, community building, and personal care and counseling serve us well in making a unique contribution to the sea services as "TQL" is put into effect. Expanding upon some of your ideas and to include some of my own consider the following as other possibilities for involvement in the process: 1) serving as neutral conveners of sectional and departmental

discussions which purpose to lift up the issues which negatively impact our women and men in the work environment -- to give them a voice, a voice that will be heard; 2) acting as consultants to the command in developing community-building programs; 3) training leaders at all levels to be effective listeners and observers of specific "tell-tale" patterns of behavior so that they may take pro-active measures at the earliest available moment; 4) developing a "peer counseling" program; 5) advising the command and its leadership of the adverse effect the use of blame and guilt have on persons when used to manipulate and motivate them; 6) providing a "safe place" for the women, men, and even family members to share their cares, concerns, hopes and dreams; 7) nurturing and encouraging young leaders regarding the fact that mistakes may be made, recovered from, and corrected --ie. adopting a creative, pragmatic approach to the whole of life; 8) promoting the ability of every person to make a significant contribution to the whole...that they are quality-made themselves (Psalm 139); and finally, 9) furnishing opportunities to belong -- to become connected and committed to a group of individuals, a community through worship, study, or some shared interest.

This last item holds particular interest for us. It opens for view a **special aspect** of the spirits of the women and men we serve to which we **as chaplains** have special entree, yet that we often neglect. I am speaking of the need to belong, to be attached and attended to by others. Consider your own hearts, minds, and spirits; isn't there a vision or dream that sustains you...one which you wish you could share without concern for reprisal with others...don't you wish someone would spend enough time with you so that you would be heard, more fully

understood and known?

As representatives of our respective faith groups, we have been called to give witness to the manner in which we have been touched by a power and presence greater than ourselves which now directs our living. We have been selected to tell our story to others; share the values, images, symbols and meanings which shape our world; and dwell with the people who cross our path each and every moment of our lives. Regretfully, even we who have experienced being known, loved and cared for, occasionally forget how wonderful it was to feel truly connected in this manner. Sometimes, we even overlook the fact that each person we do meet in this life is a gift for us to unwrap, enjoy, and get to know. Instead, we, like so many others in our culture, see these unique and specially designed individuals as a distraction, a bother, an interruption in our day or night. Repeatedly we go through the motions of being compassionate, empathetic and loving, but we rarely allow ourselves to be deeply touched by our people. We know their names, faces, serial numbers, work sections, and even their presenting problems but often little more. Knowing so little, no wonder our results are often short-term and our impact limited. More is required of us...to be attentive to our people and provide a manner of leadership which looks at each person's life with special lenses, and cares for each one with courage and conviction!

BENEFITS OF THE DEMING MODEL FOR PASTORAL LEADERSHIP

In case it is not yet clear to you, Deming's model for management and leadership provides us with this very opportunity to connect with our people and build community. While W. Edwards Deming's method

emphasizes productivity and quality of goods or services, it also promotes the responsibility of each individual in relationship to one another. It is concerned not only with the development of product or service, but also with that of the individual within a specifically focused community. Because of his attention to these components of relationship, responsibility, and development of persons, Deming's model is far different from the many other systems of management which have been placed before us. Unlike its predecessors, "Total Quality Leadership" will work because although it is product-oriented, it is people-based. Rights and obligations are not the only factors contributing to the success of this methodology, care and relationship are essential to the mix as well. Deming's approach is a balanced one which does not by-pass the worth or value of an individual creative contribution to the whole. On the contrary, it emphasizes and encourages this activity opening up the dialogue between persons which builds quality relationship, deepened responsibility, and greater care.

For Navy chaplains to resist the adoption of this methodology within the sea services would be a great mistake. If we don't get on board we will miss a phenomenal chance to change the manner in which business is conducted and lives are shaped within the institution we serve. "Total Quality Leadership" gives us permission to champion the right of every woman, man, and child within the U.S. Sea Service family to have a voice, to develop their creative nature, and encourage them to share their insights, innovations, and aspirations with others. Through Deming's emphasis upon relationship, responsibility and development, we have a structured model and even a set of symbols and rituals which we may use to bring our people into discussion about the

importance of each of these components not only for their work life, but also for their whole life as well. In short, Deming's methodology provides a helpful bridge for us to talk with our people about what really matters to them. Through the group meetings or "quality circles" which he suggests be held regularly in the corporate environment, as well as in training sessions, we will be privy to that which they value and gives meaning to their lives. However, this requires of us that we attend to each person with our best pastoral ears and eyes to discern their needs and discover the manner by which we may best connect with them in the provision of care and counseling.

Using Deming's model in this manner, we need no longer be marginalized. Rather, "knowing the system" and creatively adapting its tenets for pastoral use will allow Navy Chaplains to be viewed, in the main, as the experts and leaders we are in the care and development of individual and institution.

To help make the most of our position of leadership in the community and to ensure the effective delivery of pastoral care and counseling while working under the Deming model, let us consider the work of Dr. James W. Fowler in "faith development" and his concept of vocation in particular. He offers insights and tools which will prove invaluable in our attempts to sharpen our skills and supply a leadership of care, which is attentive to both individual and community, within the U.S. Sea Service environment.

PASTORAL LEADERSHIP AND FAITH DEVELOPMENT

Before we consider leading, however, perhaps we should take a

closer look at some of the people who come into the U.S. Sea Services and why they decide upon this manner of living. It may start with a visit to a local high school or to a college campus by a person in a flashy uniform. For others it may be a result of the lure of one of the action-packed, challenge-filled, and romanticized commercials which air with frequency on the television. In some cases, it originates out of an association with a significant other or as a consequence of a series of key events. However, whatever the reason, the end result is that an individual joins the military.

Regardless of the method or manner, these individuals heard and then heeded a call. Urged to "be all that they could be", they are called "not just to a job, but to an adventure" with a special breed of people that see themselves as the "few and the proud" not withstanding the color of their uniform. Coming from all areas of the nation, its territories and the world, they bring with them unique experiences, traditions, and dreams. Each and every one of them a child of God. Yet, these individuals must be molded and shaped into a unit or organization which holds dear the whole and disregards the individual save for their ability to contribute to that whole. They are trained with skills and are placed in positions which fit the needs of the whole and not always those of the individual. This attention to the whole frequently comes at the expense of the individual. Rather than creating an environment in which the individual feels safe, valued, and understood, the opposite results. Instead of a journey of adventure and growth, life in the military becomes a period of "marking time" and maintaining the status quo.

Granted this is not everyone's experience, but there are all too many who find themselves in this position; called to thrive, they merely survive. Some are unable to even survive, and become problematic, non-productive, and "a burden to the system". The question begs to be asked, "How can this cycle be halted, and what measures may be taken to ensure that the experience of men, women, boys and girls is enhanced and enriched by their association with the military, and in particular, the U.S. Sea Services?"

It is my belief that the answer lies in an increased attentiveness to the individual; her/his desires, dreams, and decisions... that which gives life meaning. It means setting the stage for the successful negotiation through the difficult passages of life by investing in the individual and getting to know her/him. Yet within the structure of the military, in this case the sea services, there is only one office which at present is in position to sojourn in this manner with these people -- the U.S. Navy Chaplain.

Tasked with the delivery of ministry to all sea service members and their families, Navy chaplains are already keenly aware of the many needs of their flock. However, they are not always the most effective in identifying them in individuals or addressing them once they have been targeted. Therefore, help in this arena is essential. A possible source for this assistance might be Dr. J.W. Fowler's theory of faith development.

Concerned as it is with describing, measuring, and marking the development of individuals and groups, Dr. Fowler's theory is an invaluable resource for the Navy chaplain who wishes to connect with

his people and know what makes them tick. In a universal, systematic and structured way he unpacks the manner in which persons arrive at their particular way of knowing the world. He aims:

"...to help us get in touch with the dynamic, patterned process by which we find life meaningful... to help us reflect on the centers of value and power that sustain our lives."¹⁸

For Dr. Fowler this manner of knowing the world is the very essence of his use of the term, faith. For him, faith is not about things religious nor a set of beliefs, but rather an approach to life. He defines it in the following manner:

"Faith is a person's or group's way of moving into the force field of life. It is our way of finding coherence in and giving meaning to the multiple forces and relations that make up our lives. Faith is a person's way of seeing him- or herself in relation to others against a background of shared meaning and purpose."¹⁹

Given this definition, faith is something that can be studied with great benefit no matter what a person's religious preference. It is a dynamic use of the term faith. In fact, Dr. Fowler's unique use of the term reveals that faith is a way of knowing that is built on trusted relations, values and images as we run the river of life. Using the term in this manner, Dr. Fowler presents a well balanced approach to understanding how people develop and grow. It is here that he departs from the rest of the structural-developmentalists who had major influence upon his theory, Jean Piaget and Lawrence Kohlberg, as well

¹⁸ J.W. Fowler, *STAGES OF FAITH*, (San Francisco, CA: Harper Collins Publishers, 1981), p. 3.

¹⁹ *Ibid.* p. 4.

as the father of the psychosocial school, Erik Erikson. With the inclusion of his understanding of faith, Dr. Fowler, builds a bridge between these two schools of thought using the best of both. His theory then, recognizes the manner by which persons come to know but also embraces the effects of the social environment upon the individual. It is an integrated and holistic approach which marks a valuable shift in the study of human development.

Dr. Fowler asserts that there exist at least seven stages of faith or ways of knowing the world and constructing a worldview. They are explained in brief in Appendix C of your packet.²⁰ However, rather than going over each one, suffice it to say that the women and men that we live and work with are in the process of physical, cognitive, and spiritual growth. This growth is stimulated by the relationships we experience along the journey, as well as our perceptions of them. A concept key to his theory and helpful in demonstrating the impact of relationships upon personal development, is the "faith-relational triad".²¹ Picture, if you will, a triangle with the self and others at opposite ends of the base line, while at the top of the triangle dwells those items which contribute to the family/institution's traditions, customs and conventions which Dr. Fowler calls the "shared center(s) of value and power". He emphasizes through this design that there is a great deal of interplay between all three of the points which form the triad and that it is through this interaction that our world takes form. Therefore, it would be of great benefit to explore the triads

²⁰ For more information about his faith stages, read his seminal work in the field, *STAGES OF FAITH: The Psychology of Human Development and the Quest for Meaning*, (San Francisco, CA: Harper Collins Press, 1981)

²¹ Fowler, Op Cit. p. 17.

which are part and parcel of our people in the sea service to understand what they hold dear and how they arrived at their present reality and their current occupational or life role. After all as Dr. Fowler states: "Our commitments and trusts shape our identities. They determine (and are determined by) the communities we join. In a real sense we become part of that which we love and trust."²² With the introduction of the "faith-relational triad", we are forced to consider holistically a human life; to hear the story told, view the images or symbols seen and selected, and study that which shapes and empowers a person. It is a much needed reminder for Navy chaplains to look beyond the "first impression" or the "presenting problem" of the service member. Indeed it suggests once more, that we address each person as a gift of God who has been significantly touched by others along life's way, that we discover what gives their lives meaning, and seek to walk with them awhile.

TOOLS FOR PASTORAL LEADERSHIP AND THEIR APPLICATION

Thankfully, Dr. Fowler gives us more than insight into the process, he also gives us tools. Chief among them are the "Unfolding Tapestry of My Life"[Appendix D] and the "Brief Faith Interview" [Appendix E]. Each serves as a valuable device for mining the manner in which service members have formed their particular world view through key relationships and events. Aside from providing us with a more complete understanding of the women and men attached to our units, they also furnish us with an excellent foundation for the building of a relationship or alliance with each service member. Through the telling

²² Ibid. p. 18.

of their story we gain access to each person's way of knowing and so, are more likely to connect with them. Such connections should reap significant dividends for the Navy chaplain, for they put us in touch with the strengths and weaknesses of each person; their typical responses in certain situations, particularly with regard to authority figures; and the factors which give meaning, motivation and definition to their living. Most importantly, using these tools in tandem gives us entree for the delivery of appropriate care to them in significant moments of their lives because we have shared in their journey past and are now part of their present and future sojourn.

Having this window on the lives of the women, men, girls, and boys connected with the U.S. Sea Services family is invaluable. It allows the chaplain to design ministry to meet the needs of her/his people and furnish appropriate opportunities for these individuals to recognize and realize their hopes, dreams and destinies. It provides a tremendous base of information which may be used to build community and cooperation within the sea services by linking those with similar goals, interests and aspirations one to another. In other words, as the role of the chaplain becomes increasingly interactive with each individual, it also positively impacts the workings of the entire sea service community. Now, rather than working as a reactive agent in the system, chaplains may be truly pro-active. The Navy chaplain has an important and legitimate place as a leader within the sea service structure as s/he supplies guidance and support for the development of service personnel and, where applicable, their families.

With all this information gathered, there are several very real

dangers both for personnel of the U.S. Sea Services and for Navy chaplains. The information gleaned from the "Brief Faith Interview", having had persons complete the "Unfolding Tapestry of My Life" prior, is often sensitive material. It could easily be misinterpreted or misunderstood. Therefore, it must be treated with care. Besides issues of confidentiality, chaplains need to be sure that they give due consideration to the process itself and the difficulties which may arise for individuals in conjunction with remembering and reflecting upon their life -- whether, past, present, or future. Support through counseling should always be available. Likewise, close attention should be paid to the manner in which this information is used for personal and/or professional guidance and care. The chaplain must maintain careful boundaries and a clear focus regarding any and all information shared. Above all, strict attention must be paid by chaplains to the individual sailor, marine, coast guardsperson or merchant marine's reason for being at this place, in this time. Inattention to a person's affiliation with a specific organization, unit, or style of life wrecks havoc on the establishment of any solid relationship, especially a pastoral one. It devastates the connection of trust and intimacy formed as the story was shared and received during the faith interview. Also, it blatantly disregards a significant force which drives both one's personal growth in all areas of life as well as productivity and performance in the work space; namely, her/his vocation or calling. Inattention to a service members vocation or sense of calling deprives her/him of ultimate meaning and opportunity of a life fulfilled.

VOCATION AND PASTORAL LEADERSHIP

As responsible leaders in the U.S. Sea Services of today and tomorrow we, as Navy chaplains must pay ever closer attention to the calling or vocation of each person who crosses our path. According to Dr. Fowler,

"Vocation is bigger than job or occupation or career, Vocation refers to the centering commitments and vision that shape what our lives are really about. Vocation, rightly understood, gives coherence and larger purpose to our lives. It gives one's life integrity, zest, courage and meaning. Vocation links us with purposes of God--or with what functions in our lives as God. Vocation is the fulfillment of the identity process."²³

Understood in this fashion, vocation is a life ordering and altering notion. It orchestrates "our leisure, our relationships, our work, our private lives, our public lives, and the resources we steward."²⁴ Yet, little or no regard has been given to this fact in our work with the individuals we serve and with whom we work. While this lack may not have completely impaired our effectiveness as Navy chaplains, I believe that it has had some negative impact. Certainly, it has slowed the development of any connections possible with most of our personnel. Likewise it has hampered our ability to nurture relationships and community among those who share a common vision. Even within our particular faith groups, we may have missed opportunities of linking persons of similar concerns together for support, encouragement, and empowerment in the often hostile and hurting environment of the U.S. Sea Services. As a result, both the individuals we serve and the

²³ J.W. Fowler, WEAVING THE NEW CREATION, (San Francisco, CA: Harper Collins Publishers, 1991) p. 120.

²⁴ J.W. Fowler, FAITH DEVELOPMENT AND PASTORAL CARE, (Philadelphia, PA: Fortress Press, 1987) p. 32.

institution to which we belong have suffered. Neither has developed as it could if there had been an emphasis upon such nurture and care.

In like manner, we too have suffered from a similar lack. Often the impact which the ways of the institution and certain individuals within it have upon us surprises even us. Just like the women and men we serve we are subtly yet severely affected; dreams are deflated and our vision becomes blurred. It only becomes clear when we pause from our harried schedules and constant conversations to reflect on the direction of our own lives. Having the opportunity to do just that, perhaps we could take some time to wrestle with a few questions which deal with our calling, our vocation, and the driving passions of our lives. During the next 20 minutes please address the following questions in your small groups: 1) What key factors contributed to your becoming a U.S. Navy Chaplain?; 2) What hopes, dreams, and expectation do you hold dear as a Navy chaplain, and as a representative of your faith group?; and, 3) Have you adjusted your vision or re-oriented your goals since that first time you donned the uniform of a Navy chaplain? If so, how and why? Armed with these questions, please follow the procedures we have used during the rest of this week's training; select a recorder and presenter so that the responses of your group will have a voice during our "report-out" period to benefit the whole. Following your 20 minutes in group, there will be a 10 minute break. We will then return for our "report-out" and a time of open discussion. Please move to your small groups at this time.

Having wrestled with these same questions I am not surprised by the responses which have surfaced. I am thankful that they have caused

many of you to get in touch with issues that have been hidden by the busyness of everyday life. Hopefully, they have put you in touch with the delicate process by which we are formed, shaped and molded by situations, surroundings, and significant others. These factors also make it difficult, if not impossible at times, to keep our vision in focus, much less sharpened or realized, in the real world. Consider then, if it is occasionally problematic for most of us to maintain our bearings to navigate the uncharted waters of life, how much worse it might be for the women and men we serve. Simply stated, there are many sea service members in each of our units whose visions, dreams, or callings have become lost in the murky maze of the organizational bureaucracy, blame, and banter. Instead of receiving guidance support and training to achieve their aspirations, answer the higher calling, and rise to greatness, they have been told to conform and comply. Fortunately, however, we, Navy chaplains have gotten a glimpse once more of the importance of having a driving force, a deep passion which directs our ways and the value of it's affirmation in both private and public manners. This also holds true for the women and men who serve with us at our commands. Unfortunately, throughout the sea services this fact has long been overlooked. As a result, there are many people in our charge who would benefit greatly from someone taking interest in them, listening to their story, encouraging their vision, and offering them a safe place to recover the values they hold dear.

Taking both Dr. Fowler's definition of faith and vocation as foundational in our roles as chaplains, it becomes easy to provide both exclusive and inclusive care for all sea service personnel. Exclusive in the sense that each person is a gift to us from God, a unique and

creative being with tremendous potential and power which therefore makes them deserving of specific attention. Inclusive in that all personnel have these features as part and parcel of their personhood and are thus deserving of equality in attention and care. Further, inclusive care implies that these similarities of knowing, valuing and being called into the world may be emphasized in certain individuals to build bridges for the development of small groups and community experiences. In other words, Navy chaplains may act as sponsors for these individuals to give voice to their deepest longings and express their hopes, dreams, aspirations and observations both in individual and corporate form.

If we make a "safe place" and provide sponsorship or mentoring for the personnel of our commands, then the benefits would be enormous and the change obvious in their approach to life in general and work in specific. For perhaps the first time in their lives sea service members might have the opportunity to evaluate their lives lived and their world imagined; to clarify their reasons for joining the military and their sea service in particular; to contemplate their role in the organization with regard to its alignment with her/his concept of vocation; to **challenge** and change the manner in which things are being done on the job or in her/his life; to consider how s/he might best contribute to the whole in light of her/his giftedness; to wonder about the future and form plans to make dreams reality; and most importantly, to give these and other concerns a voice that will be heard. Such opportunity give rise to the possibility of change, transformation and fulfillment of personal and corporate visions. People are empowered by

our willingness to dwell with them, listen to their story, and dream their dreams. The connection formed breaks the shackles of the imprisoned, removes scales from the eyes of the blind, and gives options to the oppressed. In short, chaplains who key upon the "centers of meaning and value" of a person and their sense of "vocation" have the possibility of making a tremendous difference in both the individual and the entire sea service.

Making a difference is not a given however, if we merely attend to the individual's "vocation" and "faith". Much more is required of us. We must ensure that the creative voices of each individual are heard throughout the unit, command, or branch of the sea service. Avenues need to be created, vehicles devised by which their cares, concerns, and ingenious innovations may be presented as acceptable offerings in the sight of those in power. As stated before, chaplains are the only people in the organization who at present are able to spearhead such a movement; to re-orient the U.S. Sea Services to include care into the management and leadership formula. Although we are often marginalized within the system we still are in the system. We have access to all levels of the chain-of-command. Tasked as staff officers with the provision of information and advice with regard to the spiritual well-being of the command, who better to open up the channels for truth and transformation!

By opening up these channels, the Navy chaplain not only champions the right of each individual to have a voice in the institution, but also promotes the need for the development of a partnership between all people amid all levels of the organization. As leaders within the U.S.

Sea Service community, we chaplains must convince others within the present hierarchy of "the line" that there is a better way of leading and conducting business which benefits both the individual and the institution. Through modeling this form of leadership which is at once attentive to the vocational call or quest of individuals, and critically attuned to the mission of the organization I believe we may demonstrate to all the value of adopting this balanced approach to managing or leading people. Then, those in power may see evidence of both the ease and the benefit of allowing the creative exchange of dreams, visions, ideas, mistakes, and lessons learned between all levels of command. Hopefully, they will rapidly realize that if they follow suit, gains will be made in productivity and the products produced because quality of life has been positively impacted. As Dr. Fowler implies in his use of the term "creative partnership"²⁵ we must build community by urging the faithful expression of insights, inventions, and innovations by all, as well as, to all because each stems from our response to God and the persons who comprise our world. Each is an important expression of an individual's understanding of her/his position within the community. Therefore, they have value and worth. They inform and enhance the community. Further, they point to the important fact that not one of us in this world can survive, much less thrive, as independent operators. So, we must advocate attention to, and perhaps even a specific search for the thoughts, feelings, and visions which motivate each member of our sea service community without fear of reprisal. Only then will the U.S. Sea Service truly be a community of those who "go down to the sea in ships".

²⁵ Ibid. p. 31

CONCLUSION

Combining the lessons learned from W. Edwards Deming's work in "total quality leadership and management", as well as Dr. J.W. Fowler's concepts of "faith development" and "vocation", our delivery of pastoral care and counseling can be informed and enhanced so that our ministry may make a tremendous difference. If employed, it will create a balanced and caring approach to the work place which will net increased trust, self-worth, creativity, communication, job satisfaction, and hence, productivity. Those of us who embrace this method of ministry will find our effectiveness and influence increase as we become more attuned to the real issues facing our people. Our pastoral counseling and delivery of pastoral care will be broadened and yet more potent due to a heightened sensitivity and knowledge of the individual service member's aspirations, God-given talents, and their positive expression within the context of the institution. We will be able to assist other managers and all other service personnel in placement and problem solving. Using the tenets of this synthetic methodology chaplains may help supervisors and other managers see that a single persons actions or mistakes are not the cause of the problem. In fact, this method may show the rest of management that it was because of a systems failure that a woman or man took the suspect actions. Becoming more analytic, yet simultaneously more in touch with the composite nature of each service member within the organization, makes us an increasingly reliable source for the rest of management. Thus the chaplain becomes an asset to all attached to the command. As a direct result, the chaplain will be able to build upon her/his achievement and compound the success and health of the command through

the creation of groups to stimulate both personal and corporate learning, growth, and interdependence; ie. peer counseling groups; study groups specific to life stages, skills, and dreams; as well as sponsor and sojourner groups in which persons commit to assist one another while aboard a particular command.

In the provision of these forms of pastoral care and counseling which are attentive to both individual and institution, we fulfill our calling. Likewise, in attending to the concerns of others, we satisfy our own need for "working out our salvation with fear and trembling" within the midst of a caring community. By espousing that others might have a voice we maintain our prophetic voice and so become the "vocational leaders" of the U.S. Sea Services!

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APPENDIX A

Optional Inductive Learning Exercises:

1. "Fragility, Value, and Sacredness of an Individual's Life"
 - a. View film, "Cipher in the Snow" and discuss.
 - b. Identify situations in the work place where the use of the "scientific management model", which values competition above cooperation and privatization of self over the building of community, has led to consequences similar to the child in the film for individuals attached to the U.S. Sea Services.
 - c. Consider possible interventions Navy chaplains might have made in these situations, especially with regard to the involvement of institutional leadership or chain of command.
 - d. Reflect on the benefits of the Deming model's enlistment of personal concerns, insights, and corrections; ie. establishing the worth of individual voice and providing a connecting point.

 2. "Breaking Barriers"
 - a. Line a wall of each group's meeting place with butcher paper to make a "graffiti wall".
 - b. Have chaplains list all the elements which block the sharing of ideas, innovation, and dreams in the sea service environment.
 - c. Ask the chaplains to share their graffiti and explain their concerns. Then have everyone in group brainstorm solutions to break down the obstacles to "creative community".
 - d. Invite chaplains to analyze whether they might themselves be obstacles. If so, what might correct the problem?

 3. "A Safe Place"
 - a. Role play a counseling session between chaplain and service member in which there is no provision made for her/his safety by the chaplain. Then compare with a case in which the required arrangements are made. Discuss the difference and identify factors which contribute to provision of a "safe place".
- or-
- b. Ask each participant to remember a time in which they had need of finding a person with whom they needed to share a deep concern. Have them describe their requirements of that moment, the reasons they chose the particular other, and the success or failure of the contact. Open each vignette shared for discussion. Consider acting out both a worse and best-case scenario. Identify characteristics which contribute to establishment of a "safe place".

4. "Personal Histories and Corporate Futures"

- a. Have each chaplain fill out an "Unfolding Tapestry" prior to the session.
- b. Invite them to discuss the impact "marker moments" and particular persons had upon their life's dream and subsequent journey with one another.
- c. Having risked sharing something of themselves, ask the chaplains to consider how it might feel for a service member to share with them. How does a chaplain best empower and encourage a member of their unit's future growth using personal history as a resource? How might the Chaplain Corps best empower and encourage chaplains in their future ministry?

5. "Negotiating for Change"

- a. Role play an encounter between chaplain and a department head in which the chaplain expresses concern that a member of the unit should be considered for a different role in the command structure due to her/his specific gifts and aspirations. Be sure to demonstrate an understanding of Dr. Fowler's concept of vocation in pitching this change.
- b. Discuss the ramifications of such a meeting and the possibility of "achieving results" under the auspices of "TQL".

6. "Just Be"

- a. Role play a counseling session between a chaplain and a service member in which the chaplain dominates the time together.
- b. Role play an interview in which the chaplain allows the service member to dictate the shape of the time together, and in which the chaplain intervenes only when absolutely necessary.
- c. Review the feelings experienced by each participant and then discuss the benefits of one against the other with regard to the provision of self-agency, therapeutic alliance, and personnel development.

APPENDIX B

W. Edwards Deming's Fourteen Points:

1. Create constancy of purpose toward improvement of product and service, with the aim to become competitive and to stay in business, and to provide jobs.
2. Adopt the new philosophy.
3. Cease dependence on inspection to achieve quality.
4. End the practice of awarding business on the basis of price tag/lowest bidder.
5. Improve constantly and forever the system of production and service, to improve quality and productivity, and thus constantly decrease costs.
6. Institute training on the job.
7. Institute leadership.
8. Drive out fear.
9. Break down barriers between departments.
10. Eliminate slogans, exhortations and targets for the work force asking for zero defects and new levels of productivity.
11. Eliminate work standards (quotas) on the factory floor and management by objectives.
12. Remove barriers that rob people of pride of workmanship.
13. Institute vigorous programs of education and self-improvement.
14. Work for transformation.

W. Edwards Deming's Seven Deadly Diseases:

1. Lack of constancy of purpose.
2. Emphasis upon short-term profits.
3. Evaluation of performance, merit rating, or annual review.
4. Mobility of management.
5. Running a company on visible figures alone.
6. Excessive medical costs.
7. Excessive cost of warranty.

STAGES OF FAITH: A BRIEF SUMMARY

James W. Fowler



Primal Faith (Infancy): A pre-language disposition of trust forms in the mutuality of one's relationships with parents and others to offset the anxiety that results from separations which occur during infant development.



Intuitive-Projective Faith (Early Childhood): Imagination, stimulated by stories, gestures, and symbols, and not yet controlled by logical thinking, combines with perception and feelings to create long-lasting images that represent both the protective and threatening powers surrounding one's life.



Mythic-Literal Faith (Childhood and beyond): The developing ability to think logically helps one order the world with categories of causality, space, and time; to enter into the perspectives of others; and to capture life meaning in stories.



Synthetic-Conventional Faith (Adolescence and beyond): New cognitive abilities make mutual perspective-taking possible and require one to integrate diverse self-images into a coherent identity. A personal and largely unreflective synthesis of beliefs and values evolves to support identity and to unite one in emotional solidarity with others.



Individuative-Reflective Faith (Young Adulthood and beyond): Critical reflection upon one's beliefs and values, utilizing third-person perspective taking; understanding of the self and others as part of a social system; the internalization of authority and the assumption of responsibility for making explicit choices of ideology and lifestyle open the way for critically self-aware commitments in relationships and vocation.



Conjunctive Faith (Early Mid-life and beyond): The embrace of polarities in one's life, an alertness to paradox, and the need for multiple interpretations of reality mark this stage. Symbol and story, metaphor and myth (from one's own traditions and others') are newly appreciated (second, or willed naivete) as vehicles for expressing truth.



Universalizing Faith (Mid-life and beyond): Beyond paradox and polarities, persons in this stage are grounded in a oneness with the power of being. Their visions and commitments free them for a passionate yet detached spending of the self in love, devoted to overcoming division, oppression and violence, and in effective anticipatory response to an inbreaking commonwealth of love and justice.

(For more detailed accounts see Fowler, Stages of Faith: Becoming Adult, Becoming Christian; and Faith Development and Pastoral Care.)

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INSTRUCTIONS FOR USE OF THE UNFOLDING TAPESTRY OF MY LIFE

The worksheet which composes the main part of this reflective exercise has been worked out with the help of Gabriel Clark and members of the Center for Faith Development staff. In its background you may see influences of the works of St. Ignatius of Loyola, Ira Progoff, Daniel Levinson, and Faith Development theory. It provides a way to work with the movements of our lives, enabling us to see the changes and continuities in our important relationships, commitments, and experiences. Please take a moment to look at the worksheet, letting it address your mind and imagination. After you have looked the chart over for a moment, then turn back to this page for some explanation of the categories across the top of your sheet.

Starting from the left, number the first column from the calendar year of your birth to the present year. If there are a substantial number of years in your life, you may choose to number with intervals of two, three, or five years. In the second column titled "Place" we are interested in your recording your sense of place in several different dimensions: first of all, the physical space, including the geographical area in which you lived at various periods of your life. But this could also include your economic and social place (in the sense of social class) and your position of economic and political power or vulnerability.

The third column, "Key Relationships" refers to those relationships at different points in one's life which have important impact as regards self image, self worth, and the maintenance and restoration of the self. This could include family members, friends, sponsors, mentors, enemies, lovers or spouses, teachers, bosses, etc. These persons need not be living presently and you need not have known them personally. (I.e., one might have a key relationship with St. Augustine through The Confessions or with a grandparent who died before one's birth.)

The fourth column we call the "Uses and Directions of the Self." This may seem a peculiar way to get at this area, but what we have in mind is this: At the various points in your life you are spending and being spent in a number of different ways. Some of these might include attending school, acquiring skills, discovering and developing talents, undertaking new responsibilities or the initiation of projects. It also may include roles that you have taken on or created and the foci of preparation or learning in which you are engaged.

Then we come to the column which simply asks you to record your age by year. This is simply to provide another chronological reference point for you. Fill it in with the same intervals that you used for the calendar years on the left-hand side.

The column "Marker Events" asks you to record those events or times in your life which are turning points for you. These may include moves from one place to another, the death or loss of loved ones, separations or divorces, changes in your status (economic, political, or social), catastrophes or emergencies, graced events, conversion experiences, loss of faith, major decisions or choices that you have made. Marker events occur and things are never quite the same again.

"Events or Conditions in Society" is a column in which we ask you to register what is going on in the larger world beyond your family or small circle of friends which has an impact upon you and your way of seeing and being in the world. Such events as wartime, depression, the civil rights struggle in the 60s, the assassination of a president, or the launching of Sputnik might be such events in the outside world.

The column "Images of God" is an invitation for you to try with a brief note or two to indicate your feelings or thoughts or images of God--positive or negative--at various periods of your life. You may also use this to register a sense of God's presence or absence, or of your belief or disbelief at various points.

"Centers of Value" refers to the one or two relationships, roles, institutional involvements, or objects which had the most value or worth for you in a given period. Put another way, we are asking what persons or things or causes were of such importance to you that they exerted an organizing power on the other values in your life?

The final column, "Authorities," asks the question who or what constituted authority for you at a given period in your life. Another way to put this: to whom or to what did you look for guidance or for the ratification of your decisions or choices or values at a given time in your life? Where were the times of shifting from one source of authority to another?

As you work on the chart, make brief notes to yourself, indicating the insights or thoughts that you have under each of the columns. It is not necessary to fill out the columns in great detail. You are doing this for no one but yourself, therefore, simply use a shorthand notation system that will help you recall your own insights and memories.

.....

Some things to do after you have completed filling out the chart:

1. Spend some time reflecting upon the tapestry of your life taken as a whole. Feel its movement and its flow, its continuities and discontinuities. For now, forget all that you know about developmental theory, psychological or otherwise. As you look at the tapestry of your life, let yourself think of it as a large drama or play. Thinking of it this way, let yourself feel where the division between acts of your play would naturally be. You may have as many acts as you need to make the proper divisions between the movements of your life. When you get a feel for where the divisions between the acts should be, place a line at those points in the chart all the way across the page.

2. Now take some time to meditate upon each of those acts. Let the feelings you have about that period of your life come to the surface. If there are feelings of pain or anguish, regard them for what they are, do not judge them or evaluate them or identify with them, but just see the feelings for what they are. After you have spent a time meditating on each of these acts, try to find a metaphor for each one or a symbol, or a title, which will portray for you what you feel that act of your life was really about, and what it means. When you have done this to your satisfaction, you will have finished your work with the chart.

.....

This is the unfolding tapestry of your life at this particular time. You may want later today or in the coming days to return to it and work on it further. Or you may wish at some time several years later to repeat this exercise. You will find that the acts you have identified may fall in a different place, and that some of your feelings about the periods of your life may have altered. Thank you for the work you have put into this exercise. We hope it has been worthwhile for you.

APPENDIX E

GUIDELINES FOR BRIEF FAITH INTERVIEWS

Suggested Procedures:

- 1) Select three persons of varying ages or backgrounds.
- 2) Ask each respondent to give you about ½ hour of their time. Meet them at a place where you will have privacy and not be interrupted. Do not schedule your interviews so close together that you will be rushed if you take longer, or that you will confuse the answers given by your respondents.
- 3) Explain that you would like to ask them some questions pertaining to their attitudes about religion. It is important to assure them that you are not going to judge or evaluate their answers, and that you're very interested in having their true feelings and thoughts. As far as you're concerned in this interview there are no right or wrong answers; there are just their answers. Promise them anonymity; ask permission to tape record your conversation. Use an exterior microphone if you possibly can.
- 4) Ask some such sequence of questions as those below. Be sure to probe and keep questioning until you are sure you understand what they are saying. Be a "dumb" interviewer; patiently and persistently ask "why?" or "can you help me understand that better?" until you've gotten what they have to give. Be sure to give them time to answer. Don't be embarrassed by silences or by their struggling for an answer. This is not the Today Show!

Questions:

- a) Do you consider yourself a religious person? Why? (Why not?)
 - b) Do you have, or have you had experiences that you might call religious experiences? Please explain.
 - c) When you think of God, what associations, what feelings do you have?
 - d) Are there particular life-experiences or events in your past or present life that might help me understand why you feel and think about God in these ways?
 - e) At present what gives your life meaning and purpose? What makes your life feel worth living?
 - f) Is there a "growing edge" in your life now? Do you have feelings that something in your life needs to change in order to be more full or complete? Please explain.
- 5) Discuss briefly (a paragraph or two on each) how a ministry of Evangelism might help each of your respondents. And/or discuss what factors, positive or negative, seem to have contributed to each respondent's way of thinking, feeling, and believing as they do.

James W. Fowler, Director
Center for Faith Development (c)