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ABSTRACT

INTERCULTURAL RELATIONSHIPS IN ORGANIZATIONAL
TRANSFORMATION: A SINGLE CASE-STUDY OF BAPTIST
UNIVERSITY OF THE AMÉRICAS

by

Albert Leonard Reyes

Chair: Erich W. Baumgartner

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

School of Education

Title: INTERCULTURAL RELATIONSHIPS IN ORGANIZATIONAL
TRANSFORMATION: A SINGLE CASE-STUDY OF BAPTIST
UNIVERSITY OF THE AMÉRICAS

Name of researcher: Albert Leonard Reyes

Name and degree of faculty chair: Erich W. Baumgartner, Ph.D.

Date completed: December 2009

Problem

This study seeks to discover intercultural relationships in organizational transformation during the transition of Hispanic Baptist Theological School, a non-degree-granting institution to Baptist University of the Américas, a degree-granting accredited theological university in light of its 62-year history. Furthermore, it asks whether or not the transformation has made BUA more effective in light of its mission.

Method

An exploratory, qualitative single-case study method with a contextual orientation was used to analyze how a complex and integrated system was transformed. I conducted seven group interviews with students, staff, faculty, alumni, trustees, donors,

and denominational representatives and six individual interviews with accreditation and certification representatives, and former presidents. Data from these interviews were analyzed for thematic issues and related to the research questions. Institutional artifacts and denominational records were used to develop a historical context for the study.

Results

The study demonstrated that the transformation of BUA from a non-degree-granting institution to a degree-granting accredited institution improved the effectiveness of the school's mission. The mission is the formation, from the Hispanic context, of cross-cultural Christian leaders and shed light on the impact of intercultural relationships.

Conclusions

Leaders are interpreters of the history and context of the organizations they lead. My reading of the history and context of BUA shaped my leadership and shaped me as a leader at BUA. The story of BUA among multiple narratives calls forth a certain understanding of ministry relationships that have shaped the school since its earliest days. This understanding and interpretation of BUA's history and the relationships that developed over time continue to impact the school's mission today. Additional investigation and research in the areas of enhancing institutional support, developing leaders, strengthening Baptist identity and impact, and developing a theology of change merit serious consideration.

Andrews University

School of Education

INTERCULTURAL RELATIONSHIPS IN ORGANIZATIONAL
TRANSFORMATION: A SINGLE CASE-STUDY OF BAPTIST
UNIVERSITY OF THE AMÉRICAS

A Dissertation

Presented in Partial Fulfillment
of the Requirements for the Degree

Doctor of Philosophy

by

Albert Leonard Reyes

December 2009

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INTERCULTURAL RELATIONSHIPS IN ORGANIZATIONAL
TRANSFORMATION: A SINGLE CASE-STUDY OF BAPTIST
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12.17.09
Date approved

To my Redeemer who is faithful to make all things new.

To my wife and best friend, Belinda Alvarado Reyes, Ph.D., for your love
encouragement, wisdom, and confidence in me.

To my three sons: Joshua, David, and Thomas. It has been my privilege to prepare you
for the future. Thanks for being outstanding young men willing to follow the Lord
wherever he has led our family.

To the memory and ministry legacy of Rev. Baldemar Juarez Alvarado: husband, father,
pastor, servant, father-in-law, and constant source of love, strength, influence,
enthusiasm, and encouragement.

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LIST OF ABBREVIATIONS

ABHE	Association of Biblical Higher Education
ATS	Association of Theological Schools
BUA	Baptist University of the Américas
BGCT	Baptist General Convention of Texas
CBF	Cooperative Baptist Fellowship
CCBL	Cross Cultural Business Leadership
HBCT	Hispanic Baptist Convention of Texas
HBTS	Hispanic Baptist Theological School
MBBI	Mexican Baptist Bible Institute
MBCT	Mexican Baptist Convention of Texas
MBTS	Mexican Baptist Training School
SABA	San Antonio Baptist Association
SACS	Southern Association of Colleges and Schools
SBC	Southern Baptist Convention
SWBTS	Southwestern Baptist Theological Seminary
THECB	Texas Higher Education Coordinating Board

ACKNOWLEDGMENTS

I wish to express my profound thanks to the students, faculty, staff, administrative officers, donors, and trustees of Baptist University of the Americas. You represent the future of our Baptist witness in Texas and the nation. I especially want to thank my assistants: Araceli Acosta, Roxane Lopez, and Karla Romero for your relentless support of this project. I could not have conducted this research without the support of Dr. Javier Elizondo, Vice President and Provost at BUA, and Teresa B. Martinez, Director of the Library and Learning Resources Center. Additionally, I wish to thank each of the interviewees and student researchers who participated in interviews for this study. Each of them taught me to listen for their story in the broader kingdom narrative.

I also want to thank Dr. Kenneth L. Hall, President and CEO of Buckner International, for his support and encouragement to finish this study. I want to thank my executive leadership team and especially my executive assistant, Cheryl D. Jones, for their support, patience, and encouragement.

I want to thank Dr. Charles R. Wade, Retired Executive Director of the Baptist General Convention of Texas, for his encouragement of the development of BUA as an accredited theological university. Dr. Wade's influence and vision for BUA changed history for BUA and Texas Baptists. Additionally, I wish to thank the Texas Baptist family for their confidence in me and for the resources made available for accreditation, certification, and of me personally through the Texas Baptist Faculty and Administrators

Doctoral Loan Program. The advancement of BUA and my development as an institutional leader were heavily impacted by their generosity and support. I wish to also thank the faithful donors of BUA for their passion and generosity for BUA and the future of a Baptist witness in Texas and beyond.

I want to thank my dissertation committee for their advice, wise counsel, and consistent guidance throughout the dissertation process. Dr. Erich Baumgartner enthusiastically provided steady, intercultural expertise, and consistent guidance throughout the process. Dr. Shirley Freed provided outstanding guidance as the research specialist on my committee and led me down the path of wonderment. Dr. Juan F. Martínez provided timely and invaluable insight, perspective, and learning that shaped my worldview. I wish to thank Dr. Stan Patterson for serving as my external reader. His insights were also invaluable to the project.

I want to also thank Dr. Charles Lee Williamson, Dr. Omar Pachecano, and Dr. Levi Price Jr. for their willingness to believe in me, their affirmation of my leadership, and for their wisdom, example, and friendship. I want to also thank my parents, Agustin and Gloria Reyes, for their love, encouragement, and support through this project.

Finally, I wish to thank the Lead Southwest Learning Group for their encouragement and for supporting me through this process. Ted Brown, Thom Wolf, Tom Horn, Debbie Potter, Kay Schaaf, and Elizabeth Tamez encouraged me to pursue my passion as a leader. Members of the Learning Group became friends, colleagues, and a source of encouragement. We helped each other enjoy the process and our families along the way. ¡A Dios sea la Gloria para siempre!

CHAPTER ONE

THE TRANSFORMATION OF HISPANIC
BAPTIST THEOLOGICAL SCHOOL

Transformation is at the heart of the Judeo-Christian worldview and is documented in the teachings of Jesus' earliest followers. The Apostle Paul, one of Jesus' followers in the first century, wrote the following in his letter to the Romans: "Do not be conformed to the pattern of this world, but be transformed by the renewing of your mind" (Rom 12:2 NIV). In New Testament Greek, the language used by the Apostle Paul, the word for transformation is *metamorphousthe* from the root word *metamorphōo*, the word we use to derive the English word metamorphosis (Robertson, 1931). Paul uses this word to describe a process by which the transcendent eschatological reality of salvation works determinatively in the earthly lives of Christians (Behm, 1967, p. 759). Metamorphosis, meaning change, is the process by which insects grow, change, and form. Individual transformation by the power of Jesus Christ can be documented throughout the Holy Scriptures (Acts 16:31) and is central to the character of God (McManus, 2001).

According to the Apostle Paul, the renewing of one's mind or the way a person thinks is at the core of transformation. Yet, organizational or institutional transformation presents a much more complex set of challenges. Organizational transformation in the context of higher education presents a unique set of challenges due to the complexity of systems, relationships, and constituencies related to the institution.

A commonly held myth suggests that resistance to change is practically universal. However, Weiss (2006) suggests that change is a universal norm. What people tend to resist is the ambiguity brought about by change. Weiss recommends that change is much more successful when details of the journey are provided to those affected by the change. Organizational transformation is possible when sufficient attention is given to the process of change. "Schools that habitually reflect on their practices, even successful ones, and strive to improve are likely to create an environment that is open to change" (Kane & Darling, 2002, p. 51). Processes of institutional assessment, self-study, and strategic planning often provide avenues of cyclical change and improvement, but what happens when organizational transformation is executed in an accelerated fashion in a season of institutional crisis?

Over its 62-year history, Mexican Baptist Bible Institute (MBBI), a Spanish-language theological school founded in 1947 in San Antonio, Texas, became Hispanic Baptist Theological Seminary in 1988, Hispanic Baptist Theological School (HBTS) in 1999, and is currently called Baptist University of the Americas (BUA). During my service as president between 1999-2006, BUA experienced comprehensive organizational transformation including certification to grant degrees from the Texas Higher Education Coordinating Board, accreditation by the Commission on Accreditation of the Association for Biblical Higher Education, dramatic increases in enrollment, two name changes, increased denominational support, increased financial support, acquisition of a 78-acre campus, and widespread support from churches and individuals related to the Baptist General Convention of Texas (BGCT), a fellowship of over 5,000 Texas Baptist congregations who voluntarily cooperate in missions and ministry.

BUA is 1 of 23 institutions affiliated with the BGCT and is among nine BGCT-affiliated universities including Baylor University, Dallas Baptist University, East Texas Baptist University, Hardin Simmons University, Houston Baptist University, Howard Payne University, University of Mary Hardin Baylor, and Wayland Baptist University. Although Waller (2004) investigated the experience of HBTS in the process of successfully obtaining a certificate of authority to grant degrees from the Texas Higher Education Coordinating Board, a comprehensive study had not been conducted related to the transformation of the institution including the impact of accreditation with the Association of Biblical Higher Education. An in-depth study of the dynamics of change at BUA in light of its 62-year history with a special emphasis beginning with my election as president in 1999 yielded critical information about change, organizational transformation, intercultural relationships, and leadership in a predominantly Hispanic context.

Background of the Problem

This section deals with the background of the problem and provides a brief overview of the denominational context for BUA's mission and the growing need for Hispanic ministers. The problem of organizational transformation in higher education and a description of the problem in the context of theological education are provided.

Baptist General Convention of Texas

The Baptist General Convention of Texas (BGCT) is a family of over 5,000 independent cooperating Baptist congregations and 23 affiliated institutions. Of the 5,000+ BGCT congregations, 1,200 are Hispanic/Latino (BGCT, 2000). These 1,200 Hispanic congregations comprise the Hispanic Baptist Convention of Texas, a fellowship

of congregations related to the BGCT and the largest Hispanic fellowship of Baptist churches in the United States of America. Sánchez (2006) asserts that the Hispanic population grew in all metropolitan areas in the United States by 145% between 1980 and 2000 and that every major metro area in the country is faced with unprecedented challenges of leading Hispanics to personal faith in Christ. The Hispanic population of Texas will grow from 1 in 3 in 2001 to 1 in 2 by 2030 (Murdock, 2000). As the gap between supply and demand of Hispanic ministry leaders increases, the role of Baptist University of the Americas will be brought into sharp focus.

Christian leaders are beginning to recognize that the demand for well-educated Hispanic ministry leaders will increase, yet BUA is the only type of theological institution of its kind related to the Baptist General Convention of Texas as well as national Baptist expressions such as the Southern Baptist Convention (SBC) and the Cooperative Baptist Fellowship (CBF). BUA is poised to provide the answer to the demand of Hispanic ministry leaders.

The BGCT is the largest state Baptist convention related to the SBC and CBF and is the eighth largest Protestant denomination in the United States. Eight of the universities related to the BGCT are liberal arts universities with departments of religion or Christian studies. Two of the universities have graduate theological seminaries: George W. Truett Theological Seminary at Baylor University and Logsdon Theological Seminary at Hardin Simmons University. While the eight departments of religion and the two seminaries primarily serve Anglo students, BUA primarily serves Hispanic students in Texas and other states in the United States. Marv Knox (2002, 2004), editor of the *Baptist Standard*, the news magazine for Texas Baptists, has publicly acknowledged on

two separate occasions that BUA may be the most important institution for shaping the spiritual dimensions of Texas for the 21st century. Given the unique position of BUA for the formation of emerging Hispanic ministry leaders for the future, a study focusing on how BUA went through an organizational transformation in a 7-year period and how intercultural relationships impacted the school is not only helpful for BUA and its sister institutions but also carries implications for institutions of higher education, Christian higher education, and theological education seeking to respond to emerging demographic trends and institutional challenges.

The Problem in the Context of Higher Education

The challenge of organizational transformation, especially in institutions of higher education, has been a topic of extensive research and study. The literature related to organizational transformation is generally divided into four major areas of concern. First there are studies related to organizational resistance forces, both internal (Anderson, 2003; Fellenzer, 2002; Ishiyama, 1996; Lecouvie, 1999; Roney, 1996) and external (Frumkin, 1997; Inman, 1997; Simmons, 2000; Tihanyi, 1996). Second, studies in organizational transformation cluster around human forces including organizational consciousness (Movva, 2002; Wall, 2003), community building issues (Carten, 2002; Schroeder, 2002; Stagich, 1999), and leadership issues (Sham, 2000; P. Webber, 1999; Wong, 2002).

Third, studies also seem to cluster around organizational identity forces such as institutional mission (Hanson, 1995; Oakley, 1996), institutional culture (Crane, 2000; Julián, 1997; T. Webber, 1997), and institutional values (McLeod, 2002; Plowman, 2001). Fourth, organizational change studies focus on operational forces including

processes and practices (Arango-Serna, 2001; Fariás, 1997; Flynn, 2001; Martínez-Hinojosa, 2001; Mir, 1997; Vodicka, 2002), and organizational structure and strategy (Hoffman, 1995; Suhomlinova, 1996; Treanor, 2002; Wischnevsky, 1999; Zhu, 2000). Studies dealing with organizational transformation in a higher education context are few and far between.

Several case studies related to organizational transformation in higher education have been conducted. Four studies in organizational transformation focused on aspects of change including the processes related to the reinterpretation of the college's mission statement (Oakley, 1996), the response of public research universities in light of reductions in state funding (Phillips, 1997), the organizational adaptation to changing environments (Swatfager-Haney, 1998), and the impact of the governing board in institutional change (Highsmith, 1999). Each of these studies highlighted the need to study organizational transformation with attention on certain aspects of change in an institution of higher education.

Four studies related to organizational transformation in higher education focused on the transformation of the institution as a whole. Schiele (1996) conducted a case study of a non-degree-granting school of nursing that was transformed into a specialized degree-granting institution in light of organizational design theory. Hauck (1998) focused on a comprehensive case study documenting the turnaround and transformation of a dying Bible college into a growing Christian college by documenting the forces that led to change. Simmons (2000) conducted a case study of organizational transformation in a community college with a special focus on how the college responded to external forces. A more recent case study of organizational transformation in higher education was

conducted by Mary-Elaine Wszalek Perry. Perry (2003) conducted a comprehensive study of a college focusing on how internal and external forces stimulated and guided organizational change. Examining an institution of higher education from a comprehensive perspective is critical since colleges are exceptionally complex systems that interact with complex environments (Birnbaum, 1992). Each of the four studies documented organizational transformation in higher education from an institutional perspective, highlighted the growing need for understanding concerning institutional change in higher education, and yielded valuable lessons with implications in and beyond higher education. However, only one of the studies focused on organizational transformation in a private Christian institution of higher education (Hauck, 1998). While this study centered on a Christian institution of higher education in the Baptist tradition, the study did not reflect a predominant Hispanic constituency or context. BUA is a theological university in a predominantly Hispanic context designed primarily to form ministry leaders for Texas Baptists as well as students from other denominations for ministry leaders in the United States and around the world.

The Problem in the Context of Theological Education

Historically, Baptist institutions of higher education have served the purpose of shaping religious identity and denominational consciousness for generations of Baptist people in America (Leonard, 1997). Baptist theological institutions of higher education such as seminaries and theological schools have served to shape ministerial leaders and denominational identity throughout Baptist history. The 21st-century context has challenged theological schools and seminaries to evaluate their effectiveness and adapt to the changing environment in higher education and in theological education. Sam Calian,

president of Pittsburgh Theological Seminary, conducted a study of seminaries accredited by the Association of Theological Schools to determine the effectiveness of those schools in light of the changing landscape of theological education in the 21st century. Calian (2002) developed a list of 11 forces of the ideal seminary and concluded that none of the 243 seminaries accredited by ATS fit the description completely, implying that theological schools are in constant need of change for the sake of improvement. Those criteria include a Christian community of learning; spiritual engagement; expecting the best from its students as a standard rather than grades as a measurement; the pursuit of a heterarchy where everyone feels free to communicate with each other; adequate facilities; electronically accessible; an environment where God's love is evident; a strong commitment to life-long learning; enroll ideal students with intelligence, imaginative, gifted for ministry, and leadership qualities; hire outstanding faculty to include stimulating teachers and distinguished authors; hire exceptionally dedicated administrators and staff; enlist the support of an ideal board of trustees.

BUA possessed many of these qualities in 1999 but had room for improvement in areas of evaluation, excellence in scholarship, and administration as well as the need for outstanding faculty and board members with gifts and abilities better matched to a degree-granting institution.

Banks (1999) documented a new dialogue on the relevance of theological schools in light of the fact that all Protestant seminaries in developing countries have adopted a Western approach thus rendering many of those schools incapable of teaching students to be effective in their own country of origin. Calls for relevance and more indigenous forms of ministry preparation have emerged in this debate. Banks (1999) proposed a

mission approach to theological education while recovering some aspects of three traditional models of theological education. Banks outlines the “classical model” as the pursuit of theological wisdom that is largely a pursuit of the mind; the “vocational model” as the place to form pastors who are practical and reflective ministers; and the “synthetic model” developed by combining the key elements of the classical and vocational models.

Cannell (2006) sets forth an intriguing dialog about the future of theological education in terms of theological education institutions serving the local church. She considers the development of educational institutions such as the scholastic approach, the university, the research model, the seminary, and the emergence of professionalism as a goal of these institutions that serve the needs of the church. She leads the discussion toward an ecclesio-centric approach to theological education and highlights the learner and the learning community as the appropriate place for theological education to take place.

The need for renewal and change in theological education is documented but minimal resources are available to guide educational leaders to lead their institutions through much-needed change. As the new streams of change in Christianity appear, the need for change is more critically apparent.

Phillip Jenkins (2004) has sounded an alarm for Christian leaders by projecting that the future of Christianity in the next 50 years will move to the global south, namely, to Latin America, Africa, and Asia. He also has predicted that by 2050 only one in five Christians worldwide will be non-Latino White persons. This prognosis is staggering and has implications for a predominantly Western-shaped system of theological education.

Seminaries and theological schools with predominantly Anglo administrators, faculty, staff, and board members may have difficulty engaging with the changing demographics in their own communities and in the global south. Theological education shaped by Western culture will have challenges resonating with non-Western cultures where Christianity will flourish in the second half of the 21st century. Issues of understanding language, culture, and worldview will be a challenge for Western-based seminaries and theological schools that wish to serve the global south in the 21st century.

Kenneth Davis and Edwin Hernández (2003) sounded another alarm related to the irrelevant posture of American theological education for the emerging Latino church. Davis and Hernández conducted the National Survey of Hispanic/Latino Theological Education funded by the Pew Charitable Trust and sent to 16,240 Hispanic religious leaders in the United States. The basic conclusion of this study was that the most strategic force shaping Hispanic communities was the local church and the most stabilizing person in the Hispanic community was the pastor. The study provides very strong recommendations for orienting theological education to the Hispanic community. Therefore, Hernández and Davis indicate that major changes are needed if theological education in America will be viable for emerging Hispanic ministry leaders in the next decade. There are implications from Davis and Hernández's study that impact the organizational transformation of Baptist University of the Americas. The health and well-being of BUA for future generations of pastoral leaders for the Hispanic community is of strategic value to Baptist work in Texas and other states in the United States. BUA has become an educational launching pad for those seeking preparation for a life of ministry. While Davis and Hernández focus on the need for organizational change in seminaries

whose administration, faculty, and culture do not accentuate the needs of Latino seminary students, the need for dramatic organizational change at BUA to position it for the development of future Latino ministry leaders is also a critical and strategic issue for the future. The study of BUA and my efforts as president seek to unearth key principles for organizational transformation in a predominantly Hispanic context that improves the life of a theological institution positioned to serve the church and its leaders.

Change is inevitable for theological schools in light of demographic and global population's trends and the trajectory of global Christianity over the next 50 years. The ability to transform an institution of higher education and lead it to prosperity is of strategic value for Christianity, the Kingdom of God, and Texas Baptists. The need for change is obvious, the desire for change may not be so apparent, but of greater concern is the pathway by which a theological school or institution of higher education can be changed with attention to its history and relationships. Discovering the pathway for organizational transformation and existing intercultural relationships of BUA, a theological university, is the focus of this study.

Statement of the Problem

This study seeks to discover the dynamics of intercultural relationships in organizational transformation through the transition of Hispanic Baptist Theological School, a non-degree-granting institution to Baptist University of the Americas, a degree-granting accredited theological university in light of its 62-year history. Furthermore, it asks whether or not the transformation has made BUA more effective in light of its mission. A climate for change was begun in 1997 when Dr. Omar Pachecano, HBTS's

fifth president, initiated the process of accreditation for the school. However, the pace of change was accelerated in 1999 with my election as the university's sixth president.

This study explored the impact of external and internal forces that shaped both the climate for change and the transformation that began in 1999. Certification to grant degrees, accreditation, self-study processes, strategic planning, the election of new trustees, changes in the institution's name, my election as president, the transition of staff, and the increased interest of the BGCT are forces that shaped the transformation of HBTS. Since a comprehensive historical case study had not been conducted on the transformation of HBTS, little is known or documented regarding the theoretical or theological frameworks for change in the transformation of HBTS to BUA.

The Purpose and Goals of the Study

The purpose of this exploratory, qualitative single-case study with a contextual orientation was to explore the dynamics of intercultural relationships in organizational transformation at Baptist University of the Americas in light of its 62-year history. The goals of this study were to (a) document how Hispanic Baptist Theological Seminary became Baptist University of the Americas in light of its historical context; (b) discover the internal and external forces including intercultural relationships that shaped and accelerated needed organizational change; (c) discover how the strategy for change was shaped, sustained, and implemented; (d) determine whether or not BUA is better equipped to prepare Hispanic ministry leaders as a result of its transformation; (e) unearth the theological presuppositions of those involved with the transformation of the university; (f) explore the impact of Hispanic identity on the process and leadership provided throughout the transformation; and (g) document the lessons learned from this

experience in order to enhance organizational leadership and effectiveness for the future including potential implications for institutions related to the BGCT.

Research Questions

The central research question of this qualitative case study is: How did Hispanic Baptist Theological Seminary, a non-degree-granting post-secondary educational institution, become Baptist University of the Americas, an accredited degree-granting educational institution in light of its historical context and did the transformation make BUA more effective in light of its mission? Several questions come to the surface given the background of the problem, the statement of the problem, and the purpose of the study:

1. What were the salient internal and external forces that shaped organizational change?
2. How was the strategy for change shaped, sustained, and implemented?
3. Is BUA better equipped to prepare Hispanic ministry leaders as a result of its transformation?
4. What were the theological presuppositions that sustained the transformation of the university?
5. What was the impact of Hispanic cultural identity on the process and leadership provided throughout the transformation of BUA?
6. What were the lessons learned through this experience of organizational transformation?

Importance of the Study

Several constituencies benefit from this study including Baptist University of the Américas, the BGCT, Christian Education and Human Welfare institutions related to the BGCT, the Cooperative Baptist Fellowship, the Southern Baptist Convention and its affiliated institutions, the Hispanic Baptist Convention of Texas, the Hispanic evangelical/Protestant community, higher education institutions in the United States grappling with the emerging demographic trends, and theological schools reconsidering their institutional future.

Baptist University of the Américas greatly benefits from this study for several reasons. BUA now has the first comprehensive historical study conducted since its founding in 1947. It benefits by learning about itself and is now in a better position to continue the process of transformation needed to respond to its changing environment and the changing needs of its constituency, and strengthens its relationships with all BUA constituencies. The BGCT also benefits from this study by learning about its influence over its institutions, the nature of intercultural relationships and how they impact institutions and constituent groups, and its role in shaping the future of the denomination. The Christian education and human welfare institutions related to the BGCT benefit from this study by observing how one executive leader led an institution through successful organizational change amid intercultural relationships and denominational relationships. It appears that only a few of the 23 institutions affiliated with the BGCT have undergone foundational and systemic organizational change since 1999.

The Cooperative Baptist Fellowship (CBF), a national fellowship of moderate Baptists, has entered into a long-term agreement with the Hispanic Baptist Convention of

Texas to plant over 400 new churches in the United States of America in 10 years. CBF will benefit from this study by learning about the Hispanic community and BUA's primary and historic role of providing over 75% of all Hispanic pastoral leaders in Texas. Churches related to the Southern Baptist Convention across the United States that seek to reach Hispanics in their communities benefit from this study through learning about the strategic nature of BUA. The Hispanic Baptist Convention of Texas greatly benefits from this study from lessons learned that are contextually relevant to the HBCT and its 1,200 Hispanic congregations in Texas and its relationship to the larger Texas Baptist family of churches and institutions. Historically, the 1,200 HBCT congregations have related to the BGCT through three relationships: the HBCT, BUA, and the Valley Baptist Missions Education Center. The relationship between BUA and HBCT was strengthened by this study.

The Hispanic evangelical/Protestant community benefits from this study by learning about the unique role of BUA in higher education and in developing ministry leaders. Higher education institutions that are also grappling with the changing population demographics benefit from this study, especially from the contextual nuances of intercultural relationships and organizational change in a predominantly Hispanic context. Theological schools focused on re-envisioning a new future also benefit from this study.

Research Methodology

The sources of data for this qualitative single-case study include an exploration of institutional artifacts such as board of trustee meeting minutes, accreditation and certification documents, oral history documents, denominational records, university

catalogs and manuals, institutional correspondence; personal interviews with past BUA presidents and certification/accreditation officers, focus groups with trustees, faculty, staff, donors, denominational representatives, students, and alumni of the institution. The wide variety of data sources for this project provides a balance over against the bias of the researcher.

Definition of Terms

Association of Biblical Higher Education (ABHE), formerly known as the American Association of Bible Colleges and Accrediting Association of Bible Colleges, is a national accrediting association with over 130 members and affiliated members in North America, Canada, and Puerto Rico. ABHE accredits Bible colleges at the undergraduate level and is in the process of seeking authority to provide graduate and programmatic accreditation. ABHE's offices are located in Orlando, Florida.

Association of Theological Schools (ATS) is a national accrediting agency that provides accreditation to seminaries and graduate theological schools in the United States. ATS focuses primarily on graduate theological education.

Baptist Associations are city and regional groupings of Baptist churches in Texas and other states in the United States. Most associations are defined by the geographical boundaries of major urban centers and are defined by one or more counties in rural areas. Membership in the local association of Baptist churches is voluntary and not related to affiliation with state and national conventions.

Baptist General Convention of Texas (BGCT) is the second largest state Baptist convention affiliated with the Southern Baptist Convention and is the eighth largest Baptist denomination in the United States of America. Due to a theo-political

controversy between moderate and fundamentalist Baptists that began in 1979, the BGCT distanced itself from the fundamentalist-controlled Southern Baptist Convention. As a state Baptist convention, the BGCT is an independent and autonomous entity and can be seen as an independent denomination that cooperates with the Southern Baptist Convention through established agreements. Churches affiliated with the BGCT are free to affiliate with the Southern Baptist Convention and/or the Cooperative Baptist Fellowship for national affiliation and global Kingdom impact. The BGCT is comprised of 5,500 congregations that voluntarily participated in a \$47 million budget collected through the Cooperative Program, a plan by which funds are collected and redistributed through a unified budget. The BGCT is the primary donor to 23 Christian education and human welfare institutions in Texas. The offices of the BGCT are located in Dallas, Texas.

Baptist University of the Americas (BUA) is the most recent name for the institution. However, BUA has had several other names such as the Mexican Baptist Training School in 1947, the Mexican Baptist Bible Institute in 1948, the Hispanic Baptist Theological Seminary in 1982, and the Hispanic Baptist Theological School in 1999. BUA receives approximately 25% of its financial support from the BGCT through the Cooperative Program. The campus of BUA is located in San Antonio, Texas.

Cooperative Baptist Fellowship (CBF) is a national fellowship of moderate Baptist churches in the United States. CBF was begun as an alternative to the SBC as a result of a theo-political controversy that began in 1979. Membership is voluntary and is not related to membership in local associations and state Baptist conventions.

Hispanic/Latino refers to people with a cultural background or ethnic identity related to indigenous peoples of Mexico, Central America, South America, and Spain. Another term used for Hispanic is Latino or Latina.

Hispanic Baptist Convention of Texas (HBCT) is a voluntary fellowship of 1,200 Hispanic Baptist congregations in Texas that are related to the BGCT. These churches meet annually with messengers elected by each congregation. Funds and resources are administered by the BGCT offices in Dallas, Texas.

Intercultural Relationships refers to relationships between two different cultural groups. In this study the two groups are Anglo Saxons, on the one hand, and Mexicans, Mexican Americans, Hispanics, or Tejanos, on the other.

Southern Baptist Convention (SBC) is the largest Baptist convention in the world made of Baptist congregations who voluntarily support the national Cooperative Program and elect messengers to conduct business in annual meetings at various sites in the United States. Membership in the SBC is not related to or dependent upon membership in the BGCT or any other state Baptist convention or local association. The Executive Committee of the SBC has its offices in Nashville, Tennessee.

Tejano refers to people of Mexican descent born in the territory known as Tejas or Texas. In 1836 the territory, currently known as modern-day Texas, was within the national boundaries of Mexico and won its independence from Mexico following the Battle of San Jacinto, establishing it as an independent republic. In 1845, after 10 years as a republic, the United States government admitted Texas as its 28th state, leading to the war between Mexico and the United States of America. By 1848 Mexico signed the Treaty of Guadalupe Hidalgo ending the Mexican War and conveying California, Utah,

Nevada, part of Colorado, Wyoming, New Mexico, and Arizona to the United States of America. While the Texas Republic became one of the United States in 1845, the term Tejano is still used today to refer to people of Mexican descent born in Texas.

Texas Higher Education Coordinating Board (THECB) is a Texas state agency that regulates and authorizes accrediting agencies and institutions of higher learning to legally grant degrees in the state of Texas. The THECB grants a certificate of authority to grant Associate of Arts degrees as well as bachelor's, master's, and doctoral certification after an institution has demonstrated compliance with certification standards. The THECB offices are located in Austin, Texas.

Summary of the Study

Chapter 1 provides the introduction for this case study. This chapter introduces the entire study, provides the background of the problem including a description of the Baptist General Convention of Texas, the problem in the context of higher education, and the problem in the context of theological education; the statement of the problem; the goals of this study; research questions; the importance of this study; research methodology; limitations; delimitations; and a definition of terms.

Chapter 2 sets forth the methodology used in this study. This chapter provides a brief introduction of the study followed by the research design, data collection, data analysis, validity of the study, generalizability, and ethical issues.

Chapter 3 provides the historical context of BUA through 1999. This chapter provides a review of the geo-political context of 19th-century Texas, a history of the Convención Bautista Mexicana de Texas beginning in 1910, the history of the Mexican Baptist Training School from 1947 through 1948, the history of the Mexican Baptist

Bible Institute from 1949 through 1982, the history of Hispanic Baptist Theological Seminary from 1982 through 1999, and a conclusion of this chapter.

Chapter 4 describes the organizational transformation of HBTS with a special emphasis on the transformation beginning with the election of the school's sixth president in 1999. This emphasis is of critical importance to the study given that people of Hispanic culture tend to relate to an institution through the institutional leader. This chapter also chronicles the experience of obtaining a certificate of authority to grant Bachelor of Arts degrees, the process of accreditation with the Association of Biblical Higher Education, the change of the name to Baptist University of the Americas, securing resources for the school, and a reflection of the sixth president of BUA.

Chapter 5 describes the analysis of BUA's organizational transformation. The chapter examines an analysis of the data such as external forces of organizational transformation, internal forces of organizational transformation, the strategy for organizational transformation, the transformation of BUA for Hispanic ministry leader development, theology and transformation, cultural identity and transformation, and reflections of the sixth president of BUA.

Chapter 6 synthesizes the principles of organizational transformation discovered in this study. This chapter incorporates a literature review salient to the major themes of this study. The literature review highlights organizational transformation, higher education transformation with implications for the Hispanic community, and executive leader reflection. The final section of this chapter provides a summary of the study, conclusions, and recommendations for further consideration.

CHAPTER TWO

RESEARCH METHODOLOGY

Introduction

This research project was an exploratory, qualitative single-case study with a contextual orientation that sought to discover the dynamics of intercultural relationships in organizational transformation in the transition of Hispanic Baptist Theological School, a non-degree-granting institution to Baptist University of the Américas, to a degree-granting accredited theological university. The study also asks whether or not the transformation has made BUA more effective in light of its mission. The purpose of this exploratory, qualitative single-case study was to explore the dynamics of intercultural relationships in organizational transformation at Baptist University of the Américas in light of its 62-year history.

In this chapter the research methodology is described including a description of the research design, data collection, data analysis, validity of the study, generalizability of the study, and ethical issues.

Research Design

An exploratory, qualitative single-case study method with a contextual orientation was used to analyze how a complex and integrated system was transformed. An exploratory approach was used to arrive at a thick and rich analysis of organizational transformation at BUA, examining several issues over a 6-year period of time. The case

study approach was selected since it provides for an in-depth view of this bounded system (Merriam, 2001). This study was a snapshot study focusing on a 7-year period rather than a longitudinal approach focusing on multiple time points (Berg, 2004). This method of studying organizations is said to be an extremely helpful technique for researching relationships, behaviors, attitudes, motivations, and stressors in an organization (Berg, 2004). While these authors agree that the case study method is a valuable research tool for exploring phenomenon in a single-case, this method has historically come under sharp criticism and extreme scrutiny. Flyvbjerg (2006, p. 221) outlines five misunderstandings about case study research and develops credibility for this method as a useful research tool. He provides arguments to clear the following misunderstandings and establish the case study method as a legitimate research method: General theoretical knowledge is more valuable than concrete, practical knowledge; one cannot generalize on the basis of an individual case; this method is not useful for hypothesis testing and theory building; the case study method has a bias toward verification; and it is difficult to develop general propositions and theories on the basis of case studies.

This study was framed within the institution's historical context. Looking at the institution's historical context affords the study of primary source material, takes into consideration the history of an event, and treats the context of the event, as well as the event's impact on the institution and its interviewees (Merriam, 2001). The case study method is a useful qualitative strategy of inquiry for exploring a process, an event, or activities in a given context (Creswell, 2003). This research method seemed most appropriate to explore the intercultural dynamics in organizational transformation at

BUA. Exploring the "self as the research instrument" further clarifies the research method utilized in this study.

Self as the Research Instrument

Eisner (1998) suggests that there is strength in the use of self as the research instrument. He contends that each person's history is unique and unlike any other person's history, meaning that one's personal signature emerges from what he or she sees and how one responds to and interprets a given situation. Eisner contends that this is not a liability but a way of providing individual insight into a situation. The self as the research instrument provides insight as to what to neglect in a given situation. The researcher is able to make sense of his or her situation. To this extent it may be useful to understand who I am as the research instrument and how I responded and interpreted my situation as the researcher in this case study. This dissertation addresses how the transformation of HBTS was implemented with specific attention to my role as the chief executive officer. The context for the self as the research instrument is the confluence of my personal background and vocational assignments. A brief review of these experiences further defines me as the research instrument in this study.

Educational Leadership and Organizational Transformation

On August 1, 1999, I began my new assignment as the sixth president of Hispanic Baptist Theological School (HBTS) after serving the previous 13 years as a Texas Baptist pastor. I was privileged to begin the convergence phase of my leadership in ministry in the summer of 1999. Robert J. Clinton describes the convergence phase as the time in a leader's life when "the leader is moved by God into a role that matches gift-mix, experience, temperament ... and uses the best that the leader has to offer" (Clinton,

1988, p. 32). From 1999 to 2006 my assignment as president of Hispanic Baptist Theological School was the first time in my career that my gifts, experience, education, temperament, and background matched my work in a comprehensive way. This assignment would pave the way for similar assignments in my life such as my current work as president of Buckner Children and Family Services, Inc.

Over the next few years my primary assignment was to lead a non-accredited theological school to become an accredited theological university through a transformational process achieving both certification to grant degrees by the Texas Higher Education Coordinating Board and accreditation from the Association of Biblical Higher Education. My experience at BUA placed me at the center of organizational transformation and provided me with a rich field of practice of the principles of organizational change. I was able to make sense of the situation that I was in and interpret the context of my leadership, thus I was in a unique position to determine what to neglect as a researcher.

Business Leadership and Organizational Transformation

During the 13 years preceding my ministry at HBTS, my assignments seemed to have had one central and consistent recurrent theme: transformation. My assignment at Sprint created a laboratory of change in the telecommunications industry during the post-deregulation era of the 1980s. Sprint challenged AT&T and MCI, installing the first coast-to-coast fiber optic digital network and managed to survive 28 years later as one of the top three companies in the industry. Seven years in telecommunications taught me that the only thing constant in that industry was change. Early in my vocational career, I

was exposed to organizational change models, not realizing at that time that I would be conducting a single-case study of organizational change at BUA.

Pastoral Leadership and Organizational Transformation

My first assignment as a pastor at Misión Bautista Amistad, a mission of Home Gardens Baptist Church in Southeast Dallas, Texas, gave me an opportunity to lead and influence the sponsoring congregation to merge with another congregation and convey the deed to the property to the new church: Iglesia Bautista Alfa, still in existence today. My 3-year assignment as pastor of North Temple Baptist Church provided incredible lessons in the context of leading the turnaround of a transitional, inner-city, bicultural church to reach its community. North Temple Baptist Church has become Love Field Community Church and later closed its doors 20 years later. My 7-year experience as founding pastor of Pueblo Nuevo Community Church in El Paso, Texas, also gave me a once in a lifetime opportunity to introduce a new paradigm in church planting for the El Paso Baptist Association. Pueblo Nuevo Community Church was formed, gave birth to several new congregations in that area, and continues to serve its community over 17 years later. These experiences in pastoral leadership provided several opportunities to work in a change environment and led me to learn about change in organizations. Over time I became more interested in how organizations changed, especially in a faith context.

Denominational Leadership and Organizational Transformation

My experience in strategic planning with the El Paso Baptist Association under the leadership of Reverend Lorenzo G. Peña, Director of Missions, also provided invaluable practice in setting the direction of a fellowship of 62 Baptist churches. I

participated in the effort to plan and implement a strategic planning process in cooperation with the Director of Missions of this fellowship of Baptist churches and missions. This experience provided me with hands-on experience in organizational transformation and placed me in a position to provide leadership for organizational change in a strategic planning cycle.

It has become clear to me through reflection over the past 20 years that serving as a change agent has prepared me for my role as the research instrument in this study. I come to this study in organizational transformation as a leader and as a learner as well. I learned about organizational transformation and I was transformed in the process. I became more Latino/Hispanic in the process and dramatically improved my use of Spanish and my understanding of Hispanic cultural norms. My cultural identity broadened to include more of my Hispanic heritage. My role as advocate for BUA in a predominantly Anglo-led Baptist convention and context thrust me into intercultural relationships and conflict. I was learning more about Hispanic culture while navigating and negotiating through intercultural relationships, denominational structures, and historic patterns of conflict between Anglo and Hispanic Baptists in Texas. As a researcher I impacted the institution and the interviewees of this study since we were in the field of a living organization. The sense of being in the field, referred to as "walking into the midst of stories" (Clandinin & Connelly, 2000, p. 63), strengthened this study. A review of the process of data collection is another key component of my research methodology.

Data Collection

The data for this study came from four major sources: documents, individual interviews, focus group interviews, and field notes. These sources represent a wide variety of perspectives and points of view.

Documents

Documents reviewed included institutional documents from Baptist University of the Américas; accreditation and certification documents from the Association of Biblical Higher Education and the Texas Higher Education Coordinating Board, respectively; and denominational documents from the Baptist General Convention of Texas.

Institutional Documents

Institutional documents of the Mexican Baptist Bible Institute, Hispanic Baptist Theological Seminary, Hispanic Baptist Theological School, and Baptist University of the Américas included board meeting minutes, executive committee reports and minutes, administrative reports, school catalogs, and presidential papers and correspondence. Board meeting minutes, executive committee reports, and administrative reports from 1960 through 2006 were reviewed. Official BUA catalogs bearing the name of Mexican Baptist Bible Institute, Hispanic Baptist Theological Seminary, Hispanic Baptist Theological School, and BUA were reviewed dating back to the 1950s through 2006. All of these records were found in the archives section of the Library/Learning Resources Center (LRC) at BUA and are available for public access with the authorization of the director of the LRC. Financial records, budgets, statements, and audited financial statements were also reviewed and made available by the Office of Administration and

Finance and were reflected in the board minutes as well. Enrollment records were reviewed and made available by the Registrar's Office in consultation with the Vice President and Provost of Academic Affairs. These documents comprise approximately 5,000 pages of data containing the historical record of board meetings, committee meetings, official administrative reports during board sessions, and financial records. These records were reviewed to construct the historical context of BUA and to establish the historical record of the changes at BUA based on official records to ensure historical accuracy. The body of institutional records was voluminous, intact, and easily accessible. These records provided a rich source of original documents that constituted a hidden and overlooked treasure of facts, figures, historic actions, and the silent narrative that was waiting to be discovered.

Accreditation and Certification Records

Certification records included institutional self-studies, planning documents, institutional assessment documents, strategic planning documents, the application for a certificate of authority to grant degrees from the Texas Higher Education Coordinating Board (THECB), reports from Site Visit Teams, and formal correspondence from the THECB regarding certification decisions. Correspondence and official accreditation documents such as Site Visit Team Reports, institutional self-studies, planning documents, compliance documents, strategic planning documents, and effectiveness planning documents, applications for applicant, candidate, and accredited membership were also reviewed and referenced as well as manuals for the accreditation process with the Association of Biblical Higher Education (ABHE). Records from the Association for Biblical Higher Education and the Texas Higher Education Coordinating Board were also

found in the archives section of the BUA Learning Resources Center/Library and can also be accessed through these organizations. Selected accreditation and certification records were also available in my office. These materials number approximately 7,000 pages of bound materials that were made available to both the ABHE and THECB during the process of accreditation and certification. The accreditation and certification records were straightforward and primarily factual in nature. While they did not provide much texture to the BUA story, they were a reliable source that established the official record and history of accreditation and certification at BUA.

Denominational Documents

Denominational records were also reviewed such as the Annual Book of Reports of the Baptist General Convention of Texas. These records feature annual reports and financial reports of the work of the convention and its 23 affiliated institutions including BUA. Denominational records from 1960 through 2006, numbering approximately 8,000 pages, were reviewed. These records were reviewed to establish official decisions of the BGCT regarding BUA, to establish official patterns of denominational funding from 1960 through 2006, and to examine records that document the relationship between BGCT and BUA. These records were accessed through the offices of the Texas Baptist Historical Commission in Dallas, Texas. These records were much like accreditation and certification records that provided little texture to the story but did serve as factual and historical records of actions taken regarding BUA on the part of the BGCT.

Individual Interviews

Interviews of a wide variety of individuals associated with BUA were also conducted. Interviewees who were interviewed included key individuals involved with

BUA during the 7-year period between 1999 and 2006 as well as individuals who were able to provide information related to the pre-institutional period (1910-1947) and the 53 years preceding the election of the school's sixth president (1947-1999). Individual interviews were conducted with four former presidents and two accreditation and certification representatives. The interview questions for this study including both individual and focus group interviews were as follows:

1. In what ways and during which years have you been associated with BUA and what was the nature of your relationship with the institution?
2. Given the history of BUA, in what ways has the school changed in recent years?
3. Why did BUA change and what will it take for the change to be maintained?
4. Have the changes related to accreditation been positive or negative for BUA and the Hispanic community it serves? Why?
5. Have the recent changes at BUA improved Hispanic theological education? Why?
6. What else needs to change at BUA and why?
7. What is it about Baptist beliefs that help us or hurt us with change?
8. What was the effect of Hispanic cultural identity on the process of change?
9. What was the effect of Hispanic cultural identity on the leadership provided by the president?
10. What were the major lessons you believe were learned over the past few years?

All interviews were recorded live via video recording and were also recorded through a transcriber. Two student researchers accompanied me at each interview. One student researcher operated the video equipment and another student researcher served as a typist. These interviews generated approximately 100 pages of transcripts that were later analyzed with other data.

Individual interviews were conducted with four of five former presidents of BUA. An interview with the first president, Dr. C. G. Carter, was not conducted since he is deceased. However, all four living former presidents were individually and privately interviewed. Two of the presidents were interviewed on the BUA campus in my office at 8109 South Pan American Expressway in San Antonio, Texas. One of the former presidents was interviewed in a private residence and another president was interviewed in the library of the First Baptist Church of San Antonio, Texas. These interviews lasted approximately 90 minutes each.

These former presidents were interviewed to provide an authentic record of the history of BUA as well as their perspectives on the changes that were taking place at BUA through accreditation and certification. These presidents were also afforded the opportunity to add personal insights not recorded in the official institutional records of BUA and they provided key interpretive insights to the official record as well. Another reason to record their story was to honor their work as former presidents of BUA. These men carry the sacred history of BUA that is critical to understanding the life, mission, and future of the school. The exercise of interviewing my predecessors was an education in and of itself. We interacted as colleagues and peer leaders and reflected on the history both official and unofficial of the school.

Individual interviews were also conducted with accreditation and certification officials. Both interviews were conducted in their offices at the Texas Higher Education Coordinating Board in Austin, Texas, and the Association of Biblical Higher Education in Orlando, Florida. These interviews produced approximately 25 pages of transcript material. These individuals were interviewed in the same fashion as the interviews of former presidents. They were interviewed to provide additional and interpretive insights to the official accreditation and certification record. It was fascinating to hear the stories and perspectives of these two accreditation and certification representatives in a post de facto context. These interviews provided an education in and of themselves.

Focus Group Interviews

A total of seven focus group interviews were conducted using the same procedures and questions as the individual interviews. The focus group interviews involved five to seven participants each and were conducted on the campus of BUA with the exception of BGCT representatives. All participants were chosen to ensure gender, age, and cultural diversity. Alumni, half male and half female, serving as pastors and ministers spanning the years of 1999 through 2006 were interviewed to gain their perspective regarding the changes at BUA during my tenure. Students, half male and half female, currently enrolled at BUA in 2006 were interviewed to gain their perspective and insights regarding the changes at BUA. Some of the alumni and current students preferred to speak Spanish and their words were recorded in Spanish on videotape and translated into English in the transcript version. These interviews produced approximately 40 pages of transcripts. I was intrigued by the passion and the sense of ownership that these students brought to the interviews.

Focus group interviews were also conducted with representatives of the BGCT at the offices of the BGCT in Dallas, Texas. These representatives were selected based on their relationship to BUA during 1999 and 2006 and some of them were familiar with BUA dating back to the 1970s and 1980s. These interviews were conducted in the same format and with the same questions as the individual interviews and produced approximately 25 pages of manuscripts. I was fascinated by the perspective these representatives brought to the interview. They were very affirming of BUA and its accomplishments under my tenure and were also quite encouraging about the future.

Another focus group was comprised of BUA donors. These donors historically provided financial resources at varying levels and were passionate about the potential and future of BUA. They were interviewed to gain insight regarding the changes at BUA from a philanthropic perspective. I was humbled by their energy and passion for BUA and their personal support of me as well as the collegial relationship that had been established over time. This interview produced approximately 15 pages of transcript materials.

A faculty focus group was also interviewed. This group was quite energetic and represented faculty from across the teaching disciplines at BUA. They ranged from newcomers to faculty with over 30 years of experience. This group provided a broad perspective and the width and breadth that only long-tenured faculty can bring to an interview. The faculty group was interviewed to gain insight from within the classroom concerning the changes at BUA. Their insights were consistent with institutional records, accreditation and certification records, and denominational records. I was responsible for recruiting most of the faculty present in this interview. This dynamic in the focus group

interview provided an opportunity for these professors to speak openly about their experience at BUA during my tenure and they were also free to speak to me as a colleague rather than as the president of BUA. I was fascinated to observe the cross-cultural dynamics of this group since the faculty was comprised of professors from different cultural backgrounds. This interview produced approximately 60 pages of transcript material that was later analyzed for themes. As one would expect, the opinions and views expressed were varied and sometimes in direct contradiction with each other.

A focused group interview was also conducted with administrative and support staff of BUA. These staff represented student services, administrative support, information services, and administrative officers. These staff members lived through the accreditation and certification process, and most of them were personally involved in producing certification documents and worked through these processes. The group was comprised of staff members with over 30 years' experience at BUA and some with less than 5 years of experience as well. This group was interviewed to extract insights from an administrative and support perspective. Since this group lived through the experience of accreditation and certification, they were all qualified to give a "before and after" report of the experience of organizational transformation at BUA. Cross-cultural dynamics were also pronounced in this interview since interviewees represented different cultural backgrounds. This interview produced approximately 40 pages of transcript material that was later analyzed for themes. Another data source was field notes.

Field Notes

Field notes were begun on July 12, 2001, and currently exceed 55 pages in length. Field notes were developed to keep record of my progress in the dissertation experience

beginning in 2001 through 2009. The notes were usually not more than a paragraph or two and were designed to record my progress, new insights, and pending questions during the developmental stages of the dissertation, data gathering, and the dissertation writing experience. I normally recorded the date of my work on the dissertation, the number of hours I worked on the dissertation, as well as the cumulative hours, and the subject or topic I was treating that day. This practice saved me enormous amounts of time since the time spent on the dissertation was sporadic and inconsistent. A quick review of my field notes helped to orient me to the place where I should begin my work each time I set aside to work on this project. On some occasions, I would record questions, impressions, and struggles that I experienced during the project. The field notes became my road map to finish this project. I would literally be lost without a quick reference journal to depend on. I recorded my feelings and concerns as well. I also copied and pasted critical emails from my dissertation committee related to the dissertation process, feedback, corrections that were recommended, and impression from the data collection process. I recorded procedural elements related to the dissertation as well.

Institutional documents, accreditation and certification documents, denominational documents, individual interviews, focus group interviews, and field notes provided a broad-based range of data to review and analyze.

Data Analysis

Data from the individual and focus group interviews were transcribed and developed as individual documents and stored as computer files. They were printed and assembled into three notebooks for easy reference by interview number and page numbers. I read, reviewed, and analyzed the data from the documents and interviews in

order to develop and mark themes. I read each page of the transcripts and highlighted phrases and words that stood out. Next, I reviewed the sections I highlighted and began labeling the phrases and words with notations in the margin. The third time I reviewed the words and phrases and margin notes, I categorized the labels into broad categories. Once I had a list of broad categories I began to summarize and group them into broader thematic categories. Text from the interviews was blended from different sources and the research questions provided a framework for the data. The themes that emerged from this study were tied back to the research questions and a more extensive literature review was conducted at the end of the study to correlate with the themes and the research questions. I compiled, compared, and triangulated findings of this study. References indicating the location, page number, and specific lines have been omitted in this study to protect the anonymity of the interviewees. An exploratory, qualitative case study within its historical context provided clear answers to the research questions of this study.

Validity

Validity is described as the determination of accuracy of findings in a qualitative research project (Creswell, 2003). The question at the center of this discussion is this: How do we know what we know? How can the findings based on the data be deemed accurate and valid? Eisner (1998) argues for structural corroboration of the evidence to establish accuracy of the findings and a sense of "knowing what we know." Eisner says that structural corroboration is a "means through which multiple types of data are related to each other to support or contradict the interpretation and evaluation of a state of affairs" (Eisner, 1998, p. 110). He asserts that the confluence of evidence establishes credibility of the data and findings. Eisner suggests that the researcher is looking for

“recurrent behaviors or actions and theme-like features of a situation to build credibility and verify accuracy of the findings” (Eisner, 1998, p. 110). The challenge of establishing validity is the demonstration of structural corroboration through a set of criteria or strategies to establish validity.

Creswell (2003) and Merriam (2001) agree on six strategies to verify the accuracy of internal and external validity in qualitative research. They both agree that triangulation, the use of different data sources of information used to build a coherent justification for themes; member-checking, taking themes back to participants to verify accuracy; rich, thick description, providing enough description so that readers are able to determine how closely their situations match the research situation and whether findings can be transferred; prolonged time in the field, enough time in the field to convey specific details about that particular site; clarifying bias, self-reflection that creates an open and honest narrative; and peer briefing, asking a peer to review the findings to determine if the findings resonate with another person besides the researcher are reliable strategies for establishing internal and external validity of findings.

Merriam (2001) recommends three more strategies for establishing internal and external validity such as participatory or collaborative modes of research, involving participants at all phases of the study from conceptualization to writing results; the use of typicality or modal category, describing how a typical program is compared with others in order to compare their own situations; and the use of multi-site research designs, the use of several sites, cases, or situations to maximize diversity and a greater range of situations.

Creswell (2003) recommends two additional strategies such as the inclusion of negative or discrepant information in the data and therefore in the findings, and the use of external auditors. Negative and discrepant information may run counter to the themes but add to credibility of the study. External auditors are similar to a peer review except that the external auditor is new to the project.

I used 5 of the 11 strategies proposed by Creswell and Merriam to develop structural corroboration described by Eisner. The 5 strategies include triangulation; member-checking; the use of a thick, rich description; the use of negative or discrepant information; and prolonged time in the field as a means of establishing validity for this study.

Triangulation

The use of different data sources provided the basis for triangulation for this study. The use of official documents of BUA, the Association of Biblical Higher Education (ABHE), the Texas Higher Education Coordinating Board (THECB), and the Baptist General Convention of Texas were compared and contrasted to construct and document the factual events of BUA's history and the experience of organizational transformation at the school. BUA catalogs, manuals, board minutes, administrative reports, executive committee reports correlated in agreement with accreditation and certification documents from ABHE and THECB. BUA documents also correlated with annual reports of the BGCT.

The materials in these documents were also verified by individual interviews with former presidents and accreditation and certification representatives. Interviewees provided interpretive and nuanced information of the accreditation and certification

experience as well as interpretive insights regarding the history of BUA and the relationship between BUA and the BGCT, THECB, and ABHE. Accreditation and certification representatives verified the records of accreditation and certification, provided interpretive insights as to the process of accreditation and certification, and added personal and professional observations related to both BUA and the BGCT throughout the period of my tenure. BGCT representatives also added insightful observations and interpretive insight regarding certification and accreditation and the relationship between BUA and THECB as well as ABHE. Focus group interviews with students, alumni, staff, faculty, donors, and trustees also correlated with the experience of accreditation and certification and yielded valuable information and recurrent themes regarding the relationship between BUA, BGCT, THECB, and ABHE.

A review of field notes reflects many of the insights, questions, doubts, concerns, and issues that arose during the entire research project from 2001 through 2009. The field notes became a repository for correlations and insights from the multiple and varied sources that emerged from triangulation of the data. A review of the documents, individual interviews, focus group interviews, and field notes yielded a coherent justification for themes that emerged from the data.

Member-Checking

The practice of taking themes back to members of the research project provided another method by which to verify validity for this study. On three occasions during the analysis period of this study, I was in contact with an administrator at BUA and two former presidents to relay preliminary findings and to clarify issues that were not obvious from the documents and records. The administrator was helpful in clarifying enrollment

records and the growth and success of Baptist Bible Institutes (BBI's), a diploma program offered at BUA. This administrator enlisted the support of the registrar to secure additional enrollment data. I contacted one former president by phone to request further interpretation of board actions and major decisions affecting the autonomy of BUA. I spoke to another former president to clarify monumental shifts in the philosophy of education and the financial support of the BGCT at a critical juncture in the school's history. These insights were extremely helpful to verify and confirm my findings. All three of these individuals were interview participants. While the use of member-checking was not uniform, the contact with these three individuals to verify or contradict findings was extremely useful and further added to the accuracy of the findings.

Rich and Thick Description

I have provided a substantial amount of data in this study regarding the transformation of a non-degree-granting school to a degree-granting university. The amount of data regarding the accreditation process and the application for a certificate of authority as well as the perceptions of BUA constituent groups involved is broad, deep, and thick enough to allow readers interested in this process to compare their situations to the BUA story. Readers interested in the dynamics of intercultural relationships at play in organizational transformation in a religious or denominational context also have sufficient information to compare their experience to the BUA story to determine the accuracy and validity of the events that took place during the transformation of the school. Students, alumni, faculty, staff, donors, trustees, and denominational representatives have enough information to determine similarities and differences from this study and that of other schools in similar situations. Schools seeking accreditation

and certification also have sufficient data and findings from which to compare their story and experience to BUA's.

Negative or Discrepant Information

Negative and discrepant information was discovered in the focus group interviews and recorded as part of the analysis of the data. Some alumni of BUA and pastors from the BUA constituency were not in favor of the school gaining accreditation and certification to grant degrees. Alumni felt this change would diminish the cultural identity of the school and weaken the historic mission of the school. These views and perspectives were included in the data and the findings. Some of the interviewees were pointedly critical of me as the president of BUA. Their views and concerns were also included in the data and findings with specific quotes representing negative and discrepant views. Negative perceptions, opinions, and views were not excluded from this study. The presence of these concerns, especially in a predominant Hispanic cultural context, adds validity and credibility to this research.

Prolonged Time in the Field

As the primary researcher for this case study, I spent approximately 8 years in the field and at the site of this study. I began the initial conceptualization of this study in 2001 and was in the field of study through December of 2006. Beyond my tenure as president from 1999 to 2006, I continued to have contact with BUA leaders, trustees, and students as well as interview participants, former presidents, denominational representatives, accreditation and certification representatives, and donors as I developed this study. Serving as president and chief administrative officer of BUA for a period of 7 years provided me with intimate knowledge of the school before, during, and after

accreditation. This prolonged experience provided me with the ability to focus on key issues in the transformation of this school as well as personal experiences in intercultural relationships and intimate knowledge of major decisions that impacted the life, mission, and future of the school from a fiduciary, philanthropic, regulatory, accreditation/certification, and denominational perspective. Close relationships with students, alumni, faculty, staff, administrators, consultants, and donors also provided me with firsthand observations and experiences that resulted in an in-depth understanding of the phenomenon of organizational transformation.

The use of triangulation, member-checking, a rich and thick description, negative or discrepant information, and prolonged time in the field underscores the accuracy of the findings of this study and establishes the issue of validity. While validity establishes the accuracy of the findings of a study, generalizability asks whether or not the findings from this study can be applied to similar situations.

Generalizability

Traditionally, the effort to generalize findings of a single-case study has come under scrutiny (Merriam, 2001). However, Merriam (2001) affirms that practice of generalizing from a single-case and points out that the main issue of generalizability from a single-case study rests on the idea that the general rests in the particular. What can be learned in the particular situation can be generalized to similar situations. Flyvbjerg (2006, p. 227) skillfully debunks the myth that one cannot generalize from case study research, arguing that even though "knowledge cannot be formally generalized does not mean that it cannot enter into the collective process of knowledge accumulation in a given field or in a society." Berg argues that generalizability in case studies properly

undertaken “should not only fit the individual, group, or event studied but also generally provide understanding about similar individuals, groups, or events” (Berg, 2004, p. 259). He further contends that in organizational case studies, the researcher may place emphasis on a specific area or situation occurring in the organization.

In this study, while BUA is the only institution of its kind, the images, relationships, and experiences are similar to other Texas Baptist Hispanic individuals and organizations, and are characterized by intercultural relationships described in this study. Individual Hispanic Baptists and organizations such as the Valley Baptist Missions Education Center (formerly Valley Baptist Academy), the Hispanic Baptist Convention of Texas and its constituent congregations, local Baptist *compañerismos* (associational Hispanic fellowships) and their leaders, as well as Hispanic staff of the Executive Board of the BGCT, associational staff of local Baptist associations in Texas, and Hispanic Baptist staff of the 23 affiliated institutions of the BGCT may resonate with the emphasis, description, and experience of intercultural relationships in this study. Denominational structures where Anglo and Hispanic relationships exist may also generalize principles from this study to enhance and understand intercultural relationships.

Berg’s (2004) description of a “specific area or situation” connects to the experience of accreditation and certification at BUA. Bible institutes considering an attempt to become accredited and certified in the state of Texas would find principles, practices, and experiences from this single-case study quite applicable to their own experience. Both accreditation and certification representatives indicated throughout this research process that BUA represented a paradigm and model of excellence for schools aspiring accreditation and certification.

The lessons learned in the particular can be applied or transferred to similar situations. Additionally, Merriam (2001) provides strategies to enhance the application of findings from a single-case study. She suggests that providing a rich, thick description provides enough information so that readers can determine how closely their situations match the research situation. I have employed a rich and thick description as described in the previous section on validity. Readers will be able to identify their situations and generalize the findings of this study to their situation. Sufficient data are presented in this study to provide for generalizability of this study to other similar situations.

Ethical Issues

Deliberate steps were taken to implement ethical standards for this research project to ensure human subjects were not impacted in a negative way. The Andrews University Guide for Developing an Application for Approval of Research Involving Human Subjects was used to secure approval for this study. An application for approval of this research project was submitted to the Institutional Review Board and was approved. Informed Consent forms were distributed to and signed by each participant prior to their participation in the research project. The Informed Consent form included the purpose and procedure of the study, a statement indicating that no risks or discomfort to the participant were part of the study, a statement regarding that the interviewees would not benefit from this study, a statement regarding voluntary participation, and a statement ensuring confidentiality and non-disclosure of their identity. No harm to any of the Interviewees resulted from this study and the highest ethical standards were implemented to ensure the highest level of respect for each participant.

CHAPTER THREE

THE HISTORICAL CONTEXT OF HISPANIC BAPTIST

THEOLOGICAL SCHOOL: 1910-1999

This chapter seeks to examine the historical context of Hispanic Baptist Theological Seminary as a means of exploring the changes that took place between 1999 and 2006. The changes that took place at Baptist University of the Americas, formerly Hispanic Baptist Theological Seminary, during this period cannot be clearly understood apart from a review of the broader history of this institution, the Mexican Baptist Convention, Mexican Baptist ministry in Mexico and Texas, and the broader geo-political context of Texas and the American Southwest. It is prudent to begin with a brief review of the geo-political context of Texas in the middle of the 19th century and the historical interpretation of those events in order to understand the historical context of Hispanic Baptist Theological Seminary.

The Geo-Political Context of 19th-Century Texas

In an effort to accurately depict the geo-political and historical context of the annexation of Texas from Mexico and the conquest of the Southwestern part of the United States during the middle to late 19th century, multiple narratives must be acknowledged. These narratives influenced the way that Anglos and Mexicans related to each other during this period and how that relational pattern has affected the way in which these two cultural groups relate to each other to the present day. The first narrative

might be called the "popular narrative" as framed by writers of Texas history and United States history. The second narrative represents an alternate reading of the same historical events of the early 1800s in Texas and the American Southwest.

Popular Narrative

Plainly stated, the popular narrative of Texas history is that the defenders of the Alamo fought for the freedom of American citizens living in Texas, a region belonging to Mexico at that time in the early to mid-1800s. According to the popular narrative of Texas independence, freedom was sought from the Mexican government, from the rule of the dictator in power, General Santa Ana, and from the Roman Catholic Church. While ample evidence exists of the popular narrative of the annexation of Texas and the conquest of the Southwestern part of the United States from Mexico in secular literature, the examples used to describe the popular narrative will come from Texas Baptists and Texas Baptist historians. One such example is that of Z. N. Morrell, a Baptist preacher from Tennessee who immigrated to Texas in 1835. Morrell (1872) reports his understanding of the war for Texas independence as follows:

Sam Houston was at the head of a few hundred men, and calling on his friends in Tennessee and elsewhere for more. . . . The independence of Texas was among the certainties of the future; would soon belong to the United States, and according to our opinion was the garden spot of the sunny South. . . . The supposition then was, based upon these facts, that a purchase would soon be made, and Texas would be free from Mexican rule and the tyranny of priestcraft. (p. 6)

It appears that Z. N. Morrell, one of the first Baptists who immigrated to Texas, understood that Texas would be free from the Mexican government and the Catholic Church. The idea of freedom for Texas was part of the psyche of the early immigrants in Texas. Another example of how the popular narrative was imbedded in the psyche of Texas Baptists 100 years later can be seen in the words of The Reverend L. R. Elliott

(1936), librarian and assistant in New Testament Greek at Southwestern Baptist Theological Seminary in Fort Worth, Texas:

Let the reader recall the Texas that was, prior to 1836. East of the Sabine was the Anglo-American race with their new ideas of religious and political liberty. South of the Rio Grande was the Latin race with their old ideas of religious and political autocracy sanctioned by centuries of domination. Into the vast intervening territory pressed the vanguard of these opposing civilizations. The vanguard that crossed the Sabine was impelled largely due to individual initiative. That which crossed the Rio Grande was sent by the central authority at Madrid or Mexico City. These shock troops of opposing racial ideals met in a destiny-determining combat and, in the short space of 20 minutes, San Jacinto became the sixteenth decisive battle of the world. Hired mercenaries who were their own masters in neither body or soul, although superior in numbers, were no match for freemen driven only by their own indomitable spirits. The former fought for the aggrandizement of a far distant and self-seeking oligarchy. The latter fought for their liberties and their homes. (p. 3)

The words of Elliott appear to point to themes of independence, religious freedom, the clash of worldviews, and the alleged supremacy and destiny of one group over the other. The notion of destiny, and in this case, Manifest Destiny, the 19th-century doctrine that the United States had the right and duty to expand throughout the North American continent, is reflected in the description of Texas history by Robert A. Baker (1970), a prominent Baptist historian. Baker says the following about Texas independence from Mexico:

In its rise and development it was the greatest single factor in American history that led to the fulfillment of the "Manifest Destiny," in that it opened the door to the far west. Both in its annexation and development it played a large part in the greatest internal struggle the United States ever experienced. (p. 15)

Leon McBeth, professor of history at Southwestern Baptist Theological Seminary and Texas Baptist historian, also refers to the doctrine of Manifest Destiny as a means to interpret Texas independence from Mexico. McBeth (1998) says:

The Battle of San Jacinto was brief, but it changed American history. With a huge section of mid-America controlled by Mexico, American expansion to the west was

blocked. San Jacinto opened a way for America to expand to the Pacific and helped transform "Manifest Destiny" from a slogan to reality. (p. 8)

Both Baker (1970) and McBeth (1998) appear to speak of Manifest Destiny as a broader historical frame of reference for interpreting Texas independence from Mexico, and both make reference to the geo-political and economic benefits of the battle of San Jacinto as the primary motive of securing Texas independence. The views expressed in the description of the Texas war for independence and subsequent annexation are reflective of the popular narrative of these events.

The popular narrative of Texas Independence, as articulated by Baptist historians and Texas Baptists, produced a unique understanding of Texas history among Texas Baptists. It is apparent that the prevailing understanding was that Texan settlers saw themselves as culturally and religiously superior to the Tejanos and Mexicans they encountered when they crossed the border into Texas. Proponents of Manifest Destiny saw Mexicans in Texas as inferior in cultural makeup (O. J. Martínez, 2001). This understanding was widely held and propagated by religious leaders and missionaries. These missionaries interpreted Mexican Catholicism without a clear understanding of the uniqueness of this faith expression and deemed it inferior. Anglo settlers and missionaries who came with them saw Mexican Catholicism as inferior to Anglo Protestantism (J. F. Martínez, 2006). Mexican Protestant churches and their members in Texas were viewed as lacking firmness and strength of purpose, requiring constant training and support (Fuller, 1900, p. 295). C.D. Daniel reported that Mexicans becoming Baptist preachers were "pitifully illiterate, ministering to a membership of ... illiterate poor people" (Miller, 1931, p. 18). Mrs. S. H. Morrison of Big Spring, Texas, became interested in "mental and spiritual welfare of the ignorant, superstitious, priest ridden Mexicans of her

community” (Miller, 1931, p. 26). It is abundantly apparent that the prevailing attitude among Anglo settlers was that Mexicans in Texas were seen as inferior and subordinate to those who encountered them. While these prevailing attitudes existed among Baptists in Texas, similar sentiments were operational among settlers that had intentionally negative motives. As a result, Texas settlers felt justified in their unfair and abusive treatment of Tejanos whom they encountered. Texas settlers, who saw all Tejanos as bandits and foreigners, developed an agenda of ridding the Texas Republic of Mexicans through illegal seizure of private lands, border raids, racial violence, and horrible abuses (González, 1999).

American Protestants and Texas settlers saw the Mexican population in Texas as a problem to the establishment of a new republic (Montejano, 1987). This kind of understanding and reading of the people, the events, and the history of Texas heavily influenced the development of Protestant and Baptist work in Texas, especially among Mexicans and Tejanos. It is apparent that the popular narrative and historical understanding of these events have produced a prevailing perspective that has negatively impacted and affected the growth of Baptist work in Texas among Tejanos, Mexicans, and Mexican-Americans. This popular narrative has become a sacred story among Texas Baptists, both Anglo and Hispanic. It is the official story that both Anglo and Hispanic Texas Baptists have collectively sought to protect and preserve. A growing body of literature has established an alternate narrative of these events.

Alternate Narrative

The alternate narrative of Texas independence from Mexico acknowledges the fact that there were Tejanos, native Texans of Mexican descent, both inside and outside

of the Alamo and points to the historic relationship between Anglos and Mexicans. It also points to how that struggle persists today, raises the issue of missionary motivation in the colonization of Texas, and speaks to the issue of undocumented immigration by American citizens into Texas as a territory of Mexico, an issue currently impacting communities across the United States.

The historic and geo-political realities of the Southwestern part of the United States set forth a geo-political *mestizaje*, a mixture of cultures and/or races, for the people that lived in that region. J. F. Martínez (2006) suggests that Mexicans who converted to Protestantism in this region at the end of the 19th century faced the added pressure of cultural assimilation into American mainstream culture and that each generation of Latino Protestants continues to struggle to find their own ethno-religious identity (p. 147). This ongoing struggle and process of *mestizaje* forms a powerful point of reference for the beginning of Baptist ministry in Texas. The question for Mexican Baptists in Texas would be: What does it mean to be Tejano and Baptist at the same time? The answer to this question would impact the nature and essence of Anglo-Hispanic relationships in the Baptist family both then and now.

Anglo-Hispanic Relationships

The confrontation of Anglo and Mexican worldviews in conflict relates to the conquest of the American Southwest and set forth the backdrop for Anglo-Mexican misunderstanding and mistrust covertly and overtly displayed today in American society and in religious contexts. The formation of the Mexican Baptist Convention of Texas that was separate from Anglo Baptists in the region points to differences in cultural identity, language, and worldview between these two socio-cultural groups.

Several authors speak to the issues of Anglo-Hispanic relationships. Meier and Ribera (1993) speak to the nature of Anglo and Hispanic relationships given Protestant and Catholic backgrounds in light of the signing of the Treaty of Guadalupe, and González (1999) also writes about Anglo-Mexican relationships and points to mutual animosity present in the second half of the 19th century. Montejano (1987) documents the nature of Mexican-Anglo relationships after the Texas War for Independence and reviews issues of injustice, discrimination, marginalization, the mistreatment of Tejanos, and theft of personal property by their Anglo neighbors.

The conquest of the Southwestern part of the United States, and in particular the United States–Mexico War of 1846-1848, conveyed 50% of Mexico's territory to the United States. This conquest created a new freedom for Protestant missionary work in this new territory. Juan Martínez states that approximately 100,000 Mexican citizens became American citizens with the signing of the Treaty of Guadalupe in 1848, most of whom were primarily Roman Catholic with very few religious leaders from the Catholic Church in that part of Mexico, then known as Texas. J. F. Martínez (2004) states that by the end of the 19th century Mexican citizens in Texas had lost lands and belongings and suffered many unjust practices at the hands of the American authorities (p. 32). Stories of these kinds of unjust practices are usually not featured in the popular narrative of Texas history.

Missionary Motivation

Geo-political and cultural forces shaped the context in which Protestantism took root among American citizens of Mexican descent in the American Southwest. J. F. Martínez (2006) raises the issue of missionary motivation and Anglo-Mexican conflict in

the Southwest at the end of the 19th century. He saw the advancement of American society in the Southwest, the transformation of Mexican Catholics into American Protestants in order to stabilize the region, the strategic nature of reaching Texas as a means for reaching Mexico with the gospel of Jesus Christ, Americanization of the Mexicans, and a viable response to Roman Catholicism in that region as primary missionary motivation for Protestant missionaries working among Mexicans in the Southwestern part of the United States at the end of the 19th century (J. F. Martínez, 2006, pp. 27-49). Several Texas Baptists agree with Martínez's perspective regarding missionary motivation. Dawson (1936), a distinguished Texas Baptist and former pastor of the First Baptist Church of Waco, saw the Texas war for independence as a struggle against the requirements and regulations of the Mexican Catholic church. Baker (1970), a distinguished Baptist historian, viewed Mexico and its Catholic church as "the great stumbling block to Baptist witness . . . removed by the winning of political and religious freedom," as a precursor to the missionary movements of both the Southern Baptist Convention and the American Baptist Home Missions Society throughout the Southwest. The famous Z. N. Morrell, one of the first Baptist preachers in Texas, expressed anti-government and anti-Catholic sentiments noting that "here was a semi-savage, Mexican government, administered by a tyrant, himself under the tyranny of Catholicism, demoralizing in its character, and but one step in advance of the most degrading heathenism" (Morrell, 1872, p. 9). It appears that the prevailing attitudes and sentiments of several Baptists in Texas during the making of the Texas Republic reveal a missionary motivation that extended beyond spiritual dimensions to religious and political systems of

the day. These motivations laid the foundation for Baptist Anglo-Hispanic relations and Hispanic Protestant cultural identity in Texas in the 19th century.

Undocumented Immigration in Texas

During the early 1800s Texas experienced both documented and undocumented immigration by Anglo-American settlers. Stephen F. Austin implemented a contract in 1821 from the Mexican government to settle families in Texas (Dawson, 1936). This contract was obtained by Austin's father, Moses Austin, from the Mexican government in 1820 to move 300 families into Texas, but died before he could see his vision completed for Texas (Baker, 1970). Stephen F. Austin continued his father's task and arrived in Texas with 300 families in 1824. Eleven of these families were known to be Baptists. Two Spanish laws were in force coinciding with a period of loose immigration. First, no trade, either export or import, was to be conducted with any other country except Spain. Second, no home-seekers were permitted in Texas except Roman Catholics (Carroll, 1923, p. 5). Matovina (1995) further documents Anglo immigrants entering Texas in 1821 who chose to become Mexican citizens and pledged to defend Mexico and the Catholic faith post-independence from Spain. Yet, not all immigration by Anglos in Texas was accomplished through legal and documented means.

McBeth (1998, p. 4) describes both documented and undocumented immigration into Spanish Texas by 1800, and Gonzáles (1999) points out that Anglo-Americans unlawfully invaded Texas as a Mexican territory beginning in the early years of the 19th century prior to the establishment of the Republic of Texas without the permission or authorization of the Mexican government. Many of these immigrants fled Southern

states, illegally entering Texas as slave owners who ignored Mexican borders, and set up operations as cotton growers (Meier & Ribera, 1993, p. 57).

Several issues surface when reflecting on the geo-political context of Texas and the Southwestern part of the United States at the end of the 19th century. J. F. Martínez (2004, 2006), Meier and Ribera (1993), and Gonzáles (1999) point to an array of critical issues related to Anglo-Mexican relationships, geo-political concerns, missionary motivation, and undocumented immigration that provide a historical context for the beginning of Baptist ministry in Texas.

First, a review of the historical context of BUA provides for the existence of multiple narratives of Texas history and the history of Mexican Baptist work in Mexico and Texas. These competing narratives provide at least two ways in which to interpret the events of that period. The popular narrative of Texas history minimizes the history, voice, and story of Tejanos living in Texas under Spanish and Mexican rule in the early 1800s while the alternate narrative allows for new narratives to be heard that provide a holistic understanding of Texas realities during this period.

Second, it is evident that the way in which relationships between Anglos and Mexicans developed during this period requires serious consideration and reflection. It appears that the core problem that emerged between Anglos and Hispanics during the early years of the Texas republic was an emerging unequal relationship, resulting in institutional inequalities and denominational systems that favored one group over the other. Consequently, these relationships and denominational systems put Tejano and Mexican Baptists at a disadvantage. These issues were functional during the years that led to the formation of the Mexican Baptist Convention of Texas in 1910 and framed the

beginning of Mexican Baptist Bible Institute in 1947, an institution affiliated with the Mexican Baptist Convention of Texas. It appears that Anglo-Hispanic relationships that developed in the early years of Texas's independence from Mexico produced issues of mistrust, marginalization, and conflict. These issues arose from the geo-political and religious context of Texas and Mexico during the early 1800s and continues to impact Baptist ministry in Texas and Mexico today. It is abundantly clear that both Anglo and Hispanic Baptist leaders who participated in the early years of the school shaped and were shaped by this environment characterized by Anglo-Hispanic relationships and issues prevalent in this era.

Third, the historical review reveals that the issue of Tejano cultural identity arose out of the early formation of relationships between Anglos and Mexicans, especially in religious contexts. What would it have meant during the first 60 years of the school's history to be Tejano and Baptist at the same time? The issue of Tejano identity in light of the geo-political history and Anglo-Hispanic relational patterns from the popular narrative of Texas history shaped and still shapes the way Tejanos see themselves and the way they relate to Anglos.

Fourth, the evidence indicates that the issue of missionary motivation arises out of this geo-political context. It appears that missionary motivation was more aligned with an effort to subdue Mexicans living in Texas during the early to mid-1800s as a means of advancing American society in this region.

Fifth, a review of the historical context of BUA raises the issue of undocumented immigration and adds a unique dynamic to the settlement of Texas. It is clear that both Anglo and Mexicans entered Texas with and without proper

documentation. The record reveals that control of borderlands and abuse of Mexicans living in the borderlands area added to the deterioration of Anglo/Mexican relationships built on trust and mutuality.

Convención Bautista Mexicana de Texas: 1910

The birth of Hispanic Baptist Theological Seminary is posited in the emergence of the Mexican Baptist Convention of Texas at the turn of the 20th century. The inaugural name of Hispanic Baptist Theological Seminary was Mexican Baptist Training School, a ministry born during the development of the Mexican Baptist Convention of Texas. Mexican Baptist Training School later became known as the Mexican Baptist Bible Institute. A review of this history will provide a broad context for the recent developments at Baptist University of the Américas.

An accurate depiction of the birth of the Mexican Baptist Convention of Texas includes an understanding of the historical context of this new denominational body of Christ followers. A review of the beginning of Baptist missionary work in Mexico and a description of the emergence of the Mexican Baptist Convention of Texas weaves a tapestry of context for the birth of Mexican Baptist Training School and Mexican Baptist Bible Institute. The beginning of Baptist work in Mexico and Texas is inextricably connected to the historical realities of the annexation of Texas by the United States in 1836 and the Treaty of Guadalupe in 1848. Geo-political issues and ethno-religious identity form twin concerns at the outset of Baptist work in Texas.

Mexican Baptist ministry in Texas is thought to have been predated by the efforts of Texas Baptists attempting to convert Mexicans to evangelical Christianity in Mexico. Dawson (1936) reports that Texas Baptists

after vanquishing hatred toward the Mexicans, independent of any other aid, now sent John Westrup and W. M. Flourney as missionaries to Mexico; erected the first Baptist church in all of Mexico, at Monterrey; in 1883 established the first Mexican Baptist Church in Texas, at Laredo; and through the munificence of Miss Eliza McCoy supported Manuel Treviño as superintendent of Mexican missions in Texas. (p. 54)

J.M. Carroll (1923, p. 572), writing from a Texas Baptist perspective, also notes that John Westrup and W.M. Flourney were appointed by the state convention board as the first foreign missionaries of Texas Baptists at the annual meeting of the convention in Galveston in 1881. However, Benjamín Díaz (1981, p. 13) sought to correct this version of the history of Baptist work in Mexico by indicating Mr. William M. Flourney was a resident in Laredo, Texas, and was baptized by Thomas M. Westrup on the 28th of January in 1881. Díaz asserts that it is clear that a Mexican Baptist Church was already in existence when Flourney was baptized.

Justice Anderson (2005, pp. 81-91), Texas Baptist retired professor of history and missions at Southwestern Baptist Theological Seminary, names John Westrup in the founding of Baptist work in Mexico but provides a varied account of this story. Anderson cites James Hickey, a colporteur commissioned by the American Bible Society in 1862, and credits him with the founding of the first Mexican Baptist Church in Mexico at Monterrey on January 30, 1864. Hickey, an immigrant from Ireland and a Baptist, baptized Thomas Westrup, the son of John Westrup Sr. José María and Arcadio Uranga joined Hickey and his wife to constitute the first evangelical church in Mexico in 1864. Anderson reports that Flourney, baptized by Thomas Westrup, was instrumental in the beginning of Baptist work in Northwest Mexico in 1881. Baptist work begun in Mexico in the late 1800s provided a foundation for Baptist work among Mexicans in Texas during that period and led to the founding of the Mexican Baptist Convention of Texas in

1910. Martínez interprets the establishment of Baptist churches in Mexico before establishing Baptist churches among Mexicans in Texas a clear priority of Texas Baptists and Southern Baptists (J. F. Martínez, 2006, p. 71).

Josué Grijalva (1982, p. 12), Texas Baptist historian, places the earliest request for missionaries to serve among Mexicans in Texas in 1837. Grijalva asserts that by 1839 missionary efforts were beginning to see some positive results with Mexicans responding to the gospel. Grijalva reports that as early as 1861 efforts to evangelize Mexicans materialized in the membership of the First Baptist Church of San Antonio. On January 20, 1861, the First Baptist Church of San Antonio was organized and among the 13 charter members was Mrs. William G. Cook (Ángela María de Jesús Navarro), daughter of the famous Alamo hero, José Antonio Navarro (Grijalva, 1982, p. 12). From the very outset of Mexican Baptist history in Texas, Mexicans who came to faith in the newly established Texas Republic became members of both Mexican Baptist congregations and Anglo Baptist congregations. William Brice Miller (1931, pp. 2-3) reports the first Mexican Baptists in El Paso, Texas, through the work of Reverend George W. Baines appointed to El Paso by the Texas Baptist state board of missions. Baines established a congregation on February 18, 1883. Among the members of this American church were Mexicans as well as Americans. Miller also reports that no effort was made to organize a Mexican church as they were so few and helpless. While these reports indicate some of the earliest work among Mexicans in Texas immediately following Texas's independence from Mexico in 1836, Mexican Baptist churches in Texas began to spring up throughout the region from 1883 through the early 1900s.

The first Mexican Baptist Church in Texas was founded in 1883 in Laredo by John O. Westrup, brother of Thomas Westrup, who was appointed by James Hickey as the pastor of the First Mexican Baptist Church of Monterrey, México (Grijalva, 1982, p. 12). Benjamín Díaz also cites Primera Iglesia Bautista of Laredo, Texas, as the first Mexican Baptist congregation in Texas in 1883 (Díaz, 1981, p. 12). Grijalva (2000, p. 53) asserts that the first Mexican Baptist Church organized in Texas was in Laredo in 1883 and the second Mexican Baptist Church organized in Texas was in San Antonio in 1888.

Miller (1931, p. 5) reports Primera Iglesia Bautista Mexicana of San Antonio as the first Mexican Baptist church established in Texas, a result of the ministry of the San Antonio Baptist Association under the leadership of William D. Powell in May of 1888. J. F. Martinez (2004, p. 36) also cites this congregation as the first Mexican Baptist Church in Texas but dates the initiation of this work to 1887 and names Powel and an ex-Methodist pastor named Manuel Trevino as co-founders. Martínez and Miller rely on original sources such as minutes produced by local associations and state conventions to arrive at these dates. While extant sources that establish the exact year of the founding of Primera Iglesia Bautista of Laredo as the first Mexican Baptist Church in Texas are not available, Grijalva (1982, 2000), Díaz (1981), and Barton (2006) all affirm this commonly held understanding using secondary sources.

Beginning in 1883 the founding of Primera Iglesia Bautista Mexicana of Laredo began the expansion of Mexican Baptist work in Texas. This trend continued with new churches bearing the name Primera Iglesia Bautista Mexicana (First Mexican Baptist Church) in San Antonio in 1888, San Marcos in 1889, El Paso in 1892, Austin in 1899, Beeville in 1900, Bastrop in 1903, Corpus Christi in 1911, and Dallas in 1918 (Grijalva,

1982, p. 17). Between 1883 and 1910 several more churches and missions were begun across the state of Texas. On May 25, 1910, 24 Mexican Baptist congregations sent 36 messengers to San Antonio, Texas, to establish the Mexican Baptist Convention of Texas (Grijalva, 2000, p. 54). Barton (2006, p. 152) is careful to note that until 1910 and the forming of the Mexican Baptist Convention of Texas, Anglo-American missionaries supervised Spanish Baptist work in Texas. The convention was established on the opening day of the Third Annual Bible Institute that convened from May 25th through June 5, 1910 (Miller, 1931, p. 57). These Bible institutes were designed to deliver ministerial training through intensive studies in Bible, doctrine, and other principles and methods of religious education, among other subjects (Atkinson, 1996, p. 188). Several committees were formed during the first session of the convention, and among several agenda topics featured in this first meeting was the need for education among Mexican Baptists (Miller, 1931, pp. 57-60). It is interesting to note that the regular study of the Bible and doctrine in Bible institutes gave rise to the birth of the Mexican Baptist Convention of Texas. Additionally, the priority placed on the study of the Bible would lay the foundation for the birth of Mexican Baptist Training School in 1947.

Between 1925 and 1947, leaders of the Mexican Baptist Convention of Texas called for the establishment of four strategic ministry institutions. The first was the Mexican Bible Institute founded by Paul C. Bell in Bastrop, Texas, in 1925 (Grijalva, 1982). The Mexican Bible Institute was developed to train future pastors and to care for orphans. The second institution developed by Mexican Baptists in Texas was the Mexican Baptist Children's Home (currently known as Baptist Child and Family Services) founded in 1944 under the leadership of Perry F. Webb, pastor of the First

Baptist Church of San Antonio, and Elmer Ware Stahl, a Christian attorney. E.G. Gregory was the first director of the Mexican Baptist Children's Home. This ministry was designed to serve the needs of Mexican children in need of parental and family support (Grijalva, 1982). The third institution that grew out of the Mexican Baptist Convention was the Valley Baptist Academy (currently known as the Valley Baptist Missions/Education Center). Paul J. Siebenmann made a recommendation to start this ministry in 1946. The academy's purpose was to provide Christian education at the elementary and high-school level for Tejano children (Grijalva, 1982). The fourth institution that traces its beginnings to the Mexican Baptist Convention of Texas is the Mexican Baptist Bible Institute founded in 1947 (Grijalva, 2000, pp. 64-65). The Mexican Baptist Children's Home (1944), the Valley Baptist Academy (1946), and the Mexican Baptist Bible Institute (1947) were firmly related to the Mexican Baptist Convention of Texas, an autonomous Baptist denominational structure separate and distinct from the Baptist General Convention of Texas (Reyes, 2005, p. 49). Mexican Baptists in Texas saw the need to begin their own convention and to establish their own educational and human welfare institutions as ministries of the Mexican Baptist Convention of Texas in the first half of the 1900s.

Several salient issues surface from the beginning of the Convención Bautista Mexicana de Texas. First, it appears that Mexicans in Texas converting to evangelical Christianity and becoming American citizens due to the Treaty of Guadalupe Hidalgo of 1848 felt the need to form their own congregations as an expression of their religious and cultural identity. As churches were established and organized into a denominational entity, Mexican Baptist leaders and churches established institutions to address the

human welfare and educational needs of the Mexican Baptist community in Texas. These congregations were formed with the help of Anglo missionaries who labored among their new brothers and sisters in the faith.

Second, it is clear that the formation of institutions designed to address human welfare and the educational needs of Mexican Baptists in Texas is evidence of a healthy, enterprising, and innovative fellowship of Mexican Baptists in Texas. Over a 22-year period, from 1925 to 1947, two educational institutions and two human welfare institutions were begun. One of those educational institutions formed to develop ministerial leaders was Mexican Baptist Training School. The history of the BUA is deeply connected to the origins of Baptist work in Texas and the Southwestern part of the United States in the mid-1800s as well as the emergence of the Mexican Baptist Convention of Texas and its affiliated Mexican Baptist congregations. The record clearly establishes that the Mexican Baptist Convention of Texas is the birthplace of the Mexican Baptist Bible Institute approximately 13 years prior to a relationship with the Baptist General Convention of Texas.

Third, the record indicates that while both Anglos and Mexicans participated in the founding of the first Mexican Baptist churches, Anglos often led the establishment of the work. Churches for Mexicans were formed and some Mexicans living in Texas found their way into Anglo congregations but that was the exception. From the very beginning of Mexican Baptist work in Texas, it appears that churches characterized by a common language and cultural identity became the church expression for the majority of Mexicans coming to faith through an evangelical expression.

Mexican Baptist Training School: 1947-1948

The Mexican Baptist Training School was born in the heart of the leaders of the Mexican Baptist Convention of Texas (MBCT). The MBCT provided a paid educational worker to promote studies in churches of the state of Texas. Hiram F. Duffer Jr. was the first educational worker hired by the MBCT from 1942 to 1944. Paul J. Siebenmann succeeded Duffer, serving from 1944 to 1947 (Atkinson, 1996, p. 191). Siebenmann had been director of the San Antonio Goodwill Center, a ministry of the First Baptist Church of San Antonio in 1934 (Siebenmann, 1976) and later resigned to serve as the Religious Education Secretary of the Mexican Baptist Convention of Texas. Siebenmann began this new ministry and moved to Harlandale, a suburb on the South side of San Antonio, Texas (Siebenmann, 1977, p. 51).

The vision for the Mexican Baptist Training School was in the heart of Paul J. Siebenmann and was encouraged by Hispanic leaders such as Matías C. García and Josué Grijalva (Atkinson, 1996, p. 191). In 1934, Dr. George W. Truett, legendary and Senior Pastor of the First Baptist Church of Dallas and President of the Baptist World Alliance, scheduled a speaking engagement in San Antonio in conjunction with the annual meeting of the Baptist General Convention of Texas. Siebenmann heard about these plans and invited Dr. Truett to speak to a large assembly of Mexican Protestants. A letter inviting Dr. Truett was signed by Roy C. Angell, Paul Siebenmann, Alfredo Cavazos, and Matías García. Dr. Truett was impressed by the gathering Siebenmann planned and responded by saying, "This is a great mission field. You have the vision! You have the Spirit!" Then he suggested that something should be done to train workers for the task. Truett recommended that the San Antonio Baptist Association and the Baptist General

Convention of Texas work together on this task. Siebenmann contacted L. R. Scarborough, president of Southwestern Baptist Theological Seminary, for consultation and subsequently launched classes (Stewart, 1993, p. 141) in San Antonio. Reverend Cavazos and García were approved by Southwestern Seminary as instructors for these classes and began teaching Bible courses at the San Antonio Goodwill Center with eight students in the spring of 1935. These classes were suspended when the Mexican Baptist Theological Seminary of Mexico City moved to San Antonio but resumed once the seminary was moved to El Paso in 1936 (Siebenmann, 1977, p. 53).

Siebenmann continued to serve as director of the San Antonio Goodwill Center from 1937 through 1944 when the center was organized into the Goodwill Center Baptist Church on September 19, 1944. In 1944 Siebenmann was hired by the Mexican Baptist Convention of Texas to serve as Education Secretary. The scope of his work covered the entire state of Texas. He traveled and worked in Mexican Baptist churches to organize Sunday schools and train ministers. He also worked in encampments such as Palacios and Alto Frío (Siebenmann, 1976, p. 26). In 1947, Siebenmann was asked by the San Antonio Baptist Association (SABA) to serve as associational missionary to assist with Mexican Baptist churches. He agreed to begin this work in the fall of 1946 under the condition that "if you'll help us start a training school, because we have many volunteers, many people who need training and we need a special type of training because many of these people need a basic education. . . . So we need an institute in which we can teach the people what they need to be taught" (Siebenmann, 1976, p. 30).

In January 1947 Paul Siebenmann started teaching Bible classes in the evening with the encouragement of the Executive Board of the San Antonio Baptist Association.

Nine students enrolled for classes held at the Goodwill Mexican Baptist Church on West Martin Street (Carter, n.d., p. 4). By October of that same year the San Antonio Baptist Association met again to consider the future of the school. Tallie Williams brought a recommendation that SABA consider the establishment of a temporary school for the period of 1 year and that SABA appoint a committee to study the development of a school for training Mexican workers (Carter, n.d., p. 6).

The formal opening of Mexican Baptist Training School took place at Palm Heights Baptist Church on January 2, 1948. Carter (n. d.) reported that "three types of students were to be enrolled in this school: (1) Latin-Americans who have had a limited education, (2) Latin-Americans who have had a high school education, or are capable of carrying college work, (3) Anglo-Americans who desire to prepare for work in Mexican Missions" (p. 9). By October of 1948 the San Antonio Baptist Association, in its annual meeting, voted unanimously to establish the Mexican Baptist Training School as a permanent institution with five trustees representing the Executive Board of SABA and two trustees representing the Mexican Baptist Convention of Texas (Carter, n.d., p. 10). For the first 2 years of the life of the Mexican Baptist Training School, Paul J. Siebenmann served as its director until his resignation during the annual meeting of the Executive Board of the San Antonio Baptist Association on October 14, 1948 (Siebenmann, 1977, p. 70). While it was not Siebenman's plan to resign, he devoted the majority of his time to planting Baptist churches in Mexican communities in the San Antonio area. Histories found in the catalogs of the Mexican Baptist Bible Institute (1972), Hispanic Baptist Theological Seminary (1987), Hispanic Baptist Theological School (2003d), and Baptist University of the Américas (2007) each credit Paul J.

Siebenmann as the founder of Mexican Baptist Training School. His work laid the foundation for the emergence of the Mexican Baptist Bible Institute.

Several issues from the emergence of the Mexican Baptist Training School (MBTS) are clear. First, a review of the historical record shows that the birth of Mexican Baptist Training School is marked by an emerging environment in Baptist work among Mexicans in Texas and is linked to the historical and socio-political context that defined the relationship between Anglo and Mexican Baptists in Texas throughout the 19th century. The record reveals that issues such as justice, discrimination, marginalization, and mistreatment of Tejanos in the 19th century provided a backdrop for the birth of the Mexican Baptist Convention of Texas and the subsequent emergence of MBTS. Mexicans and Tejanos, reacting to injustice, discrimination, and limited resources, became self-determining and decided to form their own denomination and institutions. These early pioneers also struggled with their own ethno-religious identity. Having found faith in the Baptist tradition but facing the realities of discrimination left them no other alternative but to remain separate from Anglo Baptists. Additionally, they formed their own center for the development of ministry leaders by starting the Mexican Baptist Training School.

Second, historical documents clearly show that Mexican Baptist leaders turned to Anglo Baptist leaders and influence when making decisions about the future of their work. When the Mexican Baptist Convention of Texas hired educational workers for training Mexican Baptists, they hired two Anglo Baptists. When the San Antonio Baptist Association selected an educational missionary to supervise the beginning of work among Mexicans in the San Antonio area, they selected an Anglo Baptist. When Paul J.

Siebenmann selected a site for MBTS to hold classes and to launch the official opening of MBTS, he selected an Anglo Baptist Church. When the mission and purpose of the school was developed, it was articulated by an Anglo Baptist (C. G. Carter). When Dr. George W. Truett articulated his vision for the work in Texas among Mexicans, he spoke of the potential for an educational ministry in terms of mission work rather than Christian education. It is abundantly clear that while Mexican Baptists were involved in these early years and supported the establishment of MBTS, the reading of this history suggests that Anglo Baptists provided the leadership and influence for the birth of this school. The issues related to Anglo-Mexican relationships created an emerging environment for the historic birth of a school that was designed to serve Mexican Baptists in Texas.

Third, the historical records show that Mexican Baptist leaders placed their confidence in one Anglo leader who closely identified himself with the Mexican Baptist community in Texas. Paul J. Siebenmann won the respect of Mexican Baptists, who saw him as a brother and an equal among peers in the work. To this day he is honored and revered in the Hispanic Baptist community due to his love for the Mexican community and his personal sacrifices and experience of injustice on their behalf. Siebenmann saw the need for the development of Mexican Baptist pastoral leaders and worked diligently to provide a place where these leaders would be formed. Paul J. Siebenmann's legacy is the birth of Mexican Baptist Training School which became the Mexican Baptist Bible Institute.

Mexican Baptist Bible Institute: 1949-1982

In 1949 the Mexican Baptist Training School became known as the Mexican Baptist Bible Institute. This section features the constitution of this school and a survey

of the major themes under the leadership of the first three presidents: Dr. C. G. Carter, Dr. H. B. Ramsour, and Dr. Daniel J. Rivera.

The Carter Years: 1949 Through 1960

On March 18, 1949, Calvin Guy Carter, Superintendent of Missions in Corpus Christi, Texas, was elected to serve as the first president of the Mexican Baptist Training School. On May 27th of that same year trustees of the Mexican Baptist Training School met to consider plans for the school. They discussed whether the school would be an academy, a junior college, or a Bible institute. The trustees decided that the school should become a Bible institute and named the school San Antonio Bible Institute, a name that was used for a period of one year. In 1950 Rev. Eulogio L. Garza suggested that the name be changed to Mexican Baptist Bible Institute and that recommendation was approved (Carter, n.d.).

At the time of Dr. Carter's election, Mexican Baptist Bible Institute met in a building on North Leona Street in San Antonio. From 1947 through 1962 the school was owned and operated by the San Antonio Baptist Association (Grijalva, 1982). Carter (n.d.) reports that in the early spring of 1950 a two-story brick home on the southwest corner of West Martin and North Leona streets was offered for sale. The school gained possession of the building by July of 1950. The home, previously known as the Bedell Building, housed a chapel on the first floor, with classrooms and a library on the second floor. Dr. Carter's office was housed in that home that same year.

A report was to be provided by the president of the school every year at the annual meeting of the San Antonio Baptist Association. Yelvington, et al. (1958) note that a report delivered by Dr. Carter in 1950 at the annual meeting of the San Antonio

Baptist Association lists the enrollment of 58 students, double the number from the previous year. The need for providing training to students from other Latin American countries was discovered early in the life of the school. On September 28, 1950, the board of trustees passed the following resolution:

Be it resolved: First, that the Mexican Baptist Bible Institute extends a welcome to students from foreign countries; but only with the understanding that upon completion of their studies it is expected that they return to their own countries to work among their own people. Second, that the responsibility for the school for such students shall not exceed that which is assumed by our other Baptist schools under such conditions. Third, that in no case shall the school be a sponsor for foreign students who desire to immigrate to the United States as permanent residents. Furthermore be it resolved, that a copy of these resolutions be spread on the minutes of the trustees, and that a copy be given to each foreign student enrolled in the institute. (Carter, n.d.)

It is apparent that the leaders of the institution in those early years held a strong conviction about drawing ministry leaders from Latin American countries. They saw the mission of the school as solely for training Mexican pastors for Texas, and they held a position supporting United States immigration policy at that time.

One of Carter's first assignments was to develop a curriculum patterned after the Southern Baptist Bible institutes. Carter understood the need for a contextualized program of studies for second-generation Mexican students (Atkinson, 1996). This model developed into a 4-year curriculum of study in theological education as early as 1950. Mexican Baptist Bible Institute became the most influential center for theological education for Spanish-speaking Baptists in the Southwest (Barton, 2006).

By the 1951-1952 academic year, MBBI employed several Hispanic/Latino faculty: Pascual Hurtiz, Reverend Josué Grijalva, and Mrs. Dorothy Grijalva. By May of 1952, MBBI graduated its first two students: Esteban L. Flores and Patricio Velázquez, the former a native Texan and the latter a native of Mexico. As early as 1953, Dr. Carter

secured transferability of credits earned at MBBI to other Texas Baptist schools such as University of Corpus Christi, Mary Hardin Baylor College, East Texas Baptist College, and Hardin-Simmons University. In 1955 Southwestern Baptist Theological Seminary joined the ranks of Baptist schools that accepted credits earned by students at MBBI. By the 1953-1954 school year, enrollment reached 67 students, 68 students in 1954-1955, 61 students in 1955-1956, and by 1960 the school enrolled 91 students (Carter, n.d.). Carter continued to serve and guide the new school until 1960 (Stewart, 1993). Carter stabilized the school in the early years through his leadership and found a permanent home for the school, developed the school's curriculum, and grew the enrollment to 91 students in the first 11 years of the institute's history. The next executive leader, H. B. Ramsour, built on the foundation laid by the first president.

The Ramsour Years: 1960 through 1976

Dr. H. B. Ramsour holds the record as the president with longest tenure in the history of the school, having been elected in the summer of 1960. Ramsour led the institute to become part of the Baptist General Convention of Texas, led the school to build a new campus, and attracted the support of the Texas Woman's Missionary Union (Grijalva, 2000).

In order to secure adequate financial support for the school, Ramsour led an effort to transfer the ownership of the school to the state convention from the San Antonio Baptist Association. At the encouragement of Dr. Charles McLaughlin, director of the BGCT State Missions Commission, and Dr. Woodrow Fuller, President Ramsour proceeded with plans to make an appeal to the State Missions Commission of the BGCT (Atkinson, 1980). On May 9, 1960, the San Antonio Baptist Association voted to petition

the Baptist General Convention of Texas to assume ownership and leadership of the Mexican Baptist Bible Institute. On December 13, 1960, the BGCT Executive Board received a formal request for the school to come under its control. The BGCT Executive Board asked the State Missions Commission of the BGCT to conduct a comprehensive study of the institute and requested the Missions Division to report to the Commission with its findings. These three consecutive actions paved the way for an official decision by the Executive Board of the BGCT. On March 6, 1962, the Executive Board of the BGCT voted to recommend that the 1962 annual meeting approve receiving the institute as an owned and operated institution. The final report recommending that the institute affiliate with the BGCT included information regarding the constituency served, the facilities, faculty and staff, projected programs, local financial support anticipated, and methods for proposed future relationships. The BGCT accepted the school with a commitment to provide \$22,500 in support the first year, \$25,500 in support the second year, and \$49,000 of support the third year of this relationship (State Missions Commission, 1962).

The Baptist General Convention of Texas assumed control and financial responsibility under the State Missions Commission rather than the Christian Education Coordinating Board like the other Texas Baptist universities affiliated with the BGCT (Stewart, 1993). During the 1962 annual meeting of the Baptist General Convention of Texas held in Fort Worth, Texas, the messengers to the annual convention voted to approve transferring the ownership of the Mexican Baptist Bible Institute to the BGCT. Dr. W. E. Denham, Chairman of the State Missions Commission of the BGCT, made a motion to the messengers that both the Valley Baptist Academy and the Mexican Baptist

Bible Institute were to become institutions affiliated with the BGCT. The motion was seconded and passed (Baptist General Convention of Texas, 1962).

The second and third major change under the Ramsour administration was the purchase of a 12-acre tract of land for its first campus and the financial support of Woman's Missionary Union of Texas. On March 5, 1963, a recommendation was presented to the Executive Board of the BGCT to purchase 12 acres across the street from South San Antonio High School and near the intersection of highway 81 (currently Interstate 35) and Loop 13 (currently Palo Alto Road) for \$60,000 (State Missions Commission, 1963). The purchase of this land was made possible with a generous gift of \$60,000 from the Texas Woman's Missionary Union (Mexican Baptist Bible Institute, 1972a). The Texas Woman's Missionary Union also contributed funds to construct the Eula Mae Henderson Chapel (Grijalva, 1982).

The first building erected on this new campus in 1964 was made possible through a gift of \$150,000 provided by the churches of the San Antonio Baptist Association. By January of 1965 the library and language department building was erected with a gift of \$34,000 and \$30,000 from the 1963 and 1964 Mary Hill Davis Offering and a gift of \$10,000 from Dr. and Mrs. Charles L. Neal (Mexican Baptist Bible Institute, 1972a). Four other structures including residential halls, a cafeteria, and maintenance building were erected with a generous gift from Mr. and Mrs. W. W. Rollins (Grijalva, 1982). From 1962 to 1966 MBBI board chair Jack Taylor reported that \$450,000 had been raised for the institute from the Texas Woman's Missionary Union (TWMU), the San Antonio Baptist Association, and individuals (Mexican Baptist Bible Institute, 1966), and by 1970 student enrollment was recorded at 82 with more students

from Mexico than any other country in the school's history (Mexican Baptist Bible Institute, 1970). By the 1974-1975 academic school year, enrollment had reached 107 (Mexican Baptist Bible Institute, 1974).

Although the board of trustees usually included a Hispanic/Latino member in its ranks from the early years of the board, it was not until the March 24th meeting of the board in 1972 that the board featured the first Hispanic/Latino as board chair. Jack Taylor, Chair of the Board at that time, presented a report from the Nominating Committee for a slate of officers for the following year. The recommendation was approved by the board and the following officers were installed: Omar Pachecano, Chair; Luke Williams, Vice Chair; and Mrs. E. A. Williams, Secretary (Mexican Baptist Bible Institute, 1972b).

Dr. Ramsour firmly secured the future of the Mexican Baptist Bible Institute with the purchase of a permanent home, the erection of seven of the school's eight buildings, and secured the financial backing of the Texas Woman's Missionary Union through gifts from the Mary Hill Davis Offering. According to Paul Barton (2006, p. 155), by 1963 MBBI became the most influential center for theological education for Spanish-speaking Baptists in the Southwest. Dr. Ramsour set the stage for a new level of growth and influence for Mexican Baptist Bible Institute and the next president.

The Rivera Years: 1976 through 1982

The election of Dr. Daniel J. Rivera as the institute's third president began with the appointment of the presidential search committee in November of 1975. Omar Pachecano, board chair, appointed the following presidential search committee members: John Witte, chair; Elí Rodríguez, Mrs. C. W. Coy, Vernon Elmore, David D'Amico,

Moses Perales, and Charles McLaughlin (Mexican Baptist Bible Institute, 1975). On May 4, 1976, the board of trustees of MBBI met to hear a report from the presidential search committee. In that meeting, Dr. Daniel J. Rivera was unanimously elected as third president of MBBI (Mexican Baptist Bible Institute, 1976). Dr. Rivera is the second longest tenured president of Mexican Baptist Bible Institute, serving from 1976 through 1988 for a total of 12 years. Half of his tenure was spent as president of Mexican Baptist Bible Institute and the other half was spent as president of Hispanic Baptist Theological Seminary.

Stewart (1993) credits Rivera for having sought academic recognition for MBBI, providing access to accredited associate degrees for students through a merger with Southwestern Baptist Theological Seminary, strengthening academic qualifications among faculty and staff, and constructing the school's eighth building.

Atkinson (1996) and Stewart (1993) cite academic recognition as Dr. Rivera's first priority after he became president. This discussion was on the mind of Rivera's predecessor, Dr. Ramsour, in a 1978 interview. Ramsour believed that accreditation would be helpful as long as MBBI retained the unqualified freedom to accept any man or woman from any academic level and meet his need (Atkinson, 1980). By 1977 Dr. Rivera launched an institutional self-study as required by the Association of Biblical Higher Education (ABHE) and this study was presented to ABHE in 1979 (Stewart, 1993). Rivera maintained that ABHE was the most logical agency to seek accreditation from given the nature and purpose of the school. He also stated that ABHE would not impose certain criteria on the school but would ensure that the school is doing what it says it is going to do (Mexican Baptist Bible Institute, 1977a). On November 22, 1977, the board

of trustees of MBBI voted unanimously to approve a recommendation from the Accreditation Study Committee for MBBI to proceed with application to ABHE for applicant status (Mexican Baptist Bible Institute, 1977b).

Rivera's vision for MBBI included a bachelor of biblical studies for students preparing for vocational ministry providing the path for graduate studies at an accredited seminary, an associate degree in religious education or music with the option of pursuing a bachelor's degree at another accredited institution, and a diploma for students who were not able or willing to pursue an accredited degree. His vision was to achieve accreditation with ABHE by the 1980-1981 academic year (Rivera, 1979) and to provide a new name for the school that reflected more accurately the scope and nature of the school's purpose. On April 30, 1979, an Institutional Name Review Committee was appointed (Mexican Baptist Bible Institute, 1979b).

By September of 1979, a 279-page institutional self-study was sent to the Association of Biblical Higher Education in an effort to achieve membership in ABHE as a candidate member of the association. The self-study was a monumental effort including a review of the institution and its objectives, administrative objectives, resources, educational programs, student development services, and a brief summary (Mexican Baptist Bible Institute, 1979a). An ABHE site visit team arrived on the campus in October of 1979 and a response to the report of this team was sent in January of 1980 to respond to the findings of the site visit. The report was a supplement to the original self-study report and indicated concerns of the visiting team related to general institutional objectives, records, business and financial administration, composition of the faculty,

library holdings, curriculum, and the Christian service program (Mexican Baptist Bible Institute, 1980e).

Drs. Rivera and Grijalva attended the annual meeting of ABHE in Chicago in 1980 and met with the Commission on Accreditation. The recommendation of the commission required MBBI to adhere to two standards related to the school's admission policy and a minimum of 40 hours of general studies in order to achieve candidate membership with ABHE. Dr. Rivera stated that adherence to ABHE standards for accreditation was not in the best interest of MBBI. While President Rivera was in favor of obtaining accreditation at the beginning of the self-study, he felt that adherence to accreditation standards would change the mission of the institution and thereby adversely affect its future. Several forces were in place that influenced President Rivera's leadership on this issue. First, there was a prevailing expectation on the part of MBBI trustees and BGCT leaders that MBBI was to remain a Bible institute rather than become a college that would compete with sister universities affiliated with the BGCT. Second, a change to an educational focus versus a missions focus as an institution would call into question BGCT funding through the Mary Hill Davis Offering for Texas State Missions that provided over 30% of the school's funding. Third, financial limitations in place at the time precluded compliance with all ABHE standards that were required for accreditation. Fourth, when the decision was made to exit the ABHE accreditation process, a discussion was held among trustees of both MBBI and Southwestern Baptist Theological Seminary (SWBTS) to merge MBBI as a division of SWBTS. This idea was also being considered by the president of Baylor University and his administrative staff. These forces created a challenging climate for the president to find a pathway to the future for the school that

would represent the best interests of the students (Daniel J. Rivera, personal communication, November 11, 2008).

During a subsequent meeting of the MBBI trustees, a motion to exit the accreditation process carried (Mexican Baptist Bible Institute, 1980d). Accreditation standards required students enrolling but not qualified for collegiate-level studies to be separated from college-ready students. Pre-collegiate students would be required to undergo developmental coursework in order to qualify for collegiate-level work. This change, from President Rivera's perspective, was not in the best interest of the school or its students (Mexican Baptist Bible Institute, November 5, 1980c).

Within 1 year of the decision to terminate the accreditation process, Rivera led the board to consider a merger between MBBI and Southwestern Baptist Theological Seminary in Fort Worth, Texas. MBBI would become a branch campus of SWBTS offering accredited associate of arts degrees in theology, religious education, and music through Southwestern Seminary's accreditation with the Association of Theological Schools (ATS) and the Southern Association of Colleges and Schools (SACS). In addition to the merger, Rivera proposed a name change from MBBI to Hispanic Baptist Theological Seminary (Stewart, 1993). This decision was ratified by the Executive Board of the Baptist General Convention of Texas, the board of trustees of Southwestern Baptist Theological Seminary, and the board of MBBI. Rivera's vision was to make MBBI the Southwestern Seminary of the Hispanic world (Mexican Baptist Bible Institute, 1981).

By the spring of 1978 student enrollment soared to 145 students (Mexican Baptist Bible Institute, 1978a) and by the fall of that year trustees heard a report from philanthropist W. W. Rollins indicating a desire to construct a new residential campus

which would become the school's eighth building at a cost of \$200,000. A ground-breaking ceremony was to be held in January of 1979 and occupancy available by September of that same year (Mexican Baptist Bible Institute, 1978b). By the spring of 1980, enrollment reached 353 students with 100 day students, 18 night students, and 235 students enrolled in satellite centers (Mexican Baptist Bible Institute, 1980a), and by the fall of 1980 the institute enrolled a record number 123 on-campus day students (Mexican Baptist Bible Institute, 1980b). In 20 years, MBBI became a strategic force in providing theological education in Texas and throughout the Southwest. Under Rivera's leadership, MBBI achieved a prominent place among Baptist higher education institutions. Rivera led MBBI during the first 6 years of the merger relationship with Southwestern Seminary.

Several issues are evident during the life of BUA as the Mexican Baptist Bible Institute. First, it is clear that Anglo Baptist leaders held control of the office of the president and the board of trustees from 1947 through 1972. For a period of 25 years, both Anglos and Hispanics worked together in faculty, the administration, and the governance of the board with an Anglo Baptist providing the leadership.

Second, the historical record shows that Anglo Baptists began to share the leadership in both governance and administration with the election of Omar Pachecano as board chair in 1972 and Daniel J. Rivera as president in 1976. Only after a quarter of a century were Hispanic leaders invited to provide influence over a school designed to reach the Hispanic community.

Third, it appears that Hispanic Baptists in leadership roles who began to influence the school were highly qualified, gifted, and equipped to serve in these leadership capacities. Dr. Daniel J. Rivera was a graduate of the University of New

Mexico, New Orleans Seminary, and the University of Texas at Austin. Omar Pachecano was a successful business leader in San Antonio and a lay preacher. Dr. Rivera would continue his leadership at the Mexican Baptist Bible Institute and lead the school to academic excellence as a component institution of Southwestern Baptist Theological Seminary.

Fourth, the record indicates that Dr. H. B. Ramsour, the second Anglo president of MBBI, led the way for the school to become an institution affiliated with the BGCT and, thus, the larger Texas Baptist family. Ramsour saw this affiliation as a pathway for greater denominational support and was consistent with the unification of the Mexican Baptist Convention of Texas with the BGCT in 1963.

Fifth, it appears that decisions that were made regarding MBBI's governance and ultimate control of the institution by the Baptist General Convention of Texas were heavily influenced by Anglo Baptist leaders and Anglo Baptist denominational structures. Very little is mentioned in the historical narrative of the school related to Mexican Baptist and Tejano Baptist leaders or influence.

Sixth, it is clear that the resources made available to MBBI during this period came from the Baptist General Convention of Texas and Woman's Missionary Union of Texas. Were it not for the generosity of the WMU of Texas under the leadership of Anglo Baptist women, MBBI would not have its current location and may not have survived as a school. A few generous Anglo donors also made very large gifts that kept the school afloat and made possible the construction of several buildings on the new campus. The Administration building was constructed with gifts from the churches of the San Antonio Baptist Association; the library and the chapel were constructed with gifts from the Texas

WMU; and gifts from the Rollins family made funds available to construct the residential spaces for the school. For the majority of the school's history, the majority of gifts and funding to operate the school during this period came from generous Anglo Baptists. Although funding was made available, sufficient funding from the BGCT remained elusive, resulting in perpetual financial struggles.

Hispanic Baptist Theological Seminary: 1982-1999

Daniel J. Rivera served as president of Mexican Baptist Bible Institute and led the school to change its name to Hispanic Baptist Theological Seminary in conjunction with the merger agreement with Southwestern Baptist Theological Seminary.

The Rivera Years: 1982 through 1988

The next 6 years in the life of the school as Hispanic Baptist Theological Seminary saw advances in strengthening of faculty through advanced degrees, a \$400,000 increase in the school's endowment, and an enrollment of 135 by the spring of 1984 (Hispanic Baptist Theological Seminary, 1984). From this point forward the board of trustees of Mexican Baptist Bible Institute became known as the Executive Council of Hispanic Baptist Theological Seminary. By 1982, HBTS began to offer accredited associate degrees in theology, religious education, and music through the accredited status of Southwestern Baptist Theological Seminary but also continued to offer a 4-year diploma in theology and a 3-year diploma in religious education and music. The diploma programs were designed for students who were not able to access collegiate-level work (Hispanic Baptist Theological Seminary, 1987). From 1982 through 1988 the merger with Southwestern Baptist Theological Seminary provided a way for HBTS to offer accredited associate of arts degrees as a component institution of Southwestern.

The decision to merge HBTS with Southwestern Baptist Theological Seminary was rescinded in 1988 and the school came under the jurisdiction of the Missions Division of the BGCT once again (Barton, 2006). Dr. Rivera initiated negotiations to terminate the merger relationships with Southwestern Seminary and to re-establish ownership by the Baptist General Convention of Texas under the direction of the State Missions Commission. Whereas the experience at the beginning of this relationship was cordial and collegial, President Rivera and the MBBT trustees later realized that the idea of the merger was not universally accepted at SWBTS. Negative attitudes and condescending behavior were observed by MBBT leaders, resulting in increasing tension between executive leaders at both schools. Eventually the relationship began to unravel (Daniel J. Rivera, personal communication, November 11, 2008). President Rivera resigned on July 31, 1988 (Hispanic Baptist Theological Seminary, 1998a) after the reversal of HBTS to the BGCT and Leobardo Estrada became Interim President.

In a memo regarding the transfer of HBTS to the BGCT, Estrada reported that SWBTS would continue to offer associate degrees and the master of divinity at the HBTS campus and HBTS would continue to offer the diploma programs. Members of the BGCT State Missions Commission were to function as the new board of trustees and the HBTS president would function as the chief executive officer of HBTS (Leobardo Estrada, personal communication, November 14, 1988).

The Grijalva Years: 1989 Through 1993

Former professor and academic dean, Josué Grijalva was elected as the fourth president of HBTS in 1989 and served until his retirement in 1993 (Baptist University of the Americas, 2007) and the program was reduced to 2 years (Barton, 2006). Baptist

denominational leaders felt it was important to reduce the program and increase the number of ministry leaders for the growing need of the Hispanic community in Texas at that time. During president Grijalva's tenure, HBTS reached an enrollment milestone of 193 students (Grijalva, 2000). Dr. Grijalva pioneered extension centers and opened 26 sites to offer a 2-year certificate off campus for those who could not study in San Antonio and offered a 4-year program for students on campus. Golden Gate Baptist Theological Seminary and other Southern Baptist seminaries as well as Wayland Baptist University used Grijalva's concept (J. Grijalva, personal communication, November 6, 2008). Dr. Grijalva's tenure HBTS became the center for Ethnic Leadership Development, a program of the BGCT and the Southern Baptist Home Mission Board, currently called the North American Mission Board. Dr. Grijalva retired in May of 1993 (Hispanic Baptist Theological Seminary, 1998a).

The Pachecano Years: 1993 Through 1999

Dr. Omar Pachecano was elected president on December 17, 1993, and served until January of 1999. One of Dr. Pachecano's first actions was to reduce the 4-year program of study to 2 years (Barton, 2006). The 4-year program was reduced to a 2-year program beginning in 1994. Dr. Pachecano came into the role of president with the understanding from denominational leaders that the cost of running HBTS as a 4-year non-degree-granting school was a problem. He met with denominational representatives and recommended that HBTS become an accredited Bible college offering a 2-year course of study resulting in an associate of arts degree. The leaders of the denomination were agreeable to the idea of a 2-year program but did not support accreditation due to expenses related to that effort. Executive leaders of the BGCT cited political pressure and

opposition from presidents of universities affiliated with the BGCT as one of the main reasons precluding support for accreditation for HBTS. Presidents of smaller universities affiliated with the BGCT reasoned that another accredited college would divert funding they expected to receive from the BGCT. These denominational constraints, coupled with the high demand for theologically trained ministers for Hispanic communities in Texas, led to the decision to reduce the 4-year program to 2 years during Dr. Pachecano's administration (O. Pachecano, personal communication, November 6, 2008).

During Dr. Pachecano's tenure the board of Hispanic Baptist Theological Seminary shifted from the State Missions Commission of the Baptist General Convention of Texas to an independent governing board elected by the State Missions Commission and the Executive Board of the Baptist General Convention of Texas. The last meeting of the State Missions Commission Board was held on October 27, 1994 (Hispanic Baptist Theological Seminary, 1994). HBTS was now in a position to discern and determine its own future as an independently governed institution.

During Pachecano's tenure the seminary endowment grew to \$1.6 million and the school began the process of accreditation with the Association of Biblical Higher Education, once again. Dr. Pachecano worked to bring a dream to reality that he had for HBTS dating back to 1970 when he served as MBBI board chair. He reasoned with Dr. Ramsour, MBBI president in the 1970s, that HBTS should be accredited. Dr. Ramsour said it could not be done. Over 27 years later, Dr. Pachecano led the school to apply for accreditation with ABHE, a process that was begun and rescinded in 1980 under Dr. Rivera's tenure (O. Pachecano, personal communication, November 6, 2008). HBTS achieved applicant status for the second time in March of 1997 under Dr. Pachecano's

leadership. In the fall of 1998 HBTS submitted a Self-Study Report to ABHE and was once again poised to achieve candidate membership with ABHE with an expanded 4-year program of studies (Hispanic Baptist Theological Seminary, 1998a).

Dr. Pachecano communicated his decision to retire and resigned in January of 1999, and Charles Lee Williamson was elected Interim President until a new president was elected later that year. Dr. Pachecano's ability to lead HBTS to gain applicant status with ABHE and to transition to an independent governing board changed the future of the school and paved the way for a new era of growth.

Several key issues emerge from the period the BUA was known as Hispanic Baptist Theological Seminary. First, the records indicate that the first Hispanic president of HBTS provided strong and capable leadership and further strengthened the academic recognition of the school through the merger with Southwestern Seminary.

Second, it is apparent that conflict consistent with the history of Anglo-Hispanic relationships in Baptist work led to the deterioration of the merger agreement. It appears that familiar attitudes of superiority, unequal relationships, and condescending behavior were not tolerated by capable Hispanic leaders. The record indicates that Hispanic Baptist leaders, once again, found themselves in a powerless position both politically and economically in a system of disadvantageous institutional relationships.

Third, the record demonstrates that Hispanic leaders used the financial resources available and provided creative and innovative solutions to the development of ministry leaders for the Hispanic community. Hispanic leaders were faced with fewer resources to work with since denominational leaders saw the cost of HBTS as a financial problem yet the mission to develop ministry leaders for the Hispanic community continued.

Fourth, it seems that faced with opposition and pressure from a few BGCT-affiliated university presidents, denominational leaders felt they had no choice but to reduce the 4-year diploma program to a 2-year program since these university presidents contended that funds normally designated for their schools would be diverted to HBTS. It appears that these issues are linked to the way in which historical narratives related to BUA were read and interpreted.

Multiple Narratives, Discourse, and Socio-Religious Patterns

Throughout the development of BUA, an institution of theological education affiliated with the Mexican Baptist Convention of Texas and later the Baptist General Convention of Texas, a socio-religious pattern of relationships surfaced that mirrored prevailing attitudes and perceptions in Texas and the southwestern part of the United States between Anglos and Hispanics. Both popular and alternate narratives shed light on how the stories are told and how they are interpreted. The field of sociology of religion lays claim to theoretical knowledge and systematic insights applicable to religious institutions and forms a valid critique of religion (Hill, 1973). Davie (2007) suggests that the study of sociology of religion aims to discover patterns of social living associated with religion in all its diverse forms and to find explanations for data that emerge. The study of religion from a sociological perspective provides understanding regarding social experiences, is a source for explaining a wide range of social attitudes and behavior, and has the potential to play a vital role in the process of social change (Dillon, 2003). According to Kee (2002), sociology of religion seeks to consider social structures and social processes in religious life and their impact on society. The study of the sociology

of religion merits serious reflection and consideration and leads to a deeper inquiry of the history of BUA and the correlating intercultural relationships.

Several questions seem appropriate given the historical context of the Texas independence, the religious life of that era, and the social structures, beliefs, and attitudes that grew out of this ethos. What were the social systems and structures that developed during the beginning years of the Texas Republic? What was the impact of religious life in the social process of establishing new settlements and communities in the early 1800s? What patterns of social living associated with religion were developed in those early years between Mexicans and Anglos in Texas and the southwestern part of the United States? What kind of attitudes and behaviors surfaced, given the social context and religious experience of Anglos settlers and Mexicans in Texas? What were the normative consensus, traditions, conceptions, and attitudes that emerged in social relationships between Anglos and Mexicans during that era? What can be learned from the presence of two different narratives of Texas Baptist history? The answers to these questions weave a unique pattern of multiple narratives and discourse helpful for a foundational understanding of relationships between Anglos and Hispanics in Texas and how those social engagements impact these relationships today.

Hjamil A. Martínez-Vásquez provides a helpful framework for understanding how multiple narratives impact socio-religious relationships. Martínez-Vásquez (2003) contends that colonial history was written to benefit the colonizers and to enforce and maintain unequal and unjust relationships. In this way the colonizers wrote history in order to protect their own history and agenda. The writers of this history controlled the discourse and, therefore, the standard narrative.

Reagan (2000) defines discourse as the way one talks, thinks about, and conceptualizes educational thought and practice. Quoting the work of French philosopher Michael Foucault, Reagan reports "Discourses are about what can be said and thought, but also about who can speak, when, and with what authority. Discourses embody meaning and social relationships; they constitute both subjectivity and power relations" (Reagan, 2000, p. 2). Reagan argues that discourse is a powerful tool in the hands of the story teller, the author of the narrative.

Martínez-Vásquez (2003) argues that the classical Protestant-Puritan tradition remains the interpretive center of history and has become a standard narrative, a universal story. All other voices, stories, and narratives that tend to break continuity of the standard narrative and are seen as secondary and non-essential. The result is that voices are silenced and memories become hidden. Martínez-Vásquez recommends a more plural narrative where legitimate stories and voices previously absent share space. In this type of historiography, the standard narrative becomes more regional than universal. He agrees with Reagan (2000) and argues that the use of story negotiates power, constructs identity, and that those in power tend to control the standard narratives. He further suggests that new stories provide new interpretive lenses and paradigms for reading and understanding history.

Martínez-Vásquez (2003) cites the history of the American Southwest as one of the best examples to understand the silencing of voices. He asserts that Manifest Destiny was an ideological framework embedded in missionary activities and advanced a culture of supremacy. In this paradigm, the Southwest was seen as empty space available for conquest, progress, missionary activity, and the place where invisible people live. He

recommends that history be read from the margins, from the borderlands to the center of power. He advocates for a borderland epistemology that is useful in unveiling unjust systems of power and oppression previously hidden. Reagan (2000) suggests that epistemological ethnocentrism can become what Kuhn called the dominant "paradigm" that establishes parameters of legitimate discourse. The standard narrative, the Protestant-Puritan version, has become the dominant paradigm for legitimate discourse.

It is clear that the introduction and consideration of multiple narratives, both the popular and the alternate narrative in this study, yields valuable insight regarding the relationships that grew out of the interplay between BUA, the Mexican Baptist Convention of Texas, the Baptist General Convention of Texas, and presidents of BGCT-affiliated universities. Many voices that have been silenced and stories that have been hidden provide a valuable interpretive framework from which to understand the past, present, and future nature of relationships between Anglo and Hispanic Baptists in Texas.

Contextual Summary and Analysis

A summary of the issues arising from the historical context of BUA, the contribution of previous presidents of the school, and the key realities facing the sixth president of BUA are featured in this section.

Key Contextual Issues

It appears that the issues streaming out of the geo-political context of BUA include a reading of multiple narratives, the development of Anglo-Hispanic/Latino relationships characterized by unequal, unjust, and disadvantageous conditions, the development of Tejano ethno-religious identity given Anglo/Hispanic relationships, and the issue of missionary motivation that created a way to read the way things worked

among Mexican and Texas Baptists. The formation of the Mexican Baptist Convention bears out these issues more clearly.

Furthermore, a review of the historical context of BUA reveals that issues related to the formation of the Mexican Baptist Convention of Texas are directly linked to the formation of Mexican Baptist churches as a venue for new Baptist Christians of Mexican descent to congregationalize themselves, the formation of a denomination and later its institutions to serve the needs of the Mexican community in Texas, and the issue of Anglo-led, Anglo/Hispanic cooperation as a normative way of conducting ministry in Texas for Hispanics.

It is clear that the issues related to the formation of Mexican Baptist Training School point to an emerging environment of unequal and disadvantageous relationships that led Mexican Baptists to form their own institution for the development of ministry leaders, the preponderance of Anglo leaders in the formation of this new school, the prominence of Anglo leaders in succession plans for the office of the president, and explain the type of intercultural relationships that persisted from the beginning of the school. The acceptance of Paul J. Siebenmann as part of the Mexican Baptist community in Texas and his vision for a school to develop ministry leaders for the Mexican community in Texas was born with controversy and struggle, yet his vision prevailed.

The historical context of BUA outlines issues emerging from the birth of Mexican Baptist Bible Institute such as the predominance of Anglo leaders in the early life of the school, the willingness of Anglo leaders to share governance and administrative leadership after the first 25 years of the school's existence, the transformational impact on MBBI through the leadership of Omar Pachecano and Daniel

J. Rivera, the first Hispanic leaders to serve the school as board chair and president, respectively, and the shift in control of the school from the San Antonio Baptist Association to the Baptist General Convention of Texas. Even so, it appears that the school prospered under God's sovereign hand and provision. This was evident through the ongoing support of the BGCT, albeit inconsistent and illusive, the generous and visionary support of the Woman's Missionary Union of Texas, an auxiliary organization of the BGCT, and generous Anglo Baptist donors who saw the value of the school for the future of a Baptist witness in Texas and beyond.

It is clear that the period that BUA was known as Hispanic Baptist Theological Seminary features the strong and capable leadership of the school's first Hispanic president, Dr. Daniel J. Rivera, who strengthened the academic recognition of HBTS. Ensuing relational conflict as evidence of the pattern of Anglo-Hispanic relationships, and the judgment of denominational leaders that the costs of operating HBTS was a problem, left HBTS administrators to function with fewer resources. It is clear that the opposition of Anglo presidents of BGCT-affiliated universities regarding funding for HBTS placed pressure and influence on denominational leaders by contending that funds intended for their universities would be diverted to HBTS, and resulted in the inevitable reduction of a 4-year program to a 2-year diploma program at HBTS. Once again, the history of BUA indicates that the pattern of Anglo-Hispanic relationships framed the way the Hispanic community was treated, resulting in an unequal and unfavorable position.

The historical record presents no doubt that the geo-political context of Texas and the Southwestern part of the United States adversely affected Baptist work in Texas including the formation of the Mexican Baptist Convention of Texas, the development of

BUA as the Mexican Baptist Training School, Mexican Baptist Institute, and Hispanic Baptist Theological Seminary. The historic relationship between Anglo and Hispanic Baptists in Texas bears the unfortunate scars of an unequal relationship based on a win/lose proposition. This historical context demonstrates how Anglo Baptists sought to control the resources and retain the power in this ministry relationship. The consideration of multiple narratives and the introduction of an alternate narrative provides for another set of interpretive lenses to consider the history of BUA from a borderlands perspective and epistemology. These multiple narratives give rise to new stories, new voices, and a new way to interpret the past, present, and future. The narrative is full of unpleasant facts, truths, and realities mixed with blessing and the aroma of the Kingdom of God as well. Solutions for enhanced Anglo-Hispanic relationships that advance Kingdom work and the Baptist witness are of no consequence without first defining the problem. The alternate narrative helps to interpret the contributions of the presidents who served BUA over the course of its history.

Presidential Contributions

The contributions of the founder and the first five presidents of the school and their interpretation of the history of BUA form another significant part of the school's historical framework. Paul J. Siebenmann, BUA's founder, dedicated his life and ministry to the formation of MBBI as a theological center for training and equipping future ministry leaders for congregations affiliated with the Mexican Baptist Convention. Each of the first five presidents of BUA served a specific role and contributed a specific piece of the mosaic of BUA's history. C. G. Carter was a stabilizing force for the emerging Bible institute. H. B. Ramsour utilized his skills and abilities to galvanize

denominational support and resources for the school and found a permanent home for the school. Daniel Rivera focused most of his efforts in the realm of academic recognition of HBTS with Southwestern Baptist Theological Seminary and its accrediting associations. Dr. Rivera viewed the Anglo Baptist model for theological education as a standard of excellence for Hispanic theological education at HBTS and worked to achieve that standard in the Hispanic context. Dr. Josué Grijalva expanded the reach of BUA through the development of ethnic leadership development centers reaching beyond the borders of Texas. Omar Pachecano prioritized independent governance of BUA, re-started the process of accreditation, and achieved applicant status with the Association of Biblical Higher Education. One of the most dramatic shifts in the trajectory of HBTS in light of its emerging denominational and cultural environment was the creation of an independent governing board under Dr. Pachecano's leadership. This landmark change in the governance of HBTS took place 50 years after the founding of the school.

Reflections of the Realities Facing the Sixth President of BUA

In the years immediately prior to 1999 and my election as sixth president, several realities provided a climate for change at HBTS. Issues related to certification to grant degrees from the state of Texas, accreditation with the Association of Biblical Higher Education, and the absence of a growth strategy for an economically sustainable future provided a context for new leadership and dramatic change. Leadership that was able to provide a growth strategy while confronting the issues of certification and accreditation, and negotiate financial support for a viable future for the school was needed at this point in the school's history.

The first reality that provided a climate for change at HBTS was related to changing laws governing an institution's authority to legally grant degrees in Texas. As early as 1965 the State of Texas passed enabling legislation that placed oversight of degree-granting public institutions under the authority of the Texas Higher Education Coordinating Board (THECB). By 1975 this authority was extended to private educational institutions as well. The THECB established a set of educational standards that were required by all schools, both public and private, seeking authority to grant degrees (Waller, 2004). Hispanic Baptist Theological School applied for a certificate of authority in 1994 under the leadership of President Omar Pachecano and was denied due several standards not being met including qualifications of institutional officers (David Linkletter, personal communication, August 26, 2008). The inability for HBTS to obtain a certificate of authority to grant degrees from the state of Texas made it difficult for the school to attract students as well as donors and supporters other than the Baptist General Convention of Texas. The school was positioned for the kind of leader that could resolve the issue of certification with the state of Texas in order to attract new students, donors, and additional denominational support.

A second reality that provided a climate for change at HBTS prior to 1999 was related to the school's attempt to receive accreditation. As early as 1980 Mexican Baptist Bible Institute applied for applicant and candidate status with the Association of Biblical Higher Education. An evaluation visit was conducted on April 29th through May 1st on the campus in San Antonio. The ABHE evaluation team offered 13 commendations, nine recommendations, and one strong suggestion. The most controversial issue was the MBBI policy of open enrollment that allowed for students who were not prepared for

collegiate-level studies to be admitted to the school. The ABHE evaluation team recommended MBBI be approved for candidate status providing that the school change its open admissions enrollment policy. This could be done by separating pre-collegiate students from students who were ready for collegiate work. Pre-collegiate students could meet standards for admission into the collegiate program by enrolling in a developmental studies program (Association of Biblical Higher Education, 1980). President Rivera believed that these changes would alter the school's historic mission and purpose (Mexican Baptist Bible Institute, 1980c) and led the board of trustees to rescind their application for candidate status in the accreditation process. Almost 20 years later, HBTS would once again be in a position to apply for candidate membership with ABHE.

Although the school had begun the process of achieving accreditation a second time in 1997, the school faced issues of clarifying its mission, selecting a president, and addressing its constitution and bylaws, and chose to hire a consultant, Dr. Keith Keeran, president of Kentucky Bible College, to help the school overcome these barriers to accreditation (Hispanic Baptist Theological Seminary, 1999a). The board of trustees indicated that the school would be better served in the accreditation process through consultation with a president of another Bible college that had achieved accreditation. President Keeran led the board of trustees through an application process that prepared the school to receive candidate status. He advised the board to closely examine the vision of the candidate the school would consider as the next president of HBTS to ensure that candidate could communicate the school's vision in a compelling way (Hispanic Baptist Theological Seminary, 1999a). Prior to 1999, the school's inability to resolve accreditation issues precluded its ability to attract new students, additional donors, and

supporters. HBTS was ready for the kind of leader that could resolve the accreditation issue, attract new students, donors, and supporters, and provide a new path for the future.

The third reality that prepared a context for change prior to 1999 was the need for a long-term growth strategy and plan for economic sustainability. The board of trustees considered the possibility of becoming part of another educational institution with greater strength and financial stability. The board of trustees, in its April 1999 board meeting, heard a report concerning possible relationships to other Texas Baptist institutions such as Baylor University, Howard Payne University, and Wayland Baptist University. Mario Ramos, HBTS board member and chair of the presidential search committee, affirmed the possibility of a formal relationship between one of these schools because this kind of relationship would attract more students and solve the problem of accreditation. The board took no action regarding relationships with other institutions and affirmed their search for the school's next president (Hispanic Baptist Theological Seminary, 1999a). It was apparent that the board was concerned about the economic sustainability of HBTS as a non-degree-granting institution and seriously considered pursuing the possibility of a formal relationship with at least three other BGCT-affiliated institutions. It is also apparent that HBTS was struggling to attract and retain students. Economic sustainability, the inability to attract and retain new students in the absence of a growth vision for the future, provided the context for needed change and new leadership. HBTS needed the kind of leader that would position the school to be seen as an integral part of the educational ministry of the BGCT.

Financial support for HBTS from a denominational perspective prior to 1999 presented a major challenge for the school. During the decade of the 1990s annual

funding provided by the BGCT for HBTS ranged from \$459,500 in 1991 to \$581,759 in 1999. Approximately \$180,000 of this annual funding was collected through an annual missions offering called the Mary Hill Davis Fund. During this same period BGCT funding for each of its eight affiliated liberal arts universities ranged from \$992,163 to \$6 million in 1991 and from \$1.4 million to \$3.7 million in 1999. All of these funds were distributed from the Cooperative Program of the BGCT rather than the Missions Offering called the Mary Hill Davis Offering for State Missions (Baptist General Convention of Texas, 1991 to 1999). It is apparent that the BGCT did not view HBTS as a funding priority among educational institutions. The BGCT chose to fund HBTS as a missionary enterprise rather than an educational enterprise. This raises the issue of expectations the BGCT had or did not have for HBTS in those years. Apparently, denominational expectations for HBTS correlated to funding practices of the BGCT for the school during those years.

I came to office of president with three major challenges: obtaining a certificate of authority to grant degrees, moving beyond applicant status toward candidate and accredited membership with the Association of Biblical Higher Education, and the development of a financially sustainable growth model for the future. This kind of future would require an increase in financial support, student enrollment, raised expectations for the school, and a broader base of support. Insufficient financial resources, dependent rather than independent governance, low expectations from denominational structures, the inability to achieve legal authorization to grant degrees, and the inability to achieve accredited status prior to 1999 created an environment for dramatic change. These issues coupled with the way Texas Baptist history was understood and interpreted by Hispanic

and Anglo Baptists presented a formidable challenge for me as president since I was also formed by this historical understanding of predominant Anglo Baptist influence in denominational and institutional life in the context of historic patterns of Anglo-Hispanic relationships.

As the sixth president of BUA, I would have to resolve issues of certification to grant degrees from the THECB, accreditation with ABHE, and financial sustainability for the future in the matrix of historic patterns of Anglo-Hispanic relationships characterized by inequality, disadvantageous conditions, prevailing attitudes concerning the viability of the school, and ongoing denominational politics. I would also have to lead the transformation of HBTS in a predominantly Hispanic context while relating to the predominantly Anglo-led denomination and appeal for a broader base of support.

Through the years, the transition of BUA leaders, the changing role of denominational affiliation, and the goal of achieving academic recognition did not diminish the mission of developing ministry leaders from a predominantly Hispanic cultural context. Although the mission and purpose would remain constant, the stage was set for a new leader and the transformation of the school.

CHAPTER FOUR

THE TRANSFORMATION OF BAPTIST UNIVERSITY OF THE AMÉRICAS

This chapter seeks to document the transformation of Hispanic Baptist Theological Seminary to Baptist University of the Américas between the years of 1999 through 2006 during my tenure as the sixth president of the school. The chronicle of these events is written with the history of the school in mind. Salient events in the life of the school will be featured such as my election as the sixth president, the application for a certificate of authority to grant bachelor of arts degrees and associate of arts degrees, accreditation with the Association of Biblical Higher Education and the process to initiate accreditation with the Southern Association of Colleges and Schools, the name change to Baptist University of the Américas, and securing university resources. These events contributed to the transformation of Hispanic Baptist Theological Seminary from a non-accredited, non-degree-granting institution of higher education to an accredited degree-granting institution.

Election of the Sixth President, Name Change, and Inauguration

In the spring of 1999 Hispanic Baptist Theological Seminary's board of trustees were facing several key issues concerning the school's future. Several sister institutions such as Baylor University, Wayland Baptist University, and Howard Payne University

expressed an interest in exploring areas of mutual concern and a possible means of affiliation with HBTS. The board deliberated whether or not to seriously enter into dialogue with these schools or postpone those discussions until a new president was elected. The board was expecting a report from its presidential search committee and approved a motion to reconvene in July 1999 and appoint an ad-hoc committee to work with the next president to consider potential merger relationships (Hispanic Baptist Theological Seminary, 1999a). During this same meeting, Mario Ramos, pastor of Harlandale Baptist Church, was elected as chair of the board.

The next board meeting was held on June 22, 1999, on the campus of Hispanic Baptist Theological Seminary. Mario Ramos, serving as board chair, introduced several items of business to the board. The first item on the agenda was the recommendation of the presidential search committee led by Teo Cisneros, pastor of Jerusalem Baptist Church of Victoria, Texas. The presidential search committee recommended my election as president of Hispanic Baptist Theological Seminary effective August 1, 1999. The minutes of the board meeting show that after discussion and questions directed to me, the recommendation from the presidential search committee was unanimously approved. The board also unanimously approved a name change of Hispanic Baptist Theological Seminary to Hispanic Baptist Theological School in compliance with the Texas legislature requiring schools using the term "seminary" also have graduate degree-granting authority from the Texas Higher Education Coordinating Board. Chairman Ramos also announced October 8, 1999, as the date set for my inauguration in San Antonio, Texas (Hispanic Baptist Theological Seminary, 1999b). The next board meeting would also fall on the day of my inauguration.

During the October board meeting I presented a strategic plan required for accreditation and reviewed the mission statement, introduced a new vision statement and core values, as well as mandates, key stakeholders, and major issues. Among the major issues were institutional advancement, institutional support services, and accreditation. I also outlined a timeline for both accreditation with ABHE and certification with the Texas Higher Education Coordinating Board (Hispanic Baptist Theological School, 1999b).

On October 8, 1999, I delivered the inaugural address, as sixth president of Hispanic Baptist Theological Seminary, at Harlandale Baptist Church, where Mario Ramos was pastor and where Paul J. Siebenmann previously held his church membership. The inaugural address chronicled the 50-year history of Hispanic Baptist Theological Seminary, my spiritual pilgrimage, and spoke to my identity as a Texas Baptist. I also spoke of his identity as a Tejano, a Texan born of Mexican descent, and then shifted my attention to the future of the school. I presented a vision statement adopted by the board of trustees that met that day and then outlined several initiatives for the school's future. The vision presented was that HBTS would become a premier equipper of cross-cultural ministry leaders who serve in a multi-cultural context. The initiatives of that vision included accreditation through ABHE, certification to grant degrees in Texas, student enrollment, strategic partnerships, endowment growth, and spiritual health (Reyes, 1999). Ken Camp reported the inaugural address in the *Baptist Standard* and echoed my vision for HBTS as a school serving the Américas. He quoted my vision for ministry students equipped with biblical knowledge, theological inquiry, historical reflection, and hermeneutic skill in a predominantly Hispanic context (Camp,

1999). The press coverage of my inauguration provided by the *Baptist Standard*, the state Baptist newspaper in Texas, placed the school and me at the center stage of activity in Baptist life in Texas.

During the first 60 days in office, I produced a clear vision for the school, a strategic plan developed through a wide array of HBTS constituents, and articulated key initiatives toward that vision, the first of which was obtaining a certificate of authority to grant bachelor of art degrees. From the very beginning of my tenure as president, I communicated a determination to overcome previous obstacles related to accreditation and certification, a broader sense of purpose and sphere of influence for the school to span the western hemisphere, a new reading of the contextual and demographic realities of Texas and the nation, as well as a new interpretation of the history and purpose of HBTS.

Certificate of Authority to Grant Bachelor of Arts Degrees

One of the first milestones of my tenure as the sixth president of BUA was the challenge of obtaining a certificate of authority to grant bachelor of art degrees from the Texas Higher Education Coordinating Board (THECB). While HBTS had applied for applicant status with the Association of Biblical Higher Education (ABHE) and had been approved as an applicant institution, the challenge of gaining authority to grant degrees remained a barrier to accreditation. Daniel J. Rivera, HBTS Vice President of Academic Affairs, reported to the board in the October 1999 meeting that Randall Bell, executive associate director of ABHE, informed school officials HBTS would have to obtain a certificate of authority to grant degrees from the THECB before ABHE would consider a request for candidate member status (Hispanic Baptist Theological School, 1999b).

In the October 8, 1999, meeting of the HBTS board of trustees, I outlined a timeline for obtaining a certificate of authority that included a deadline to submit an application to the THECB by January 31, 2000, a site visit to the school by the THECB in the spring of that year, and a decision from them by July of 2000 (Hispanic Baptist Theological School, 1999b). On July 13, 2000, the Certificate Advisory Council of the Texas Higher Education Coordinating Board voted to deny a certificate of authority to grant degrees for HBTS citing 10 unmet standards. The basis for this denial included qualifications of institutional officers, instructional assessment, student admission and remediation, faculty qualifications, curriculum, general education, library, financial resources and stability, academic records, and open representation of activities (Reyes, 2000a). Among several issues that rendered a denial of the application submitted by HBTS was the issue of the student admissions policy. HBTS had to develop two different tracks for students qualified for collegiate studies and those who needed additional support and preparation in a pre-collegiate studies program (Reyes, 2000a).

While the news of this decision was a setback in the process to gain authority to grant degrees, the decision motivated me to persevere and to seek solutions to overcome this barrier for the school. In my presentation of THECB's decision to the board of trustees, each issue of concern by the THECB was clearly stated and a plan for resolving the concern was clearly stipulated. I communicated my encouragement in the process by quoting the regulatory officer, David Linkletter, Associate Director of Institutional Certification of the THECB, who said "You are going to make it, you are close, you just weren't ready this time" (Reyes, 2000b). I demonstrated a sense of optimism and belief in

HBTS' ability to obtain a certificate of authority and made the following statement to the board in response to the decision of the THECB:

If asked to comment by the media regarding the THECB's decision I will respond as follows: "I concur with the decision of the THECB. We are optimistic that our next application will render a more favorable decision. We will do our best to prepare for our next application and site visit." (Reyes, 2000b)

The THECB prohibited HBTS from applying for another certificate to grant degrees for a period of 1 year. David Linkletter noted that an institution normally takes three to five attempts in order for a certificate of authority to be granted (Reyes, 2000b). I developed an action plan to correct and resolve all issues related to the denial of HBTS's application with the THECB with the help of Jack Chew, dean of academic affairs.. This plan was presented to David Linkletter of the THECB prior to its implementation. Mr. Linkletter responded by writing a letter of commendation to me stating that he had "not received a more serious and comprehensive response to a site team evaluation visit in his eighteen-year tenure with the THECB" (Reyes, 2001b). This plan specifically addressed every issue raised by the evaluation team visit in 2000.

By August of 2002, the next application for a certificate of authority to grant degrees was submitted to the THECB and a site visit was to follow that fall (Reyes, Elizondo, Wedge, & Ramos, 2002). The application was a 50-page document compiled by the executive leadership team of HBTS and signed by the chair of the board, Charles Lee Williamson. The application stipulated the institution's readiness to grant degrees as evidenced by documentation of and compliance with 25 standards ranging from qualifications of institutional officers, governance, instructional assessment, student admission, faculty qualifications, curriculum, general education requirements, credit for prior learning, library resources, facilities, financial resources, academic freedom,

academic records, catalog, student services, legal compliance, and open representation of activities (Reyes et al., 2002). The THECB site visit was conducted on October 18, 2002, on the campus of Hispanic Baptist Theological School. The evaluation team, composed of representatives from peer colleges and universities, made observations from the visit regarding 15 of the 25 standards. The HBTS executive leadership team prepared a response to the evaluation team and sent it to David Linkletter of the THECB on November 25, 2002 (Reyes et al., 2002).

On January 30, 2003, the THECB granted a certificate of authority to grant degrees to HBTS. On that day, HBTS began to offer a Bachelor of Arts degree in biblical/theological studies for the first time in the school's history. Rusty Waller, a Texas Baptist pastor, Dean of Institutional Research and Planning at North Central Texas College, and consultant to HBTS was cited as instrumental in helping me lead the school to achieve this milestone (Reyes, 2003).

I felt that the certification process was a helpful process designed to enhance the excellence of the institution. He was quoted as saying,

The certification process might have been viewed as an infringement upon our religious liberty. We did not view it in this manner. We saw it as an opportunity to substantially improve this institution for the benefit of our students. That is exactly what it accomplished for us. (Waller, 2004, p. 6)

The strengths of the certification process included increased understanding of institutional accountability, acquisition of the higher education mind-set, development of institutional processes and procedures, focused emphasis on quality enhancement, legitimacy, assistance provided by the THECB staff, and a sense of institutional achievement. The certification process also produced several challenges for me and the institution such as obtaining an insider's perspective on the certification process, shortage

of advisory assistance, enacting change, and obtaining a vision for certification (Waller, 2004). By 2006 BUA received a certificate of authority from the THECB to grant Associate of Arts degrees (THECB, 2006).

The language of study for the Bachelor of Arts and Associate of Arts degree programs selected by me and the certification team at HBTS was English. English became the primary language of instruction even though the student body was predominantly Hispanic and spoke primarily Spanish. The THECB did not prescribe the language of instruction but required volumes of the library to reflect the primary language of instruction. At that time in the school's history the library possessed an insufficient number of Spanish language textbooks. It was the judgment of the executive leadership team of HBTS to proceed to earn a certificate of authority with English as the primary language of instruction. Spanish would continue to be the primary language taught in the non-degree programs (David Linkletter, personal communication, August 26, 2008). This decision presented a setback for students not prepared to do collegiate-level work in English. However, these students were encouraged to obtain proficiency in English for mathematics, reading, and writing at a collegiate-level work through programs provided at the BUA.

A certificate of authority to grant degrees added another pathway for students to gain theological education and preparation for vocational ministry. Students who did not enter a BA program could continue to study in non-degree-granting theological programs by earning a diploma or certificate as in the past and those students who chose to study at the collegiate-level had a viable path to higher education. Students who had potential for collegiate studies but lacked the preparation had the option of gaining competency in

reading, writing, and mathematics through the pre-collegiate studies program. Two distinct pathways were now available to Hispanic theological students as well as students from other cultural backgrounds. The granting of a certificate of authority to offer Bachelor of Art degrees paved the way for accredited membership with the Association of Biblical Higher Education.

Accreditation with the Association of Biblical Higher Education

On March 8th through 10th of 2000 an ABHE site visit was conducted to review HBTS's readiness for candidacy membership. The site visit was in response to a self-study conducted and presented to ABHE's Commission on Accreditation. The ABHE site visit team recorded five recommendations and four suggestions for the HBTS administrative team to consider. Recommendations were related to the institution and its objectives; governance and administration; faculty, institutional, and facility resources; academics; and student development services. Suggestions included issues related to governance and administration; faculty, institutional and facility resources; academics; and student development resources. By July 26, 2000, a Response Report relating to the findings of the ABHE site team visit was submitted to ABHE with actions and plans for correcting issues raised by the visiting team (Reyes, Rivera, Chew, & Ranjel, 2000).

HBTS's application for candidate membership with ABHE was approved on August 29, 2000. Major reasons for approval of candidate membership included HBTS's ability to adjust its 2-year program to a 4-year program; the approval of new academic programs by the board; and the addition of general education courses such as Mathematics, Computer Applications, and Physical Education (Reyes, 2000a). Candidate membership with ABHE was another milestone in the school's history. The

administrative team of HBTS now had the authorization with candidate membership to proceed with plans for accredited membership with ABHE.

By 2001 HBTS began a 3-year journey to become an accredited member with ABHE. At the April 3, 2001, meeting of the board of trustees of HBTS, I announced plans to launch a year of institutional planning to include an institutional self-study, a strategic plan, and an institutional assessment (Reyes, 2001a). I led the school toward the accreditation process by appointing a self-study group, a faculty-staff-student group, and a strategy planning group, and conducted visioning sessions with my advisory council (Reyes, 2001c). At the February 2003 HBTS board of trustees meeting, I reported an administrative visit by Randall Bell, associate executive director of ABHE, and outlined a plan to host an accreditation site visit in April of 2003 and a decision for initial accreditation in August of that same year. He also reported Rusty Waller's willingness to serve as a pro-bono consultant during this process (Reyes, 2003).

Comprehensive documentation was required for the ABHE accreditation site visit. Documentation requirements included a Strategic Planning Document that included a history of HBTS, its core values, mission and vision statements, program goals and instructional principles, the planning process, and a summary of 1-year as well as 2- to 5-year goals for governance, institutional advancement, academics, student services, facilities, and administration (Reyes, Elizondo, Ramos, & Wedge, 2003c).

Documentation also included a compliance document referencing HBTS compliance with ABHE principles of accreditation including the institution and its objectives, governance and administration, faculty, instructional and facility resources, academics, and student development and services (Reyes, Elizondo, Ramos, & Wedge, 2003a). A third document

required for the ABHE accreditation site visit was an Assessment of Institutional Effectiveness that included student learning outcomes, instructional principles, learning goals, and a review of the assessment cycle (Maltsberger et al., 2002). These documents formed the basis for the ABHE site team visit. The next part of the process was for the ABHE team to analyze its findings and report them to the HBTS administrative team. This report arrived in May of 2003 (HBTS, 2003b).

On August 15, 2003, the HBTS administrative team prepared a response to the ABHE evaluation report. The report referenced 10 recommendations and nine suggestions for HBTS provided by the ABHE evaluation team. The evaluation team cited educational program objectives, assessment, planning, institutional stability, conditions of eligibility, administrative records, the nature of biblical/theological studies, academic qualifications for admission, and transfer student policies as issues requiring additional attention. The suggestions included administrative policies and practices, alumni, library objectives, the library collection, library expenditures, buildings and services, the Christian service program, student government, and placement services (Reyes, Elizondo, Ramos, & Wedge, 2003b).

On September 4, 2003, the Commission on Accreditation of the Association of Biblical Higher Education granted initial accreditation to Hispanic Baptist Theological School (Waller, 2004). Achieving accreditation was a major milestone in the school's history. By the February 2005 meeting of the BUA board of trustees, a motion to apply for accreditation from the Southern Association of Colleges and Schools was unanimously approved, pending a feasibility study (Baptist University of the Americas, 2005). This decision was ratified by the board at the completion of the feasibility study at

the October 16-17, 2006, board meeting (Baptist University of the Americas, 2006). The level of confidence of the BUA, its administrators, and board reached a peak. For the first time in the school's history, HBTS was not only certified to grant a Bachelor of Arts degree but was also a nationally accredited degree-granting school. The school's leaders were now poised to consider a name change for HBTS.

My willingness to retain the help of an accreditation consultant; my willingness to hire credentialed administrators to serve on a culturally diverse team; and my ability to rally the support of donors, trustees, students, and alumni and focus on the process of accreditation coupled with perseverance helped the school achieve accreditation. This momentum created a climate for change and the impetus for more change, even a change in the name of HBTS.

Becoming Baptist University of the Americas

In the summer of 2002 the HBTS board of trustees authorized me to create a Name Change Committee to select a new name for the school pending certification to grant degrees from the state of Texas (Reyes, 2002). The committee was comprised of pastors, trustees, BGCT executive board members, BGCT staff, HBTS staff, faculty, alumni, and friends from across the state of Texas. The committee sent over 1,800 name change surveys to alumni, students, and other interested Baptists with a return of 273 surveys, two-thirds of which agreed that it was time for the school to change its name (Camp, 2003). After much discussion and many listening sessions the name of Baptist University of the Americas was approved by the Name Change Committee and recommended to the full board. The name "Baptist" was retained to point to a Baptist theology, history, and heritage; the name "University" was chosen to reflect degree-

granting authority at the bachelor's level; and the name "Américas," with the Spanish-language accent mark, was chosen to describe the Hispanic/Latino identity of the school and the majority Hispanic/Latino student body. Doug Diehl, chair of the Name Change Committee, recommended that the name of HBTS be changed to Baptist University of the Américas, pending certification to grant degrees by the state of Texas. The recommendation was approved unanimously by the board of trustees with no opposition (Hispanic Baptist Theological School, 2002). The next step in the name change process was to present HBTS's new name along with appropriate charter changes to the Christian Education Coordinating Board (CECB) of the BGCT.

This part of the name change process was met with substantial political opposition on the part of Texas Baptist university presidents. While these presidents did not have governing authority over HBTS, the CECB, or the BGCT, some of them used their influence to cast doubt and raise concerns regarding the appropriate nature of the recommended name change. On January 14, 2003, the proposed name change to Baptist University of the Américas was tabled by the Christian Education Coordinating Board due to opposition and concern by two of eight Texas Baptist university presidents. Presidents of smaller BGCT-affiliated schools demonstrated concern for the appropriate use of the name "university" given the size and scope of BUA and the economic impact the change would have on the distribution of denominational resources to BGCT-affiliated educational institutions such as theirs (Hispanic Baptist Theological School, 2003a).

In the February 2003 HBTS board meeting, I presented the decision of the CECB to table the decision to approve the name change as well as charter

recommendations from the HBTS board to the CECB. I presented background information regarding the rationale for the name change and after much discussion the board approved the following resolution to present to the Christian Education Coordinating Board for consideration at their next meeting:

Whereas Dr. Reyes has reported to the board of trustees at HBTS that the consideration of a new name has been tabled. Whereas the trustees of HBTS have great respect for the work of the eight other Texas Baptist Universities and the leadership of their respective presidents. Whereas the name "college" miscommunicates our purpose and posture in a Hispanic context. Whereas HBTS stands today on the edge of significant mission opportunity to impact Central, South and North America. Be it unanimously resolved that BUA is the appropriate recommendation for a new name and that the support of the CECB will signal a new day of service and progress for all Texas Baptist schools. (HBTS, 2003a, p. 2)

The HBTS board provided this resolution for my use and to affirm the support of my leadership in the name change process. The decision to change the name of HBTS would be determined at the next meeting of the Christian Education Coordinating Board at Hardin Simmons University on April 14-15, 2003 (Hispanic Baptist Theological School, 2003a). On April 15, 2003, the Christian Education Coordinating Board unanimously approved HBTS's request for a name change to Baptist University of the Américas and forwarded this recommendation to the annual meeting of Baptist General Convention of Texas on November 11, 2003, in Lubbock, Texas (Hispanic PR Wire, 2003). The name change was approved at the BGCT annual meeting without opposition. Certification from the THECB to grant Associate of Arts and Bachelor of Arts degrees, accreditation from ABHE, and the approval of a new name for HBTS all provided the impetus needed to attract new resources to the school.

Through these processes, I was able to navigate denominational politics, gain support of committee members of the CECB, win the support of the board through

deliberate and thoughtful research of the issues, gain the support of denominational leaders, and ultimately pave the way for continued transformation of BUA.

Securing Resources

Several resources were attracted to BUA during my tenure including additional human resources, an increase in student enrollment, an increase in financial resources, physical plant improvement, and campus relocation.

Human Resources

The human resources of HBTS between the 1999-2000 academic school year and the 2005-2006 academic school year changed consistently to meet the needs of a growing school. Table 1 presents the number of positions held each year such as Administrative Officers (AO), full-time (FT) and adjunct (AF) faculty as well as the total. The table also demonstrates the level of academic credentials held by those staff members such as Bachelor's (BA), Master's (MA), and Doctoral (Term) degrees.

Over the period of my 7- year tenure at Baptist University of the Americas, the faculty and staff grew from 18 in 1999 to 56 in 2006 representing a 211% increase. Among the full-time and adjunct faculty employed by the university between 1999 through 2006, those holding terminal degrees grew from 2 to 9, representing a 350% increase. During the years 1999 to 2006 both the size of the staff and faculty and the level of academic credentials held by the faculty augmented the growth of the school. Developing a strong faculty and staff led the way to attracting a growing student body. The development of the faculty who were Baptist, bilingual, bicultural and credentialed with ministry experience was a formidable challenge. The kind of faculty that was

Table 1

BUA Staff by Year and Academic Credentials

Academic Year	1999-2000	2000-2001	2001-2002	2002-2003	2003-2004	2004-2005	2005-2006
Administrative Officers	4	4	4	5	5	5	5
Administrative Officers with Bachelor of Arts degree	1	1	0	0	0	1	1
Administrative Officers with Master of Arts degree	0	0	0	0	0	0	0
Administrative Officers with Doctoral degree	3	3	4	4	5	4	4
Faculty	6	18	14	18	27	22	33
Full Time Faculty with Master of Arts degree	1	4	3	3	3	3	4
Full Time Faculty with Doctoral Degree	2	4	3	3	3	3	4
Adjunct Faculty with Master of Arts degree	3	8	4	9	8	9	18
Adjunct Faculty with Doctoral degree	0	2	5	3	10	4	5
Support Staff	8	8	7	6	13	16	18
Total Staff	18	28	25	29	45	43	56

recruited made it possible to also recruit and retain students interested in theological education at the associate and bachelor degree level.

Student Enrollment

One of the key roles of my office was the development of the student body including recruitment, enrollment, and retention. Student enrollment in the spring of 1999 consisted of 43 students on campus and 175 in off-campus programs all engaged in non-degree diploma programs. Beginning the fall semester of 1999, a month after I took office, HBTS had an on-campus head-count enrollment of 61 students and 209 off-campus students (Hispanic Baptist Theological School, 1999b). In the fall of 2000 I reported a student enrollment of 71 students on the main campus (Reyes, 2000a) and by the fall of 2001 HBTS on-campus head-count student enrollment grew to 139 (Hispanic Baptist Theological School, 2001). The surge in enrollment was inextricably linked to the introduction of the Timothy Project, a scholarship program designed to increase main campus enrollment to 200 (Reyes, 2001a). In 2002 the enrollment remained level at 137 students on the main campus and 521 students enrolled in off-campus Bible institutes (Baptist General Convention of Texas, 2003).

By the 2003-2004 academic year student enrollment grew to 186 students on the main campus and 328 students enrolled in off-campus Bible institutes featuring non-accredited and non-degree certificates and diplomas (Baptist General Convention of Texas, 2004). A new record was set for student enrollment in the 2004-2005 academic year with 207 students enrolled on the main campus and 514 students enrolled in off-campus Bible institutes (Baptist General Convention of Texas, 2005). By the 2006-2007 academic year, enrollment was 204 students on the main campus and 743 students enrolled in off-campus Bible institutes (Baptist General Convention of Texas, 2006). The enrollment record demonstrates that I was able to introduce accredited Associate and

Bachelor of Arts degree programs for students who chose that path while also affirming the non-degree diploma and certificate programs taught primarily in Spanish as well as English for students who were not prepared to succeed at the collegiate-level. The diploma programs grew by a rate of 325% increase during my tenure. The trajectory of growth with 947 students raised the issues of financial support, an adequate physical plant, and room for expansion.

Financial Resources

The annual operating budget of Hispanic Baptist Theological School for the 2000-2001 school year was \$1,111,068 and endowment assets were reported as \$2.3 million (Baptist General Convention of Texas, 2001). The budget for the 2001-2002 academic year increased to \$1,710,116 and an endowment of \$1.8 million (Baptist General Convention of Texas, 2002). During that year Daniel Rivera, chief development officer, led an effort to raise \$175,000 through the annual fund campaign and during that same year I presented a report to the BGCT Seminary Study Committee to consider a redirection of seminary funding to Hispanic Baptist Theological School (Reyes, 2000a). The BGCT approved this recommendation and began distributing additional funding to HBTS by 2001 in the amount of \$20,000 per month. Additionally, by July of 2001 I reported the approval of a grant from the Christ Is Our Salvation Foundation in the amount of \$162,000 for scholarships to improve student recruitment and incoming students (Reyes, 2001c). The 2002 budget increased to \$1,977,420 and the market value of the endowment fell to \$1.6 million (Baptist General Convention of Texas, 2003). By the fall of 2002, I announced a \$600,000 annual fund campaign drive to reach budget projections for the following year and received a pledge of \$100,000 from Trinity Baptist

Church for this fund (Reyes, 2002b). By February 2003, I reported that \$442,940 of the \$600,000 goal had been received in gifts and pledges (Reyes, 2003). In the 2003-2004 academic year, the budget remained relatively flat, \$1,973,420, but the endowment value grew to \$2.1 million (Baptist General Convention of Texas, 2004).

The budget dramatically increased in 2003 due to influx of denominational support and the launching of the school's first multi-million dollar campaign. I made an appeal to Charles Wade, Executive Director of the BGCT, and presented a case statement through the CECB. A \$1 million grant was approved by the CECB. The board of trustees approved the expense of \$15,000 to conduct a feasibility study for its first multi-million dollar campaign in an effort to launch the campaign in 2005 (Hispanic Baptist Theological School, 2003c). The first installment of a \$1 million grant from the BGCT impacted the 2004 budget and dramatically enhanced the financial position of the school (Baptist University of the Americas, 2004). The budget for the 2004-2005 academic year grew to \$2,609,745 and the endowment was reported as \$2.1 million (Baptist General Convention of Texas, 2005).

By May of 2005 I reported a gift he secured in the amount of \$3 million from the John and Eula Mae Baugh Foundation toward the \$9 million Crossing Over Together Campaign, the first multi-million-dollar campaign in the school's history. The majority of these funds were to be used to construct the Baugh Campus and Piper Student Village (Baptist University of the Americas, 2005a). By the 2005-2006 academic year the budget reached \$3 million (Baptist General Convention of Texas, 2006) and by the 2006-2007 academic year the budget reached \$3.3 million (Baptist General Convention of Texas, 2007). The record demonstrates a dramatic increase in financial resources from 1999

through 2006. I was careful to navigate denominational politics as well as polity toward a favorable response. Financial resources and an adequate physical plant became priorities for the school, especially in light of a growing student body and efforts to maintain accreditation and certification standards.

Physical Plant and Campus Relocation

The condition of the physical plant quickly became a top priority for me and the board of trustees in the fall of 1999. In one of the early conversations with James Semple, Director of the State Missions Commission of the Baptist General Convention of Texas, I was able to secure a \$105,000 commitment designated for the physical plant, purchase of a tractor, a pickup truck, internet technology, and scholarships (Hispanic Baptist Theological School, 1999b). Due to an increasing amount of deferred maintenance, I led an effort to improve the conditions of the physical plant. By October of 2000 I reported that the parking lots had been resurfaced and repainted, two apartments had been repaired and repainted, and an Early Childhood Development Center had been remodeled and repainted. These repairs were completed over the summer of 2000 to prepare for incoming students who enrolled in the fall of that year (Reyes, 2000a). The following year continued efforts were made to improve the campus and increase safety for students and their families. A \$50,000 grant was received from the BGCT to overhaul the air conditioning units across the campus as well as replace burnt electrical panels in the cafeteria (Reyes, 2001d).

These first two efforts to restore the plant facilities were baseline efforts to increase safety and functionality for both students and staff. In February of 2002 I reported to the board that Russell Maddox of the Church Services Department of the

BGCT completed an assessment indicating that \$500,000 of repairs would be required to completely restore the campus and comply with building codes and regulations. I also petitioned Trinity Baptist Church to consider a gift of \$10,000 to repair the iron fence that bordered the school campus (Reyes, 2002a). By the fall of 2002, I reported a \$185,000 gift from three Texas Baptist churches to address issues related to the physical plant. Efforts to restore the campus were now underway (Reyes, 2002b). At the February 2003 board meeting I reported that the summer calendar was filled with churches and work groups that were coming to the campus to repair the facilities and help with a variety of projects. A large amount of the \$500,000 needed to repair and improve the campus was conveyed through these work groups (Reyes, 2003).

While the enhancements to the existing campus were a major concern in the first few years of my tenure, acquisition of additional land to keep pace with the growing student body was also a concern for the institution. In the October 2002 meeting the board of trustees authorized me to begin negotiations to acquire a 20 acre tract of land adjacent to the existing campus (Hispanic Baptist Theological School, 2002). I learned that this land was already slated for business development and I commissioned the development of a Campus Master Plan that considered the purchase of a 78-acre tract of land across from the current location. In a special agreement with the BGCT, BUA would offer its current land as collateral toward a loan for the purchase of a 78-acre tract of land at a cost of \$3.5 million. The master plan and the purchase of the land were approved by the board of trustees in the May 2003 board meeting (Hispanic Baptist Theological School, 2003b). By the winter 2005 board meeting the board reviewed an artistic rendering of the new campus complete with 80 housing units that would be ready for use

in the fall of 2006 (Baptist University of the Americas, 2005b). During the October 2006 board meeting, the board authorized me to execute a construction contract with Galaxy Builders to launch the construction phase of the master plan and to complete the construction of the Piper Student Village on the Baugh Campus across interstate 35 from the current facilities at an approximate cost of \$5.2 million (Baptist University of the Americas, 2006).

The records demonstrate that securing human resources, increasing student enrollment, increasing financial resources, and upgrading the physical plant as well as providing for future expansion and campus relocation were key forces in the transformation of HBTS. The apparent influx of resources can be attributed to the perception that BUA had developed a new set of expectations for itself that attracted support not only from the San Antonio community and new donors but also attracted the support of the BGCT.

Reflections of the Sixth President of BUA

This chapter outlined the overarching events at Hispanic Baptist Theological School between 1999 and 2006. The major events during these 7 years include my election as the sixth president (1999), the process to obtain a certificate of authority to grant degrees (2000-2003), obtaining accreditation from the Association of Biblical Higher Education (2000-2003), the process to begin accreditation with the Southern Association of Colleges and Schools (2005), the name change of HBTS to Baptist University of the Americas (2002-2003), and my efforts to secure resources for a growing school (1999-2006). This study seeks to explore how these dramatic changes were made possible during my 7-year tenure at BUA.

Three key events in 2003 served as a monumental tipping point (Gladwell, 2000) for BUA: obtaining a certificate of authority to grant degrees from the Texas Higher Education Coordinating Board, initial accreditation by the Association of Biblical Higher Education, and the changing of the name from HBTS to Baptist University of the Americas. Our momentum as a school seemed unstoppable at a time when the focus of Texas Baptists was on the school. There seemed to be a growing sense of pride in BUA on the part of the students, staff, faculty, administration, alumni, donors, pastors, denominational leaders, and supporters of BUA. The execution of our vision seemed to take on a life of its own with these three events in 2003. The affirmation of Dr. Charles R. Wade and the widespread support of Anglo, Hispanic, African American, and Asian pastors lifted BUA to a new level of prominence within the Texas Baptist family. I found it much easier to raise funds from donors because they began to really believe in the school and its mission.

As president of BUA, I interpreted the context in which I approached my assignment as a new president in light of the school's 52-year history during my tenure. Multiple narratives were at play including my personal story, the story of Hispanic Baptists in Texas, the story of the BGCT, the story of Texas Baptist pastors and leaders, the story of the Hispanic Baptist Convention of Texas, and the cumulative stories of students, trustees, alumni, staff, donors, advisors, faculty, pastors, and friends of BUA. I also became a product of the narrative in place at the time of my election. I most likely shaped and was shaped by the context I entered. This narrative included themes and issues born through Texas independence from Mexico and the birth of a new republic. Issues such as Anglo-Mexican and Anglo-Hispanic relationships, missionary motives,

racial tensions, and historic geo-political realities were woven into the tapestry of my tenure. The manner in which I interpreted the historical context of the school provided a framework for my work and a platform that empowered dreams for this institution.

I came to the office of president with a conviction that BUA had not been taken seriously by the BGCT in previous years and I was prepared to do the work that was necessary to change the perception of the school through academic excellence and achievement. I was prepared to lead the school to enjoy the resources that other Texas Baptist universities and theological schools had become accustomed to. I applied a social critique to the inequities in the distribution of denominational resources and I led the school to earn the right to request adequate funding through the accreditation and certification processes.

This study may demonstrate that perhaps one of the most fundamental transformations at BUA from 1999 through 2006 was the way in which I interpreted and was impacted by the narrative I encountered at the school, in Texas, and among Texas Baptists throughout my tenure. Chapter 5 will feature an analysis of intercultural relationships in organizational transformation for Baptist University of the Americas. This chapter will focus on the voices and stories of those affected and impacted by my tenure and leadership. Their perspectives will produce themes to consider and perspectives to ponder, and ultimately provide a broader framework from which to understand the transformation of BUA.

CHAPTER FIVE

ANALYSIS OF INTERCULTURAL RELATIONSHIPS IN ORGANIZATIONAL TRANSFORMATION

This chapter provides an analysis of intercultural relationships and the transformation that took place at BUA under my leadership as president. This analysis of BUA is provided by students, alumni, staff, faculty, trustees, donors, denominational staff, past presidents of BUA, and accreditation and certification personnel. Their voices and stories regarding the transformation of BUA were compiled through interviews and sorted into themes that are linked to the research questions of this study.

This chapter will explore the internal and external forces of organizational transformation at BUA, the strategy for transformation, the transformation of BUA in order to develop Hispanic ministry leaders, the issue of theology and transformation, and cultural identity and transformation. The research question that shaped this section was: "What were the salient internal and external forces that shaped rapid organizational change?"

Internal and External Forces of Organizational Transformation

Several external forces influenced the changes that took place at BUA during my tenure as president. There were both positive and negative perceptions regarding accreditation and certification of BUA among its external constituency and supporters. Denominational relationships, the changing needs of the faith community, as well as

institutional support for the school were external forces that played an influential role in the transformation of the school.

External Forces of Organizational Transformation

The external forces that shaped organizational transformation at BUA were positive and negative perceptions of accreditation and certification, denominational relationships, the changing needs of the BUA community, and institutional support.

Positive Perceptions of Accreditation and Certification

The prevailing perception regarding accreditation and certification of BUA as a degree-granting institution was overwhelmingly positive. Interviewees cited a dramatic increase in quality of faculty, the quality of instruction, the quality of academic resources, and an increase in academic rigor as confirmation that accreditation and certification was a positive change for the school. Among these advantages, interviewees felt most strongly about the increase in quality of the staff and faculty and the ability of BUA to attract quality faculty with high academic credentials. One alumnus stated that "the increase and the quality of the faculty and staff have been extremely significant, that goes along with accreditation." A current student emphasized the academic preparation of the faculty as an example of an improvement in the quality of instructors and instruction by stating:

You have a cross-section of people who have, are very, very good at the Hebrew language and Greek language, Aramaic; these are people who have spent half their lives preparing themselves to be able to impart what they have learned here.

One of the certification/accreditation representatives stated that the quality of instruction and faculty improved as a result of the certification process. He said:

What feedback I have received from what we've done through certification that led to accreditation was some comments by students that were forwarded to me by a third party, mutual friends of ours, that really talked about the change that the students saw in the institution's quality of instruction, the quality of what they were receiving in the time that we were working on the certification process and the accreditation process of the school. So the students saw the change. If they saw the change and if they saw it was improving, what has happened is they've got a better education.

One of the faculty stated that the curriculum had expanded to address other topics that ministers needed to know about and that there was a major difference from the quality of education offered after accreditation and certification than was offered in the previous 20 years. An increase in the quality of faculty and classroom instruction led to an increase in academic resources and rigor. These were seen as positive implications for BUA through the accreditation and certification process. One faculty member stated:

The library may look the same on the outside and when people walk in, people from 20 years ago say it looks the same, it's really radically different. . . . Not only academic books, but academic resources . . . with nine computers and the whole library is automated. The whole library was changed from a Dewey decimal system to the Library of Congress system which is more common in academic settings.

The increase in academic rigor was seen as a positive aspect of accreditation. A former president stated that:

students were coming with better credentials; they wanted a more challenging program at the school. They wanted a bilingual program and certainly wanted a program that would prepare them to meet the ministry needs where they were and where they were going to be.

One of the certification/accreditation representatives noted that the "theological education had improved by covering the subject matter being done in a more rigorous way, more appropriate way."

The positive impact to students was the most frequently cited advantage for accreditation and certification. Interviewees noted that accreditation and certification provided a high-quality, low-cost accredited education, new opportunities for ministry

employment, new perspectives, a practical degree, the Bachelor of Arts degree provided a new bridge to higher education, and additional scholarship opportunities for access to higher education. Certification was seen as positive for the student, the family, and the church. The accreditation and certification process was seen as a way to protect the interest of the general public in higher education. One alumnus stated:

One of the positive aspects is the scholarships that students can receive. Another aspect is that the field of opportunity for those of us who study here is broader. . . . Now a minister that comes out of BUA, those of us that dedicate ourselves to the church fulltime, can make our own decisions about whether or not we want to work fulltime in the church or part-time and then work at another place if it is necessary because we have more options. That is a very strong benefit. . . . Now with BUA and a BA degree the only thing I need to do this [earn a master's degree] is the money because now I have a way.

One faculty member noted that Hispanic ministry students do not have many options for theological study at the undergraduate level. BUA was seen as the place to attend if you were an aspiring Hispanic minister. This participant said, "But I think the greatest impact is, here's a place we can go. It gives you an option." BUA opened new doors for students who were studying at other accredited institutions but intended to dedicate their lives to ministry. One staff member noted that:

students that are going to UTSA or Palo Alto taking basic courses saying, you know what, I feel God calling. I want to get a degree, but I want it in ministry or, you know, theological studies. And this is the place that's opened a lot of doors.

Accreditation and certification created new paths for students seeking new ministry vocations as well as new educational opportunities. A current student said, "Now I've been thinking and planning where I'm going to do my master's and PhD, you know, because my mentality has changed." Accreditation and certification not only produced positive benefits for students but also for BUA.

Interviewees noted that benefits to BUA as an institution included a higher education culture, a deeper understanding of higher education, academic freedom, increased donor support, increased enrollment, a mode of self-improvement, affirmation of institutional mission, and improved communication in the institution. One donor stated that the accreditation and certification process was a "journey of excellence that adds very positively in my opinion to the education level mentioned and that accreditation would be the key." A faculty member felt accreditation and certification was a means for survival of BUA by stating that "we wouldn't have HBTS, we wouldn't have BUA, and we wouldn't exist anymore. We would have sold the land, started, I don't know, done something else." The general feeling about accreditation was that the process resulted in affirming the mission of the institution. One faculty member said:

And I think we continue to improve ourselves and our idea of who we are, what we do, and the quality of the product we present. And I think by doing that, we increase the end result of our mission, and the constituency that we serve.

The positive impact of accreditation and certification on BUA extended to its community and constituency.

Accreditation and certification was said to have had a positive impact on the Hispanic community, the Texas Baptist community, and on BGCT-affiliated universities by elevating the Hispanic Baptist community. By becoming a bilingual institution, BUA became a much stronger resource for the community, and BUA became a powerful reinforcement for the community. Through the accreditation and certification process, BUA was said to have improved its reputation. More respect was accorded to the school by alumni and constituent churches. BUA became recognized both locally and internationally for its accreditation and generated a positive image for the community.

A former president stated that BUA had achieved a "quantum leap" in terms of obtaining accreditation and certification. A staff member stated that accreditation had "changed the perception of the quality of work we do. I think it has been very positive." Another staff member applauded the transformation of BUA through accreditation and stated:

The school is better known now in Texas than it was in, say even, three years ago. People recognize the name Baptist University of the Americas. I think they know our mission now better than they did three years ago.

Finally, the accreditation and certification process was a positive change for Hispanic theological education because the process opened up more options for students to pursue graduate theological degrees in Texas and other states in the United States. The process was also beneficial to BUA's leaders and challenged the BGCT family to set a goal and work towards it. However, some interviewees cited negative impacts to BUA as a result of the accreditation and certification process.

Negative Perceptions of Accreditation and Certification

Negative perceptions of the accreditation and certification process were reported by several interviewees. Some interviewees reported that local pastors felt that the new requirement for ministry preparation was now a degree rather than a sense of calling. One alumnus noted that pastors have said that "in order to be a pastor, I now have to have not only a calling but a BA degree to serve in the church." One alumnus verified this concern when he said, "More and more I am hearing that students are more focused on getting an education to have a job rather than getting education to be able to minister." Some pastors felt that we were leaving BUA's roots rather than expanding opportunities for ministerial training. Another alumnus said, "I think there's also been that tension between kind of

that first generation, 'are we going to leave our roots?' . . . that has perhaps hindered the Hispanic buy-in." Some pastors felt as though they were being left behind since the school was moving into a different direction. Pastors also reported a decrease in educational opportunities and no longer viewed BUA as a seminary. Consequently, BUA did not enjoy the full support of local pastors.

Some pastors thought my credentials made me inaccessible to them. Inadvertently, accredited status places a negative connotation on non-accredited work. Some alumni felt that BUA had lost its original vision. Some reported that to be called *seminario* meant theological study and to be called *universidad* meant secular studies. Pastors with less training were allegedly demeaning current students and there was a sense of resentment on the part of pastors in the community. Some pastors thought BUA was moving away from its missions and felt a sense of loss when the name changed to BUA. These negative perceptions impacted the transformation of BUA as an external force that shaped the school during these years. The negative impact by local pastors has resulted in a lack of support for BUA. However, a broader level of support was built across San Antonio and the state of Texas for BUA and its contribution to Baptist work in the city, state, and nation. The perception that BUA no longer serves those entering ministry who require theological education in Spanish still remains even though there is no truth to this statement. BUA continues to offer non-degree, non-accredited theological education in Spanish as it has historically. During my tenure as president the number of students served in the diploma program in Spanish grew from 175 to over 700 whereas the number of degree-seeking students grew from zero to 180. The Baptist General Convention of Texas played a role as an external force during this period as well.

Denominational Relationships

Denominational relationships were another external factor in the transformation of BUA. The BGCT, involved in a 30-year theo-political controversy with the Southern Baptist Convention, was also a driving force in the transformation of BUA. There were both positive and negative forces involved in the relationship between BGCT and BUA. Interviewees reported that BGCT pointed to BUA as an institution that could benefit the eight liberal arts Texas Baptist universities affiliated with the convention. In that regard, BUA was perceived as a positive influence on its sister institutions. However, interviewees felt that the BGCT had systematically underfunded BUA and promoted the idea that Hispanic Baptist leaders were seen as inferior to their Anglo counterparts. This same mind-set also contributed to the lack of growth on the part of Hispanic churches in Texas. One staff member stated:

There's been a mind-set even in our convention that Hispanics cannot be in leadership positions. We don't have the brain power—we don't have the experience—that we don't have the leadership skills to lead—it's a mind-set out there.

There was a general feeling that denominational structures limited the growth and potential of BUA and the constituency it serves. A former president stated:

I think from the very beginning that it was a mistake for people to limit our initiatives and it was a mistake for our convention to not recognize the tremendous need that we had in the Hispanic community and then funding the institutions inadequately. . . . That was a gross mistake. . . . I feel there is still a lack of educational awareness about who we are as a culture group still within our state.

His concern was that denominational leaders did not adequately respond to the changing needs of the Hispanic community. These changing needs of the Hispanic community also constituted an external force for change at BUA.

Changing Needs of the Community

Several interviewees noted the changing needs of the Hispanic community as an impetus for change. Interviewees felt that the transformation at BUA was simply a reflection of what was needed in the community and in the churches. The needs of the community and the students to be better equipped for ministry were driving factors in the transformation of BUA. Such issues as undocumented immigration, the need for leadership among pastors, the need to reach professional Hispanics, and the changing cultural and social context accentuated the need for change. One donor suggested that the size of BUA allowed for a more rapid response to the ever-changing needs of the Hispanic community it serves. This donor also said, "One of the beauties of a smaller institution is that you can be flexible, you can grow in the right directions. . . . Continuing to recognize the ever-changing needs of the community . . . will dictate the way change takes place."

The growing Hispanic population placed pressure on BUA to develop a new kind of leader to reach this population with the gospel. One faculty member stated that the BUA trustees understood this challenge and decided to take a bold step toward accreditation. One trustee stated that a growing number of Hispanics in Texas and other states in the United States are more educated than in past years and "we need to have people that, you know, preachers that are more educated" to reach them. The resources required in order to respond aggressively to the needs of the community also became an external factor in the transformation of BUA.

Institutional Support

Institutional support for the mission of BUA was needed to provide financial resources for growth and development. Interviewees noted that alumni support and donor support expanded during this period of transformation. While denominational support followed the accreditation success of BUA, this kind of support was not readily available for most of BUA's history, especially at the beginning of the accreditation and certification process. One faculty member pointed out the lack of denominational support when BUA decided to become accredited. He stated, "And we did not receive any funding; we were denied funding from BGCT to hire this person who was going to make it possible for us to go, to look into becoming accredited." One denominational representative credited me for my ability to gain the support of Anglo Baptist pastors in Texas. He stated, "Albert, you were able to gain the support, the broad base support of many Anglo pastors in our state. This was . . . you had many allies who understood the change." The same participant affirmed the financial support of the BGCT as well. One faculty member noted the full cooperation and support of the BGCT once BUA demonstrated a conviction about the need to gain accreditation. This participant stated, "They responded by being very cooperative."

Several issues emerged from interviews related to the external forces for organizational transformation. First, it appears that the overwhelming sentiment of interviewees related to the value of accreditation and certification was that they affirmed the process. Some alumni and pastors were not supportive of accreditation and certification since it represented a shift from the quality and content of their experience in theological education. Second, interviewees noted the lack of prior denominational

support throughout the history of BUA and judged the lack of support as a strategic mistake. Third, it is evident that another driving force for change at BUA was the changing needs of a bilingual and bicultural community. More churches were expecting their pastors to be able to relate and communicate with a growing bilingual and bicultural community. Fourth, it appears that while denominational support and advocacy was sporadic and inconsistent in prior years, institutional support from the BGCT followed BUA's decision to undergo the accreditation and certification process. BGCT provided unprecedented financial support under Dr. Charles Wade's leadership. However, support for BUA and the accreditation process was not uniformly provided among denominational leaders, especially presidents of universities affiliated with the BGCT.

Positive and negative perceptions regarding the transformation of BUA, denominational relationships, the changing needs of the Hispanic community, and institutional support all became external forces that shaped change at BUA during its transformation. There were several internal forces that impacted the institution as well.

Internal Forces of Organizational Transformation

Several internal forces shaped change at BUA during the period of transformation such as presidential leadership, the power of vision, and institutional determination.

Presidential Leadership

One of the most prominent internal forces mentioned throughout the interviews and by most interviewees was focused on my leadership during the transformation of the school. Interviewees focused on my skills, reputation, and experience and listed a wide

variety of skills such as leadership style and skills, team leadership skills, cultural identity and cross-cultural skills, change-leadership skills, and negotiation skills.

Interviewees described my leadership style as more participatory, less dictatorial, and somewhat aggressive. In this sense I was seen as demonstrating a counter-cultural leadership style in a Hispanic context. One certification/accreditation representative stated:

So from that change of attitude of let's do as little as we can or God will provide to actually using this, these experiences even under a negative result as a learning situation and as a blue print for how to fix what was wrong and running with that in a very aggressive way is why the institution succeeded.

A staff member reflected on my participatory style of leadership and commented that:

you brought, as a leader brought more of an Anglo model of leadership. That, because cooperation is strong. . . . If we had followed a more traditional Hispanic model of dictatorial, top down, autocratic, just giving orders, you know, I think it would have slowed us down.

This kind of leadership was seen as somewhat counter-cultural in the context in which I was providing leadership. This staff member said, "So, that's going a little bit counter culture, it's not the way we traditionally work as Hispanics."

I was described as an innovative and creative leader. One denominational representative stated that "I think for us as Texas Baptists, to be very proud of the fact that one of our schools is being led by a young and innovative, creative kind of mind-set, Hispanic leadership . . ." One student stated that "the school has changed because we got new leadership and the new leadership came with new vision and new ideas and implemented a lot of those ideas for the school to be maintained." Interviewees commented not only on my leadership style but on my skills as a leader as well.

Interviewees described me as a highly competent catalytic leader with a vision, an intentional focus, and the ability to 'play hard ball' when needed. One denominational representative stated:

I certainly think the leadership . . . the vision of the president . . . really convincing them [BUA constituencies] of a vision and a of a new day and what it means, what the future of our state and what the future of ministry of this convention looks like has been a real key.

One donor commented on the catalytic nature of my leadership and said, "So, it took somebody as a catalyst, I believe, to help awaken, if you will . . ." Referencing my leadership in difficult times, one faculty member stated, "I think they were probably surprised to see you play that hardball, probably like, you're Hispanic, you're not supposed to do that. . . . On both ends there were surprises you were playing hardball."

Interviewees also commented on my skills as a team leader with abilities to share power, delegate responsibilities, recruit a diverse and talented team of leaders, practice teamwork, and unify the leaders in the organization. Team members included Arnie Adkison, Vice President for University Advancement; Javier Elizondo, Vice President for Academic Affairs; Marconi Monteiro, Vice President for Student Services; and Charles Wedge, Vice President for Finance and Facilities. One alumnus stated, "You have learned to give power to share it with people. . . . Delegation is one of the biggest strengths that you have." Speaking of my ability to lead a diverse team, this same alumnus stated, "You do a good job like having Dr. Monteiro and Dr. Lozano and I think that you brought the right people on the bus." One denominational representative raised the issue of the high competence of the leadership team that was attracted to BUA. This person said, "I'm just amazed when I look at the [administrators and staff] who have been

attracted there and there's a level . . . of competence, ability, and vision that is new and unique."

Interviewees also commented on my cross-cultural skills and their perception of my own cultural identity during the period of transformation at BUA. Interviewees described me as being cross-cultural, bicultural and bilingual, having the ability to bridge cultures, live in two worlds, and contextualize leadership. One donor stated, "It seems to me that you comfortably live in two worlds. . . . You seem comfortable in your surroundings." Commenting on the same topic, another donor stated, "And I think the attributes associated with a Hispanic leader though I think we've made it very clear that this success of the Hispanic leader has been in two cultures, or even multiple cultures." A former president reflected on my background and thought that this added to my cross-cultural abilities noting that:

you had some exposure outside of a small Hispanic community to a bigger Corpus Christi community or Los Angeles community that made you more effective here. . . . Some of these university professors or presidents or groups, they didn't see you as the typical Hispanic person that came from the barrio. And I think those were significant reasons why, not only were you able to effect change here, but in the groups outside of us that had a direct influence or could support us or could empower us.

A staff member observed my respect for both Anglo and Hispanic culture as evidenced in my cross-cultural ability and leadership. This person stated:

We value the personal, aspects of relating . . . and moving with one another at a very high level of trust. . . . And so I think this came from your Hispanic side, because if you had come from a strictly North American perspective it would be very easy for you to get frustrated and discouraged with us, with the way because most of us are Hispanic. You respect the efficiency of the Anglo culture . . . you also respect those aspects of Hispanic culture that make society good.

A staff member commented on my cross cultural skills and reflected on the timeliness of this combination of skills that were needed at that time in BUA's history. This person noted that:

this is the time when we needed someone who is truly cross-cultural, you know, who brought the best of his Hispanic heritage, but also brought a high level of familiarity and competency with, you know, bureaucracies and decision making styles and all that stuff so that this institution wouldn't be isolated in its Hispanic culture, but it could move forward in partnership with all these diverse kinds of entities . . . to help us move forward.

This type of combination of skills contributed to my ability to win over a diverse group of constituencies for BUA. Another staff member said:

A big part of the change here has been the ability of the institution to win the confidence of a largely Anglo constituency and denominational constituency, and donors. . . . Dr. Reyes' high competencies, high confidence level in moving broader culture, professional expertise . . . have really helped win the confidence that has brought the resources, the partnerships, that the university needed to move forward.

Interviewees also noted my ability to figure out a cultural context and lead according to what was needed to advance the organization. One trustee said, "He came in with a mentality of being relevant, to reaching and doing whatever it takes to take our school to different levels." And another trustee commented on the same issue saying "It's that kind of seamless ability to move back and forth between communities without appearing awkward, uncomfortable."

A former president added "Here is a person with a cross-cultural life. . . . The school needed a person beyond being bilingual. . . . This person needed to be bicultural and more than just being bicultural but also understanding someone else's culture, but to live that culture." The same president commented on my ability to navigate organizational cultures and contextualize my approach by adding, "We talked in terms of institutions having culture; denominations having culture and being able to understand

those cultures to affect those cultures in order to prepare leaders to present the gospel in a way that would be better received.”

Several interviewees not only commented on my cross-cultural skills but on my cultural identity as well. My cultural identity affected my leadership as an internal factor during the transition. Interviewees noted that both my ability to speak Spanish and my willingness to undergo a certain level of acculturation impacted my leadership. One staff member said that one of the ways that I adapted to the context at BUA when I first arrived was that I learned to speak more Spanish, better Spanish. This person said, “Just like Selena learned to speak Spanish. You learned to speak Spanish [referring to the movie entitled *Selena*].” A trustee agreed and said, “I really think that Dr. Reyes has come a long ways in his Spanish because I remember when he first arrived, you know, but now Brother, let me tell you, you speak good Spanish.” This was one key example of how I made the effort to understand the context and the people I was serving and adapt to the setting.

Several interviewees noted my improvement in Spanish but my transformation culturally was viewed as even more pronounced. I experienced a certain level of acculturation and shifted my cultural identity. When asked how my cultural identity affected my leadership during the transformation of BUA, one faculty member bluntly stated, “You’re a Texan.” Another faculty member noticed a visible shift in my culture claiming that I became more Hispanic in 2004. This faculty member said, “I think you’ve become more Hispanic. . . . You knew you were Albert Reyes, but you became more Hispanic two years ago.” This person went on to suggest a reason for the shift saying “I don’t know whether I would have expected the opposite, but I think it was in order to

make sure you don't leave the old constituency behind." One faculty member was adamant about the cultural shift observed in me and offered this perspective:

You discovered it was safe and valuable to be Hispanic. You said, you know what, our task, we have this mission and by golly I can play the Hispanic trump card because that's our mission. And so I can be the Hispanic guy because I have to be the visible Hispanic guy for the institution. You became more visibly Hispanic. Suddenly, like, you're talking about immigration issues. When I started here, we were equally Hispanic, I just didn't have the name and now, I'm out-Hispanicized. . . . I mean, in a way you had to become as the leader of a Hispanic institution or at least a Texan institution, you had to take on that hat.

The point was that most of these interviewees observed a certain level of acculturation in me and noticed a visible change in my cultural identity while I was president. One faculty member warned against losing the proper balance I had achieved in the process. This person said, "I would warn you, don't become too Hispanic. . . . I would be very, just encourage you not to lose what you came here with." One staff member affirmed my outward respect for cultural differences. This person said, "You are definitely cross-cultural, multicultural, have sensitivity for that, but you're respectful of Hispanic culture and the value that it brings is communicated." Another staff member suggested that I demonstrated and received respect from members of both the Anglo and Hispanic communities. This person said:

I mean, you really value those things from North American culture and you're able to do things in a way that is respected by that culture and is not put on, that's who you are, you value that side and so, but then you turn to the institution and you meet us as a mainly Hispanic constituency and then you turn around here and you do things in a way that we respect you also, you know that perspective, and so you are able to draw respect from both sides.

All of the interviewees who commented on this issue agreed that I demonstrated the ability and desire to redefine my cultural identity as part of my leadership at BUA. Interviewees also commented on my skills in leading change and on my negotiation

skills. One trustee commented on my ability to create a climate for change, to transform a vision into reality through execution, and to recruit and lead the staff through change. There were several interviewees who offered poignant comments about my ability to negotiate. One trustee pointed out my level of political astuteness. This trustee said, "Politically this institution has come of age with the work of this president." A former president suggested that my skills as a negotiator matched the needs of the institution at the time of the transformation. This participant said, "Now we have the need to negotiate on a different level, different terms. . . . In my own personal humble opinion, there are very few negotiators, very few now to be found." He went on to say, "The right kind of negotiator and the one who will not have any problems at that table . . . the leader that can withstand the criticism to accomplish the goal . . . and the president and administration has that." Beyond the skills that have been listed in this section, interviewees also commented on my reputation and character as well as my experience related to the impact these issues had on my leadership as an internal factor of change at the institution.

Some interviewees offered observations about my ability to inspire staff members, my ability to present a presidential image, and my character, specifically related to humility. One student said, "The president has implanted in us to think big and dream big and as we look at our leader, our president, I think we look at him as a role model . . . and the staff . . . under him . . . I see the dedication they have." This same student stated:

I've been at other institutions where I can't identify the president, but you come here to this campus you can tell who the president is right away and not by finding the office, but he can be outside and you will know the difference and I think that's really, really a strong positive effect that the institution has.

One donor affirmed the notion of presidential image and said, "You certainly project the image that we would want of the president." One of the certification/accreditation representatives commented on the quality of humility and illustrated it with a real-life experience. This participant said, "The administration of leadership to make that change . . . the humility to understand what the situation really is and not be threatened by it, to see past the negative comments, to understand them as a blue print for success." He also added, "Understanding that there is learning, both institutional learning and personal learning that was needed . . . by humility leading to endeavor and learning to really lead that has caused success for this institution."

Finally, reflecting on the leadership that I provided during the transition, some interviewees commented on my pastoral experience, theological background, experience as a church planter, my business experience, and my academic credentials as key components of the kind of leader BUA needed during this period of transformation.

The Power of Vision

Interviewees made reference to the notion of vision and institutional determination as additional internal forces of organizational transformation. When they spoke of the impact of vision as an internal factor for organizational transformation, they spoke of the role of a visionary leader, the vision for change, and a vision for leadership.

Interviewees stated that my vision as the leader of the institution made a significant impact on the ability of the school to be transformed into an accredited degree-granting institution. One alumnus said the school changed "because they called a president who understood that change had to happen and he began to express that vision, began to work diligently with people to help press the vision." A staff member said that

the greatest asset for change "has been that the vision has always been the main thing." Interviewees felt that my vision for what the school could become became a powerful force for change. The vision I had for the school included accreditation that would position BUA to have national and international appeal. One denominational representative said:

I think obviously the name change and the renewed vision towards really becoming a university and the significant move, accreditation by the Association of Biblical Higher Education . . . the beginning of a BA program . . . those are things that made a huge difference here.

These changes led interviewees to dream of a broader appeal for BUA. A former president said, "The school must gain focus on those things beyond Texas. . . . You're reaching Mexico, Central America, South America, and other parts of Europe . . . so that needs to be maintained at an international level." Interviewees saw the vision as new and unique due to its recommitment to first-generation ministry leaders. Another major factor related to vision was the vision for change.

Interviewees spoke of the power of vision as a key ingredient for organizational change. My passion and vision combined was perceived as a force for change. The vision, values, and mission I communicated attracted resources. One donor said, "An institution . . . with the right values can attract resources . . . and that's connected to the vision . . . and that's connected to strategy . . . so that the values become the building blocks."

Another factor related to vision was the aspect of developing leaders. Interviewees pointed out that a vision for developing Texas Hispanic leaders, multicultural leaders, and ministry leaders beyond the clergy made the vision compelling. One denominational representative placed a priority on developing leaders for Texas

saying, "We don't mind helping the rest of the world, but we have got to provide for Texas Hispanic leadership." Another denominational representative saw BUA's reach across cultures saying, "It is my prayer that BUA will maintain its emphasis on . . . developing multicultural leaders." The vision for leadership was broadened to include developing leaders from among the clergy as well. One faculty member said:

We've changed up what it means to be a Hispanic minister. You're not just about being a pastor or a pianist or a missionary. You can be a social worker; you could be a number of things. I think it is going to be a big change that we'll see from this institution that Hispanic theological leadership has a lot more to say in the future and a lot of different ways to express than just local church ministry.

Another faculty member agreed, saying that BUA would be instrumental in "preparing leaders in youth work, music, education . . . because no matter how small the church is; the pastor cannot do it all." The vision I proposed for BUA was to develop Hispanic ministry leaders to include pastoral leaders but to also include leaders called to do a wide variety of ministry for the church. This vision would also include the development of female leaders as well. Another key internal factor for organizational transformation was a sense of institutional determination.

Institutional Determination

Each time HBTS experienced a milestone of success, the school seemed to develop a sense of determination. An attitude of determination and a reputation for cross-cultural effectiveness began to grow. A turning point for BUA came when the BGCT did not seem interested in the success of the school. One faculty member recounted that

our attendance was down, our enrollment was down, our contributions were down, morale was down, we're down to 30 students, it was just amazing that we kept our doors open. . . . If we closed our doors, it was no big concern of theirs (BGCT). And so we just had to take initiative and we did.

This same faculty member said that BUA not only needed to take initiative but it also needed the kind of leader that overcame obstacles and setbacks. This person said, "I know that there have been setbacks sometimes, but they've been overcome. So I think that it's going to take that kind of leadership. Not to give up, but to keep on going." One faculty member observed that the board also demonstrated a spirit of determination commenting that "the makeup of the board was such that it could not say we're giving up. The need is too great; we have to do something courageous." Reflecting on past successes, another faculty member said:

Look back over the changes we've gone through. We can change, we can do it. We can make a transition. The higher we set our goals; we can live up to them. We can perform. We can meet a standard if we know what they are. That's been the hallmark of our leadership.

BUA, as an institution, not only became more confident at each milestone of change but the school also became a leader in its own right among its sister institutions and constituent churches. BUA gradually gained a reputation for cross-cultural effectiveness and a leading institution. One staff member said, "What we have to offer them [Baptist institutions] is cross-cultural sensitivity . . . and that is the way to the future because of the growing number of Hispanics in the United States . . . crossing the barriers of culture, age, language." Speaking of BUA's ability to lead, one staff member said, "I personally feel like that's where we are different from a church in that we can as an institution lead, be ahead of where other people are as an institution." A current student commented on BUA as a leader saying, "There's flexibility in us, in the fact that we are bilingual. We are the transitional people of this generation. . . . What is happening here is the prototype of what is going to be commonplace within the next decade." The sense of

institutional determination and the reputation of being a leader in cross-cultural education set BUA on a path to uniqueness in Baptist higher education.

Several issues related to internal forces for transformation emerged from these interviews. First, interviewees affirmed the impact of my leadership ability and skills as a force for change within the school. Second, the use of vision was also seen as a powerful tool to set direction and provide leadership for the school. Third, students, staff, faculty, donors, and trustees consistently affirmed and implemented the vision through their role at BUA resulting in a greater sense of determination for the school. This internal determination contributed to the success of BUA and built confidence in the BUA family.

Internal forces contributing to organizational transformation at BUA included my leadership, the power of vision, institutional determination, and the reputation of being a cross-cultural leader and change agent. Both internal and external forces played a critical role in the transformation that took place at BUA. While these forces are critical to understanding what took place, it is equally important to describe how the strategy for change was implemented.

Strategy for Organizational Transformation

The research question related to this section was, "How was the strategy for change shaped, sustained, and implemented?" This section revealed how the processes of accreditation and certification as well as strategic planning and trustee leadership were critical components of the strategic framework for the transformation of BUA.

The strategy used to provide a framework for organizational transformation was the process to achieve accreditation with Association for Biblical Higher Education (ABHE) and certification with the Texas Higher Education Coordinating Board

(THECB). Part of this process also raised the discipline of strategic planning and the influence of board leadership in order to continue the transformation through systematic patterns. The vision for accreditation and certification was universally supported by administrative and governing leadership at BUA. Interviewees spoke of the accreditation as one of the most important changes at BUA. I decided to make accreditation and certification a team effort and enlisted executive leaders such as the Vice President for Academics, Advancement, Student Services, Finance and Facilities as well as Gabriel Cortes, Executive Assistant to the president, to drive these processes. A broader Accreditation/Certification team was assembled to focus on this task.

Some interviewees expressed pride when they spoke of the school being accredited. One trustee said, "From a practical point of view, the advantage of telling them [students] it is an accredited school is a tremendous advantage." Trustees saw accreditation as a standard to follow to improve BUA. Another trustee said:

From the trustees' standpoint, it seems to me that accreditation establishes benchmarks for us that help us to provide a consistently high quality product and the accreditation actually puts the benchmarks out there so we can know what a consistently high quality of product looks like for an institution.

The process of accreditation and certification transformed the attitudes of BUA's staff, students, faculty, and trustees. To some degree BUA took on a new identity as an institution of higher learning. One certification/accreditation representative said:

The attitude of the school became not what little can we do to get by but how can we join a higher education community by understanding these standards, meeting standards, and understanding that great principle of education. It's not just a matter of understanding some standards but of understanding what's valuable, what's important and having an attitude and culture of constant improvement and that began to happen at the institution.

Accreditation and certification was seen as a process that improved the nature of the school, and these processes became a strategy for change and improvement. One certification/accreditation representative said, "And so the institution must continue to use its knowledge of higher education culture and values, use processes of institutional assessment to improve the school to work toward excellence and not be comfortable with good." Another certification/accreditation representative stated that "implemented accreditation processes should foster systems for ongoing quality improvements in the operation of the institution and its academic offerings. These improvements should result in greater effectiveness in serving the institution's constituency."

Part of the accreditation and certification process involved strategic planning. Trustee leadership also became a force for organizational transformation. One donor saw strategic planning as a means to transform the school and attract resources by stating that "with strategic planning and an effective fundraising organization . . . effective laity support, and community involvement, and drawing other resources . . . we could measure what's changed and what's happened." Trustee leadership was also seen as a powerful force for change. One denominational representative pointed to the strength of the board and said, "Those people [trustees] need to be commended. . . . It was a unique situation, a unique time . . . but it only takes a small, courageous group to get it done, and I applaud those who had the vision and who brought you into leadership."

The strategy for organizational transformation at BUA was embedded in the accreditation and certification process as well as the strategic planning process and the strength and faith of the board of trustees. Accreditation and certification processes developed habits in our leadership team and became part of the institutional culture at

BUA. These forces set the stage for transforming BUA into a focal point for Hispanic ministry leader formation.

Several issues surfaced from data interviewees contributed in relationship to the strategy for transformation used at BUA. First, interviewees consistently affirmed the certification/accreditation process as the most important change in the life of BUA. Students took pride in the fact that they were studying at a certified and accredited school. Second, interviewees made it clear that they understood the ability to achieve accreditation and certification was a team effort rather than the work of one individual. Third, accreditation and certification was described as an experience in increasing the excellence and academic standards at BUA. Fourth, the accreditation and certification processes produced a habit of strategic planning. Interviewees, especially donors and trustees, affirmed that ability to measure the progress of the school by looking at the strategic plan from year to year. These changes paved the way for BUA to develop ministry leadership consistent with the need of the future.

Transforming BUA for Hispanic Ministry Leadership Development

The research question that shaped this section of the study was, "Is BUA better equipped to prepare Hispanic ministry leaders as a result of its transformation?" Once the accreditation and certification process, strategic planning and institutional effectiveness planning, and strong board leadership became part of the identity of BUA, the school was poised to have a greater influence in Hispanic ministry leadership development. These changes produced a willingness to change, an attitudinal shift about change, and positioned BUA to influence higher education and Hispanic theological education, in general.

Changes at BUA helped its constituents make an attitudinal shift about the school's future and became more change-oriented among students, staff, faculty, donors, and constituents of the school. Due to changing attitudes and a new disposition toward change, BUA became a pace-setter for its peer institutions, constituent churches, and Hispanic theological education.

One of the most tangible changes at BUA through the accreditation and certification process was the apparent shift in attitudes toward change among the BUA constituency. One alumnus said, "[Change] is not easy and the university taught that it wasn't easy . . . and that a lesson was that it is possible." One denominational representative marked a shift in attitude at BUA by saying, "The shift in the last six or seven years has been . . . similar to the shift we have had in our attitude toward Hispanic work in Texas by recognizing the value of the institution, celebrating its rebirth." Another denominational representative saw a shift in the way BUA was perceived. This participant said, "Our other Baptist universities are really coming to view BUA as a more equal partner and again not some sort of paternalistic stepchild. . . . But I think it has really come in the last couple of three years."

Another denominational representative focused on that shift in attitude related to BUA by commenting on the way the BGCT viewed the institution. This participant noted that "even the organizational change in moving from the missions context to the education context in the convention's organization, certainly the financial support that the convention has put in . . . has been significant." One trustee agreed that this change in relationship to the BGCT was significant saying, "The move to accreditation, the focus of the convention is now educational . . . and I think it was positive to change it to

educational simply because . . . it was seen as a language missions institution.” Another student talked about the shift at BUA as a dramatic change in the life of the school. This student said, “The difference is night and day. . . . In less than ten years’ time the transition has been a quantum leap into the new millennium, which is fantastic.”

The shift in attitude about BUA through the accreditation and certification process provided for a stronger willingness on the part of the BUA community to make more changes. Students, staff, faculty, alumni, and board members became more change oriented through this process. One faculty member saw the willingness to change saying, “All we knew was we wanted to change, we wanted to go somewhere, okay what does it take then to make this change happen?” One staff member said “Over the years . . . I learned that with changes . . . if we don’t embrace change, we will become stagnant. So, I think it’s real important that we keep embracing change and look out for possibilities.”

One faculty member reflected on the ability to change and said:

Traditionally Baptists have been slow to change and accept change, but I’ve seen in this school that that’s not true. There have been so many changes in the last few years and that change is good. When you know why you’re changing and you know the goal of that change and I think that’s what has helped. We’ve seen changes, there’s a goal and those changes have helped to accomplish part of that goal. . . . We’re afraid, you know, to fail but if we know what we’re doing we know why changes need to be done, that’s good.

One of the alumni saw a disposition and willingness to undergo change as a very personal experience. This individual said:

God had a vision and he wanted something better for Hispanics in the US, and that the walk wasn’t easy but well worth it. One of the changes was the ability to teach the change to our families. From my husband’s eight brothers and sisters, he is the first to graduate and have an education. It is time to change and to learn that it is possible to change with the family.

A donor described a willingness to change by saying, "I think you're on an evolutionary road to additional degrees, additional options . . . that need to be reviewed annually." Not all interviewees in this study represented themselves as open to change or willing to change. One alumnus said:

Hispanics resist change. We get here to the USA we become more Mexican than those in Mexico and if I was Catholic I would become more Guadalupana than if I was in Mexico. Because I resist change. That is part of my culture, family, and community. The part that is left is my soul, my spiritual self, and perhaps that is why it is hard to change. I am going to resist change culturally. It is hard to tear that away.

The attitudinal shift for change and the willingness to adapt to changes at BUA during this period of transformation set BUA apart as a leading institution and a pacesetter for change in Hispanic theological education among its sister institutions and other institutions as well. One denominational representative pointed to the increase in students participating in theological education as a result of accreditation saying:

I think without a doubt the accreditation has improved the program, but I think in addition to that it has improved theological education for Hispanics . . . if nothing else, simply in numbers. Look at the number of Hispanic students we [BGCT-affiliated universities] have with ministry training at the undergraduate level and graduate schools and the number at BUA, its doubled. . . . It almost doubles our number in Hispanic students studying theological education at accredited institutions.

Another denominational representative noted the impact of BUA on other BGCT-affiliated universities saying, "The other universities . . . from a convention perspective, perhaps in theological education . . . we have learned just some of the important nuts and bolts of Hispanic theological education that we know is out there and we've still got a lot to learn." One faculty member was not sure that accreditation at BUA improved Hispanic theological education saying, "So, I just think it is too early to say it has improved. . . . It's definitely made an impact. I don't know about improvement." Another faculty member thought accreditation had improved Hispanic theological

education observing that "the curriculum has expanded to touch other areas; you know, that were not even thought of 10, 15 years ago or more. So, in that sense, I think it has, has improved."

Some interviewees saw BUA with accreditation as a force for change and influence. One faculty member said, "Doing Hispanic theological education isn't just about being who our grandparents were, it's about being part of this larger global community and about changing Christendom." A staff member saw BUA with accreditation as a significant impact on Hispanic theological education saying, "What we're doing here is very significant for Hispanic theological education . . . because we're doing theology in the Hispanic context; we are finally helping students see how their cultural experience shapes their ministry." Another staff member agreed saying, "It's very significant and there are very few places that a student can come and actually see their cultural heritage as a God-given asset . . . and God will use their uniqueness . . . as a bridge into the world." One staff member also noted that another part of BUA's influence in Hispanic theological education was the increase in the number of graduates being sent to do graduate-level work saying, "The contribution we're making . . . is the number of students that we're able to send to our seminaries to do master's-level work."

Several salient issues related to BUA's ability to develop leaders grew out of this section of the interviews. First, the interviewees spoke of a clear attitudinal shift regarding change at BUA both internally and externally. Second, interviewees indicated that BUA's ability to become certified and earn accreditation also changed the way in which BUA was perceived by denominational leaders and among its peer institutions. Third, the shift from a mission to educational relationship with the BGCT also caused a

shift in perception of the purpose of the institution. Fourth, the changes in attitudes also developed a willingness on the part of staff, faculty, trustees, students, alumni, and administrative leaders to accept more change. Fifth, interviewees also underscored the positive impact that BUA had on Hispanic theological education.

The experience of accreditation and certification of BUA transformed the school into a place where Hispanic ministry leaders were developed for the future. Through this experience BUA constituents made an attitudinal shift about the potential of BUA and its impact on the community at large. Students, staff, faculty, donors, alumni, trustees, and denominational representatives became more change oriented and perceived BUA as a change agent among its peer institutions as well. BUA gradually earned the reputation of a place where Hispanic ministry leaders are formed. BUA, as an accredited institution, also gained a reputation for excellence in higher education and in developing Hispanic ministry leaders. At the core of BUA's transformation are the theological foundations regarding change and transformation.

Theology and Transformation

One of the key questions in this study has been the consideration of theological underpinnings that formed the basis for change on the part of students, staff, faculty, administrators, trustees, donors, alumni, and other supportive constituents. The research question related to this issue is: "What were the theological presuppositions that sustained the transformation of the university?" The assumption is that one's theological position has an impact on their ability to work through change and transformation. Interviewees in this study reflected on their own theology and faith in the midst of change, and several

interviewees pointed to a set of Baptist distinctives that form a basic perspective regarding change and transformation.

Most interviewees affirmed that their theological beliefs affected their experience of change and transformation. One alumnus said, "I think the idea of God bringing his son into the world brought change. If you believe in Jesus, you believe in change. Jesus is all about change. . . . The whole life of Jesus is dealing with change." Another alumnus echoed this sentiment and said, "We, his followers, are change agents if we are nothing else and it affects the whole of life." One denominational representative pointed out the calling we receive as an indicator that our theology provides for a change experience saying, "Our theology is that God has called us to the future . . . that God is on a journey and though He does not change, he does lead his people forward." God was seen at work at BUA through the leaders during this transformation as one faculty member said, "That God somehow brought a person who had a certain set of qualities. Now because that person came with those qualities, he recruited people and kept people based on their own ability to change and adapt to change." One staff member explained the transformation experience as a faith experience with God, active throughout the process. This participant said:

Things that have happened here that we didn't even imagine back in 1976. I think to myself, gosh, God must be in it, because look at what he's doing. You know, the property across the street. . . . Who would have looked across the street and said Hey, we're going to have a building over there, years ago. You know that we were accredited and certified, I mean, it must be a God thing. . . . Apparently God is in it and he's taking us somewhere.

One faculty member focused on the experience of transformation at BUA and saw the experience as consistent with Baptist theology saying:

Well, there is a theology of change isn't there? That God is making all things new. And so you have the eternal God, I Am who I Am, but he's about bringing, fulfilling, fulfilling his mission of reconciliation. What, you know, and every step along the way requires change. We call it salvation experience, regeneration, sanctification, that's all about change. And so, yeah, we have a tremendous theological foundation to embrace change.

One trustee pointed to basic conservatism as evidence that change and transformation in an institutional setting can be difficult and commented that "we are basically conservative . . . on the point of theology or philosophy or practicing whatever else. A basic conservatism, conservatism is a part of our cultural livelihood; a part of our worldview. . . . Change tends to be incremental and difficult." Yet another trustee pointed to the other side of change driven by Baptist theology saying, "I do think that it helps us in our belief that change can be dramatic and quick. We believe a person can change dramatically and quickly in relationship to, with a relationship with God."

Some interviewees pointed to distinctive Baptist beliefs that shaped and framed their ability to process change more readily. One denominational representative mentioned the priesthood of the believer as a Baptist distinctive belief saying, "We are committed to the priesthood of the believer and so we believe that God speaks through all the people, not just through the leader, but through all folks. So that ought to help us with change." A faculty member agreed with the notion that Baptist distinctives actually position Baptists to work through change more readily saying:

But the priesthood of the believer idea fits right in with the mission that's already been identified. This idea of soul competency fits in with the idea of academic freedom to explore and see where you're going. The idea of religious liberty fits in with the freedom to design a program that fits within a cultural context. The authority of scripture fits with basic, core beliefs of who we are and yet that's tied to that issue of soul competency . . . that there's freedom within an institution to see things in a range of ways.

A staff member echoed the notion of Baptist distinctives and their impact on our ability to change and transform ourselves saying:

When I think about Baptist beliefs . . . I go to our shorthand version of four freedoms: . . . soul freedom, Bible freedom, church freedom, and religious freedom and you know, it's that we come historically out of this ethos of freedom and I think that freedom really feeds what we've done here. With freedom there's always opportunity and there's creativity. Soul freedom theologically produces the kind of personal responsibility because you feel dignified and empowered to relate to God and you know, that Baptist value is very much a part of the change process here. . . . Church freedom means claiming the freedom to be creative. That is that we locally in our context, cultural context, determine what God's calling us to do and then feel authorized to move forward . . . and religious freedom, I think, is very valued in Baptist heritage It's very dignifying cross-culturally because it really claims the freedom of all people to relate to God and express their experiences with God in their own terms.

Echoing this same sentiment, a certification/accreditation representative said, "The ability to look around and see what needs to be changed and change can take place and people are in charge that can make that happen, theology . . . right practices are enforced in a free church by the most democratic of means." A former president summarized the notion of Baptist distinctives saying:

However, I believe that Baptists share a couple of beliefs that make a major impact upon how they approach their work. The first is the belief that we must live our lives in a manner to glorify the Lord. This belief inspires a commitment to excellence in whatever we do . . . and fosters openness to new ideas. I believe the Baptist belief in the security of the believer inspires a level of confidence that predisposes Baptists toward action.

Two major issues emerged from this section on the impact of Baptist theology on the change process at BUA. First, it is evident that interviewees saw a correlation between theology and change. Interviewees could not conceptualize the process of change without theological foundations. Second, interviewees affirmed Baptist distinctives as a set of foundational beliefs linked to the ability to support and experience change.

A clear pattern emerges concerning the impact of theological beliefs in the Baptist tradition along with commonly held Baptist distinctives as a solid foundation from which to navigate change situations. This theological foundation provided the kind of environment in which change could be considered and transformation could readily take place. Interviewees seemed to easily refer to their theological foundations and Baptist distinctives as a point of reference for faith and practice as they considered the need for change and transformation of a theological school. Another consideration in the transformation of BUA is the issue of cultural identity and transformation of a learning community.

Cultural Identity and Transformation

The research question related to this topic was: "What was the impact of Hispanic cultural identity on the process and leadership provided throughout the transformation of BUA?" Several issues related to cultural identity and transformation emerged in this study that had an influence on the transformation of BUA. Some of these issues were cultural diversity and identity, cultural core values, and language. These issues played a part in the change and transformation of BUA during my tenure as president.

The issue of cultural diversity at BUA was a flashpoint of discussion on the part of interviewees who sought to speak to the cultural identity of BUA as they experienced it. Historically, BUA has been a predominantly Mexican/Mexican-American school and in recent years a predominantly Hispanic school with a growing number of other cultures represented. The changing nature of the school's cultural identity played a part in the transformation process. Interviewees placed a value on the bicultural context found at

BUA and in its leaders. One alumnus reflecting on my cultural identity said, "I think the fact that . . . being Hispanic and growing up here has brought a lot of impact and if you were from another country it would be different." Interviewees also noted diversity in the faculty. One alumnus said, "While most faculty are Hispanic, it's made a sincere effort to diversify itself not reflecting a Hispanic faculty. I think this effort needs to continue."

Commenting further on this issue, this alumnus noted that "if you are going to talk about it you need to model it and not just recruit Hispanic faculty . . . to be, in a sense, not only Hispanic, but a bicultural educational institution." A denominational representative expressed value in the multicultural context that was developing at BUA and said, "I know it's been part of your vision, Albert, is that it [BUA] become a training ground for anyone who wants to work in a multicultural situation, whether it be Anglo, African, Arab . . . and in some ways even break out . . . of the Hispanic . . . mold." My vision for BUA was to raise the value of the school's Hispanic heritage, recognize the inherent gifts of this heritage and the cross-cultural skills available, and to make room for other under-represented ethnic groups in higher education. This vision included providing space for students of other cultures to live and learn in a predominantly Hispanic context for theological education in preparation for ministry among Hispanics in Texas and other states in the United States. The original mission documents of BUA indicate reference to this vision.

Interviewees spoke highly of BUA students' ability to speak Spanish and relate in at least two cultures. One donor stated, "I would hope that an objective of our institution would be to create people who could deal with people who speak Spanish. . . . So I hope the term Hispanic theological education doesn't mean . . . for Hispanics and not

Spanish-speaking." On the other hand, another donor cautioned against BUA becoming all things to all people indicating, "I think if one tries to be all things to all people we lose the focus . . . particularly in the Hispanic culture. We have such tremendous opportunity there; we muck it up if we start trying to be everything to everybody." A former president spoke highly of the ability to relate in two cultures and two languages as part of BUA's identity. This participant said, "We're crossing bridges . . . we're bridging cultures."

Interviewees who supported BUA during my tenure saw value in producing bilingual and bicultural ministry leaders who were prepared to serve Hispanic communities across the state and nation.

Issues emerged regarding Hispanic cultural identity and its impact on change in the transformation process. A faculty member noted the cultural conflict apparent between those who were less acculturated into Hispanic culture and those who were more culturally connected to Mexican culture. This participant said:

I grew up in a mixed home with an Anglo step-father and a Hispanic mother. And suddenly, when I came here, I think part of the reason I was invited to come is that I have a certain set of qualities from my Anglo step-father that qualified me to do a certain kind of work. My mother was more relational, but I had less empathy with my mother and more with my father. So when I got here and I was confronted with people who wanted me to break the rules, who wanted me to turn a blind eye to what I consider improper behaviors, it was hard.

Another faculty member pointed out that things tend to be negotiable in Hispanic culture as opposed to a strict adherence to the rules. The participant noted, "Our Hispanic culture says it's all negotiable." This was difficult for some staff members who were not used to this kind of context. Other interviewees struggled with the balance between Anglo and Hispanic culture. One faculty member voiced this concern by saying, "You have created a wonderful culture of acceptance, a wonderful culture of democracy, a wonderful culture

where everybody feels they have a voice in the process. What's lacking is a little bit of Anglicism, right?" My experience during my tenure was that cross-cultural conflict was the norm. These conflicts took place between Latin Americans who enrolled at BUA who did not share the same cultural background, specifically, nor the same language expressions. Cross-cultural conflict was also readily apparent between Mexicans and Tejanos as well as African Americans and Anglos. BUA became a laboratory for a community ready to mitigate cross-cultural conflict and stood as an example to other Baptist entities by pointing the way to the future and providing solutions for cross-cultural contexts.

Some interviewees expressed resistance to change as part of their cultural identity. One staff member stated, "In our Hispanic nature, since we don't like change, we like the small church mentality. The large university scares us and we are afraid of change by nature." Another staff member said that "change is a challenge to our cultural identity. . . . It is a threat to our identity." Other interviewees stated that part of Hispanic culture is the sense of belonging to a community of people. This sense of belonging was a tool that could be used to work through change. A staff member noted, "I think that sense of community for the Hispanic context is very much a part of this willingness to change and that Hispanic value again comes through. . . . If we win, we win together and if we lose, we lose together."

Beyond cultural issues, interviewees also spoke about core values found in the culture that provided assets to work through change. These values include the value placed on relationships, the value of family, and respect. Several interviewees referred to the relational aspect of the culture as a key tool to work through change. One student

stated, "We've built a relational bond. . . . We're in this thing together." The value of family in Hispanic culture was cited as one of the key tools in working through change. One trustee stated that "devotion to family, family values . . . and the way I see it impacting change here is that some folks within the broader Baptist family saw a deterioration in that culture that they admired and respected . . . the strong religious side of that family connection." The value of family in Hispanic culture was also useful in the presidential search process led by a Hispanic member of the board of trustees. One trustee stated, "I wanted us to reach out to certain leaders across the state so that we could make them feel you're a part of this family and include them in the process."

A final component related to cultural identity and transformation raised by the interviewees of this study related to the issues of language. Some interviewees stated a concern that the introduction of the use of English as opposed to using only Spanish in instruction was a negative issue in the transformation. A denominational representative, speaking about first-generation Hispanic pastors, said, "I think there's also been that tension between kind of that first generation [asking] are we going to lose our roots?" Another denominational representative said, "I think, overall, the losing of the language is the losing of the culture, but the culture is greater than the language." I did not see the losing of culture or language take place during my tenure. Rather than viewing the language issue as an either/or proposition, I saw language as a both/and opportunity. The goal was to continue to provide Spanish language instruction to students who were not seeking a BA degree and to provide English language instruction to students who enrolled in BA programs. Spanish-dominant students who sought a BA degree were

challenged to learn English and become bilingual and bicultural. English-dominant students were challenged to learn conversational Spanish as well.

Some interviewees saw the introduction of the use of English as a valuable asset for today's minister. Another denominational representative said, "And so, it's not a total Spanish focus even though we perceive it. . . . That's the greatest need; you've got to be balanced in order to have an effective ministry." Another participant noted a shift between predominantly Spanish as the language of instruction, to English as the primary language of instruction in BA degree programs stating, "Even when I first came in 2001, we were predominantly Spanish speaking even in the classroom. And now we're predominantly English speaking, particularly in the classroom." A faculty member recalled a time when the language of instruction was bilingual stating, "We even first went to bilingual, I remember. Which was very interesting." Most faculty found it very difficult to teach a subject bilingually in one classroom setting. Faculty members found creative ways to teach either in Spanish or English and provide for individual variability of learning for students who did not master the language of instruction. While this approach was challenging, faculty members had the freedom to be as creative as necessary.

The shift from predominantly Spanish-speaking to predominantly English-speaking in classes required for BA degrees accounted for a change in the type of student BUA attracted to degree-granting programs. A faculty member stated, "Again, when I came up, I was in my early 30's and most of the students were older than I was . . . some very old, in their late 50's and early 60's." Another faculty member stated:

That's why I think we've seen a change . . . in the primary constituency of the institution. I don't know if we've recognized it yet, but our constituency is this

younger generation of students who are looking for an accredited degree to go on either into a career or ministry or continued education; whereas before we served primarily an under-educated possibly non-high school graduate constituency who were simply coming to get a credential or a little extra skill only in the local church.

Some interviewees saw the shift to English language instruction as a positive step in preparing future ministry leaders in Hispanic communities. One staff member said, "We're actually preparing better leaders if we send them out as bilingual leaders. . . . We're making a significantly greater contribution. . . . All of the sudden we are developing a different kind of leader than we've developed before." A former president echoed this perspective saying:

But now . . . there comes a change in nature and emphasis which makes it possible for the student to get much of his education rightly in English and so it's a different era when we have literally thousands of people in San Antonio with Hispanic background but English education. And we're trying to adjust to that changing culture.

This president suggested that BUA holds a unique position in theological education in an Hispanic context, noting that "we just nearly have to have both languages and the university occupies a very singular position and providing education for people in this time of change." English and Spanish as the primary languages of instruction have historically been offered at BUA. However, the emphasis of one language over the other has shifted from one decade to another. Although English became the primary language of instruction for the BA degree during my tenure, Spanish was still the primary language of instruction for diploma programs still offered at BUA. BA degree programs attracted English-speaking Hispanic young people in record numbers whereas diploma programs attracted record numbers of Spanish-speaking Hispanic students as well.

Several key issues related to cultural identity and transformation emerged in this section. First, interviewees affirmed my bicultural and bilingual abilities as leader of the

school. Second, interviewees also noted that conflict is inherent when people of different cultures come together. Third, interviewees perceived BUA as a bridge-building school spanning two cultures in one place. Fourth, interviewees noted some resistance to change based on cultural identity and the acculturation process. Fifth, core cultural values such as family and the central focus of relationships were essential in processing change at BUA. Sixth, interviewees noted the impact that the shift in use of language from Spanish to English impacted the identity of the BUA from a predominantly Spanish-speaking institution to a predominantly English-speaking institution. This change was expressed both in a positive and negative light.

Reflections of the Sixth President of BUA

The value of gaining insights from a wide variety of BUA constituents is far greater than I could have ever imagined. I have no doubt that the process of accreditation and certification was the best path for future effectiveness of BUA. This sentiment was expressed over and over again by interviewees, especially students. Most everyone who participated in these interviews saw these processes as a plus.

The relationship between BUA and the BGCT was both rewarding and challenging. There were times I felt like we had the support of the BGCT and its staff and there were times when it seemed like there were forces within the BGCT staff that were working against us. This experience points to the reality that perceptions of BUA, as an institution worthy of a higher level of denominational funding, were not uniformly held among BGCT staff. Many of my interactions with denominational representatives and some presidents of BGCT-affiliated universities were confrontational. These tense relationships presented a challenge for my leadership as president, the future well-being

of BUA, and point to the nature and health of existing Anglo-Hispanic relationships in Texas Baptist life in the 21st century.

I was surprised to learn that many of the interviewees cited the needs of changing communities as one of the driving forces for change at BUA. It is as though interviewees were saying that Hispanic Baptists needed a new kind of pastoral leader with a different experience in theological education to lead their churches. Interviewees affirmed the Spanish-only, mono-cultural pastor but also noted the demand for bilingual and bicultural pastors in their communities.

I was pleasantly surprised to hear interviewees cite my cross-cultural skills, negotiation skills, and my cultural identity as a Tejano Baptist as key characteristics of my ability to lead BUA to become certified and accredited. As a Tejano Baptist, I had to learn how to function effectively in a predominant Anglo context while attending denominational meetings and I also had to learn how to function effectively in a predominantly Mexican/Hispanic context when I returned to the campus. I felt my role as president was to be a bridge-builder between two cultures and two languages; between those with resources and those with little to no resources; and between those who enjoyed the privilege of opportunity in education and those who had little to no access to educational opportunities. While I am not trained in the art of negotiation, I found myself in many situations where I was negotiating the future of the school at a watershed time in BUA's history.

The power of holding out a compelling vision and diligently executing that vision for BUA seemed to capture the attention of the interviewees. I sought to share this vision with the brightest leaders I could find and assembled a team of outstanding leaders in

their own right. BUA's accomplishments were largely the work of this team. Our successes led to even more change and success and built the determination of the school, as several interviewees noted. The whole experience points to the development of leaders in the staff, among the students, among trustees, donors, alumni, and denominational representatives. The BUA family reflected on its theological foundations for change and found resources within themselves and from their faith to achieve what seemed to be the impossible.

The accomplishments of BUA seemed like a cause to contend for, a vision to lay one's life down for, and a passion to pursue. The whole experience posited the school at the forefront of Texas Baptist history in a unique way given the ongoing transformation of Texas and changing demographic trends. I found brothers and sisters, colleagues, and well-wishers among Anglo, Hispanic, Asian, and African Texas Baptists who offered their unqualified support because, in their hearts and minds, what we were doing was just, ethical, and simply the right thing to do given our location in redemptive history.

This chapter has presented the story of BUA's transformation through the experience of students, alumni, faculty, administrators, support staff, trustees, donors, denominational representatives, accreditation and certification officials, and former presidents of BUA. Internal and external forces leading to organizational transformation of BUA were reviewed, intercultural relationships were considered, accreditation as a strategy for transformation was reviewed, the transformation of BUA for Hispanic leader development was considered, theology as a foundation for transformation was highlighted, and the issue of cultural identity and transformation was also featured in this chapter. These issues are the salient themes of this study. Chapter 6 will integrate the

findings of this study as well as the support of available literature in order to produce a synthesis of the literature and a working theoretical framework for intercultural relationships in organizational transformation.

CHAPTER SIX

SYNTHESIS OF PRINCIPLES FOR INTERCULTURAL RELATIONSHIPS IN ORGANIZATIONAL TRANSFORMATION: SUMMARY AND RECOMMENDATIONS

This chapter provides a synthesis of the principles gleaned from this study in intercultural relationships in organizational transformation at Baptist University of the Américas during my tenure as president from 1999 through 2006. The research problem, research methodology, context of the study, the results of the data collection, and a discussion of the study will be featured in this chapter. A summary of the study featuring conclusions, implications, and recommendations for future study will also be included.

Introduction of the Research Problem

This study has focused on the transformation of Baptist University of the Américas from a non-accredited and non-degree-granting school to a degree-granting, certified and accredited theological undergraduate institution. BUA is the only institution of its kind related to the Baptist General Convention of Texas at the state level and the Southern Baptist Convention of Texas and Cooperative Baptist Fellowship at the national level of Baptist denominational life in the United States of America. The uniqueness of BUA as a distinctively Hispanic theological institution among sister institutions in higher education at a time in when our state and nation's history intersects with dramatic

demographic trends featuring the growth of the Hispanic population all point to the value and relevance of this study.

Few studies exploring the transformation of a private Christian institution of higher learning exist and while only one study of organizational transformation in higher education exists featuring a Baptist college or university, a study of a predominantly Hispanic institution of higher learning has not been attempted prior to this research project. Additionally, a study of intercultural relationships in organizational transformation of a theological school emerges at a time when theological schools across the nation are struggling with their future and their attempts to reach out to Hispanics/Latinos(as) and other ethnic groups in major cities throughout the United States.

The problem of this study was to discover the dynamics of intercultural relationships and change that took place in the transformation of BUA into a degree-granting, accredited school. The study sought to discover the dynamics of intercultural relationships, the external and internal forces that shaped rapid organizational change, as well as discovering how the strategy for change was developed and implemented. The study also sought to determine whether or not accreditation improved BUA's ability to prepare Hispanic ministry leaders as a result of the transformation. The study probed the theological presuppositions that sustained the transformation of the university as well as the impact of Hispanic cultural identity on the process of leadership provided through the transformation of the school. These issues were considered in light of the history of BUA, denominational structures, and the history of Texas and the southwestern part of the United States. These research questions developed to guide this study were:

1. What were the salient internal and external forces that shaped organizational change?
2. How was the strategy for change shaped, sustained, and implemented?
3. Is BUA better equipped to prepare Hispanic ministry leaders as a result of its transformation?
4. What were the theological presuppositions that sustained the transformation of the university?
5. What was the impact of Hispanic cultural identity on the process and leadership provided throughout the transformation of BUA?
6. What were the lessons learned through this experience of organizational transformation?

The research problem and research questions for this study led to the development of a research methodology consistent with an exploratory case study involving interviewees affiliated with BUA.

Research Methodology

The research methodology employed a single-case study method informed by historical context and interviews to develop a rich account of the experience of organizational transformation at BUA. This qualitative method required the examination of institutional artifacts such as minutes, records, catalogs, accreditation and certification records, oral histories, denominational records, and the collection of data through personal and group interviews of students, staff, faculty, alumni, trustees, donors, former presidents, denominational representatives, and official representatives of both accreditation and certification agencies. Special attention was given to the 7-year period

of my tenure as president, between 1999 and 2006, in order to unearth salient issues related to the transformation of BUA.

Seven interviews were conducted as group experiences among groups of students, staff, faculty, alumni, donors, denominational representatives, and trustees. Six interviews were individual interviews conducted with former presidents and representatives of accreditation and certification agencies. Student research assistants who served in work-study programs at Baptist University of the Americas helped with the recording of these interviews. These interviews were recorded using digital/video-taped recordings and were transcribed into manuscripts for theme interpretation. The analyses of those themes were matched and organized according to the research questions of this study. This nature of this study caused me to reflect on the historical context of the events that took place during my tenure as president. A review of the historical context serves as a broader framework for interpreting this study.

Context of the Study

A genuine understanding of my tenure as president of BUA would include a historical review of the history of the school since its founding in 1947, the history of the Mexican Baptist Convention of Texas (currently known as the Hispanic Baptist Convention of Texas), the historical beginnings of Baptist ministry in Texas and in Mexico, as well as the geo-political context in the 19th century during the struggle for Texas independence and the conquest of the southwestern part of the United States from Mexico.

The geo-political context of the 19th century, relational patterns developed between Anglo and Mexican residents in the territory known as Texas at that time, and

the ethno-religious and cultural identity of Mexican nationals in Texas shaped the narrative of this era of Baptist missionary expansion. The examination of multiple narratives for interpreting these historic events included the Popular Narrative and the Alternate Narrative. These narratives provide perspectives from which to read and interpret the story of Hispanic Baptist work then and now. Issues of unequal relationships, unjust situations, and disadvantageous conditions plague past relationships between Anglo and Hispanic Baptists from this history and many of those issues remain unresolved to the present. These issues directly impacted how I read the narrative of BUA, the BGCT, and Texas Baptists and placed me in a position of conflict with the sacred story of Baptist life in Texas. I had to learn how to lead the school through accreditation and certification, secure adequate funding, and navigate through the politics of denominational life in the context of historic patterns of Anglo-Hispanic Baptist relationships. These issues continue to adversely impact denominational relationships and ministry relationships between Anglo and Hispanic Baptists in relation to BUA and in Texas Baptist Hispanic work in general.

This matrix of issues led to the beginning of Baptist ministry in Mexico and Texas and the eventual formation of the Mexican Baptist Convention of 1910. The Mexican Baptist Convention of Texas was an independent Baptist denominational entity that developed its own educational and human welfare institutions and later entered into a unification agreement with the Baptist General Convention of Texas in 1962. One of the educational institutions birthed by the Mexican Baptist Convention of Texas was the Mexican Baptist Training School in collaboration with the San Antonio Baptist Association.

Mexican Baptist Training School later became known as Mexican Baptist Bible Institute, then Hispanic Baptist Theological Seminary, and is currently known as Baptist University of the Américas. Leadership under Drs. C. G. Carter and H. B. Ramsour provided an early beginning and stabilization of MBBI from 1947 through 1976. The predominantly Anglo-led school shifted with the election of Board Chair, Omar Pachecano, and the election of Dr. Daniel J. Rivera in 1976. Dr. Rivera, a highly qualified Tejano Baptist academician, led MBBI to become Hispanic Baptist Theological Seminary and secured academic recognition for the school through a relationship with Southwestern Baptist Theological Seminary. Dr. Josué Grijalva, a Tejano Baptist pastor, missionary, and denominational leader, led the school to expand its influence through the development of ethnic leadership development centers from the HBTS campus across Texas and the nation. Dr. Omar Pachecano, a successful businessman, Tejano Baptist pastor, and denominational leader, led HBTS by laying the foundation for independent governance and applicant status with the Association of Biblical Higher Education. These predecessors each contributed to the historical record of the school's progress. At the beginning of the millennium the school was in need of an economically sustainable plan that would enhance the school's ability to grow. The school also faced the unresolved issue of accreditation and certification that would lead the way to stronger financial support. These issues provide a broad understanding of the historical context for this study and the focus of this research. The results of the data collected and reviewed will now be considered.

Results of the Study

The results of this study are presented according to the research questions used for data collection. Each question is stated and the results are summarized. The questions of the study were: What were the salient internal and external forces that shaped rapid organizational change? How was the strategy for change shaped, sustained, and implemented? Is BUA better equipped to prepare Hispanic ministry leaders as a result of its transformation? What were the theological presuppositions that sustained the transformation of the university? What was the impact of Hispanic cultural identity on the process and leadership provided throughout the transformation of BUA? What were the lessons learned through this experience of organizational transformation?

External Forces for Organizational Change

The processes of accreditation and certification and the related perceptions of these processes constituted the primary external force for change at BUA during my tenure from 1999 through 2006. There were both positive and negative perceptions that surfaced as a result of the accreditation and certification processes. Perceptions regarding accreditation and certification were overwhelmingly positive. Interviewees cited a higher quality education at low tuition rates and access to graduate theological study; staff and faculty cited pride in higher academic standards and achievement; donors were more willing to invest resources in a certified and accredited institution; and trustees were more passionate and energetic about the future of the institution. Denominational representatives embraced the idea of a degree-granting institution once the school achieved that milestone and the Texas Baptist family, at large, celebrated this accomplishment.

However, the changes that resulted in relationship were not fully embraced by some alumni and Hispanic pastors. Alumni who served as pastors were not pleased with the changes in the curriculum and held a perspective that less Bible instruction was being introduced due to the addition of general education studies. Some pastors and alumni also perceived a shift in expectation for emerging ministry leaders that placed a higher emphasis on education as opposed to calling. Some interviewees perceived accreditation and certification to be a departure from historic non-accredited, non-degree theological education and a departure from Hispanic cultural identity due to the introduction of English as the primary language of instruction in degree programs.

Both positive and negative perceptions surfaced regarding denominational relationships between BUA and the BGCT. While representatives of the BGCT were pleased with the influence of BUA on sister universities affiliated with the BGCT, some interviewees expressed concern related to the historic pattern of institutional funding provided by BGCT to BUA. Another external force that contributed to the transformation of BUA was the changing needs of the Hispanic community both in San Antonio and across the state of Texas. Interviewees raised issues concerning the need for Hispanic ministry leaders that were better prepared to reach Hispanic professionals with a higher degree of education. The need for more highly educated bilingual and bicultural leaders was expressed by several interviewees. Finally, issues of institutional support were raised with a focus on denominational, donor, and alumni resources. While the BGCT support followed accreditation and certification successes of BUA, individual donors who saw the potential of BUA increased their level of funding. Interviewees also noted the willingness of alumni to financially support the school.

Internal Forces for Organizational Change

Internal forces for organizational change, as expressed by the interviewees in this study, focused on presidential leadership, the power of vision, and institutional determination. Interviewees had much to say about my leadership including my participatory leadership style, leadership skills, team leadership ability, cultural identity and willingness to adapt, cross-cultural skills, change leadership skills, and negotiation skills.

One internal force for change that interviewees noted was the power of vision. Interviewees noted my use of a compelling vision and the clear mission and values that were communicated were a driving force internally for staff, faculty, students, and trustees. Interviewees were drawn to the vision and saw themselves as part of the transformation that was taking place. The concept of vision and the series of successes led to what interviewees referred to as institutional determination. Interviewees began to notice that the inherent gifts in their cultural identity were advantages for ministry such as bicultural skills and the ability to reach across cultures. Interviewees saw themselves as a bridge to other cultures and saw BUA as the institution to show the way to the future for other educational institutions who struggle to reach ethnic and minority students. Interviewees took pride in BUA as a new leader in cross-cultural higher education.

Strategy for Organizational Change

The research question for this section was: How was the strategy for change shaped, sustained, and implemented? Interviewees pointed to the accreditation and certification process, strategic planning, and trustee leadership. Interviewees affirmed the accreditation and certification process as the most important event in the life of BUA.

They affirmed the leadership of the administrators and board of trustees to pursue academic excellence as demonstrated through meeting and exceeding standards for accreditation and certification.

Interviewees also referenced accreditation and certification as a means to ensure ongoing quality improvement of the institution and the broader understanding of higher education principles as demonstrated at BUA. Part of the accreditation and certification process was the centrality of strategic planning and trustee leadership. Interviewees spoke highly of BUA's ability to grasp and implement concepts of higher education and the ability to implement a system of strategic planning, institutional assessment, and budget planning. The leadership of trustees was also cited as a key element in the strategy for change at BUA. Interviewees expressed a desire to commend the board of trustees for their leadership and influence in the accreditation and certification process and the overall advancement of BUA. The strategy for organizational changes resulted in the transformation of BUA as a developer of Hispanic ministry leaders.

Transforming BUA for Hispanic Ministry Leadership Development

The research question for this section was: Is BUA better equipped to prepare Hispanic ministry leaders as a result of its transformation? The answers of the interviewees referenced their own willingness to embrace change and become leaders in their own right. Interviewees saw themselves as part of a living laboratory for change that enhanced their preparation for ministry as change leaders.

Interviewees also expressed an attitudinal shift on the part of the BUA and BGCT constituency about the school's ability to provide real solutions to reaching the Hispanic community in Texas and to influence BUA's sister institutions through its

ability to create educational bridges for Hispanic students and by growing its diploma program across the state and nations. Some interviewees also stated that BUA was making a positive contribution for Hispanic theological education, citing BUA as an educational bridge for Hispanic students to access graduate theological studies. Some interviewees also stated that BUA was becoming an educational leader and grew in its influence with its sister institutions. BUA was seen as a provider of Hispanic ministry leaders both at the diploma and undergraduate level by external constituents. The resounding answer to the research question is yes, BUA is better equipped to develop Hispanic ministry leaders as a result of accreditation. These kinds of responses relate to the issue of the theological foundation for change.

Theology for Transformation

The research question related to the theology for transformation was: What were the theological presuppositions that sustained the transformation of the university? Interviewees were affirming of the idea of a theology for change even though many of them had not really thought seriously about it. Nevertheless, the idea of a theology of change was compatible with their expressed theological beliefs and foundations. Some interviewees reflected on the power of God to change them personally and extrapolated that concept to a theological school.

Other interviewees referenced Baptist distinctives of the priesthood of the believer, a free church, soul freedom, high view of Scriptures, religious liberty, church-state separation, and other core beliefs as liberating and consistent with creativity and the ability to consider change as a good thing. One participant expressed the idea that a conservative theological perspective may not be compatible with change but after careful

consideration, change could be adopted. The relationship between Baptist theology and the BUA change process was as intriguing as the idea of cultural identity and leadership for change.

Cultural Identity and Leadership for Transformation

The research question for this section was: What was the impact of Hispanic cultural identity on the process and leadership provided throughout the transformation of BUA? This issue was of primary concern for most of the interviewees. Some interviewees affirmed BUA's identity as a predominantly Hispanic school but saw it as welcoming of other cultures as well. Interviewees affirmed the notion that cultural assets inherent in a person who is bilingual and bicultural prepare future leaders for cross-cultural ministry. Some interviewees stated that BUA gains credibility regarding cross-cultural competency when cultural diversity is reflected in its staff, faculty, and trustees.

While the advantages of cultural diversity among the student body, faculty, and staff were affirmed, some interviewees also expressed concern for the pitfalls and challenges faced from a cultural perspective in a changing environment like BUA. Interviewees often cited that they were learning to change and adjust culturally and that this experience was not easy. Cross-cultural conflict was reported by some interviewees and noted how difficult this experience was. Some interviewees reported that their Hispanic cultural identity did not really give them an advantage when it came to adapting to change, while others cited an advantage attributed to Hispanic culture.

Several interviewees cited core values in Hispanic culture like the value of relationships, the commitment to family, and to a group that provided a resource to work through change. Interviewees also commented on the issue of the use of language. Some

interviewees welcomed the use of English as the primary language of instruction, and some students expressed concern over the loss of Spanish and the loss of culture due to this change. Interviewees also valued the challenge to become bilingual as a result of the educational experience at BUA. Some interviewees stated that the change in language changed the kind of student attracted to study at BUA.

Lessons Learned

The research question for this section was: What were the lessons learned through this experience of organizational transformation? Interviewees did not express new or distinct lessons learned other than the sentiments listed in the previous research questions described in this chapter. Interviewees were more animated and focused on the issues of certification, accreditation, denominational relationships, the changing needs of the community, leadership, vision, institutional determination, strategic planning, trustee leadership, change, theology, and cultural identity. The themes from the question on lessons learned were incorporated into the responses provided by interviewees regarding the range of topics described in this chapter.

The research results and themes that emerged from this study correlated well with the research questions. The next section of this chapter will focus on a discussion of the results of this study with reference to the literature that applies to this study.

Discussion of Organizational Transformation at BUA

The discussion section of this chapter focuses on "A Framework for Leadership" developed by Michael Fullan (2001). While this framework does not match the structure of this study exactly, it does provide for many points of connection. The primary themes

of this study are discussed in light of Fullan's theoretical framework for leading change. This framework will be reviewed and modified to consider applications for faith-based organizations such as Christian colleges and universities, non-profit ministries, agencies, and denominational organizations.

In *Leading in a Culture of Change*, Fullan (2001) proposes a theoretical framework for leadership in change cultures while denying validity to linear models of change and recipes for change leadership that could be applied to various situations. Fullan contends that proposals like Kotter's (1996) eight-step approach to change and other step-by-step approaches are insufficient for organizations that operate in rapidly changing environments. Most organizations that expect to survive while operating with unexpected changes and a high velocity of information to interpret do not resonate with a step-by-step, linear approach to drive change. Fullan proposes five key components or principles that leaders must use to navigate their organizations through rapid change. These key components become leadership habits for the organization and help the organization respond appropriately and in a timely manner. He appeals to complexity science and theory to find order and contends that organizations in need of change are best understood as complex rather than chaotic (Fullan, 2001). A brief discussion of Fullan's "A Framework for Leadership" will be reviewed and critiqued, and an "A Faith-oriented Framework for Leadership" will be proposed as an adaptation to Fullan's model in order to more fully complement the themes in this study.

A Framework for Leadership: Summary and Critique

Fullan provides a model with three overarching aspects: Leaders, Members, and Results. He contends that leaders must first and foremost have a moral purpose. He

defines moral purpose as "acting with the intention of making a positive difference in the lives of employees, customers, and society as a whole" (Fullan, 2001, p. 3). Fullan argues that leaders must be guided by moral purpose. He says that leaders who attempt to lead organizations to change with moral purpose often develop a deeper sense of moral purpose in light of the complexity of change environments. However, Fullan does not provide an ethical, spiritual, or theological point of reference for leadership morality. Rather, he describes moral purpose as making a positive difference for others or doing good deeds on behalf of others. One could cite the Judeo-Christian worldview or another faith-oriented set of beliefs, but Fullan does not point the leader to a standard for moral purpose, other than what may be implied. This does not negate an implied biblical or theological framework but the model does not stipulate or clearly identify the source for moral purpose.

Second, Fullan proposes that the leader understand change. He also considers the relationship between moral purpose and understanding change. He says, "Moral purpose without understanding change will lead to moral martyrdom" (Fullan, 2001, p. 5). He argues that management and leadership books with advice about leading change are often contradictory and un-actionable. He suggests six guidelines for thinking about the process of change and contends that leaders cannot control change and are best served by understanding it. These guidelines are explored in an adaptation of Fullan's model. Fullan's approach to change is quite intriguing and worthy of additional exploration.

Third, Fullan recommends that leaders in a change culture focus on developing relationships. He says that the "single factor common to every successful change initiative is that relationships improve and suggests that the change leader must be the

consummate relationships builder” (Fullan, 2001, p. 5). He suggests that change leaders must learn how to develop relationships with diverse people, especially those different from him.

Fourth, Fullan suggests that leaders with moral purpose, who understand change, and who build relationships will also be engaged in knowledge creation and sharing. He alludes to the concept of the learning organization and suggests that leaders who enjoy healthy relationships automatically share information. Fullan expects that growing and complex organizations are constantly creating new knowledge and sharing it. Fullan relates knowledge creation to the three previous themes. He says, “First, people will not voluntarily share knowledge unless they feel some moral commitment to do so; second, people will not share unless the dynamics of change favor exchange; and third, that data without relationships merely cause more information glut” (Fullan, 2001, p. 6).

Fifth, Fullan asserts that a leader in a change culture focuses on coherence making. He contends that complex organizations tend to keep people on the edge of chaos and tend to desire coherence. He says that “effective leaders tolerate enough ambiguity to keep the creative juices flowing, but along the way, they seek coherence” (Fullan, 2001, p. 6).

Finally, Fullan suggests that leaders who have moral purpose, understand change, build relationships, create and share knowledge, and make coherence will generate enthusiasm, hope, and energy in the organization. He calls this the “energy-enthusiasm-hopefulness constellation” (Fullan, 2001, p. 7). He suggests that the interaction between the energy-enthusiasm-hopefulness constellation and the five components of leadership in change cultures cause a leader to seek a greater moral

purpose, deeper understanding of change, and more genuine relationships and knowledge and coherence to consolidate moral purpose.

The second aspect of Fullan's framework for leadership relates to members. These are employees, staff, or followers in the organization. Fullan says that these followers are influenced by external and internal commitments (Fullan, 2001, p. 8). He says that external commitments are gained by policies and procedures outlined by the leaders of the organization. Internal commitments on the part of members are driven by "energies internal to human beings . . . because the job is intrinsically rewarding" (Fullan, 2001, p. 8). Fullan's concern for members who are staff or employees is essential; however, he does not consider motivational interest for external constituents such as donors, alumni, denominational agencies, and other groups vital to the life of a private Christian institution of higher education. This issue will be discussed more fully in the adaptation of Fullan's model.

The third aspect of Fullan's framework is results. Fullan explains results in a rather simple fashion: "More good things happen, less bad things happen" (Fullan, 2001, p. 10). He leaves the category of results broad enough for businesses, schools, and other agencies to define their desired outcomes in terms of results.

Fullan's framework for leadership as a meaningful way to consider change in complex organizations is commendable and his non-prescriptive approach to leading through change is refreshing. His model provides for ample flexibility and is characterized by actionable principles and a way of thinking for the leader in a change context. However, Fullan's model (see Figure 1) lacks at least one major component that could make a serious difference in the application of the principles he recommends. The

Leaders

Members

Results

FIGURE 1. A framework for leadership. Adapted from Leading in a Culture of Change (p. 4), by M. Fullan, 2001, San Francisco, CA: Jossey Bass

component missing is the habit on the part of leaders navigating change to also interpret the context of the organization in which the leader will operate. Fullan mentions the concept of "learning in context" (Fullan, 2001, pp. 121-122) with regard to knowledge creation and sharing but does not consider the practice of interpreting the organization's context when change is considered. This concept will be fully developed in the adaptation of Fullan's model in the next section.

A Faith-Oriented Framework for Leadership

In this section an adaptation of Fullan's (2001) "Framework for Leaders" from his book, *Leading in a Culture of Change*, will be featured, applied to the transformation of BUA as a private theological university, and the major themes that emerged from this study will be considered. While the principles and concepts in Fullan's book apply to BUA and uniquely match the results of this study for the most part, an analysis of the major themes of this study would be incomplete without the reflection of the Judeo-Christian worldview and values characteristic of this school. Hesselgrave defines worldview as the way people see reality and the way they know the world to be. It is also the way we see all else in relation to ourselves (Hesselgrave, 1991). Sire (1997) suggests that worldview can be understood as the answers to the following questions: (a) What is prime reality? (b) What is the nature of external reality? (c) What is a human being? (d) What happens to a person at death? (e) Why is it possible to know anything at all? (f) How do we know what is right and wrong? (g) What is the meaning of human history?

Another way to consider the concept of worldview is through three dimensions: cognitive, how a person thinks about life; emotional, how a person or society feels about life; and motivational, a person's basic priorities, purposes, concerns, ideals, desires,

hopes, longings, goals, and drives that correspond to a person's understanding of the universe (Luzbetak, 1988). The point of reference for discussing the results of this study in light of Fullan's framework for leadership is from a Judeo-Christian worldview, thus, a faith-oriented view of Fullan's framework. Fullan's basic framework will be used with some modification to include faith-based leaders, members, supporters, and results.

Faith-Based Leaders

Fullan's model is divided into three sections: leaders, members, and results. Supporters will be added as fourth categories since members, as defined by Fullan, constitute staff members or workers in the organization who are bound by policies and procedures. Supporters are constituencies who provide non-monetary and financial support to the institution. Faith-based leaders, in this study, refer to Christian leaders or leaders who operate from a Judeo-Christian worldview. Clinton (1988) describes Christian leadership as a "dynamic process in which a man or woman with God-given capacity influences a specific group of God's people toward His purposes for the group" (p. 14). This is the kind of leader referred to in this section.

A faith-based leader with skills in interpreting a given context will consider the history, multiple narratives, culture, and dynamics of his or her work as part of an overarching orientation to an opportunity to lead change. Leaders who attempt to lead change in a given context without understanding or reading the narratives or current situation may cause a deterioration of the workplace and may not reach the intended goals of the organization. Interpreting the context of his or her work setting is of primary importance. This kind of leader will also exhibit moral purpose, understand change, build

relationships, create and share knowledge, and the bring coherence to a change situation more effectively.

Interpreting Context

Fullan argues that when a leader attempts to develop a coherent vision for the future of an organization, "moral purpose sets the context; it calls for people to aspire to greater accomplishments" (Fullan, 2001, p. 117). However, these concepts appear to be presented in reverse order. A careful interpretation of one's context sets forth an appropriate moral purpose for a given setting. The faith-based leader will draw from a wealth of biblical and theological resources to address the moral and ethical parameters of any given context. The art of interpretation is commonly employed by Bible scholars, cross-cultural workers, business leaders, and historians.

Corley, Lemke, and Lovejoy (1996) provide a useful framework for interpreting Holy Scripture, also known as the biblical text. They suggest six exegetical strategies for arriving at a valid interpretation of a given text. Those strategies include consideration of the historical context, literary form, grammatical analysis, lexical elements, discourse argument, and theological message of the text (Corley et al., 1996, p. 9). These strategies are useful when attempting to read and interpret a biblical text. A wise leader will, at the very least, consider and interpret the historical context and the narrative or narratives associated with the organization when attempting to lead change.

Cross-cultural workers who desire to communicate effectively must interpret three cultures at any given time in order to accurately convey their intended message. Hesselgrave provides a "Three-culture Model of Missionary Communication" that calls for reading and understanding the Bible culture, the missionary culture, and the

respondent culture while attempting to deliver a given message (Hesselgrave, 1991, p. 108). Hesselgrave also recommends that cross-cultural communicators consider seven dimensions of a given context that requires reading and interpreting worldview, cognitive processes, linguistic forms, behavioral patterns, social structures, media influence, and motivational resources (Hesselgrave, 1991, p. 164). Faith-based leaders who desire effectiveness while leading in a change culture are well served by reading the context in which he or she will work much like a missionary must read, study, and interpret his or her context.

Business leaders attempting to chart out a critical path toward success also practice assessing and reading a given business situation before setting plans for change. Michael Watkins (2003), in his book *Critical Success Strategies for Leaders at All Level of the Organization: The First 90 Days*, recommends that leaders understand the history of an organization as a first step for developing and ensuring the leader's success in the organization. He says, "Understanding the history of your new organization will help you grasp the challenges and opportunities of your situation" (p. 63). Watkins suggests that most businesses will fall into one of four categories with corresponding strategies for success: start-up, turnaround, realignment, and sustaining success. Each context calls for a unique application of change leadership.

Historians are also careful to apply a specific method for interpreting a context and set of events. Interpreting events is much like biblical exegesis. Garraghan (1946) suggests that interpretation in historical method is on the borderline between criticism and exposition and considers four basic methods: verbal interpretation, technical interpretation, psychological interpretation, and factual interpretation. Historians seek to

find causal relations that permit explanations of human events or assertions of value judgments by the researcher or author (Shafer, 1980). Reading a history and interpreting the events that shape the narrative of an organization are part and parcel of understanding and interpreting a given context. Martínez-Vásquez (2003) recommends a reading of multiple narratives over against a standard and universal narrative that silences voices and hides stories. Reagan (2000) points to the power and influence through the parameters of discourse. These issues profoundly impact the way in which social structures and relationships emerge.

De Caluwé and Vermaak (2003) also contend that the history of an organization holds key information for understanding the driving force behind change. They argue that change does not surface from an unknown source. The causes of change are embedded in the organization's history. These authors take four theories: evolution theory, life-cycle theory, teleological theory, and dialectic theory to develop a framework for understanding the driving forces for a change idea in an organization. They contend that context, triggers, and philosophies drive the change idea in an organization and come forth from the organization's history. Context is regarded as the factual environmental and historical characteristics such as changes in the social environment, competitive environment, changes within the organization, and previous changes within the organization. Triggers are regarded as emotional characteristics that contribute to the emergence of the change idea that are both reactive and creative. Philosophies are seen as characteristics that make sense and give meaning to the change idea. Context, triggers, and philosophies are seen as subsets of the history of the organization. De Caluwé and

Vermaak contend that their model is useful to track down prevailing convictions or mind-sets and prevents a change agent from jumping blindly into a change environment.

Biblical scholars, cross-cultural workers, business leaders, and historians make use of the art of interpretation. Using this method as a precursor to action is essential for leading change. The situation and the context will call forth a moral vision for the leader. Leonard Sweet argues that leaders are not born, rather, "they are summoned. . . . They are called into existence by circumstances. Those who rise to the occasion are leaders (Sweet, 2004, p. 12). Once the leader has understood and interpreted the context of an organization he or she is ready to connect with a moral purpose from his or her life that also resonates with the organization.

The reading of the history of Baptist work in Mexico and Texas in light of the geo-political context of the 19th century, the annexation of Texas and the southwestern part of the United States provided a profound context from which the Mexican Baptist Convention of Texas was born. Consequently, MBCT became the cradle for the Mexican Baptist Bible Institute, later known as Hispanic Baptist Theological Seminary, Hispanic Baptist Theological School, and BUA. Both the Popular and Alternate narratives of the events of the 19th century provide a realistic view of BUA's history and raise several critical issues operational at BUA today. These issues include Anglo-Mexican relationships, unequal relationships, unjust situations, and disadvantageous conditions for Mexicans who became citizens of Texas and other states in the United States; marginalization and exploitation at the hands of Anglo settlers, and a search for ethno-religious identity on the part of Tejanos in the new Texas.

The traditional manner in which geo-political events of the 19th century in Texas were understood and interpreted gave rise to a specific way of reading the historical narrative of Hispanic Baptists in Texas as well as the institutions they formed. Over time, Hispanic Baptist leaders at BUA transitioned from total dependence on Anglo Baptist leaders to the development of Hispanic Baptist leaders both in governance and administrative positions. However, the popular narrative and understanding of Hispanic Baptist history in Texas perpetuated strained relationships between the BGCT and BUA, resulted in a pattern of low expectations by denominational staff for the school, and produced a historical pattern of underfunding by the BGCT. These issues were referenced by interviewees in this study.

My reading of the historical narrative, changing demographics in Texas, changing needs of Hispanic Baptist churches, the relationship between BUA and the BGCT, the awareness of denominational politics, the history of under-performance, underfunding, and low expectations for the school led me to interpret the history of the school, its potential, and the mandate for my tenure to solve its perceived barriers to growth. I attempted to lead the school to achieve academic recognition through accreditation and certification, to develop economic sustainability, and to lead the school in a growth plan for the future. I shaped and was shaped by the multiple narratives associated with BUA and chose to lead BUA to overcome obstacles while remaining true to its historic mission.

The reading and interpretation of the history, the context, and the narratives became a convergence of my own personal story and sense of mission with the prevailing interpretation of BUA's past and potential. Every initiative for change was conceived,

developed, and implemented through my interpretation of both the history and the existing context of the school. After careful interpretation of the story of BUA, I began to form a sense of purpose for my tenure. Early on in my tenure I formed a set of convictions about the past and the future of the school that led to a deep sense of moral purpose and vision.

Moral Purpose

The first part of Fullan's model sets forth the idea that leaders leading in a change context must have a moral purpose (Fullan, 2001). Fullan defines moral purpose as "acting with the intention of making a positive difference in the lives of employees, customers, and society as a whole" (Fullan, 2001, p. 3). He contends that leaders must be guided by a moral purpose in order to be effective. Fullan says that moral purpose is concerned with both ends and means. He also argues that moral purpose "is about how humans evolve over time, especially in relation to how they treat each other" (Fullan, 2001, p. 14). Fullan also contends that moral purpose is connected to natural evolution. He says, "Thus, in evolutionary terms, moral purpose has a predestined tendency to surface. Effective leaders exploit this tendency and make moral purpose a natural ally. Although moral purpose is natural, it will flourish only if leaders cultivate it" (Fullan, 2001, p. 27).

Fullan's suggestion that moral purpose should be a central priority for leaders leading in a context of change is a plausible thesis. In fact, Starratt (2004) agrees with Fullan, indicating that educational leadership should be both intellectual and moral, focused on cultivating an environment for learning that is humanly fulfilling and socially responsible. However, Fullan does not point to a foundation, a point of reference, or a

framework from which morality is derived. Starratt says that ethics is the study of what constitutes a moral life and morality is "the living, the acting out of ethical beliefs and commitments" and suggests that moral leadership "involves the moral activity embedded in the conduct of leading while ethical leadership is the attempt to act from the principles, beliefs, assumptions, and the values in a leader's espoused system of ethics" (Starratt, 2004, p. 5). Starratt suggests a system of ethics for moral leadership but also does not provide a frame of reference or foundation for such a system. Cady (2005) defines ethics etymologically by pointing to Greek language and the word *ethos*, which means custom or habit. He also suggests that morality comes from the Latin word *moralis* also meaning *moré*, as ethical standards. He sees these two words as synonymous and interchangeable. Nevertheless, Cady does not reference a particular system of ethics or point of reference for a moral vision but argues that our ethics and morality come from our way of life. Dalla Costa, arguing that moral leadership is good for business, contends that ethics is a continuity across a wide spectrum of social, economic, managerial, and religious positions. While he does not suggest that everyone everywhere shares the same definition of right or wrong, he does suggest "it is that everyone everywhere discerns the distinction" (Dalla Costa, 1998, p. 4). He suggests that ethics may emerge from a religious system but does not offer an option, a point of reference, or a foundation for ethical positions.

An improvement of Fullan's concept of moral purpose for leaders leading in a change context, especially in faith-based institutions, would reference a biblical foundation for morality. Robin Gil suggests that for Christians "God's loving action in creation and in Christ becomes the very basis of our understanding of moral order" (Gil,

1997, p. 10). Gil suggests that morality has a strong communitarian basis and is a discipline focused on moral decision-making marked by virtue and character within Christian communities. Gil also suggests that there is a connection between faith and morality, arguing that "moral virtue is a product of moral communities and that a transcendent faith offers a more secure foundation for such communities than does secularism" (Gil, 1997, p. 50). Trull and Carter (1993) argue for a trilogy of themes that result in a moral vision. These themes are a belief in God and the pursuit of his Kingdom, moral obligations of the minister as part of a deontological framework, and the issue of consequences or goal of moral conduct concerned with ways to bring forth a better state of affairs. Trull and Carter contend that these components of ethical decision-making complete a moral vision and unify both character and conduct into a wholeness of life, and therefore, the moral ideal of integrity.

Even so, Christian morality must have a point of reference or a foundation from which to draw a consistent pattern of moral behavior. Gustafson contends that the pattern for moral and ethical behavior is the life and work of Jesus Christ. Jesus himself is the pattern that should be followed and, in him, morality and ethical behavior have objective criteria and norms. Gustafson says he "[Jesus] is the pattern, the example, the ideal, the form of the Christian life" (Gustafson, 2009, p. 152). He contends that to be moral and ethical is to be conformed to the image of Christ and to reflect his Kingdom. Several writers such as A 'Kempis (1980), Wilkins (1997), Fedler (2006), Stassen and Gushee, (2003), and Clinton (1988) echo Gustafson's recommendation and contend that the formation of Christ's image produces the moral life in a person. In *The Making of a*

Leader, Clinton proposes that one of three checkpoints of an emerging leader is an integrity check. This integrity check determines whether or not a leader can be trusted.

Fedler (2006) proposes four theories of morality and ethical standards for living. He suggests the deontological, consequential, utilitarian, and virtue approach to morality. The deontological approach relates to one's duty and reflects a set of principles that guide one's moral decisions. Consequential theory measures morality based on the outcome of one's moral decisions. Utilitarian theory suggests that one does what is best for the greatest good. Virtue theory is concerned with who one is to be and what they are to do based on being. Some of the virtues Fedler is concerned with are wisdom, courage, justice, self-control, faith, hope, love, forgiveness, humility, joy, thanksgiving, etc. (Fedler, 2006). These virtues are found in a Christian leader, especially in an effort to lead change. Virtue theory is grounded in biblical patterns of morality and values that the Christian leaders adhere to. Cottrell (1998) offers a model of biblical leadership that includes values, investment, and synergy. In the values section of his model, Cottrell provides four dimensions such as integrity, commitment, responsibility, and vision. He offers the idea that Christian leaders operate from a set of principles that reflects integrity of the heart, a commitment to develop followers, a sense of responsibility for one's actions, and the task of setting a clear vision for the future of the organization. Greenleaf (1977) would argue that the leader has moral authority that is derived through service and humility.

There is no doubt that Fullan's model for leading change has as its first priority a sense of moral purpose as an essential element for leader effectiveness. However, it is abundantly clear that moral purpose without an anchor or point of reference does not

seem plausible for Christian leaders in a faith-based context. The findings of this study bear out the truth that Christian leaders depend on morality, integrity, ethics, and a theological framework for decision-making, change, and vision from and within the faith community.

Interviewees in the study reflected a clear set of Christian ethics, morality, and theological presuppositions in the responses to the research questions. While a theological point of reference should not come as a surprise from interviewees involved in a study regarding a theological school, it was refreshing to see that a reference to a vital relationship with Jesus Christ was consistent in the answers that were provided. Interviewees spoke of God's will, God's presence, God's intervention and activity in the life of BUA during my tenure as the sixth president. Christian values and theology were referenced in the responses to the research questions. Interviewees spoke of the core of the Gospel message related to change in the life of a believer and then applied those principles to change in the institution. Interviewees also referenced a set of core values that reflected the Christian faith as a basis for change and for faith. These same core values and theological foundations served as a springboard for understanding and internalizing the vision set forth during my tenure. Some interviewees suggested a theology of change, where God is making all things new, that was applicable to the BUA experience.

A common reflection on the concept of faith, values, and morality led to the idea of Baptist distinctives. Interviewees consistently referred to the beliefs that are distinctive to Baptists such as the priesthood of the believer, soul competency before God, a free church, a free state, freedom in biblical interpretation, separation of church and state,

religious freedom, and local church autonomy. These doctrinal beliefs provided a foundation from which to experience change in the organization.

While the idea of moral purpose as a hallmark for effective leadership was set forth by Fullan, genuine reflection had not been attempted in relationship to this study. Certainly, the idea of moral purpose is connected to the concepts of theological foundations, faith presuppositions, and doctrinal beliefs. However, as I reflected on the experience and the study itself, I realized that I was driven by a moral purpose rooted in biblical faith and Christian ethics. Issues of justice, integrity, fairness, and ethics emerged as I carried out my assignment as I understood it. I was aware of the history of underfunding, underperformance, under-representation, and low expectations of BUA throughout its history. This understanding or reading of the history caused me to desire, dream, and deliver more resources for the school and expanded opportunities for current and future student and ministry leaders. My understanding of the school's history was converted into a relentless passion during my tenure.

The moral purpose that drove me was that BUA would be treated as an equal partner in theological education among its sister institutions affiliated with the BGCT for the preparation of ministry leaders for Hispanic communities on par with the highest level of academic excellence possible. I was driven by the passion to demonstrate that BUA could deliver high academic quality while preserving its historic purpose of providing theological training for students who would not qualify for collegiate-level studies. This passion led to the accreditation and certification process in record time. My moral purpose was to lead BUA to expand its academic offerings to appeal to college-bound Hispanics and to expand theological education to emerging leaders who would not

be able to attend school in San Antonio due to economic barriers and underpreparation for collegiate-level studies. I led the school to build bridges for students who could attend school in San Antonio but were not prepared to compete or perform academically. This was a just effort to equalize the playing field for students who did not lack intelligence but were only challenged by opportunity.

The reason that Fullan's model resonated with me was that I realized that I was driven by a moral purpose. Whether or not I was effective will be determined by others. Whether my moral purpose resulted in the greater good of many may yet be determined. However, it is critical to this study to set forth that my moral purpose was rooted in Christian ethics, virtues, moral decision-making, and the Judeo-Christian worldview. The next phase in Fullan's model is the concept of understanding change.

Understanding Change

The second phase in Fullan's model for leading in a culture of change is understanding change. Fullan criticizes Kotter's (1996) eight-step process because it is a top-down process. He wonders whether a bottom-up process would not work just as well. He also points out that Kotter's process is linear and sequentially based. Fullan argues that the best way to lead change is to understand it. He says that in order to understand change, the leader must realize that the goal is not to innovate the most but to develop capacity to solve complex problems; it is not enough to have the best ideas, the leader must have buy-in to the process, appreciate the implementation dip, and allow staff and customers to learn new skills; redefine resistance and make a commitment to learn from those who resist. Re-culturing is the name of the game, not merely a new structure; and leaders should not work off a checklist, rather they should realize that change is complex

(Fullan, 2001, p. 34). Fullan challenges leaders to understand change but not try to control it. Fullan further contends that some models work some of the time but no change models work all of the time because change is complex.

There are several authors who propose change models that inform leaders who desire to understand change such as Gladwell (2000), where change is seen as an epidemic; Kotter (1996), where change is seen as an eight-step process; Fullan (2008), where change can be navigated through six principles; Fullan (2001), where change is explored in the public school context; Wheatley (1999), where change emerges from chaos; Medina (1982), where change comes about after an in-depth study of the organization; Calian (2002), where change is seen as an aspiration toward an exemplary school model; and De Caluwé and Vermaak (2003), where change is orchestrated by a change agent through a planned change approach. All of these change models and many more are valid in a given situation. However, Fullan's point in understanding change is that it is doubtful that any one change model will work in every situation.

The change approach that was used for BUA was certification of authority to grant degrees from the Texas Higher Education Coordinating Board and the accreditation process with the Association of Biblical Higher Education. These two processes provided for cyclical planning, compliance planning, strategic planning, institutional effectiveness processes, and an overall effort to meet minimum accreditation and certification standards. Interviewees in this study spoke highly of the accreditation and certification process and were proud to participate in a change process that improved the quality of the instruction, facilities, administrative processes, academic resources, and academic rigor and reputation. The ability to demonstrate the capacity to understand the accreditation

and certification processes and to meet prescribed standards afforded BUA an unprecedented degree of academic excellence and new resources as well as a magnet with which to attract new students. Some interviewees viewed the accreditation and certification processes as a negative element in the school's history. Some interviewees felt that these processes changed the nature and identity of the BUA. However, interviewees in the study expressed their sense of awareness that BUA was continuing to provide academic resources for students who were not in the degree programs. The majority of interviewees expressed a favorable view concerning the accreditation and certification processes.

Understanding change from Fullan's perspective and operating within the confines of the accreditation and certification process strengthened my ability to lead in a culture of change. Waller (2004) documented how the certification process favorably impacted BUA and set a pattern for change in the institution. Birnbaum (1992) and Fisher and Koch (1996) affirm the value of institutional planning processes and assessment as effective change models for higher education. These models are exceptional tools for understanding change in an institution of higher learning. However, care must be given to building relationships before, during, and after the change process.

Relationship Building

Fullan (2001) makes a strong argument for the value and strategic nature of building relationships in a non-linear model of change. He says that "in a non-linear, dynamic world, everything exists only in relationship to everything else, and the interactions among agents in the system lead to complex, unpredictable outcomes" (p. 52). Therefore, relationships become the organizing principle. Fullan contends that

relationships that operate with authenticity result in a soul-connection to the organization. He recommends that leaders invest in relationships and increase their emotional quotient. Leaders who invest in relationships will inevitably encounter conflict. Fullan says that the "absence of conflict is a sign of decay" (Fullan, 2001, p. 74).

Several authors confirm what Fullan is proposing for the concept of relationship building. Joyaux (2001) and Fisher and Koch (1996) stress the importance of relationships in fundraising and development of resources. Bell (1994) sets forth a strategy to build relationships with customers as partners in a business setting. Elmer (2006), Miranda (1998), Greenleaf (1977), and Lingenfelter and Mayers (1986) all encourage a focus on personal relationship as the primary organizing principle in organizations. Wheatley (1999) suggests that relationships are primary in organizational life. Elmer (1993) outlines a cross-cultural approach to resolving conflict in relationships for effective ministry, and Lingenfelter (2008) highlights covenant relationships as a means of effective Christian leadership, especially in cross-cultural settings.

Several interviewees took the opportunity to reveal broken relationships and discontent among constituents regarding the changes at BUA brought about by accreditation and certification. While there were overwhelmingly positive responses to the changes at BUA, there were also some isolated pockets of resistance. On occasion, denominational relationships were strained as well as relationships with presidents of BGCT-affiliated universities. These relationships were external in nature and evidence of internal relationships that were strained did not surface in this study. This may be primarily due to the fact that I was the primary researcher. After much reflection and

consideration of Fullan's suggestion to build relationships, I regret that I was not more proactive at building relationships with local pastors who historically supported BUA.

Conflict with denominational representatives was necessary at times; however, efforts to build those relationships constituted a wise investment of time. Great comfort is found in Fullan's statement that the absence of conflict is the onset of decay. While the presence of internal conflict did not emerge in the interviewee responses, internal conflict was present at BUA. Conflict-resolution tools and cross-cultural approaches made available through Elmer (1993), Lingenfelter and Mayers (1986), and Hesselgrave (1991) were of enormous help to me as I led the way through conflict. Conflict is not a stranger in the midst of change. This accentuates the need to focus on relationships and to share what is being learned in the process.

Knowledge Creation and Sharing

The Fullan model calls for the creation and sharing of knowledge. Fullan contends that information becomes valuable only in a social context. Knowledge creation and sharing is developed by leaders who create processing for sharing information. Fullan proposes that organizations must name knowledge sharing as a core value and establish mechanisms to deliver the information (Fullan, 2001).

Once again, Fullan's proposal as part of his model for change is that leaders make a commitment to creating and sharing new knowledge. This concept is echoed by Schein (2004) in his section on the learning culture and the learning leader. He suggests that organizations and their leaders will have to become perpetual learners due to an emerging complex, different, fast-paced, and culturally diverse world. Schein suggests 10 characteristics of the learning organization of the future: a proactivity assumption,

meaning that employees will be expected to identify and solve problems; a commitment to learning; positive assumptions about human nature; the assumption that the environment can be dominated; a commitment to truth; an orientation toward the future; a commitment to full and open task-relevant communication; a commitment to diversity; a commitment to systematic thinking; and a commitment to culture analysis (Schein, 2004, pp. 394-402).

Ashkenas, Ulrich, Jick, and Kerr (2002) also recommend that organizational leaders expand the organization's capacity to learn. They suggest that learning capacity is the organization's collective ability to learn from experience and to pass those lessons across boundaries and time. Leaders in this kind of organization will focus on developing "a shared mindset, build organizational competence, clarify consequences, shape governance processes, build capacity for change, and build leadership for learning" (Ashkenas et al., p. 172). Senge (2006) suggests that the leader's new work in the learning organization is to facilitate learning throughout the organization. In the past, leaders were to set direction, were charismatic leaders, and were heroes. In the 21st century, leaders are taking on new roles as designers, teachers, and stewards. Consequently, these new roles require new skill sets such as building shared vision, to challenge prevailing mental models, to foster systemic patterns of thinking. Peter Senge (2006) says, "Leaders in learning organizations are responsible for building organizations where people are continually expanding their capabilities to shape their future. . . . Leaders are responsible for learning" (Senge, 2006, p. 768).

Benton and Giovagnoli (2006) propose the creation of wisdom networks where employees are free to share knowledge that advances the goals of the organization. The

wisdom network in the organization sees sharing knowledge as a right. Nonaka and Takeuchi (1995) also advocate the creation and sharing of knowledge in organizations to maintain a competitive edge in the global economy. Organizations that are positioned to create and share knowledge are able to work through change effectively.

Interviewees in this study reflected on their cultural identity and their own sense of personal transformation and growth during my tenure. Interviewees openly shared their struggle to work in a bilingual and bicultural work environment. They also spoke about how they learned cross-cultural skills since the student body was composed of a majority of Latinos from Texas, Mexico, and nine Latin American countries. Cross-cultural conflict was a daily event. Interviewees spoke of their struggle with language issues whether they were primarily Spanish-speaking or English-speaking. Some interviewees also spoke of my growth in cross-cultural and language skills over the course of my tenure. They affirmed my ability to interact according to cultural rules on campus and a different set of cultural rules in predominantly Anglo contexts.

Interviewees also reflected on the reality of BUA becoming a leading institution where cross-cultural skills were learned and developed. There was a sense of institutional pride that was expressed regarding what the interviewees had learned through the process of change. Along with institutional pride was a sense of institutional determination that emerged due to past successes at BUA. After certification was earned and accreditation was granted, interviewees in the study expressed a greater sense of confidence in their ability and the lessons they had learned through the change process. Interviewees referenced how much they learned through the accreditation and certification process even though the experience was laborious and challenging at times.

In the early years of my tenure at BUA, I realized that I had to create a culture of change and relied on a model for learning developed by LeRoy Ford (1978). Ford proposed a model for teaching that started with knowledge, then teaching for change in attitudes, and finally teaching for change in behavior. I began with new knowledge and introduced new concepts that would challenge attitudes, and finally led the organization to learn new behaviors. The new knowledge base included works by Elmer (1993), Lingenfelter and Mayers (1986), and Gladwell (2000). This kind of learning led to a shared vocabulary and language for change. The learning experiences reported by the interviewees helped them make sense of the change process.

Coherence Making

The final aspect of the leader's actions in Fullan's model is coherence making. Fullan (2001) contends that it is the leader's role to proactively disturb the equilibrium of an organization at periodic times. Fullan proposes that prolonged coherence is a dangerous thing. According to Fullan, the leader is to disturb the organization to the extent that it reaches the intended outcome. Fullan describes two aspects of coherence-making: self-organizing and strange attractors. He describes self-organizing as new patterns of relationship and action that emerge and result in new interactions and ideas from the shift the organization has made. Strange attractors are experiences or forces that attract energies and commitment of employees, such as vision for the organization (Fullan, 2001).

Very few references are found in the literature regarding coherence making. Fullan (2002, p. 16) suggests that coherence making emerges due to complex societies and fragmentation. Therefore, leaders must become coherence makers. He argues that

coherence is an essential part of complexity but does not suggest that coherence is ever really complete. Fullan suggests that fragmentation and overload are part of complex systems. The concept of disturbing the equilibrium of an organization and then re-establishing coherence is found in Lewin's three-phase model that features unfreezing, moving, and refreezing. In unfreezing, the organization loses its equilibrium in order to discard old practices. Moving creates a motivation to learn new approaches, and refreezing seeks to stabilize a group at the new level of equilibrium (Burnes, 2006). Wheatley depends on Newtonian physics and quantum imagery to argue that chaos is required in order for a new creative order to be established. She suggests that anything that disturbs the system plays a crucial role in helping it self-organize into a new form of order (Wheatley, 1999).

Interviewees noted how difficult and challenging the accreditation and certification process was to BUA. However, once they understood what these processes would do for the school, these processes became the stabilizing force through the change process. While educational systems tend to remain rather consistent in structure and programs, the annual institutional assessment and strategic planning process required by accreditation and certification provides for a period of disequilibrium each year to determine plans for the future. The strategic plan and the planning process provide both disturbance and coherence for the staff and faculty.

Fullan's model provides for five core capacities leaders must master to lead in a culture of change. They are moral purpose; understand change, relationship building, creating and sharing knowledge, and coherence making. My adaptation of Fullan's model

includes interpreting the context at the core of his model and underscoring the faith elements of the leader as well.

Faith-Based Leader Characteristics

Fullan (2001) also provides for three key personal characteristics of leaders, called the energy-enthusiasm-hope constellation. He suggests that these personal characteristics impact the five core capacities. These personal characteristics are consistent with a faith-dimension for leaders in Christian organizations. The personal characteristics of enthusiasm, hope, and energy can be replaced with faith, hope, and love as described by the Apostle Paul in the first century. In the first letter to the Corinthian church, the Apostle Paul says, "And now these three remain: faith, hope, and love. But the greatest of these is love" (1Cor 13:13 NIV). Enthusiasm comes from the two Greek words: "έν" which means "in" and "θέος" which means "God." A leader who is in God has faith and is full of enthusiasm. Hope, ἐλπίς, is described as the "happy anticipation of good" in Titus 1:2 and 1 Pet 1:21 as well as the object of that which is unseen and in the future, as described in Rom 8:24-25 (Vine, 1940). The Greek word for love most often used in the New Testament is ἀγάπη. This kind of love "seeks the welfare of all" as found in Rom 15:2 and "seeks opportunity to do good to all men, and especially toward them that are in the household of faith" as found in Gal 6:10 (Vine, 1940). It is God's love in Christ toward us that stimulates energy for our task, our mission, and our colleagues. The personal characteristics of a faith-based leader include enthusiasm because he/she is in God, anticipates the good in the future even though it is unseen, and seeks opportunity to do good to all men and women, especially to those in the household of faith.

Fullan (2001) spends the bulk of his efforts constructing core capacities for leaders and spends less time discussing members and results. Supporters have been added to the model to include external constituents needed to provide resources to the institution and to fund its mission. BUA would not exist were it not for alumni, pastors, trustees, donors, and denominational support as well as those who labor on behalf of the students.

Members, Supporters, and Results

Fullan's (2001) second level in his framework for leadership suggests that members such as staff, faculty, trustees, and students, in the context of a school, supply a level of commitment to the organization. External commitment is generated by policies and practices to complete given tasks. Internal commitments are found within the individual because the experience or job is intrinsically valuable (Fullan, 2001).

Members at BUA constituted staff, students, faculty, administrative personnel, and trustees. Interviewees in this study spoke of new policies and procedures that guided the change process in accreditation and certification. Fullan would call this external commitment to the change process. However, many interviewees spoke of their internal commitments to the school as the vision for BUA became widely accepted. The transformation of BUA became part of their own maturity and growth as an individual. They saw themselves as undergoing a personal transformation process as well. This perspective was also expressed as institutional determination and the ability to achieve a clearly stated vision. Interviewees spoke of a shift in their mind-set and an orientation toward change. The attitudes reflected by the interviewees were primarily positive with regard to changes at BUA and their internal commitments toward BUA went beyond following prescribed policies and procedures. Members at BUA, as defined by Fullan,

were not the only constituents who demonstrated internal commitments to the school. Donors, denominational representatives, and alumni also provided internal commitment and resources to BUA during the change process.

Fullan (2001) does not provide for external support of the organization for the change process. In the case of BUA, interviewees of the study included donors, denominational representatives, and alumni. These interviewees spoke highly of BUA and their willingness to provide support in relational, emotional, and financial terms due to the transformation taking place at BUA. Interviewees spoke of the willingness of the denomination to provide additional resources and to raise their expectations of the school after accreditation and certification were achieved. Some interviewees also spoke of their willingness to support the school financially due to the leadership, the excellence, and the results that the school was producing consistent with its mission.

Finally, Fullan (2001) provides for a third level in his framework for leadership. The third level is labeled as results. Fullan provides a broad definition for results that can be applied to businesses, schools, and other organizations. He says that results mean that more good things happen and less bad things happen as leaders demonstrate the five core capacities while leading in a culture of change (see Figure 2).

Applying the results section to BUA would mean more graduates who are prepared for ministry leadership. Interviewees in the study spoke of the difference BUA was making in the preparation for ministry leadership, the preparation for continued

Leaders

Members
Staff
Faculty
Trustees

Commitment
(External and Internal)

Supporters
Donors
Alumni
Denomination

Results

FIGURE 2. A faith-oriented framework for leadership.

theological study, and greater capacity to provide for the changing needs of the Hispanic culture and communities. Interviewees spoke of a willingness to provide more financial resources for scholarship, capital projects, and operational revenue.

In the discussion section of this chapter, Fullan's framework for leadership in a culture of change has been described and an adaptation of his model has been proposed. The adaptation has been named "A Faith-oriented Framework for Leadership." Adaptations to Fullan's model included adding a core capacity entitled "Interpreting the Context"; adding a biblical and theological framework for moral purpose; and adding supporters as another constituency for institutions of higher education. References to the literature were added to Fullan's model and the findings of this study were discussed as an adaptation of this model.

Recommendations

As a result of this study, several recommendations emerge that merit additional investigation and research in the area of enhancing institutional support, developing leaders, and strengthening Baptist identity, impact, and theology. Recommendations for additional study include:

Enhancing Institutional Support

1. Conduct a comparative analysis of institutional funding among all nine universities affiliated with the Baptist General Convention of Texas from 1962 through 2009 to assess patterns of funding and establish a baseline for equitable funding.
2. Study the impact of 47 years (1962-2009) of persistent denominational underfunding of BUA on developing an economically sustainable institution and determine an aggressive plan for strengthening, sustaining, and providing for a bright

future for BUA in light of dramatically changing demographic trends in Texas and the growing demand for Hispanic ministry leaders.

3. Study the BGCT's relationship with its affiliated educational/institutional ministries to determine improved roles, relationships, and strategies for greater Kingdom advancement.

Developing Ministry Leaders

4. Study the emergence of Hispanic Baptist leaders in Texas and how they were developed to determine strategies for accelerating the rapid development of more leaders.

5. Study the way executive leaders interpret the historical context and multiple narratives of organizations, especially newly appointed institutional leaders.

6. Study the role of bilingual and bicultural ministry leaders for the future of a Hispanic Baptist witness in Texas and other states in the United States of America.

7. Study the impact of the absence of a Spanish-language BA degree at the only Texas Baptist university whose mission is to prepare Hispanic ministry leaders and consider the strategic potential of offering a Spanish-language BA degree for ministry students whose primary language is Spanish.

8. Study how executive leaders are transformed personally and professionally through organizational change experiences.

Baptist Identity, Impact, and Theology

9. Research Hispanic Baptist identity and how the presence of Hispanic Baptist leaders in executive leadership positions within the BGCT and its affiliated institutions enhances the mission and ministry of Texas Baptists.

10. Research and document persistent patterns of unequal and disadvantageous relationships in Texas Baptist denominational life between Anglo and Hispanic leaders and determine solutions for biblically authentic relationships and Kingdom collaboration.

11. Study how a leader's cultural self-identity changes and impacts the leader's effectiveness and sense of mission, especially in an intercultural context.

12. Study the increase of alumni with diplomas and degrees and how they are impacting Hispanic ministry in Texas and the USA.

13. Develop a plausible theology of change for leaders and followers in Christian organizations and recommend change models that work for specific contexts.

14. Study the role of morality and ethics for leadership in faith-based organizations to determine how ethics and morality impact leadership and the health of the organization.

15. Aggressive efforts should be made to record, write, and document the multiple narratives in Texas Baptist life, especially among Hispanic Texas Baptists, to recover hidden stories and lost voices.

16. Study the significance and impact of BUA's Hispanic identity in the border region and in the context of globalization.

Summary

This exploratory single-case study examined intercultural relationships in transformational changes that took place at Baptist University of the Americas from 1999 through 2006 to determine how those changes occurred and whether or not those changes improved BUA's ability to develop ministry leaders for Hispanic ministry contexts. The study found that the process of accreditation and certification provided a consistent

framework for the transformation of BUA and these foundational changes improved BUA's ability to develop ministry leaders along two educational tracks of leadership development for Hispanic communities. The study also described the key role of intercultural relationships and how they affect organizational transformation in a denominationally affiliated theological school focused on developing Hispanic ministry leaders. The issues that surfaced in the review of intercultural relationships in organizational transformation point the way to new solutions for a more productive and Kingdom-centered future for the Texas Baptist family.

Epilogue: Three Years Later

BUA continues to advance in its ability to prepare ministry leaders for Hispanic communities since I left office in December of 2006. René Maciel, former Assistant Dean at the George W. Truett Theological Seminary at Baylor University, was elected president in August of 2007. The school has continued to grow under president Maciel's leadership. Two additional Bachelor of Art degree programs have been added to the program offerings at BUA to include a BA degree in Cross-Cultural Business Leadership (CCBL) and a BA degree in Spanish. The CCBL degree program had 36 students enrolled in the spring of 2009 with 50 students anticipated in the fall of 2009. This program is led by Dr. Fred Loa, formerly a tenured professor at Baylor University, a BGCT-affiliated school, and is designed to prepare ministry leaders for non-profit organizations and denominational positions. The BA degree in Spanish has 7 students enrolled in the spring of 2009 and anticipates 15 students enrolled in the fall of 2009. This program is led by Dr. Jesus Romero, who served as assistant professor at Howard

Payne University, a BGCT-affiliated school (personal communication, Javier Elizondo, May 17, 2009).

The enrollment history of BUA since 1999 demonstrates a pattern of growth with the exception of the 2008-2009 academic year (see Table 2). The highest degree program enrollment in BUA's history was realized during the 2008-2009 academic school year.

Table 2

Baptist University of the Americas, 1999-2009 Enrollment

Semester	# of Diplomas	AA	BA	BBi	Total
Fall 1999	22		25	223	270
Spring 2000	30		42		72
Fall 2000	18		49		67
Spring 2001	13		56	29	98
Fall 2001	22		96	78	196
Spring 2002	12		122	58	327
Fall 2002	33		89	205	327
Spring 2003	33		104	150	287
Fall 2003	46		124	201	371
Spring 2004	41		130	240	411
Fall 2004	41		141	282	464
Spring 2005	28		155	260	443
Fall 2005	33		171	345	549
Spring 2006	24		172	642	838
Fall 2006	13	5	148	724	890
Spring 2007	10	7	151	714	882
Fall 2007	6	0	160	608	774
Spring 2008	5	0	168	635	808
Fall 2008	13	86	103	400	602
Spring 2008	10	99	103	294	506

Note. From 1999 through 2002, the BA degree was an equivalent 4-Year diploma. BUA received a Certificate of Authority to grant BA degrees in January 2003. The records for BBi enrollment for 2000 are incomplete. Data from Registrar, Baptist University of the Americas, San Antonio, Texas.

Students enrolled in the Diploma program studied on the campus of BUA as well as students in the 4-year program. Both of these programs were non-accredited diplomas until the spring of 2003 when students in the 4-year diploma program automatically qualified for the Bachelor of Arts degree program since they were performing in programs that were at the collegiate-level and the equivalent of BA degree work at an accredited institution of higher learning.

Students enrolled in Baptist Bible Institutes (BBI) participated in certificate programs that led to the completion of the 60-hour diploma offered on campus. At the time that certified and accredited degrees were offered at BUA, the diploma and BBI level work began to rapidly expand. Administrators saw these programs as essential training for the Hispanic community that dated back to the origins of Mexican Baptist Training School in 1947. The introduction of the Associate of Arts and the Bachelor of Arts degrees at BUA provided an additional educational track for students who were able to compete at that academic level while also maintaining historic commitments to providing basic ministerial training to students who were not prepared to do collegiate-level work.

In the fall of 2009, BUA administrators sent an application for candidacy to the Southern Association of Colleges and Schools (SACS) and were denied a site visit in the fall of 2009 or spring of 2010 due to specific areas that need improvement. BUA leaders are committed to making these improvements and applying again for SACS accreditation. This accreditation would provide additional streams of funding and attract additional students to its growing programs. The faculty, under the leadership of Dr. Javier Elizondo, Vice President and Provost, recommended curriculum revisions to all BA

degree programs. Beginning the fall of 2009, all students in BA degree programs (BA degree in Biblical/Theological Studies, BA degree in Cross-Cultural Business Leadership, and the BA degree in Spanish) must complete 11 hours of Spanish language instruction in order to graduate from BUA (Elizondo, 2009). BUA leaders continue to underscore their commitment to the Spanish language and Hispanic culture in its identity as a Hispanic-serving institution.

BUA continues to impact Hispanic communities by preparing leaders for ministry and for additional study. From 2003 to 2008, BUA graduated 83 ministry students with a BA degree in Biblical/Theological Studies. Of these 83 students, 33 enrolled in master's degree programs at schools accredited with the Association of Theological Schools or other accredited universities. Of the 33 students who enrolled in graduate study programs, 10 have already completed a master's degree and 2 of these students have been accepted into Doctor of Philosophy programs and will begin doctoral studies in the fall of 2009. The enrollment of Hispanic students at ATS-accredited seminaries has historically been less than 3%. BUA continues to build bridges to ensure Hispanic students have the option of continuing their preparation for ministry leadership (Elizondo, 2009).

The graduation history of BUA since 1999 demonstrates BUA's commitment to produce ministry leadership graduates in both diploma (on campus) and certificate programs through Baptist Bible Institutes (BBI) with the addition of Associate of Arts and Bachelor of Arts degrees beginning in 2003 (see Table 3). The records demonstrate that the changes inaugurated during my tenure as president continued to produce growth patterns even after my resignation in December of 2006.

Table 3

Baptist University of the Americas, 1999-2009 Graduates

Semester	Diploma	AA	BA	BBI	Total
Spring 1999	4		11	18	33
Fall 1999	2		3	6	11
Spring 2000	1		11	11	23
Spring 2001	8		1	9	18
Spring 2002	7		6	7	20
Spring 2003	10		6	22	38
Spring 2004	11		4	15	30
Spring 2005	4		25	44	73
Spring 2006	9	1	37	44	91
Spring 2007	6	2	16	91	115
Spring 2008	2	2	28	115	147
Spring 2008	0	2	26	99	127

Note. From 1999 through Spring 2002, the BA degree was an equivalent 4-Year diploma. BUA received a Certificate of Authority to grant BA degrees in January 2003. Data from Registrar, Baptist University of the Americas, San Antonio, Texas.

The purchase of 78 acres and the construction of Piper Village provides BUA with additional space to house and prepare students. Piper Village, a residential facility opened in January of 2008, is capable of providing living space for up to 200 students as opposed to only 70 students on the former campus. In 2003, BUA's net asset value was near \$3 million. While the purchase of the new campus and the construction of Piper Village have created additional debt and financial challenges, BUA's net asset value is currently \$11 million. BUA is poised for additional growth with the completion of the new Piper Student Village on 78 acres and approximately 12 acres and several aging buildings (Elizondo 2009).

Since 1947, amid chronic patterns of underfunding, BUA has managed to consistently pursue its mission of preparing ministry leaders for Hispanic communities

through diploma and degree programs while maintaining its Hispanic identity and its commitment to the Hispanic community in Texas and other states in the United States. BUA is at the core of a Baptist witness in Texas today and for the future. The re-negotiation of Anglo-Hispanic Baptist relationships in light of this study may point the way toward unlimited potential and expansion of the Kingdom of God in Texas and around the world. Throughout the years, God's hand of provision, through the faithful generosity of donors, the Baptist General Convention of Texas, and the Woman's Missionary Union of Texas, has made it possible for this unique institution to provide 75% of pastors for Hispanic churches and missions in Texas and numerous ministry leaders for the Baptist family in Texas and across the nation. May BUA's legacy and her impact for the Kingdom continue for generations to come.

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