CHANGE MANAGEMENT IN HIGHER EDUCATION: A NEW PERSPECTIVE

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ABSTRACT

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Universities need to operate a transition from the common 'traditional' settings towards an education that contributes to a sustainable social change by preparing students to be change agents who care for others and for the well-being of society. We designed an interpretative qualitative approach using the unique case study of a Jesuit University, based on interviews with leaders of and participants to volunteering initiatives driven by that university. The objective of the study was to identify the drivers of change of the outreach model in higher education and analyze if the Jesuit way of doing things, or Jesuit tradition, is an effective tool to drive the change in universities. Five key drivers of change were identified (communication, participation, sharing, empathy and reflexivity), all in line with the characteristics of the Jesuit tradition. Both empathy and reflexivity are drivers of change, which were not cited in previous works on change management and may be considered as the study's added value to the conceptual framework. The results of this study need to be confirmed on a larger sample of participants and would be enriched by a benchmarking work on Jesuit-led outreach bodies.

Keywords: change management; drivers of change, volunteering activities, higher education, Jesuit tradition.

INTRODUCTION

The first mission of universities is to prepare youth for the labor market by providing them with an adequate education. Their second mission centers on producing new knowledge through research. A third mission, which is relatively recent, requires universities to engage with societal needs and link their activity to their specific socio-economic context. Organizations are solicited today to shift from an 'economistic' approach of management to a more 'humanistic' approach (Melé, 2013). Similarly,

universities are invited not only to qualify the human capital professionally, but also to foster the moral and humanistic evaluation skills of students (Spitzeck, 2011), and prepare them to be change agents who care for others and for the well-being of society (Morris et al., 2011), within their local or global environment.

This entails that universities operate a transition from the 'traditional' formal learning settings to an education that contributes to a sustainable social change. The transition in learning settings can be achieved through curriculum adaptation, targeted research, role modeling, or engagement and outreach activities (Stephens et al., 2008). The latter can be accomplished in both formal and non-formal learning settings (Barth et al., 2007), where non-formal learning may be defined as "*any activity involving the pursuit of understanding, knowledge or skill which occurs without the presence of externally imposed curricular criteria*" (Livingstone, 2001, p. 4). The transition is expected to create multiple challenges on both the organization level, namely the management scheme, and the individual level (Clifford & Petrescu, 2012), which makes this change process particularly complex (Hoover & Harder, 2015).

These challenges are too numerous to be tackled within the scope of one paper since they span differently through diverse organizational structures and environments (Trowler, 2008). Our work will thus examine the change process that happens through the engagement and outreach model, and its impact on the individual level.

> The <u>first</u> specific objective of this study is to identify the drivers of change of the engagement and outreach model in the higher education context.

The Society of Jesus, commonly known as the Jesuits, is a major player in the realm of higher education. The Society founded the first Jesuit University - the Pontifical Gregorian University - in 1551 and, for the next 470 years, the Jesuits developed a worldwide network of more than a hundred universities spanning all five continents (Centre International de l'Éducation Jésuite [CIEJ], 1998) and having a common reputation for excellence in education. Jesuit universities, as all others, need to abide by local legislations and regulations relative to higher education, on the one hand, and by the standards set by global regulators such as ranking or accreditation agencies, on the other hand. Nonetheless, the General Congregation of the Society of Jesus recommends Jesuit universities "to continue to work hard […], to maintain and even to strengthen the specific character of each of our institutions both as Jesuit and as a university" (Jesu & McCarthy, 1995).

What makes the specific character of the Society of Jesus and of the Jesuit institutions at large is their particular way of doing things (*Nuestro modo de proceder*) (Lowney, 2005), as per the Jesuit tradition. This tradition is based on the synergy between the elements of a triptych consisting of the Jesuit spirituality, the Jesuit leadership and the Jesuit pedagogy, and adapted to the specific context in which it is put in action (Maroun, 2020). Some characteristics of the Jesuit tradition are the commitment to social justice, the special attention given to the development of the person as a whole, an instruction

with a moral foundation and a curriculum grounded in humanities (Laczniak, 2004). The objective of forming *agents of change in society* who will use their education to make a difference as *men and women for other*s (Arrupe, 1974). This objective looks quite familiar since it corresponds exactly to the objective of the transition required nowadays from universities in forming their students!

> The second specific objective of this study is to analyze if the Jesuit tradition is an effective tool to drive the change in the engagement and outreach model in the higher education context.

For the purpose of this paper, the authors studied the case of the 'Operation 7th Day' (O7), the formal engagement and outreach body of Saint Joseph University of Beirut (USJ), a Lebanese private Jesuit university.

Driving the Change

Due to increasingly complex environments, and more rapidly shifting external demands (Stensaker, 2015), change is becoming an ever-present feature of organizational life (Burnes, 2004). Organization (al) change stands as a challenge to the way things are normally carried out within an organization (Vakola & Nikolaou, 2005) and refers to the adoption of an idea, procedure, process or behavior that is novel to an organization (Pierce & Delbecq, 1977). Change isn't a single, continuous process, but rather is broken down into a number of different stages (Barnard & Stoll, 2010) and many change models have been developed to identify and relate these stages (Mento et al., 2002; Rothwell & Sullivan, 2005). The process of change unfolds progressively (Hussain, 2012) by developing a clear vision (Kotter, 2012), transmitting it to the group level, making individuals adopt it (Moran & Brightman, 2001), sustaining the momentum of its implementation (Kotter, 1995) and institutionalizing it.

All change initiatives are tributary of the individual's willingness to change (George & Jones, 2001). Organization change will not be meaningful unless employees believe differently, think differently and behave differently (Harlan-Evans, 1994).

Change drivers, which Whelan-Berry, Gordon and Hinings (2003) define as events, activities or behaviors that facilitate the accomplishment of change, are important elements of this process (Longo, 2007). Research explored different drivers of change, namely leadership, vision, training, participation, motivation and culture (Whelan-Berry et al., 2003; Somerville & Dyke, 2008). Armenakis, Harris and Feild (2000) identified the following six main strategies that can drive change.

Active Participation

Employees who participate in the planning and execution of an activity at large, and a change- related activity in particular, have a better understanding of the change initiative. They show a boosted commitment to the change program (Beer et al., 2009;

Paper et al., 2001) and recognize the meaning of the change vision, its benefits and its challenges for their group (Whelan-Berry & Somerville, 2010). Teams involved in decision making also tend to have better ownership of the project in which they participate (Beer et al., 1990). Hence, it is recommended to identify the participants' interest and build on it (Van Mierlo & Kleingeld, 2010). Participation covers four areas: resources, activities, coordination, and time management (Nurick, 1982) and can be of three types (Armenakis et al., 2000):

- Enactive mastery: accumulating skills through the participation and experiencing small wins.
- Vicarious learning: observing others, especially expert colleagues and benchmarking behaviors.
- Participative decision-making: full participation in the process.

Moving from one level of participation to another reinforces participants' learning and the adoption of required attitudes (Armenakis et al., 2000). Leaders must establish a clear vision in response to a need for change, but should allow employees and stakeholders to adjust to the change vision (Brenner, 2008). They must as well demonstrate dedication and commitment to succeed in the change process (Stanleigh, 2008). Finally, they must promote the idea of 'community' (Mintzberg, 2009) which is the social bond that unites all for the greater good (Hussain, 2012).

Persuasive Communication

A regular communication helps to motivate organizational employees (Nadler & Tushman, 1990) and an effective communication helps them to develop their identities, make sense of incoherence and uncertainty (Weick, 1995) and foster their commitment (Unsworth et al., 2013). A regular and effective communication by the leaders is thus paramount during the change process in view of clarifying and expounding on the reasons behind the change (Judson, 1991; Kanter et al., 1992; Beer, 2007; Kotter, 2014). The said communication may come as pictures, storytelling, metaphor and symbolic actions, all of which serve to create excitement and support for change (Roberto & Levesque, 2005). It may also be transmitted during face-to-face group meetings which allow sharing different perspectives and interpretations as well as for the generation of a group understanding (Jennifer & Brown, 2007; Clark et al., 2010). Peer communication is another change driver in the event it succeeds in transmitting passion and enthusiasm for change (Soenen et al., 2016).

Human Resource Management Practices

Human resource practices such as recruitment, performance appraisal, training and development, integration of new employees, as well as incentives and rewards are identified as having a possible impact on employees' commitment towards change (Schneider et al., 1994; Armenakis et al., 2000; Schein, 2010).

Team members engaged in a change process are to be recruited based on their capacity to represent the change (Armenakis et al., 2000). They should be well informed beforehand about each one's role within the organization and the criteria for performance appraisal (Judson, 1991; Kanter et al., 1992; Kotter, 2014). They should also be trained in order for them to have a better insight of the change process and of its impact on skills or behaviors (Schneider et al., 1994). For the benefit of building a sense of responsibility and empowerment, the latter's contribution should be appraised and recognized (Demerouti et al., 2017).

Diffusion of learning

Research shows that both internal and external sharing is beneficial for the change process. Internally, sharing good practices and successful experiences have an energizing effect on team members (Kanter et al., 1992; Cooperrider et al., 1987) and may encourage them to replicate them or to use what they have learned in their respective workplaces (Bruch & Sattelberger, 2001). Externally, sharing external data related to the need and importance of the change increases the sense of confirmation (Gist et al., 1989; Hiatt, 2006). Participants are also motivated by external information (Hiatt, 2006), most notably (particularly) if this information is related to belief or universal values. Leaders that want to motivate or create a change should have the information needed (Ten Have et al., 2018), be open to sharing it and ready to answer the participants' questions (Rousseau & Tijoriwala, 1999; Kotter, 2014; Washington & Hacker, 2005).

Formalization activities

Formalization can help support and accelerate a change initiative in various ways: formal training by recognized peers (Bandura, 1986), support structure for training or coaching for change agents (Massey & Williams, 2006), as well as systems and processes to measure and assess the change initiative (Hennessey Jr, 1998).

As the change in the structures and processes of organizations is experienced by the organizational members, leaders can move into imbedding it into the institution's routine (Rerup & Feldman, 2011) to present further evidence that the change is real (Recardo, 1995), thus contributing to successful change implementation (Johnson et al., 2001).

Rites and Ceremonies: Symbolic Public Practices

Rites and ceremonies shape cultural values. They enhance the adoption of new ideas and provide the means for the recognition of individuals with an exemplary performance. They give credibility to the vision and exposure to reluctant people. These celebrations reduce the level of negative emotions, such as fear, confusion and anxiety, which oftentimes accompany change (Ashford, 1988; Mirvis, 1985; Robinson & Griffiths, 2005). Showing and celebrating meaningful results creates motivation amongst participants (Ford et al., 2008).

The Jesuit Way of Doing Things

The Jesuit way of doing things, or Jesuit tradition, is an integrated, dynamic, self-reinforcing completely (Lowney, 2005), putting in synergy elements of the Jesuit spirituality, the Jesuit leadership and the Jesuit pedagogy. Its specificity stems, paradoxically, from the permanent change it undergoes "*in accordance with the circumstances of persons, places and times and other similar elementary principles*" (Padberg, 1996, p. 9). In other words, it adapts itself to the specific context in which it unfolds; but it remains based, upstream, on a solid foundation of common values and culture, and it remains dedicated, downstream, to a mission of service for the greatest glory of God (*Ad Majorem Dei Gloriam*). On the practical level, the Jesuit way of doing things aims, on the spiritual level, to save the souls, and on the leadership and pedagogy levels, to educate men and women for others (Maroun, 2020). Figure 1 below summarizes the elements of the Jesuit way of doing things and the synergy between them.
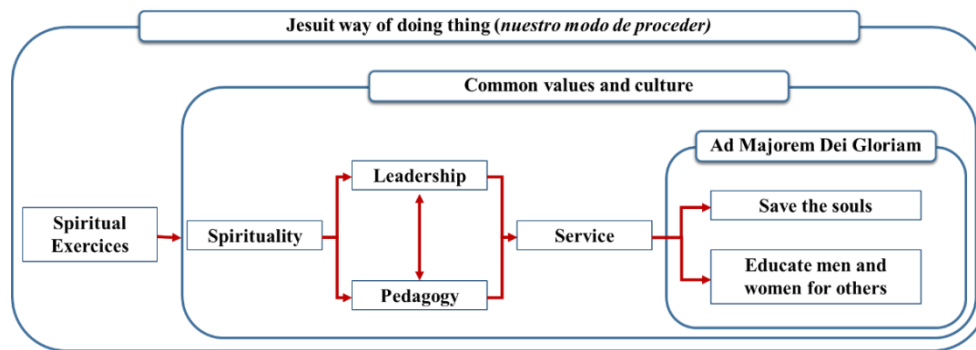
Figure 1. The Jesuit Way of Doing Things (Maroun, 2020).

The Jesuit tradition is thus one of permanent adaptation to a given reality or context within an intangible frame of common values and culture targeted at a shared common objective. In their previous research works (Maroun, 2020), the authors created an integrative model of the main characteristics of the Jesuit tradition which, depending on the way part or all of them are put in synergy within a specific context, make up the specific Jesuit way of doing things for that specific context. Those characteristics may serve as the change drivers for the dynamics of the Jesuit tradition as defined above. Table 1 below summarizes some of the characteristics of the Jesuit tradition.

Table 1. Some of the Characteristics of the Jesuit Tradition (Maroun, 2020).

Characteristics
Service [Service of Faith (Spirituality), Authority as Service (Leadership), Learned Ministry (Pedagogy)]
Introspection / Self-Awareness
Discernment
Confidence [Giving Trust, Being Trusted]
Care [*Discreta caritas* (Spirituality), *Cura Personalis* (Leadership & Pedagogy)]
Active Participation / Involvement
Self-Evaluation / Accountability
Availability / Adaptability
Ingenuity
Magis [aim for more and better one step at a time and at one's pace; more v/s the most, better v/s the best]

How do the above characteristics fit with the seven strategies identified by Armenakis et al. (2000) as change management drivers?

The Jesuit tradition is rooted in a solid foundation of common values and culture. They originate, on the spiritual level, from the Spiritual Exercises developed by the founder of the Jesuit order, Saint Ignatius of Loyola. The traditions is shared by all Jesuits, and, on the leadership and pedagogy levels, from the translation of this particular charisma into an action-based learning process (Emonet, 2014). This tradition requires each one (of its) actors to be self-aware and specifies the tools for that purpose. This aims to provide a better discernment of the right course of action to be taken at each stage or milestone of his or her mission of service whether it be the service of Faith, authority as service or learned ministry (Maroun, 2020). The self-awareness and the subsequent discernment pave the way for a greater confidence in oneself and in others (De Guibert, 1953), which in turn facilitates delegating tasks and empowering collaborators (Lowney, 2005).

On a practical level, this translates into a governance model based on a well-balanced combination of centralization and decentralization. The central authorities of the Jesuit order identify the opportunities, define the global strategy and allocate the required human resources to put this strategy in action (Lowney, 2005). These resources, persons or teams, are asked, in turn, to deploy the strategy in an autonomous decision-making process adapted to their specific context. As the British historian Bossy (1968) said decades ago: "Few religious superiors can have told members of their order so firmly to forget the rules and do what they thought best". Nonetheless, all persons and teams are required to perform regular self-evaluations and share their outcomes and the best practices they identify with the central authorities, which, in turn, consolidate this information and share it with all persons and teams in action in different parts of the world (O'Malley, 2016). The decentralized part of the Jesuit governance model thus calls for

the actors to participate and be involved in an active manner in the deployment of the strategy. It also requires them to be flexible, demonstrate ingenuity and always go one-step further (*magis*) in order to adapt this strategy to their specific context.

The authors find it important, at this stage, to emphasize that one of the reasons the dynamic model of governance of the Jesuit order has been successfully enforced for nearly five centuries lies in the stability of the common values and culture shared by all Jesuits wherever they are and whatever they do. This helps them to keep track of and to give a sense of unity and harmony to their action, however specific it may be. This is in line with the requirement for a successful process of change that consists in developing a clear vision (Kotter, 2012), transmitting it at the group level (Harvey & Knight, 1996) and making individuals adopt it (Clark et al., 2009).

Many of the change management drivers identified by Armenakis et al. (2000) can be found in the characteristics of the Jesuit tradition as developed above. The correspondence between them is summarized in Table 2.

Table 2. Change Management Strategies v/s Characteristics of the Jesuit Tradition.

Change Management Strategies	Characteristics of the Jesuit Tradition
Active participation	Active participation and involvement
Persuasive communication	Communicating the strategy; Requesting regular updates; Giving feedback
Diffusion of learning	Sharing learning outcomes and best practices
Human resource management practices (Performance appraisal, training and development, recognition)	Solid education; Confidence; Task delegation; Empowerment; Accountability
Formalization activities	Learning outcomes and best practices
Rites and ceremonies: Symbolic public practices	N/A

The literature review allowed for setting a framework aiming at driving change management and comparing it to some of the main characteristics of the Jesuit tradition. This process showed that most of the selected change management drivers are compatible with the characteristics of the Jesuit tradition.

The empirical case study of the 'Operation 7th Day' (O7) aims to confirm this compatibility by, first, identifying the drivers of change of the engagement and outreach model in the higher education context and, second, analyzing if the Jesuit tradition may be an effective tool to drive the change in that same model.

'Operation 7th Day'

'Operation 7th Day' (O7) is the formal engagement and outreach body of Saint Joseph University of Beirut (USJ It was created following the month-long Israeli war on Lebanon in the summer of 2006. This war led hundreds of thousands people to urgently flee from South Lebanon to the capital city, Beirut, in an attempt to shield themselves from the heavy artillery shelling and aerial attacks. The population of Beirut and its suburbs nearly doubled in less than one week leading to the urgent mobilization of thousands of volunteers to help NGOs settle the refugees in decent shelters and offer them an adequate moral, psychological, medical and physical support. USJ offered its campuses as headquarters and warehouses for many NGOs, thus making a large number of its community members (students, faculty and staff) volunteer spontaneously for on-campus action with the NGOs and off-campus targeted visits to those in need. These volunteering activities were mostly carried out by specialized staff and students, namely from the School of Social Work or the health-related faculties (medicine, dentistry and nursing).

At the end of the war and the return of the refugees to their homes, the needs lingered, but shifted from urgent needs to those of reconstruction and development. The Jesuit Rector of USJ saw this as an opportunity to foster the engagement and outreach of the university's community through an institutional body; people would work, teach or study during six days and volunteer on the seventh day to visit and help those in need. The 'Operation 7th Day' (O7) was born. With a strategy based on field actions, the O7 seeks to promote the integration of the University's community members into the Lebanese social structure, enforce their sense of citizenship, and get them to become professionals actively involved in the development of their country.

O7 surfed for some time on the impetus of the post-war actions, but gradually lost momentum with the progressive decrease in the sense of urgency and the return to a normal everyday life. Its action lost its spontaneity and gained in bureaucracy, thus making it less attractive, especially for students. Fourteen years later, O7 is still active; however, it is seeking new beginnings and a new path in order to rekindle the interest of university's community. The authors suggest that the Jesuit tradition could be used as both a catalyzer and a tool to drive the change management of the O7.

METHODOLOGY

Context

This research used an interpretative qualitative approach with a unique case study. The authors conducted 10 semi-structured guided interviews with members of USJ's community, 3 of whom assumed a leadership position in O7 whereas the other 7 belonged to mid-management and participated in volunteering initiatives under the umbrella of O7. An extensive corpus of secondary data was used one of which were the results of a seminar held in 2010 to evaluate the O7 by all the members of USJ's community who participated in a way or another in its activities.

Sample for Primary Data

The authors selected an initial sample of 30 possible interviewees based on one or more of the following criteria: having received a training on the Jesuit tradition, assuming a leadership role in O7, or being a referent for the outreach elective course. They contacted all 30 people via mail in order to inform them about the purpose of the study and to request their consent to be interviewed for that matter. Ten of those contacted for the purposes of this study, as detailed above, responded positively by mail and were subsequently contacted to set a date and time for the interview. Because of the COVID-19 crisis, the authors conducted all interviews online using the application ZOOM as a meeting platform and recorded the interviews with the prior consent of each of the interviewees. They transcribed the interviews using the application TRANSCRIBE.

Research Tool: Semi-Structured Guided Interviews

Semi-structured interviews is a research technique where an individual (interviewer) requests information from another individual (interviewee) by using an interview guide to obtain data regarding a specific matter (McMillan & Schumacher, 2010). The interview guide is useful to allow a comparable way of conducting the interview while ensuring that all required themes are discussed with all interviewees (Jolibert & Jourdan, 2006). The interviewer also encourages participants to go further by re-wording, re-ordering, or clarifying the questions. This technique was selected for the present study since it proved its suitability in exploring participants' experiences and the meanings they attribute to them (Tong et al., 2007).

The interview guide comprised eight questions addressed to leaders and nine questions addressed to participants, as shown in Table 3 below. As explained earlier, the study's specific objective was to identify the drivers of change of the engagement and outreach model in the higher education context. Armenakis et al. (2000) change sentiments and strategies questions were used since they connected these strategies to engagement, a key element of this research. They identified six key strategies that made up the key to our questions to leaders: (1) Active participation, (2) Persuasive communication, (3) Human Resource Management Practices, (4) Rites and ceremonies, (5) Formalization activities and (6) Diffusion of learning. They also identified five sentiments that made up the key to our questions to participants: (1) Discrepancy; (2) Appropriateness; (3) Efficacy, (4) Principal support and (5) Valence. Although the change sentiments did not form a part of the analysis, they served as a guide to understand which strategies influenced the participants' engagement and in which way.

Table 3. Interview Guide.

Questions to Leaders	Questions to Participants
Does the volunteering activity develop participants' competencies?	How did the program help you develop your competencies?
Do you believe this learning is being transferred by participants to their daily life? How?	Do you believe that you have the capacity to implement these new competencies in life?
	What is it that you liked most did you like most in the experience?
Do you think that the volunteering program can be improved? How?	What do you think can be improved?
Did you give the participants an active role in the project management?	Were you involved in the decision-making process of the program?
How would you describe the communication with and among the participants?	How would you describe the communication with the management and among the participants?
How do you obtain and distribute needed information?	How did you obtain needed information?
Have you taken any measures (training, recognition, recruitment, etc.)?	Was there any reinforcement from the leaders (appraisal, training, development and recognition)?
Are there any formal activities, sharing or celebrations?	Were there any formal activities, sharing or celebrations?

Data Analysis

Data analysis was challenging due to the extensive corpus of secondary data that was available. We did a scrupulous data collection process, and then triangulated the comments of the interviewees with the secondary data we had access to. We proofread all transcriptions, and then moved all data units to MS Excel in order to code them and identify patterns. We conducted two cycles of coding (Huberman et al., 2014), which began with the assignment of symbolic meanings to descriptive or inferential information using a list coming from the conceptual framework. We used feeling change and strategy change as codes in order to confirm or infirm the theory. We added additional *in-vivo* codes that progressively appeared in the text without being referenced in the conceptual framework. In order to assess data reliability, each of the two authors did the first coding separately. The comparison of the two showed an 85% match, which confirmed the analysis.

In the second coding cycle, the first step consisted in identifying critical links between the first set of codes and rendering them meaningful through theme development. The analysis showed that (1) only three empirical strategies were aligned with the conceptual framework, (2) the other four strategies were not identified on the field, and

(3) two strategies were identified from our empirical case that were not cited in the conceptual framework. These discrepancies show that managing the change in a humanistic environment might require different strategies or an adaptation of the existing strategies with respect to the change management in a traditional organizational environment.

RESULTS

Interviews showed that leaders implemented various strategies. The following three strategies were consistent with the change theory and helpful in implementing a shift in management: (1) persuasive communication, (2) active participation and (3) diffusion of learning. Three strategies that are listed in the conceptual framework were not consistent in the interview. Some leaders and participants gave specific examples, but there was not any systematic approach; these are: (4) rites and ceremonies; (5) formalization activities and (6) human resources management practices. These strategies were deemed missing since the interviewees did not consistently cite them. Nevertheless, various examples that were not mentioned in the theory were found. More specifically, we identified two approaches that all participants and leaders spoke about, namely (a) empathy and (b) reflexivity. These two activities could add value to the change management theory and to the practice of operationalizing the shift from a traditional management scheme to a management compliant with the Jesuit way of doing things.

We asked leaders about the change strategies deployed during the volunteering activities. The first relevant observation was the lack of a deliberate plan to create change. Indeed, a coherent common answer for that purpose among the different leaders did not emerge. Hughes (2015) argues that planning is a source of resistance while a lack of planning is a source of demotivation to the participants. Kanter et al., (1992) and Judson (1991) argue that the vision should be clearly stated and widely spread by the leaders while participants should be invited to be actors of the implementation of the decision-making process in order to reinforce their adhesion and their motivation. The latter is perfectly in line with the governance model of the Jesuit tradition based on the combination of centralization and decentralization where participants are invited to abide by the spirit of the global strategy set by the central authorities, also to deploy the strategy in an autonomous decision-making process adapted to their specific context.

The interviews showed that many participants asked for more coordination and planning, as one of them said: *"To create a real impact, we need a planned and rigorous activity. We can't face a planning issue on a mission"* (P4). When we spoke with the leaders, their opinion was to integrate the participants in the planning: *"We also ask for their opinion and we show them that their opinion matters in the planning process."* Another leader said: *"We review and revise the work within the committee (participants and leaders); we never make decisions alone. We are all at the same level" (L1).*

The emphasis placed on communication, participation and sharing was consistent amongst both leaders and participants. This finding corroborates the theory of Armenakis & Harris (2009) that communication, participation and sharing are quintessential for

promoting change. The study also examined the strategies deployed by the volunteering leaders and the manner in which these affected participants.

Persuasive Communication

The first strategy used by the leaders is communication. Both interviews with leaders and participants strongly recognized the value of a good communication for participants to grasp the importance of the activity and the importance of executing it. The literature underlines the role of communication in determining the willingness of the participants to integrate change (Cobb et al., 1995) as well as its role in maintaining the participants' commitment during and after volunteering. The interviews disclosed a certain number of initiatives aimed at reinforcing communication and shifting the participants' management style, as shown in Table 4 below.

Table 4. Comments related to Communication.

Comment	Interviewee
"We communicate continually about our mission, and why we do what we do. We show participants our long-term vision, but we also show them short-term objectives. Before the visit they had to communicate per unit the mission, the long-term vision and the short-term objectives of the group."	(L1)
"Trainers use lots of metaphors to communicate; it makes the idea stick. We enjoyed hearing the same metaphors from participants a few months later."	(L3)
"After the gathering, we send emails once per month to maintain the contact and give support. Every email had a past and a future content. We asked participants to do the same in their schools."	(L3)
"The coaches kept on communicating about the importance of the activity and its relation to our interest. We then went and told other colleagues about it. We were actually more convincing than the coaches (lol)."	(P5)
"We had continuous meetings to explain and discuss the objectives of the visit, the users' persona and the problems they are facing. With time, the leaders' role became that of observers, and we were the ones doing the explanation."	(P4)

Words used to express communication were talking, influencers, influenced, keep in touch, meeting, visibility, community, pass, transmit, and tell. We found that communication affected the understanding of the mission and its successful execution in a positive manner. Interviews reported various initiatives to reinforce communication during the whole process: kick-off meetings, availability of the leaders to discuss anything the participants are worried about, daily and weekly meetings, emails and follow up subsequent to each mission. Leaders used Google Drive to follow up on the participants and see their interest in reading and sharing the material. Another observation

was that there was a lot of communication, but that it was unorganized. One participant said (P6): "*We have lots of communication coming, yet it is still missing*". During the 2010 evaluation of the O7, participants mentioned the need for reinforcing communication and said that the absence of a clear communication is a limiting factor. The literature review identified the importance of planned and organized communication to create a shared meaning (Weick, 1995; Weick & Quinn, 1999).

Communication has been a vital element for the successful perpetuation of the Jesuit tradition ever since the foundation of the Jesuit order and during its nearly five centuries of existence. Central authorities required feedback from all their subsidiaries disseminated in every corner of the world, i.e. in order to adjust the global strategy and to consolidate best practices.

Active Participation

Participation was the second most used strategy in promoting and engaging members of USJ's community in volunteering, evidenced by many initiatives such as discussions, team meetings, daily gatherings, and weekly reviews. Leaders and participants equally mentioned the importance of participation during their experience as may be seen in Table 5 below.

Table 5. Comments related to Participation.

Comment	Interviewee
"During the gathering, trainers discuss the problems of the group and interact with the participants. They request continuous feedback during the whole process."	(L3)
"We help participants to find a role to play in the activity."	(L1)
"We empower participants; there is no one who has all the answers. We are all at the same level."	(L2)
"There are participants who are very advanced. They know how to manage better than trainers do. Leaders didn't have a problem with that; they gave them a bigger role"	(P3)
"All participants had a specific role. They can't learn through watching; they need to be active in the process."	(P5)
"When I participated in a volunteering initiative, I discovered new communities I didn't know even existed. I listened to them and understood the world from their point of view. I brought this practice back to my work; I am far more a better listener now."	(P1)
"To impact participants, we need a planned and participative activity. We can't impose on them a volunteering activity."	(P4)

People involved in decision making tend to have a better ownership of the process (Beer et al. 1990). Interviews were consistent with respect to the high level of participation during the volunteering activities, reporting that participation triggered an

increase in engagement and buy-in among participating professors. Some of the words used were participation, engagement, role, and empowerment. While examining the 2010 O7 evaluation report, we noted that participants considered that the quality of engagement and the active participation of the institution's wide actors constituted enablers to the success of the volunteering initiative. Participation also reinforced belonging and interdisciplinary collaboration.

Active participation and involvement are a main characteristic of the Jesuit tradition and of particular significance in Jesuit education where the student should not stand as a static receiver, but be an actor of his or her education through personal or group effort, emulation or artistic expression.

Diffusion of learning

Volunteering leaders insisted a lot on the importance of sharing practices as a key element of learning by example. Sharing occurred in formal or informal set-ups and at different moments, either through large group meetings with the leaders during which participants would share their experience or through smaller groups with a facilitator, before and after each activity, and once per week. Volunteers also shared in pairs with a person they called "critical friend". Critical friends would share their experiences and learnings weekly during the whole semester. Leaders and participants expressed their appreciation and learning during the different sharing sessions. Most participants reported that they replicated the sharing activities in their lives. A selection of comments related to diffusion of learning may be read in Table 6 below.

In the 2010 O7evaluation report, participants deemed that the diffusion of learning greatly benefited them as well as it facilitated the success of the mission.

Many examples found in the literature emphasize the importance of the diffusion of learning (Wenger et al., 2002; O'Dell & Grayson, 2012). This practice offers an applied view of what is required and specific guidelines on how to act. Participants found it enlightening and easy to take proved practices and to implement them during the volunteering mission and in their daily lives. Armenakis & Bedeian (1999) referred to it as walking the talk and talking about it.

Table 6. Comments related to Diffusion of Learning.

Comment	Interviewee
"One of our goals is to train participants on how to manage complexity. We try to listen to each other's challenges in small groups, then we discuss and get different perspectives."	(L1)
"After each visit, we do a self-assessment to share the experience and improve for next time. The bad experiences are as important as the good ones."	(L2)
"During the gatherings, we present the experiences, so people can compare and learn from each other. We request testimonies every 6 months. These testimonies become a learning tool for future groups."	(L3)
"Participants are requested to share their practices in their daily lives and to report what they implemented. Some examples are management by walking around, reflexive walk, personal exam, day review, thank you moments, listening to others, silent moment, community creation, observing the resistance of others, broadening the vision, and listening and getting feedback."	(L3)
"Sharing the experiences were very important for us to take lessons from them, to revisit our own activities and to get orientation on how to improve. We collectively need the good and bad practices."	(P1)
"The Jesuit's way of management and the traditional management are confronted in many situations. In the past, Jesuits used to be the example and to give the example. Now we need different practical ways to replicate, to learn and pass on. Doing volunteering activities and sharing the experience of empathy, reflexivity, sharing and participation are some of them."	(P2)
"We get a sharing session at the end of each activity to discuss the experience and the learnings. We also compare this experience with previous ones."	(P5)

Empathy

The first strategy that the volunteering leaders applied was to empathize with the participants and with the people they were visiting. This created a special bond between the three parties as evidenced by many initiatives mentioned by the leaders and participants (ref. Table 7).

Table 7. Comments Related to Empathy.

Comment	Interviewee
"We can't show that we know everything. We need to be at the same level as everybody else, i.e. to empathize and absorb each other's culture."	(L1)
"When the participants get in touch with a community, they understand a space and its story. This gives them a direct contact with the reality of a problem. They feel more connected."	(L2)
"One important activity we do is the reflexivity walk in pairs. It teaches us to accept vulnerability and learn that we are not heroes; we can't resolve everything."	(L3)
"When I participated in a volunteering initiative, it created in me a sense of solidarity among actors. I learned humility and I understood that I also need to be heard. I learned the sense of gratuity, generosity and emotional intelligence."	(P1)
"During the experience we walked the talk of values and our university's way of being. We learned about the challenge of the reality, and this made us get out of our comfort zone. We learned to listen to others actively and be conscientious."	(P3)
"We learned about enculture; we didn't oblige the other. We went to them. It is a way of thinking. Touching the needs of the other person. We are here to serve the other."	(P4)

Empathizing was the strategy that all leaders and participants spoke about. They referred to it as a way of acting, but also as a learning process during the activity. The words used were caring, connecting, Cura Personalis, interculturality, different perspectives, discovering the other, empathy, feelings, generosity, integration, listening, observation, solidarity, trust, and vulnerability.

Participants met with a new facet of empathy and self-discovery. The word 'discovered' occurred frequently when talking about human connections and understanding the self and the other. They reported that empathizing changed their approach on decision-making and communicating with their teams. Taking an empathic attitude from the management side and the team side could transform the way people deal with change.

The Jesuit tradition adapted empathy in a particular way known as 'inculturation': Jesuits gradually acquire the characteristics and norms of a different culture in order to adapt the Christian liturgy to a non-Christian cultural background. This specific characteristic allowed Jesuits to be welcomed by different people of different cultures across the world, to get prime insight on their traditions, knowledge, and so forth. Moreover, the latter reported them back to central authorities that, in turn, consolidated the information and spread it across their missions to get a competitive advantage that led

them for a time to a monopoly over the secondary education sector in Europe (Calvez, 2001).

Reflexivity

The voluntary activities allowed participants to reflect on their approach to management and to life. Both leaders and participants referred to reflexivity to talk about the four moments: group, team and in pair gathering, and personal silent moments. In each gathering experience, they mentioned a sharing experience followed by reflexivity. Leaders emphasized that they were able to connect post-volunteering behavior to the level of reflexivity done during the process. Some of their comments can be found in Table 8 below.

Table 8. Comments Related to Reflexivity.

Comment	Interviewee
"To make good decisions, we need asolid base knowledge of values. The facilitator's role is to give a skeleton on how to think, a methodology or an approach on how to think and make decisions."	(L2)
"We try to let people participate. During the visits, participants face a challenge they didn't think they could do. At the same time, we don't leave them alone; we are there to support them and discuss the experience and the learnt lessons."	(L1)
"The intervention of the facilitators is important during a clash. It is important when to stop the conversation and talk in private. The critical situations are the reality of work. We should model actions and behaviors, and reflect on them."	(L1)
"We learn how to manage ambiguity. One key issue is that we are not heroes; we just think together. Systematic reflexivity is key… We give moments of reflexivity to the participants at the beginning and during the process. They look at the good moments and the bad moments... These moments of reflexivity help them discern and see the importance of the process… We start by a reflection on why we are here?"	(L3)
"We ask them to choose among the participants a critical friend "Ami critique" in order to think together during the whole process."	(L3)
"We learned reflexivity, i.e. to understand different points of view. We learned to draw parallels and reinforce what we do."	(P1)
"In every experience, we faced contradictions and failures. I enjoyed most the post-activity discussions and sharing of failures."	(P2)
"Since I met my critical friend, we talk every day; he is the only person I feel free to discuss with all my worries. The week that we don't talk, I feel there is something missing."	(P6)

Various authors stressed on the importance of reflexivity. This study is consistent with Díaz-Iso et al., (2019), in which they examined the role of extracurricular activities in higher education and the promotion of reflective learning for sustainability. They found that the experience invites students to reflect on changes they can make with respect to their own attitudes and actions from a perspective of responsibility. This study also found that a prolonged volunteering experience could build the habit of reflecting on personal decisions and experiences, which is a main component of the Jesuit's way of doing things. During the 2010 evaluation of the O7, participants mentioned reflexivity as a motivating factor, stating: "O7 provided the opportunity to apply what we learned and to reflect on our actions".

Reflexivity is also one of the first characteristics of the Jesuit tradition; it is the starting point to self-awareness and discernment that allow participants to gain confidence in themselves and in others (De Guibert, 1953), and to get empowered (Lowney, 2005), as detailed earlier in this article.

CONCLUSION

This research had the following two specific objectives. First, it aimed to identify the drivers of change of the engagement and outreach model in the higher education context. As to the second objective, it centered on analyzing whether the Jesuit tradition could serve as an effective tool to drive the change in the engagement and outreach model in the context of higher education.

Based on the present empirical study, we identified five key strategies considered as drivers of change of the engagement and outreach model. Those were consistent with the characteristics of the Jesuit tradition. More specifically, we summed up these empirical findings in the following manner:

- Three strategies are common to theory, field and Jesuit tradition: (1) persuasive communication; (2) active participation, and (3) diffusion of learning.
- Two strategies are common to field and Jesuit tradition, but are not cited in the theory, namely (4) empathy, and (5) reflexivity.
- Two strategies are common to theory and the Jesuit tradition, but missing in the field. These consist of the (6) formalization activities, and (7) human resource management practices.
- One strategy only exist in the literature: (8) Rites and ceremonies.

Those findings are summarized in Table 9 below:

Table 9. Comparative Table between Literature and Empirical Findings.

Change Management Strategies in Literature	Characteristics of the Jesuit Tradition	Empirical Findings
Active participation	Active participation and involvement	Active participation
Persuasive communication	Communicating the strategy; Requesting regular updates; Giving feedback	Persuasive communication
Diffusion of learning	Sharing the learning outcomes and best practices	Diffusion of learning
N/A	Inculturation	Empathy
N/A	Self-awareness; Discernment	Reflexivity
Formalization activities	Learning outcomes and best practices	N/A
Human Resource Management Practices (Performance appraisal, training and development, recognition)	Solid education; Confidence; Task delegation; Empowerment; Accountability	N/A
Rites and Ceremonies: Symbolic Public Practices	N/A	N/A

The authors argue that item (8) in Table 9 was not considered in the Jesuit tradition or by the participants in outreach activities since the primary interest in volunteering is to create impact, not to show it. The Formalization Activities (6) and the Human Resource Management Practices (7) present in the literature are deemed important features of the Jesuit Tradition, and are thus used to speed up the implementation of the local good practices internationally. The authors did not find these strategies on the field although conversations with participants along with personal experience show both strategies are key to the continuity of the change programs.

Empathy (4) and reflexivity (5) represent the added value our research brings to theory. They are considered by participants as prime strategies for change and are also key characteristics of the Jesuit Tradition. The importance of empathy and reflexivity on the field lies in the fact that volunteering activities give the opportunity to participants to look into a host of new realities. Understanding new realities requires them to empathize with the beneficiary and reflect on the experience and on their need prior to making a decision on what activity they should do and on how to react.

This research reached its two declared objectives and allowed the authors to identify two change drivers that are not cited in the change management literature. It gives new insight for Jesuit universities on the possibilities of using the characteristics of the Jesuit tradition as drivers of change in order to provide for the transition from 'traditional' formal learning settings towards an education that contributes to a greater social sustainability. In this context, the change which needs to happen remains to be determined according to the specific context of each university, but the authors argue that change has to start at management level and progressively go down the pyramid. This question becomes more acute for Jesuit universities with the decrease in the number of active Jesuits as staff or teachers and the mounting number of lay people in charge who need to be formed, therefore, to the Jesuit way of doing things.

Limitation and future research

The authors recommend complementing the present findings through a quantitative study spanning a larger panel of participants and allowing a yearly follow-up starting from the date of their first experience in volunteering in order to gain a better understanding of the evolution of their mindset along with their practical experience. Further research should also include Jesuit-led outreach bodies, such as Jesuit Refugee Service, to have a better insight on institutions led by people having extended competencies in the Jesuit tradition versus institutions led by lay people.

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