Organizational Metaphors

Faith as Key to Functional Organizations

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Edited by

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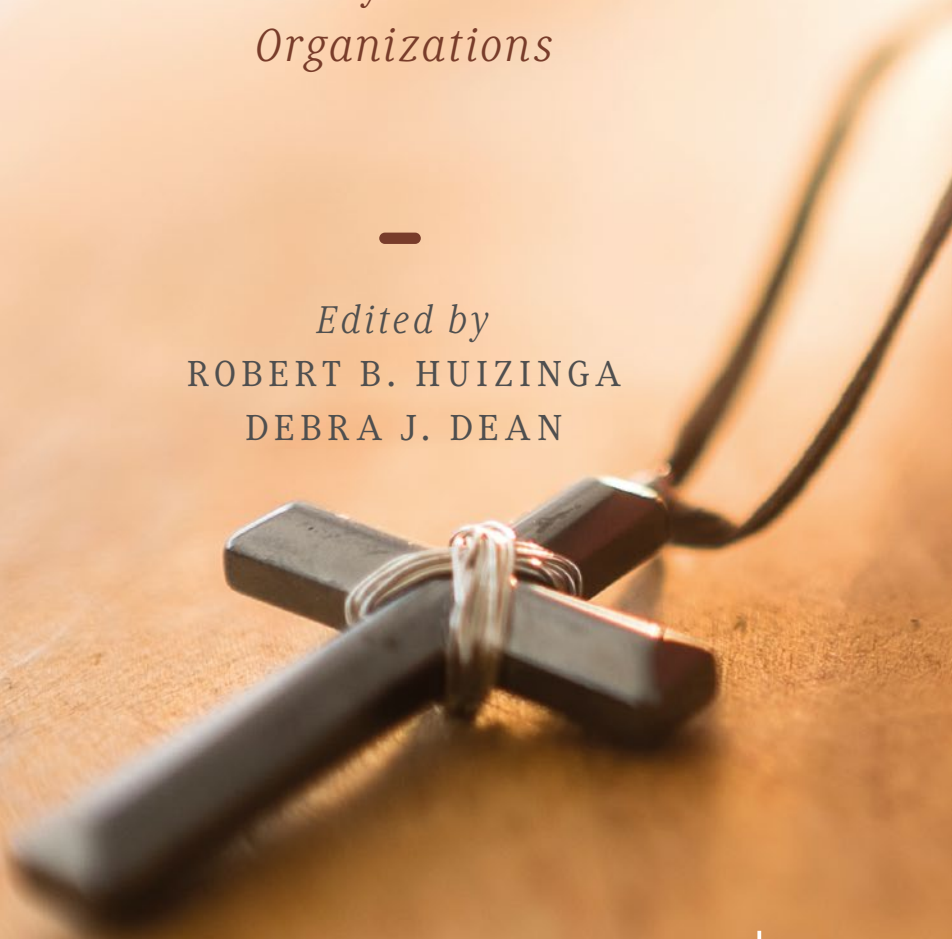DEBRA J. DEAN

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Editors

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From Dysfunction to Function: An Expansion of the Organizational Metaphor

Robert B. Huizinga and Lawrence Jones II

For centuries, the use of metaphor has attracted more interest than any other traditionally recognized figures of speech (Hills, 2016). Aristotle is thought to be one of the original logicians to consider the concept of metaphor. His work is now known as the Traditional View (Wood, 2017). However, in the days of Aristotle, figurative redeployment of words counted as metaphor, and he recognized four different types of metaphors, including (a) term transferred from genus to species, (b) transference from species to genus, (c) transference from one species to another, and (d) analogy (Levin, 1982). He first broached the topic of metaphor in his works titled *Rhetoric* and *Poetics*. He defined metaphor in *Poetics* as follows:

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> Metaphor consists in giving the thing a name that belongs to something else; the transference being either from genus to species, or from species to genus, or from species to species, or on grounds of analogy. That from genus to species i.e. exemplified in 'Here stands my ship'; for lying at anchor is the 'standing' of a particular kind of thing. That from species to genus in 'Truly ten thousand good deeds has Ulysses wrought', where 'ten thousand', which is a particular large number, is put in place of the generic 'a large number'. That from species to species in 'Drawing the life with the bronze', and in 'Severing with the enduring bronze'; where the poet uses 'draw' in the sense of 'sever' and 'sever' in that of 'draw', both words meaning to 'take away' something. That from analogy is possible whenever there are four terms so related that the second (B) is to the first (A), as the fourth (D) to the third (C); for one may then metaphorically put B in lieu of D, and D in lieu of B. (Aristotle, 350BC-b, 21)

Can the use of words actually have an impact on the outcome or interpretation of the content? Thibodeau and Boroditsky (2011) sought to uncover if metaphors were "just fancy ways of talking, or do they have real consequences for how people reason about complex social issues" (p. 1). According to Thibodeau, Hendricks, and Boroditsky (2017), "metaphorical language is understood quickly, easily, and automatically" (p. 854). The scholars used several examples to demonstrate the power of metaphorical language, including the expectation that one person "was seen as more of a genius… when his ideas were described as light bulbs instead of seeds" (p. 852). Another example involved approval rates of reform when crime was described as a virus instead of a beast. And thirdly, using words to personify changes (climbing, slipping) in stock prices, rather than objectifying them (increasing, decreasing), makes people more likely to think recent price trajectories will continue in the future. In one of their studies, Thibodeau and Boroditsky (2011) conducted five experiments, where participants were presented with a short paragraph about crime in a fictitious city. The paragraphs differed slightly between the groups with verbiage of crime-as-virus or crime-as-beast. The researchers found that "even the subtlest insinuation of a metaphor can have a powerful influence over how people attempt to solve social problems like crime and how they gather information to make 'well-informed' decisions" (p. 1).

Using metaphor in rhetoric is one of the "most powerful tools in the… toolbox" (Burkley, 2017). The use of metaphor adds texture and beauty to dialogue that may otherwise be dry or difficult to understand. As examples, Burkley (2017) provided the following three metaphors: (a) all the

world is a stage, (b) love is a battlefield, and (c) life is like a box of chocolates. Each metaphor takes a simple, concrete, and well-understood idea and compares it to an abstract impression. Ultimately, the goal is to improve comprehension allowing the audience to see something old in a new and vivid way.

Metaphor is described as "a figure of speech that makes a comparison between two things that are basically dissimilar", describing one thing in terms of another (Damrosch & Keach, 1985, p. 990). It is comparative, going beyond a mere descriptive adjective to describe one object as having the characteristics of a second object. Unlike a simile, metaphor "does not use connective words such as 'like', 'as', or 'resembles' in making the comparison" (p. 990). Metaphors use language to invoke imagery to provide comprehension of an event, a situation, or even an organization. Malotki (1983) describes the importance of metaphor within language as follows:

> Man, in confronting reality, faces a kaleidoscope of phenomena ranging from the natural to the man-made, to the imaginary, to the totally abstract. Comprehension of such broad inventory of reality and non-reality requires language, the tool that permits man to take verbal stock of objective and subjective experiences alike. In man's ongoing endeavor to conceptualize and verbalize a world that can never be fully known, language is the vital intermediary. Language provides a repertoire of coping mechanisms, of which metaphor is one of the most powerful and useful. (p. 13)

The use of metaphor as a part of language is longstanding and can be seen with Egyptian hieroglyphics (Trim, 2007), where the bull's head signified rage. The Egyptian word *ka* was frequently used for bull, and *Ka-Nakht* was the mighty bull. The hieroglyphic for an angry rampaging bull (*Ka-Nakht*) has the head twisted to the side signifying rage (Rice, 2014). This metaphor for rage is seen in Egyptian hieroglyphics, Jordan, the Arabian Gulf, and even in south-western Europe cave paintings. This metaphor is still understood today as denoting rage or aggression. The Charging Bull, the well-known sculpture which stands outside of the New York Stock Exchange, was created by Arturo Di Modica in 1989 to demonstrate the strength and power of Americans. However, it has also been interpreted as anger or aggression. "The Bull's head is lowered, its nostrils flare, and its wickedly long, sharp horns are ready to gore; it's an angry, dangerous beast. The muscular body twists to one side, and the tail is curved like a lash; the Bull is also energetic and in motion" (Durante, 2007, p. 30).

Metaphor is utilized within Scripture. 1 Peter 5 compares the enemy to a lion, who prowls around seeking someone to devour. The Bible has been compared to physical light, evoking an image of enlightenment. "Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105, King James Version). This metaphor allows the reader to understand that reading the Bible will bring clarity and light in their daily journey.

The strongest Scriptural metaphor is that of a shepherd. The ancient Israelites were a semi-nomadic group and had many shepherds amongst their leaders, including Abraham, Moses, Jacob, the prophet Amos, and King David. The understanding of what a shepherd did, caring for sheep, leading sheep, healing sheep, and correcting the path of sheep was intuitive to all Israelites. Ezekiel 34 speaks to selfish "shepherds" who were taking care of themselves over their "sheep". The metaphor was used to point out how the rulers at that time used the government for their own ends as opposed to the people:

> The weak you have not strengthened, the sick you have not healed, the injured you have not bound up, the strayed you have not brought back, the lost you have not sought, and with force and harshness you have ruled them. (Ezekiel 34:4, English Standard Version)

The use of metaphor in the Old Testament then provides imagery of God caring for His people (The Lord is my shepherd, Psalm 23), and for Jesus as the good shepherd in John 10:1–21, where Jesus will die for the salvation of mankind: "I came that they may have life and have it abundantly. I am the good shepherd. The good shepherd lays down his life for the sheep" (John 10:10b–11, ESV).

"Metaphors, like epithets, must be fitting, which means that they must fairly correspond to the thing signified; failing this, their inappropriateness will be conspicuous" (Aristotle, 350BC-a, p. 154). Oswick, Keenoy, and Grant (2002) listed several uses of metaphors, including objectives, such as to (a) provide literal meanings, (b) provide a point of comparison, (c) create an image, (d) create an intersection of ideas, and/or (e) bolster existing knowledge (p. 296). The researchers posited that the use of metaphors tends to focus more on similarities and less on differences to enrich critical analysis (p. 301). Cornelissen (2005) argued that metaphors offer creative and emergent ideas that lead to new theoretical constructs in organizational leadership. Metaphors lead to heightened discernment to capture new insights that otherwise are left unnoticed.

In similar fashion to Aristotle's views on metaphor, Gazendam (1993) asserts that "all theory is metaphor and that metaphor frames our understanding and proceeds through implicit or explicit assertions that A is like B" (p. 4). Cornelissen (2005) proposed a *domain-interaction model of metaphor* defined as, "a structural analogy drawn between concepts in their respective domains followed by an emergent meaning through a further blending of the concepts involved" (p. 757). Three steps occur in the development of Cornelissen's (2005) metaphor model: first, there is the development of a generic structure which charts the similarities between the metaphor domains; then, the transfer of common elements into the specifics of the new domains; and, finally, meaning emerges from the interaction between the two domains. While Gazendam states that A is like B, Cornelissen provides the steps for the creation of "B" from "A".

Metaphor is then a mechanism for embellishing written or spoken discourse; however, the utilization of metaphor delves deeper (Morgan, 2006). Burrowing beyond written and spoken discourse reveals implications of perception and social construction. Morgan notes that "all theories of organization and management are based on implicit images or metaphors that lead us to see, manage and understand organizations in distinctive yet partial ways" (p. 4). This qualification of distinct, yet partial, underpins the fact that any metaphor should not be treated as complete or perfect in its depiction of organization, as it only adds to the understanding of how organizations are structured or operate.

Morgan's goal in introducing organizational metaphor was threefold: (1) to demonstrate that prior images about organization and management are limited in their view of organizations, (2) to explore alternative metaphors not previously discussed, and (3) to demonstrate how organizational design and problems can be analyzed and diagnosed with metaphor. In an organizational setting, the ability to use common language provides organizational leaders and practitioners a way to better learn and understand experiences that may positively influence change in organizations (Griffin, 2008). Morgan proposed a number of metaphors, some of which include the following: (1) the machine view (typical seen in bureaucracies), (2) the organismic view (emphasizing the growth and adaptation of an organization), (3) the brain metaphor (organizations are information processors that can learn and create learning loops), (4) the culture metaphor (organization based on preexisting values, norms, and beliefs), (5) political (organizations replete with conflict and power struggles), (6) psychic prisons (where organizational members are trapped by their mindset),

(7) flux and transformation (where organizational members are subjected to constant change), and (8) instruments of domination (where organizations impose their will on others). Metaphor is the sense of imagining organizations in new lights that allows us to view their strengths and weaknesses. For example, the understanding of the mechanistic metaphor appears intuitive and applicable to the automotive manufacturing industry, yet it is also applicable to Apple, where aspects of the company (iPad manufacture) are mechanistic methods, yet software development may fit better with the brain metaphor. The use of metaphor is not one-sided, as the reader understands the metaphor in light of the organization. "Metaphor in turn influences beliefs, values, and attitudes by communicating the meaning of a metaphor" (Renz, 2009, p. 55). Metaphor moves back and forth between the conscious and unconscious, between cognition and emotion, which in turn impacts our unconscious emotional associations with the words of metaphor (Charteris-Black, 2005). Cornelissen and Kafouros (2008) note that metaphor has the effect of creating the link between the domain of organizations and other domains, with the cognitive impact of influencing our theoretical understanding of organizations.

The creation of an individual metaphor happens suddenly, but the understanding and adoption of metaphor takes time (Renz, 2009). Well-crafted metaphors can withstand time (like the bull's head), whereas loosely associated metaphors will lose their interpretative power (Trim, 2007). The use of metaphor must also be accompanied by a willingness to examine other more appropriate metaphors, refine the existing one, or discarding it in favor of another. Davidson (1978) posits that the efficiency of a metaphor has a lot to do with the interpreter of the metaphor as well as the originator of the metaphor (p. 31).

A metaphor is innately contradictory (Morgan, 2006), as it adds a new dimension of understanding and, at the same time, obscures vision in other areas. Gazendam (1993) asserts that "we have to accept that any theory or perspective that we bring to the study of organization and management, while capable of creating valuable insights, is also incomplete, biased, and potentially misleading" (p. 5). It, therefore, has the potential to produce intense perceptions that become distortions, as the path to clarity may divert to a path marred with obscurity. An individual who desires increased understanding or insight may seek clarification through correlation of familiar concepts, objects, or phenomena. This fragmented interpretation remains typical when using metaphor, as it urges narrow consideration on surface-level perception (Morgan, 2006). Therefore,

according to Morgan, metaphorical views should be used with caution as they introduce presuppositions, fragmented information, and possibly misguided information in interpretations of a phenomenon.

Some authors have concerns about the use of metaphor in understanding organizations and organizational behavior (Cornelissen, Oswick, Thøger Christensen, & Phillips, 2008). They suggest that the application of metaphor is simply the starting point to understanding organizations, and additional research is required to understand the selected aspects of the metaphors. Chatelain-Ponroy (2010) posits that "metaphors can also lead to the oversimplification of phenomena" (p. 1), arguing that all metaphors are a source of ideological distortion and subjectivity. Faced with these limits, Chatelain-Ponroy suggests: "Rather than not using metaphors at all, the most reasonable solution is probably to specify the nature or the bias of metaphors, so as to indicate their limits and attempt to correct them when necessary" (p. 1).

The value and bias in metaphors in understanding organizational behavior can be easily understood. When select aspects of the metaphor are examined more closely or when bias is clearly identified, metaphors can be used "effectively for the obtainment of a useful perspective of organizations and related theories" (Larson, Hostiuck, & Johnson, 2011, p. 4). Metaphors introduced and described in the following chapters will not only help us in interpreting organizational behaviors to solve organizational issues but also, with their potential biases identified, facilitate an insightful discourse. However, it needs to be emphasized that metaphors have the propensity to polarize views among members of diversified social and organizational groups. So, in pursuing an intellectual discourse on the advantages and disadvantages of a selected organizational metaphor of the ones proposed in the following chapters, working definitions and contexts are key to seek opportunities for agnostic ways to manage and solve organizational problems across the globe.

The metaphors in the following chapters will provide an expansion of Morgan's (2006) organizational metaphors through the lens of faith and can be used to illuminate organizational function. Part I uses metaphor to illustrate dysfunctional organizations, including the impact of dysfunction upon organizational trust, performance, and longevity. Part II examines moving from dysfunctional organizations to one where we can see organizational convergence. Finally, the last discusses organizational convergence. As noted earlier, all metaphors are seen through the lens of faith, allowing the Christian leader to use these metaphors when working with or evaluating an organization.

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Organizational Dysfunction

An Introduction to Organizational Dysfunction

Robert B. Huizinga

This section uses metaphor to illustrate dysfunctional organizations, including the impact of dysfunction upon organizational trust, performance, and longevity. Dysfunction is the abnormal functioning or unhealthy functioning within an individual or an organization. An authoritarian manager who emphasizes organizational success at the cost of the individuals, a cancer growing within a body, or an individual who is negative and critical and breaks down a team are all examples of dysfunction. That dysfunction leads to the inability of the organization to fulfill its purpose, and therefore functional organizations require both a recognition of the dysfunction and a willingness to enact change.

Recognition of dysfunction is key, as researchers typically research what contributes to organizational well-being, growth, or success (Vacharkulksemsuk, Sekerka, & Fredrickson, 2011). Ignoring dysfunction does not contribute to a functional organization. Rather, organizations should either allow for dysfunction to build resilience, create systems to prevent dysfunction in order to build external strength, or create systems

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to remove dysfunction in order to build internal strength. However, it is important to note that dysfunction is rooted in the organizational culture, where dysfunctional cultural styles lead to decreases in operating efficiency and effectiveness (Balthazard, Cooke, & Potter, 2007).

Research has demonstrated some key aspects of conflict and dysfunction. External group conflict increases group cohesion over time (Konopaske, Ivancevich, & Matteson, 2014). A perceived external threat results in group members banding together while putting aside individual differences. One can think of Google® versus Facebook®, where each group is pitted against each other for internet user dominance. This results in an emphasis on loyalty, a focus on activity, but can also result in a further potential form of dysfunction by allowing for a rise in autocratic leadership (Konopaske et al., 2014). Dysfunction can happen when individuals allow their personal needs to rise over that of the organization or the task at hand (Anthony & Estep Jr., 2005). Individuals who focus more on their bonus plan goals as opposed to organizational goals may make decisions which favor themselves. Heller and Hindle (1998) demonstrate this in a Venn diagram (Fig. 2.1).

Zone A is where the team and task are more important than the individual; zone C is where the team and individual are more important than the task; zone B is where the individual's relationship to the task is more

Fig. 2.1 Competing organizational and personal priorities. (Source: Adapted from Heller & Hindle, 1998)
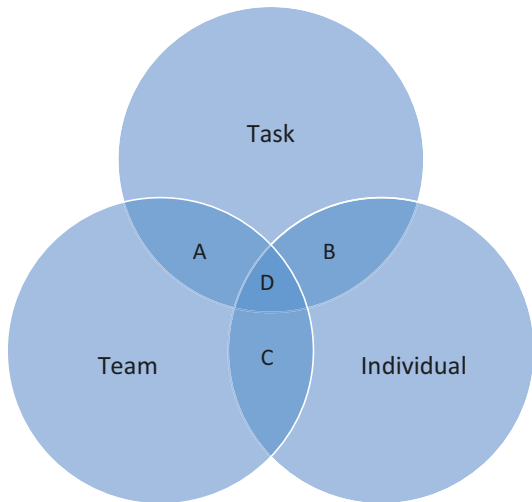
important than the team (which may put the organization at risk), and finally zone D is where all three elements reside is a sense of harmony.

Prevention of dysfunction can be an appropriate response for an organization. Adhikari (2015) describes two types of prevention: defensive and creative. Defensive prevention uses understood risk factors (a busy warehouse) and applies solutions to limit or eliminate those risk factors (painting safe walking zones within that warehouse). Creative prevention uses that same knowledge to strengthen known factors. Law enforcement uses creative prevention tools to create 'hot lists' of people who are at high risk of being victimized (Ridgeway, 2013). These hot lists allow the police to watch these individuals more carefully to prevent that victimization. Creative prevention can even be subcategorized into primary, secondary, and tertiary prevention, where primary prevention focuses on healthy behavior and secondary focuses on risky groups and engages them to withdraw from risky behavior, while tertiary prevention engages that same group to counteract the dysfunctional behavior at an early level (Adhikari, 2015).

Metaphors of Organizational Dysfunction

Three organizational metaphors are presented in this chapter. Organizations as zombies discuss when personal or institutional control becomes more important than ethical behavior, resulting in organizations that decline into unethical, immoral, and even illegal activities. Using biology as a background, organizations as lymphocytes (white blood cells) examine the immune system and describe the specific structural rules and processes that will allow an organization to respond appropriately to threats or error. Finally, the metaphor of Pygmalion organizations highlights the blurred illusion of organizational success as the result of a mismatch between the organization's design strategy and the environmental conditions, for the approach to be used can be very detrimental for an organization that has blurred vision.

Each of these metaphors depicts manners in which organizations allow for dysfunction to build resilience, create systems to prevent dysfunction in order to build external strength, or create systems to remove dysfunction in order to build internal strength.

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White Blood Cell Behavior as an Organizational Metaphor

Robert B. Huizinga

Lymphocytic Behavior Within the Immune System as an Organizational Metaphor

Organizations are complex and the use of metaphors is valuable in understanding the nuances of organizational structure, along with the positives and negatives of each structure. The relationship between theory and metaphor is strong, as "all theory is metaphor" (Morgan, 2006, p. 5). The immune system protects the host from infection and is a complex adaptive system of identification, internal communication, and defense against an infective agent. The immune system recognizes threats versus non-threats to the host, both internal and external threats. Organizations through their structure are typically prepared for assault. These structures protect them from external threats (e.g. changing economic environment) and internal threats (e.g. malevolent employees). Just as the role of the immune system is to help maintain physical homeostasis, the organizational metaphor of the immune system can help to explain the need for appropriate

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organizational structure, internal communication, and response strategies to maintain corporate homeostasis.

The Nature of the Immune System

The immune system is a complex system of cells and organs that function as an identification system with the simple function of recognizing dysfunctional cells within the host (infectious self), and recognizing exogenous infective microorganisms, such as viruses, bacteria, and other parasites. "The interaction among the immune system and several other systems and organs allows the regulation of the body, guaranteeing its stable functioning" (Muhamad and Deris, 2013, p. 101). The immune system is a complex adaptive system, not only allowing for immediate reaction to something identified as foreign, but demonstrating continual learning to identify and remember unknown (foreign) antigens.

The specificity of the immune system is in keeping with Scripture. Numerous passages speak to the specificity of God, and of His creation.

> Who has measured the waters in the hollow of his hand and marked off the heavens with a span, enclosed the dust of the earth in a measure and weighed the mountains in scales and the hills in a balance? (Isaiah 40:12, English Standard Version)

Psalm 104 also offers a very specific view of creation (setting the earth on its foundations, setting boundaries between mountains and valleys, providing water from the hills, allowing plants to be cultivated, creating lunar seasons), lauding God as the creator and sustainer of the world. Some have viewed the Psalmic strophes with the seven days of creation (Boice, 1996), while others have viewed the specificity as an affirmation of the Biblical flood (Barrick, 2018). Regardless, the Psalm speaks to the intricacies of the earth, mountains, hills, springs, trees, sun and moon, the sea, and that all these systems look to God as their creator. In similar fashion, the immune system is a complex system with multiple simultaneous interactions required for our homeostasis.

The immune system is activated, therefore, when recognition of a pathogen exceeds a certain preset threshold. The classification of these immune system cells is broken into role. For example, neutrophils target bacteria and fungi, while eosinophils target larger parasites and modulate allergic responses, and basophils release histamine for inflammatory

responses. Lymphocytes, a subset of white blood cells, are broken into further sub-types including B cells, CD4+ helper T cells, CD8+ cytotoxic T cells, suppressor T cells (which return the immune system to a basal state after infection preventing autoimmunity), and natural killer cells. The role of these T lymphocytes is to identify and destroy infective material (pathogen) beyond neutrophils or eosinophils. B lymphocytes, known as memory cells, are where successful responses to foreign antigens are remembered. This memory allows for rapid response to repeated attack by the same pathogen.

An activated immune system conducts six main processes in a sequential pattern. In summary, pieces (peptides) of the antigen once joined to the body of antigen presenting cell (APC), identified and then displayed on the surface of the major histocompatibility complex (MHC) of that APC; T lymphocytes activated by this display divide and secrete lymphokines, thereby mobilizing the rest of the immune system; B lymphocytes with specificity to that peptide respond to the lymphokines; these activated B cells differentiate into plasma cells, secreting antibodies to the antigen; the antibodies bind the antigen neutralizing it or; the antibodies bind to the antigen destroying it by the use of complement enzymes or scavenging cells. After the pathogen is dealt with, the immune system returns to its resting or basal state.

Dooley (1997) notes that complex adaptive systems (CAS) are self-organizing and learning, and this model has its roots in the biological sciences. Complex adaptive systems comprise three elements: the organic (adaption to the environment), the cognitive (interpreting reality and enacting decisions), and organismic (competing/cooperating for resources) (Dooley, 1997). For this system to be effective, however, it must operate under a system of clearly prescribed rules. "Rules are defined as shared understandings that refer to enforced prescriptions about what actions are required, prohibited, or permitted" (Janssen, 2005, p. 16). These rules prevent the immune system from attacking everything seen, yet these rules can fail. Examples of the immune system gone awry include rheumatoid arthritis, systemic lupus erythematosus, and even diabetes mellitus (Huizinga, 2002). Therefore, this protection comes with a cost: the immune system may inappropriately attack the host, destroying healthy tissue or organs, known as the "autoimmune" response. Importantly, a pathogen, while normally exogenous, is not always exogenous. If the pathogen closely resembles or mimics the behavior of host cells, it may not be detected and destroyed. Cancer cells, for example, are normal cells that

change into abnormal cells and multiply without undergoing apoptosis. Cancer cells are constantly produced within the body and should be destroyed upon identification, yet we continue to treat cancers of various types as these individual malignant cells gather together to form a consolidated tumor, or crowd out normal cells (an example of which is a lymphoma). Pathogens, on the other hand, can evade lymphocytic attack by "hiding" in cells (e.g. herpes simplex viruses) or by constantly mutating (e.g. human immunodeficiency virus or malaria).

In summary, the immune system is a Complex Adaptive System, which recognizes both dysfunctional cells within the host and infective microorganisms. As a CAS, it adapts to the environment, enacts decisions, and competes or cooperates for resources (Dooley, 1997). Scripture speaks to the interconnectedness of the bodily systems, and the immune system is just one key system needed for homeostasis. Homeostasis is the body's ability to maintain a constant environment even in response to external changes. Romans 12:4–5 states: "For as in one body we have many members, and the members do not all have the same function, so we, though many, are one body in Christ, and individually members one of another" (ESV). As discussed below, organizations require systems needed to maintain organizational homeostasis and these systems require both specificity and interconnectedness.

Lymphocytic Behavior as Metaphor

The Circulating APC and Organizational Boundaries

For an organization, creating boundaries and core competencies is critical. "Defining an environment as what lies outside an organizational boundary involves making decisions about inclusion and exclusion" (Hatch & Cunliffe, 2013, p. 58). Globalization has made defining organizational boundaries more difficult, as no organization is immune to global forces (Javidan, Dorfman, & House, 2006), yet organizations need to decide what they will and will not do. For example, pharmaceutical organizations need to decide which therapeutic areas they will specialize in and which markets they sell to and, as importantly, which areas they will not specialize in and which markets they will not sell to. Similarly, the role of the circulating APC is to be alert to the presence of foreign antigens, yet there are boundaries to the APC. It only exists within the vascular and lymph compartments; therefore, it can only analyze risk within these boundaries.

Organizational boundaries can be communicated through organizational vision. "To be effective, leaders must be able to motivate and direct followers towards group or organizational goals, mission, or vision, and be able to maintain stability and group harmony even when acting as agents of change" (van Knippenberg & Hogg, 2003, p. 244). This clarifying of organizational role or vision allows followers to understand their role within the organization, not only to move the organization forward but to protect it against threat. While external boundaries which outline organizational core competencies are critical, there must be internal holes within the organization which strengthen it. Boundary spanners (within the organization) promote organizational ability to deal with challenges (Levina & Vaast, 2005). Cross-functional team leaders promote communication flow between two departments, an example of which would be information technology leads who work with the end users to understand departmental threats and the information technology programming who would program the appropriate countermeasure. Similarly, the APC can cross between the vascular and lymph compartments.

Organizations must create a system of monitoring error; create standard operating procedures (SOPs) and quality systems to ensure the quality of product produced is consistent. A fast food enterprise is an example where these SOPs and quality systems ensure that the product produced is not only safe but consistent amongst various stores and geographies. This is analogous to the circulating APC responds to foreign antigens but ignores normally operating cells.

Presentation of Foreign Antigen to the T Lymphocyte Represents Organizational Safety Systems

The T lymphocyte confirms the presence of a foreign antigen before secreting lymphokines. It internalizes the peptide, identifies it and if found to be foreign, the lymphocyte displays the peptide on the surface of the MHC. Organizations must also have definable production processes that ensure not only speed but safety. Cutting time from production to sales is an important variable for organizations, however improperly constructed product results in recalls and returns to the factory. General Motors had recalled 1.5 million cars for a steering defect and 2.6 million cars for faulty air bag switches. As a result, they have implemented a "Speak Up for Safety" program allowing employees to provide input on safety (General Motors, 2014). Organizations must have qualified external vendors before

bringing in raw materials. For example, in 2011, approximately one-third of children's toys made in China contained heavy metals, and one in ten displayed excessive levels of lead. North American stores selling these products needed a safety system, which would have prevented these products from entering the point of sale system (Nag, Han, & Dongqing, 2014).

In similar fashion to how foreign proteins are identified, organizations should have a mechanism for ensuring speedy but reliable product manufacturing and by which employees can provide safety input into the manufacturing process, thereby increasing their organizational pool of T lymphocytes.

Lymphokine Secretion Is Similar to Organizational Communication

Organizations must have a communication structure that allows management to marshal resources to correct error. "Communicators can make a series of strategic decisions about attributes that increase the probability of communication reaching internal stakeholders" (Welch, 2012, p. 248). The key attributes of appropriate communication pathways include controllability, dissemination, and usability. Welch (2012) goes on to note that organizations should adopt a stakeholder approach, keeping an employee-centric communication basis, while being able to control the communication flow. Hatch and Cunliffe (2013) note that an open office structure increases visibility, openness, and accessibility amongst team members. Structural holes within organizations are critical factors for effective team performance and teamwork (Zou & Ingram, 2013). This is like secreted lymphokines, which alert memory cells (B lymphocytes) to the existence of a pathogen, determining if a memory to this pathogen already exists, and thereby speeding immune response.

Yet the organization must allow the appropriate level of communication relative to the threat. For example, electronic *intranet* postings are appropriate for ongoing production concerns, while face-to-face communication is the most appropriate for the utmost urgent production concern. For example, Kaizen, an inexpensive commonsense approach to management, emphasizes the reduction of production waste (Mano, Akoten, Yoshino, & Sonobe, 2013). Included in Kaizen methodology are input methods from the employees to management suggesting how to decrease error and waste within a production system.

B Lymphocyte Activation Portrays Organizational Threat Response

Organizational response to internal errors or external threats must correspond to size of the specific error/threat. In the immune system, pathogen specific memory B cells are activated by lymphokines secreted by T lymphocytes. Successful responses to previous foreign antigens are remembered and the exact same response is enacted allowing for rapid destruction of the pathogen. An organizational error example can include scheduling errors resulting in decreasing production output. Using an artificial immune system (AIS), Muhamad and Deris (2013) demonstrated that production schedules obtained by using an AIS model are more robust than other methodologies, and like the natural immune system, increasing the number of antigens (a job sequence within a piece of equipment) improves the optimal scheduling plan. "Scheduling is an area demanding the application of efficient methods to tackle the combinatorial explosion of the results in real-world applications" (Muhamad & Deris, 2013). When the response to the error involves communication, the organization must remove extraneous departments from becoming involved in the response. Extraneous involvement slows the appropriate response to the threat, potentially keeps the image of the threat alive through reechoed conversations, and can decrease organizational morale without providing the specific learning opportunity for the organization.

Organizations must also have a systematic method of destroying or neutralizing the error or threat. A systematic example includes corrective action conducted under a Corrective and Preventative Action (CAPA) plan to stop the error or threat. CAPAs, which result in new SOPs, can be considered organizational rules. Cunningham and Geller (2011) selected the nine most common patient safety events in a private health care institution, and applied behavior change techniques including corrective-action communication, individual and group behavior-based feedback, and positive recognition strategies. In the two months following intervention implementation, selected patient-safety events decreased below average basal levels. This is like rapid destruction of the pathogen (patient safety event) by B cell activation (intervention strategies).

Importantly, when new organizational rules are created, the ability for the organization to have adoption of the rule is dependent on social capital within the organization (Janssen, 2005). The followers must trust that

the organizational rules positively affect them, or they will not be implemented.

> Rules for collective choice will be selected when there is a sufficient level of social capital. In a population of distrust, selfishness, and individualism, cooperative arrangements are unlikely to emerge, although rules might be selected and imposed by a ruling clique and give that clique substantial advantage over others. (Janssen, 2005, p. 20)

Followers need to understand the significance of the error or threat not only to their work environment but to the organization overall. Decreased production results in decreased profit and corporate instability.

The Pathogen Being Committed to Memory Is Similar to Organizational Critical Incident Response

Organizational memory must occur to allow for similar successful responses to organizational threats or errors. The use of critical incident reports, for example, allows for corporate memory to occur. Critical incident reports describe the situation, mitigating factors, and successful conclusion of the event. This allows for removal of the error/threat for the future, or the same successful response. Importantly, this report becomes part of corporate memory. In similar fashion, new B lymphocyte selectivity occurs to that specific antigen once the threat is neutralized or destroyed. This allows for a rapid response should the antigen occur again. A good example would be vaccinations, which induce an immunologic response and memory to the pathogen.

Fawcett, Fawcett, Cooper, and Daynes (2014) used critical incident techniques to examine customer experiences and explore phenomenological and systems design aspects associated with that experience. This came from the understanding that a supply chain is only as strong as the weakest link, and that link is customer experience with a product. They concluded that critical incident technique improved customer experience, even if an improvement in corporate performance could not be measured (Fawcett et al. 2014).

Table 3.1 is a summary of the immune system metaphor as it applies to both the organization and to organizational design for consultants.

The question remains as to what happens if the immune system fails? If the immune system allows for pathogenic growth, disease occurs in the

Table 3.1   The immune system as applied to organizational design

Immune system aspect	For organizations	For the immune system
The circulating APC	The organization has operational boundaries and is prepared for assembly errors by the creation of SOPs and quality systems	The circulating APC is alert to the presence of foreign antigen
Presentation of antigen by the MHC to the T lymphocyte	The organization must have a reliable system of reaction to production error with definable identification processes	The T lymphocyte confirms the presence of antigen before secreting lymphokines
Lymphokine secretion to B lymphocytes	The organization must have a communication structure that allows management to marshal resources to correct error	Secreted lymphokines alert memory cells to pathogen
B lymphocyte activation	Organizational response must correspond to size of error/threat	Pathogen specific memory B cells are activated by lymphokines
Pathogen neutralization/ destruction	Organizational corrective action under CAPA stops the error/threat	Antibodies neutralize/ destroy antigen
Pathogen committed to memory	Organizational preventative action under CAPA prevents error/threat recurrence	New B lymphocyte selectivity occurs to the pathogen

Source: Author's creation

host. For organizations, the analogy is when leaders do not respond to a threat, despite all the safeguards built into the system. A lack of action results in corporate weakness, and if left unchecked, results in corporate death. However, the "inaction inertia" is real, and a psychological response to a missed first opportunity (Tykocinski & Ortmann, 2011). Leaders make inappropriate decisions to the same but lesser stimuli when presented a second time. This invokes our understanding of the immune threshold, where only stimuli of a certain magnitude are responded to. The organization should recognize the ramifications of non-action and be encouraged to enact a strategy for minimum thresholds before a corporate immune response occurs.

If the immune system is overactive, autoimmune disease, such as psoriasis occurs, requiring the introduction of an exogenous immunosuppressant to decrease the immune system's response to a particular threat (Papp et al., 2008). For organizations, an overreaction to threats, corporate silos

Table 3.2 The implications of a non-functional immune system as applied to organizational structure

Immune system aspect	For organizations	For the immune system
Disease caused by a pathogen Autoimmune disease	Inaction of corporate leaders to respond to the threat Corporate silos, infighting, malevolent employees	Inaction of the immune system allowing for the presence of disease Immune system inappropriately activates destroying the host

Source: Author's creation

vying for power, and malevolent employees causing turbulence within the company would be like autoimmune disease. For organizations without a designed strategy with the intent of decreasing the level of inappropriate reaction, forcing open communication between silos, and removing non-productive employees using appropriate performance metrics, and external "immunosuppressant" will be required. That external force may be the insertion of a new CEO or a wholesale change of senior leadership.

Table 3.2 provides a summary of the immune system metaphor on both sides of failure: the presence of disease, or the presence of autoimmune disease.

Areas for Expansion of the Lymphocytic Behavior Metaphor
For the purposes of this metaphor, the organizational pathogens described are limited to external threats or internal employee action. However, there are numerous organizational pathogens that can be understood by this metaphor. Requests for increased internal resource allocation creates conflict and rival unit requests for resources (Birkinshaw & Ridderstråle, 1999), allowing for the creation of autoimmunity within the organization. Inappropriate resource allocation weakens the company to external attack and takeover by rival companies, invoking the image of autoimmunity resulting in death. The use of stem cells (undifferentiated immature cells) to strengthen the immune system correlates to the infusion of corporate interns within an organization to increase excitement (Page, 2012). Immune system ablation by chemotherapy or radiation therapy to destroy tumors correlates to corporations removing entire non-productive divisions from their organizations. The lymphocytic behavior metaphor has room for further expansion, and the potential to invoke new metaphors within micro aspects of lymphocyte behavior.

Conclusion

"Change is an inherent characteristic of most organizations…" (Hatch & Cunliffe, 2013, p. 289). The immune system, while a complex adaptive system itself, can be used to understand and plan for corporate response to threats and errors. Specifically, the metaphor of lymphocyte behavior brings together the understanding of threat identification, an appropriate response to the level of the threat, creation of corporate memory to that response, and a return to a basal state after the threat. Failure of the immune system results in disease and a negative impact on corporate performance, whereas overstimulation of the immune system results in autoimmune disease with a similar outcome on corporate performance. This metaphor can be expanded in the future to explain micro aspects of the immune system in relation to organizational design and performance. This organizational metaphor is in keeping with our understanding of Scripture and its specificity to the world. In particular, Psalm 104 "…includes the totality of Yahweh's relationship to his world, both as creator and sustainer" (Barker, 1986, p. 80).

> The Psalm gives an interpretation to the many voices of nature and sings sweetly both of creation and providence. The poem contains a complete cosmos: sea and land, cloud and sunlight, plant and animal, light and darkness, life and death, are all proved to be expressive of the presence of the Lord. (Spurgeon, 1885)

As Christian leaders, we can use this organizational metaphor, both to better understand biologic behavior, organizational behavior, and to marvel at the specificity of creation.

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Organization of the Living Dead: The Zombie Enterprise

Steven W. Renz and Lisa M. Renz

We have witnessed an ever-expanding list of scandals and corruption in business enterprises and government institutions (Yuh-Jia, 2006). Callahan (2004) suggests the character of Americans has changed, and that selfishness and self-absorption along with a desire for the good life have transformed individuals and even corporations into materialistic and envious entities. Self-centered, power-hungry individuals have infiltrated organizations and are spreading their infectious disease. These zombies are creating organizational cultures where unethical, immoral, corrupt, and even illegal behaviors become the norm. Using metaphor, this chapter provides insights into the zombie enterprise through the characteristics of self-centeredness and power; and the elements of design, environment, boundaries, and culture.

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The Zombie Enterprise

The metaphor of the zombie enterprise provides images of grossly disfigured, "flesh-eating" employees and staff rampaging through an office attempting to devour their victims. It is not that simple, however. A zombie enterprise is one that provides conditions which allow zombies in the workplace to emerge and the infection to spread due to a lack of positive and supportive leadership. The zombie enterprise is an organization that fosters an environment which allows corruptive, unethical, immoral, and possibly even illegal activities until it becomes part of the organizational culture.

Characteristics of a Zombie

Historically, the zombie phenomenon represented a reaction to cultural consciousness, as well as political and social injustices (Bishop, 2009). Books, films, and video games often depict zombies as "half-dead" humans who feed on human flesh and are devoid of true consciousness. Ackermann and Gauthier (1991) posit there are two types of zombies: soulless bodies and body-less souls. Those zombies classified as soul-less bodies are those who have not died at all but are in a state of apparent death where they are deprived of will, memory, and consciousness (Ackermann & Gauthier, 1991). Zombies classified as body-less souls have no human characteristics and may be someone who has died, and their soul is left to wander (Ackermann & Gauthier, 1991).

Bishop (2009) describes zombies as creatures who pursue living humans with relentless dedication and have no real emotional capacity. "They cannot be reasoned with, appealed to, or dissuaded by logical discourse" (Bishop, 2009, p. 4). These zombies are portrayed as mindless monsters whose aim is to kill, eat, or infect others (Munz, Hudea, Imad, & Smith, 2009). However, using the zombie metaphor, these are individuals in an organization who attempt to achieve personal gains through self-centeredness and power. Much like what is depicted in zombie movies, a zombie enterprise forms as the result of an infection. If left untreated, this infection begins to take hold and spread throughout the organization until the entire staff is consumed by the pandemic. A pandemic is an infection or epidemic that is widespread and affects many people. To understand the pandemic process, it is important to understand the characteristics of the zombie enterprise.

Characteristics of the Zombie Enterprise

The symptoms of the zombie pandemic are often slow to develop, but once they take hold, it is difficult to reverse and often results in the demise of the organization. Symptoms typically begin with the allowance of unethical practices, such as incompetence, rigid or abusive behavior, intemperate actions, and callousness; it builds to full-on corruption and insular conduct; and it eventually manifests toward pure evil (Hackman & Johnson, 2013). These zombies are often unable to distinguish right from wrong or justify their actions for personal gain and maximize their rewards through harming others (Hackman & Johnson, 2013). In organizations as zombie enterprises, leaders and followers place their needs and wants above others and act on their own desires without regard to the impact on the organization or their environment. A zombie enterprise then is one that is based on self-centeredness and power.

Self-Centeredness
The self-centered individual is one who acts in accordance with their own desires, wishes, and interests for the purpose of self-preservation and satisfaction (Debeljak & Krkac, 2008). They are self-absorbed and have a disregard for the rights and interests of others and are focused on greed, materialism, and profit-maximization (Maitland, 2002). Callahan (2004) indicated that the character of America has changed due to changes in values. He states, "…individualism and self-reliance have morphed into selfishness and self-absorption; competitiveness has become social Darwinism; desire for the good life has turned into materialism; aspiration has become envy" (p. 19). In the zombie enterprise, self-centeredness is based on doing what is necessary to get ahead. Machiavellianism is the self-centered trait which allows leaders to engage in and promote destructive behavior (Hackman & Johnson, 2013). In this case, the use of clan control, the internalization of cultural values, goals, expectations, and practices (Hatch & Cunliffe, 2013) are subverted to direct follower behavior in a destructive manner. Once infected, these zombies consume organizational resources and violate group norms, they justify their actions by their own definition of morality, and they feel free to satisfy their needs at the expense of others (Hackman & Johnson, 2013).

Power

Yukl (2013) defines power as "…the capacity of one party to influence another party" (p. 186). According to Hatch and Cunliffe (2013), power is always relational and, in an organization, where authority is a source of power, it may flow top to bottom, bottom to top, and cross-organizationally, and can even work in all directions at the same time. In the zombie enterprise, the infection is easy to spread as there are few barriers to thwart its transmission. Power in the zombie enterprise is used as a mechanism to foster the spread of the disease. Hackman and Johnson (2013) posit there are several factors of power. John French and Bertram Raven provide five primary sources of power:

Coercive Power

Individuals have coercive power if they can administer punishment or provide negative reinforcement (Hackman & Johnson, 2013). Coercion ranges from a reduction of status, pay, and benefits to physical force (Hackman & Johnson, 2013). Subordinates can exercise coercive power through influential processes, such as the ability to damage a superior's reputation, restrict production, sabotage operations, or hold demonstrations (Yukl, 2013). In the zombie enterprise, coercive power may be used to garner desired behavior even though such behavior does not align with organizational goals, missions, policies, or practices.

Reward Power

Individuals have reward power if they can gain compliance by offering something of value to someone else (Hackman & Johnson, 2013). Performance incentive plans and positive reinforcements, including tangible items such as money, gifts, or benefits or intangible items such as titles, roles, and job security are all forms of reward power (Kinicki & Fugate, 2012). Individuals "…are likely to act more deferential toward someone who has high reward power, because they are aware of the possibility that the person can affect their job performance and career advancement" (Yukl, 2013, p. 189). The zombie enterprise uses reward power to threaten others with tangible and intangible items to get what they want.

Legitimate Power

Kinicki and Fugate (2012) posit legitimate power is anchored to an individual's formal position. Follower behavior is prescribed within specified parameters and often depends on the importance of the position (Hackman

& Johnson, 2013). Often, acceptance of authority is based on whether the agent is perceived to possess legitimate occupation of their position (Yukl, 2013). Legitimate power may be endorsed and even encouraged to further the toxic culture of the zombie enterprise. Zombies are specifically placed in positions to exert legitimate power over others and further their cause.

Expert Power

Expert power is based on the person rather than the position (Hackman & Johnson, 2013). Valued knowledge is used over those who need such information to perform their tasks (Kinicki & Fugate, 2012). Yukl (2013) posits specialized knowledge and skills are a source of power only if the dependence on the person who possesses them remains. In the zombie enterprise, knowledge is power and only those who are infected are allowed access to such information and data.

Referent Power

Referent power comes about through an individual's personal characteristics and is the reason for compliance (Kinicki & Fugate, 2012). This role model power comes from the ability to influence other's behavior and depends on feelings of affection, esteem, and respect for another (Hackman & Johnson, 2013). The strongest form of referent power is called personal identification (Yukl, 2013). To gain approval, the target individual complies with requests because they share similar attitudes (Yukl, 2013). Favors are gained, and the infection can spread in the zombie enterprise, when compliance is gained through the charismatic ability of senior zombies.

The Zombie Infection

How do individuals in an organization become Zombies? To answer this question, one must look toward theories which offer explanations for how the zombie infection is able to take hold in an organization. Cognitive dissonance theory offers a promising reason for how zombies emerge. Cognitive dissonance "…describes a psychologically uncomfortable state or imbalance that is produced when various cognitions about a thing are inconsistent" (Bawa & Kansal, 2009, p. 1). Cognitive dissonance theory helps to explain how individuals react to ethical and moral violations. The motivation behind cognitive dissonance is to reduce dissonance (Bawa &

Kansal, 2009). People tend to strive for consistency in their values, beliefs, and attitudes. Inconsistencies provide a mechanism for cognitive dissonance to occur and allows for a change in their values, beliefs, and attitudes (Mesdaghinia, Rawat, & Nadavulakere, 2018). The zombie emerges out of a need to behave in a manner inconsistent with their attitudes and these individuals find ways to reduce dissonance in order to alleviate their uncomfortableness (Lii, 2001). In the case of a zombie organization, the potential for cognitive dissonance among individuals provides an easy accommodating situation to create a supportive culture of change (Burnes & James, 1995) toward unethical (zombie-like) behaviors. A self-centered member is likely to reduce dissonance by satisfying their needs with little or no regard to the impact on the organization. For instance, members may begin to steal supplies from the company through justification that they often work from home. At further extremes, members feel they have the right to abuse other members (physically, psychologically, or sexually) as either a reward or a sense of entitlement based on their position of power.

The Infection Spreads

How does the infection spread throughout the organization? There are several methods employed to enable the spread of the zombie infection. Groupthink, change management, and clan control offer a means for zombies to spread their contagion throughout an organization. When used for malicious purposes, these methods provide the conduit for rapid contamination.

Groupthink

Janis (1982) describes groupthink as a mode of thinking individuals engage in when involved in a cohesive group that strives for unanimity and overrides their motivation to accurately apprise alternate courses of action. Maharaj (2008) posits groupthink causes members to succumb "…to the persuasive power of their peers in their thinking patterns and opinions" (p. 6). It lowers the mental efficiency and moral judgment (Kim, 2001) of those who become infected. The thoughts, actions, and decision-making abilities are heavily influenced by peer pressure (Maharaj, 2008). Hackman and Johnson (2013) identify eight signs of groupthink as described by Janis:

1. *Illusion of invulnerability.* Members are overly optimistic and willing to take extraordinary risks.
2. *Belief in the inherent morality of the group.* Members ignore the ethical consequences of actions and decisions.
3. *Collective rationalization.* Members invent rationalization to protect themselves from challenges.
4. *Stereotypes of outside groups.* Members believe outsiders are weak and unwise.
5. *Pressure on dissenters.* Members use coercive tactics to get others to go along with prevailing opinions.
6. *Self-censorship.* Individuals keep doubts to themselves.
7. *Illusion of unanimity.* Members believe a lack of conflicting opinions means the entire group agrees with a course of action.
8. *Self-appointed mindguards.* Members protect leaders from dissenting opinions that may disrupt the group consensus.

Using groupthink, a single zombie or a group of zombies can use coercive power to redefine goals and perpetuate their own personal needs (Bass & Riggio, 2006). These zombies use other tactics such as "…failing to follow decision-making procedures, group isolation, time pressures, homogenous members, external threats, and low individual and group esteem caused by previous failure" (Hackman & Johnson, 2013, p. 215) to further their selfish cause.

Change Management
Another method used to foster the spread of the zombie infection can be found in the theory of change management. Nastase, Giuclea, and Bold (2012) suggest change management includes the control of change in an organization and its adaptation to constant changes. Change may be affected through group dynamics and forces that effect change, and through the interruption or removal of forces supporting an equilibrium state, a desired state is able to take shape (Ronnenberg, Graham, & Mahmoodi, 2011). Sustained change requires that the organizational culture is transformed, and this is accomplished through messages from the leadership, inadvertently or deliberately, to convey to followers what they believe to be important (Nastase et al., 2012). In a subversive attempt to affect change, zombies employ the various sources of power along with Everett Roger's model for changing an organization which they claim offers the following: (1) clear advantages over the status quo; (2)

compatibility with values, experiences, and needs; (3) requirements that are understandable; and (4) the possibility to observe the result of the change in another setting (Rogers, 1983).

Clan Control

Lastly, clan control is used to encourage the spread of the zombie infection. Clan control is inculcated through rigorous socialization and behavior-based rewards that dominate the workplace and is a method of control that is not enforced through direct monitoring or rules (Kowtha, 1997). Hatch and Cunliffe (2013) suggest the internalization of disciplinary power to organizational culture may be internalized through clan control, which arises from the values, beliefs, and ideals that are shared and become the norm in an organization. Zombies use their power to influence others toward their cause through the employment of clan control to satisfy their own ambitions.

Stages of the Zombie Infection

The stages of the zombie infection follow patterns like the spread of other pandemics. The stages are patient zero, outbreak, uncontrolled spread, and zombie enterprise. Patient zero is the first infected individual that begins the spread of the infection. Once patient zero infects others, the outbreak begins until it moves into the third stage, uncontrolled spread. Once the infection reaches every individual left in the organization, the final stage is a zombie enterprise. Each stage has its own unique characteristics.

Stage 1: Patient Zero

Patient zero is the first infected individual who begins the spread of the infection. This individual does not typically display signs of infection and is, therefore, difficult to detect. These individuals often do not know that they carry the dangerous contagion. They tend to carry out routine activities with abandon, not realizing the risk they pose. Subversive actions of patient zero may include tardiness, absenteeism, minor theft, violating company policies, and so on. Left unchecked, this zombie becomes stronger and begins to infect others as they see this as acceptable behavior.

Stage 2: Outbreak

An outbreak typically occurs due to lack of supervision and enforcement of policies. The infection now spreads from patient zero to others within the organization. At this stage, the spreading infection manifests itself in appearance as the infected zombies begin to recognize that their behavior aligns more with their own self-interests, rules, values, and ethics. Their self-centeredness grows, and their power is increased and is seen as more and more acceptable by others. During the outbreak, zombies mentally define their targets as those belonging to in-groups (supportive of zombies) and out-groups (unsupportive of zombies). Those in the in-groups are quickly infected and those in the out-groups are forced to quit, suffer through the outbreak, or are fired for failing to comply. Survival requires power through the coercion of others and by rationalizing their behavior through collective wants with little regard to the negative impact on the organization. The zombie behavior begins to be integrated into the organizational culture and begins to become the new norm.

Stage 3: Uncontrolled Spread

With the infection spreading rapidly throughout the organization, the rewards of being zombies are now desired and the organization sanctions their behavior because no one has stopped the spread. Power has been granted to the zombies either through legitimate means or through coercion. With non-zombies out of the way, the zombies are now free to complete the spread of the infection. Policies are rewritten or completely ignored, and activities are focused on the fulfillment of self-interests.

Stage 4: Zombie Enterprise

The zombie enterprise is achieved when the infection completely consumes and transforms an organization from a recognizable business into a soulless entity. In this stage, the organization acts completely for gain, regardless of laws, regulations, or codes. They use every resource at their disposal to exploit others and focus solely on their own interests.

Elements of the Zombie Enterprise

Hacker (2010) suggests zombies can infiltrate all levels and they not only feed on human resources but on ideas, initiative, and creation. Zombies can suck the vitality out of a workgroup, and once the infection starts, it causes rage, blind compliance, and confusion (Schmaltz, 1993). In the

zombie enterprise, unethical, illegal, and often immoral behavior is not only condoned, but it is also encouraged. An organization as a zombie enterprise can be seen through the elements of design, structure, environment, boundaries, and culture.

Design/Structure

Typical organizational designs provide a structure that supports the execution of corporate strategies (Kinicki & Fugate, 2012). Strategically, the design specifies the grouping of units in the organization and the relationships among those units (Burton & Obel, 2004). It normally provides a chart reflecting who reports to whom and conforms to the environment, size, technology, strategy, and operations of an organization (McLean, 2006).

In the zombie enterprise, a flexible design is preferred because it fits the turbulent environment (Burton & Obel, 2004). With this design, the company attempts to avoid a decentralized design, as the zombie leaders prefer not to relinquish their positions of influence and control (Burton & Obel, 2004). This design offers a modem for centralized decision-making (Kinicki & Fugate, 2012) where zombie leaders make all key decisions.

Environment

Organizational environment "…has been defined, described, and measured in many ways – from unidimensional uncertainty to multidimensional measures" (Burton & Obel, 2004, p. 198). Hackman and Johnson (2013) posit "environment refers to the setting where work occurs" (p. 153). For the purposes of understanding the zombie enterprise, the focus will be on environmental influences. Northouse (2013) describes environmental influences as factors which lie outside the competencies, characteristics, and experiences of the leader, and may be both internal and external. Internal environmental influences include factors of technology, facilities, expertise, and communication (Northouse, 2013). External environmental influences include factors of "…economic, political, and social issues, as well as natural disasters" (p. 56) which can provide challenges to performance (Northouse, 2013).

Hatch and Cunliffe (2013) posit environments place demands on organizations in two ways. First, environments make technical, economic, and physical demands which force companies to make and exchange goods and services in a market (Hatch & Cunliffe, 2013). Second, they place social, cultural, legal, and political demands on organizations to comply

with (Hatch & Cunliffe, 2013). These influences may be placed on organizations by their customers, competitors, suppliers, government agencies, and even their physical settings or locations (Eisenberg, Goodall, & Trethewey, 2007).

In the zombie enterprise, zombies make every attempt to influence and modify the environment for their own purposes. The first step zombies take is the elimination of factors which create feelings of powerlessness, such as inappropriate rewards, authoritarian supervision, and regulations (Hackman & Johnson, 2013). Next, decision-making authority is shifted (Hackman & Johnson, 2013) to the zombies, and resources are allocated toward the infected individuals. In this turbulent environment, leaders and followers alike are often unable to cope with the complexity and rapidity of change, and soon they succumb to match their organization and behavior with the level of environmental complexity (Bass & Riggio, 2006). Thus, the zombie enterprise can expand and form its own toxic environment.

Boundaries

Burton and Obel (2004) posit boundaries "…set 'what' is inside and outside the organization" (p. 14). Berry (1994) suggests a boundary in an organization is used in two ways. First, legal and institutional boundaries are marked by the transactions of goods and services, and second, social and cultural boundaries are marked by the individuals and subgroups in an organization (Berry, 1994). Boundaries are established by the control of assets and grants bargaining power to those in command when issues arise (Heracleous, 2004). Santos and Eisenhardt (2005) posit "…boundaries are the demarcation line between an organization and its environment" (p. 19). They offer four distinct boundary conceptions: efficiency, power, competence, and identity (Santos & Eisenhardt, 2005).

1. *Boundaries of efficiency.* Boundaries are set to minimize the cost of governance and are grounded in a legal understanding of the organization as distinct from markets.
2. *Boundaries of power.* Boundaries are established to maximize control, directly or indirectly, as appropriate to the sphere of organizational influence.
3. *Boundaries of competence.* Boundaries are determined by matching resources with opportunities in order to gain a competitive advantage.

4. *Boundaries of identity.* Boundaries are "…set to achieve coherence between the identity of the organization and its activities" (p. 12).

In the zombie enterprise, boundaries are used for the purpose of power and control. The boundaries that are established separating the inside of the organization from the outside are an important tool for controlling the workforce (Fleming & Spicer, 2004). Control is maintained through three modes: dominance, collaboration, and competition (Berry, 1994). Dominance is used by the powerful to ensure compliance by the weakness of others (Berry, 1994). Collaboration is used through joint control across organizational networks (Berry, 1994) and is used to maintain control. Competition is used to control and disseminate resources to followers (Berry, 1994).

As boundary lines become blurred, the zombie infection begins to spread. In the corporate colonization of self, workers become 'company people' who become neurotic and obsessive-compulsive as they have allowed the organization to strip away the identity boundaries that once separated them from the organization (Fleming & Spicer, 2004). The traditional inside/outside boundary is eroded, and the zombie culture instigates everyday norms and expectations regarding time and effort devoted to the organization (Fleming & Spicer, 2004).

Zombie organizations, like egocentric organizations, "…draw boundaries around narrow definitions of themselves and attempt to advance the self-interest of this narrow domain" (Morgan, 2006, p. 250). The dedication toward the 'culture of cool' depends on the individual to span the boundaries between private matters and work life (Fleming & Spicer, 2004). In the zombie enterprise, there is a transfer of workplace activities to home and other places in order to fully infect and indoctrinate others (Fleming & Spicer, 2004). Boundaries at locus are encoded into everyday practices like talking and dressing, and other activities become the physical structure of the organization (Fleming & Spicer, 2004).

Culture

Northouse (2013) describes culture as "…the learned beliefs, values, rules, norms, symbols, and traditions that are common to a group of people" (p. 384). Burton and Obel (2004) posit culture is part of any organization and is a mixture of the organization's properties and behavior of the individuals. A primary function of culture is to aid in understanding the environment and determines the best ways to respond to it (Yukl,

2013). McLean (2006) suggests culture in an organization provides a way of thinking and acting; is shared by members; shapes group and individual conscious and subconscious values, assumptions, perceptions, and behaviors; and offers guidelines for how group members should conduct their thinking, actions, and rituals. Hatch and Cunliffe (2013) describe culture as a distributed phenomenon, where it is distributed among those "…who hold the values, beliefs, meanings, expectations, and so on, of which culture is constituted" (p. 159). Value and significance are attributed to members as they interact and create a coherence to form and maintain a collective identity (Hatch & Cunliffe, 2013).

The zombie enterprise typically begins as a subculture, or even as a counterculture, within an organization. Subcultures are a subset of an organization that identifies itself as a distinct group based on similarities and arise when they interact frequently (Hatch & Cunliffe, 2013). Countercultures arise to actively and overtly challenge the dominant culture or subculture (Hatch & Cunliffe, 2013). Their goal is to reshape the corporate culture and the boundaries (Fleming & Spicer, 2004). Fleming and Spicer (2004) posit through a "…purposeful attempt to manipulate and control boundaries between inside and outside spaces of employment…" (p. 10), zombies in the organization push the zombie culture out into other aspects of employees' lives (Fleming & Spicer, 2004). It is through their influence and power that the infection can spread throughout the organization as they gain strength and numbers.

Another method used to influence organizational culture is using clan control. Clan control is a control mechanism which is used particularly on new members "…such that they internalize cultural values, goals, expectations, and practices that will drive them to desired levels of performance" (Hatch & Cunliffe, 2013, p. 185). Zombies seek to exercise a large degree of clan control, in which collaboration exists in both the social and cultural systems of an organization (Berry, 1994).

Biblically-Based Leadership for Combatting the Zombie Enterprise

Christian leaders are faced with numerous challenges. Preventing and combating illicit behavior that may lead to a zombie enterprise is just one of those challenges. Burns (1978) described leadership as a relationship that induces leaders and followers to pursue common purposes that

represent collective values and motivations. Leadership begins with values and helps to determine right from wrong, ethical from unethical, and moral from immoral (Yukl, 2013). Organizational culture, goals, and strategies are impacted by values and stimulate a person's behavior (Kouzes & Posner, 1987). Zombies have a difficult time surviving in an ethical and moral environment.

The Beatitudes (Matthew 5:3–12) is God's call for leaders to lead at a higher level and is His preparation for the role that leaders play (Maxwell, 2007; Winston, 2002). Matthew 5:3–12 offers Christian leaders a biblical foundation for values-based leadership that can not only prevent an outbreak but thwart a crippling pandemic. The Beatitudes offers insight to leaders for the building of an organizational culture that combats the harmful impact of a zombie outbreak.

Matthew 5:3: Blessed Are the Poor in Spirit

Being poor in spirit involves a leader's humbleness. Being humble is not a weakness, but a strength (Gill, 2013). It allows leaders to show respect for others and build a cohesive culture (Winston, 2002). Humble leaders keep their eyes open to the happenings in their organization. They seek guidance and are open to new ideas. These leaders do not alienate followers and foster an environment of transparency. The zombie virus thrives in an environment where there is a lack of respect for others and leaders adopt a laissez-faire attitude. Zombies take advantage of a lack of cohesion and can spread their contagion when the leader is not looking. By building an atmosphere of respect and openness, the virus finds little to grab hold of and infect.

Matthew 5:4: Blessed Are Those Who Mourn

Mourning is often depicted as grieving or acting with sorrow. Instead, Lindberg (2007) describes mourning as the act of behaving righteously and caring for others. Gill (2013) suggests the ability to mourn involves taking responsibility for one's actions. Leaders with the capacity to mourn have a deep interest in the care and well-being of others, particularly their stakeholders, and the organization itself. It is this sense of caring that allows leaders to confront zombies and promote actions that prevent the spread of the infection. By promoting a culture of accountability and helpfulness, zombies are unable to blame others and exploit the weak.

Matthew 5:5: Blessed Are the Meek

Meekness conjures up images of weakness and docility. Jesus shows us that it is the meek who will inherit the earth. For leaders, meekness involves a controlled discipline. Winston (2002) describes this as "power under control." Leaders who exercise meekness use their power for the benefit of all. They embrace freedom and often give control to others to achieve organizational objectives (Gill, 2013). Zombies despise freedom. They prefer power to exploit others for their own self-interests. By empowering others to confront evil in an organization, the zombies lack the ability to gain a foothold.

Matthew 5:6: Blessed Are Those Who Hunger and Thirst for Righteousness

1 Samuel 26:3 reminds us: The Lord rewards everyone for their righteousness and faithfulness (NIV). A righteous leader takes corrective action and encourages others to do the same. These leaders understand right from wrong and have a responsibility toward justice and doing the right thing (Gill, 2013). Values-based leaders build strategies with righteousness in mind and impart these onto others (Winston, 2002). Zombies cannot survive in a righteous organization. Their intentions are based on self-centeredness and in bringing down the faithful. Righteous leaders will condemn and strike down those who intend to subvert these values.

Matthew 5:7: Blessed Are the Merciful

Merciful leaders show compassion for others. They offer forgiveness and hold themselves and others accountable for their actions. Winston (2002) posits these leaders use their discretion and encourage others to achieve organizational objectives. Merciful leaders understand that compassion and a willingness to develop followers yield the best results. Zombies can be killed with compassion. The infection can gain traction when there is little or no accountability for actions and there is a lack of compassion for others. Therefore, leaders who espouse and encourage a sense of caring for others can eliminate the environment the contagion needs to spread.

Matthew 5:8: Blessed Are the Pure in Heart

Values-based leaders display the virtues of honesty, integrity, and transparency (Gill, 2013). Trust is a key ingredient in a leader-follower relationship. This is accomplished through honest and open communications and actions. Winston (2002) suggests being pure in heart includes the leader's attention to his or her followers and the organization's mission. Zombies thrive on lies, deceit, and dishonesty. They cannot flourish where truth abounds as their cruel intentions will quickly become known. Leaders can keep the zombies at bay by promoting a culture built on honesty and integrity.

Matthew 5:9: Blessed Are the Peacemakers

A unified organization is difficult to infiltrate. A values-based leader builds and sustains unity within their organization (Winston, 2002). The peacemaking leader achieves strong cohesion through diplomacy and effective team-building processes. Zombies rely on division to easily infect others. By separating individuals from the pack, they can exert their influence on others to join the undead. Leaders who can build a unified front against such an attack will preserve their organizational integrity.

Matthew 5:10: Blessed Are Those Who Are Persecuted Because of Righteousness

Values-based leaders focus on a righteous mission, even though it may be difficult or challenging. They focus on long-term goals rather than short-term gains. Just as followers of Christ would face persecution and opposition due to their beliefs (Trites, 1992). Today's leaders must be prepared and expect to be challenged. Zombies seek to take advantage of turbulent situations. They aim to thwart organizational objectives in favor of their own. Their mission is one of subversion and destruction. They often criticize a leader's plans and decisions in favor of their own. A leader's persistence in doing what is right, even in the face of criticism, will inevitably thwart the zombie's objectives. God provides leaders the strength and wisdom to survive in harsh situations (Trites, 1992). By committing to the high standards that Christ has laid before us and promoting those values, zombies may be defeated.

Matthew 5:11: Blessed Are You When People Insult You, Persecute You Falsely Say All Kinds of Evil Against You Because of Me

Christian leaders often face challenges in maintaining their values. They are often tested to do things contrary to their beliefs. These temptations often come from challenges related to laws, regulations, policies, and even pressure from others to violate their values in the pursuit of profits. Values-based leaders understand that life and business are not always fair and that making decisions is difficult (Gill, 2013). Zombies lead the effort in tempting not only organizational leaders but others in the pursuit of their own goals. They use temporary setbacks, turmoil, and confusion to further their destructive agenda. Christian leaders who can maintain their courage and persistence, along with keeping their faith in God and in adherence to their values will allow them to overcome these creatures.

Conclusion

The zombie enterprise metaphor, while extreme, provides leaders with an understanding of how self-centered and power-oriented individuals can transform an organization into an institution of doom. These soulless entities, bent on destruction, can consume resources and leave an empty shell of a once-thriving organization. Through a focus on the elements of design, environment, boundaries, and culture, the zombie enterprise is brought to life and illustrates how a once "normal" company can be transformed into a corrupt, unethical, and immoral institution. Armed with the Beatitudes, a Christian leader is prepared to battle these soulless creatures and create an organization that is immune to their plague.

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CHAPTER 5

Pygmalion Mirage as an Organizational Metaphor

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A Proposed Metaphor: A Pygmalion Mirage

A Pygmalion Mirage is when the organizational culture, often influenced by the leader, becomes overly confident with their perception of a situation without gaining the full details of the environment and circumstances. It usually places an organization in an unfavorable and vulnerable position, which may threaten its very existence. The biblical story of Saul and his episodes as a leader provides a biblical snapshot of how a Pygmalion Mirage can be depicted. Although Saul has humble beginnings, 1 Samuel 9:21 (NLT), through time, he became enamored by his selfish motives by declaring a curse that he believed necessary where he proclaims to avenge himself and his people.

He was blinded by his perception of the circumstances of the battle situation to the point his followers questioned his motives for his actions. In 1 Samuel 14:29–30 (NLT), Samuel requested that his army of men not eat before their next battle. The army of men was already weak and was

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hungry from previous campaigns. He is oblivious to the wellbeing and safety of his soldiers. The bible illustrates that Saul's curse was a curse based on his vanity. Jonathan, his son, firmly believed that the men needed food for their strength for battle. Eating was the right and sensible thing to do.

Unfortunately the fast on the men led the people to eat meat with the blood still in it, 1 Samuel 14:32–33 (NLT). This scenario is an example of how a Pygmalion Mirage may impose unnecessary and catastrophic situations for an organization and stakeholders. Jonathan executes an attack on his own on a Philistine military base, which furthers his reputation as a skillful and courageous warrior. However, he eats food without knowing that his father had said, "Cursed be any man who eats food before evening comes" (1 Samuel 14:24). When he learns of his father's oath, Jonathan disagrees with the wisdom of it, as it requires the soldiers to pursue the enemy, although weak from fasting.

Jonathan renewed his strength, and he encouraged the other soldiers to eat to renew their strength. Jonathan viewed the oath not to eat was foolish and very unrealistic. In other words, Jonathan identified a potential Pygmalion Mirage if the soldiers had believed that not eating would give them the victory. A Pygmalion Mirage more definitively is when an organization's leader experiences the illusion of success as the result of a mismatch between the organization's design strategy and the environmental conditions for the plan to be effective.

In Judges 16:19–20, the story of Samson can be read as an example of an overconfident leader that proved to be tragic. He was so reckless that he revealed his vulnerability that miscalculated his environment. Although the Pygmalion Mirage defines the organizational position, often, a view is charted by the leadership of the organization. Through this discussion of the Pygmalion Mirage, the reader will develop an appreciation for the importance of understanding the relationship between climate and organization.

This metaphor fits with Environmental Contingency Theory, which argues that the environment dictates the best form of organization to use (Hatch & Cunliffe, 2013). Furthermore, it speaks to the use of organic forms of an organization because they provide better support for innovation and adaptation than mechanistic ways that require more stable environments (Hatch & Cunliffe, 2013). There have been many business assessments of company leaders, such as Blockbuster and The Eastman Kodak Company (Kodak), which took severe financial hits. Having a

blurred vision of the market environment is a prerequisite for a Pygmalion Mirage. Kodak, a onetime multibillion-dollar company and leader in the photography industry, experienced a Pygmalion Mirage as it attempted to maintain industry leadership as digital photography started to develop and threaten film-based reproduction.

Company leaders at one point believed that the company was successfully transitioning its business model to address consumer needs the way they did with film-based photography. Their limited view of their purpose (defining themselves as a camera/film company) and underestimation of the environmental changes, which triggered rapid demand for digital imaging solutions, left them vulnerable to leadership actions and design changes, which almost led to Kodak's demise. Similarly, Blockbuster's view of Netflix not taken seriously (DiSalvo, 2011). The Pygmalion Mirage eventually infiltrated the organization, which caused the brick-and-mortar movie business to spend their 25th anniversary in bankruptcy court (DiSalvo, 2011).

Defining Pygmalion Mirage

An extension of Morgan's (2006) metaphors is a "Pygmalion Mirage." In considering extensions of Morgan's metaphors of organizational dysfunction, there are some corporate examples and biblical insights to the proposed new metaphor. A Pygmalion Mirage is when the organizational culture, often influenced by the leader, becomes overly confident with their perception of a situation without gaining the full details of the environment and circumstances. Organizationally, it describes "an organization that has fallen in love with their creation(s) and success(es) to the point that their confidence in the organizational performance and strategic planning is unrealistic." In 1968, Rosenthal and Jacobs posited the metaphor known as the Pygmalion Effect, which is described as a self-fulfilling prophecy based on the expectation of behavior that a person (e.g., manager or organizational leader) has on another person or situation resulting in a desired positive outcome (Rosenthal and Jacobson 1968, p. 16).

A mirage is "something (such as a pool of water in the middle of a desert) that is seen and appears to be real, but that is not there" (Merriam-Webster online dictionary, 2020). The metaphor of the Pygmalion Mirage occurs when an organization's leadership cannot see the reality that the success they believe they have is not real. "The metaphor draws from the ancient Greek myth about Pygmalion, a king of Cyprus, who fell in love with his carved creation out of ivory, Galatea" (Merriam-Webster online dictionary, 2020). The goddess Aphrodite brought the Galatea to life,

thereby transforming her into a living being (Merriam-Webster online dictionary, 2020).

A biblical example is evident in Saul's leadership in leading Israel to victories; however, Saul did not pay attention to the environment or the Lord's instructions. "Obedience is better than sacrifice, and submission is better than offering the fat of rams" (1 Samuel 15:22 NLT). The Pygmalion Mirage metaphor looks at the question of transformation concerning organizational outcomes in that it is the result of a mismatch between the organization's design strategy and the environmental conditions for the approach to be practical. Four characteristics set the stage for the Pygmalion Mirage:

1. Confusion about the organization's purpose or mission
2. Misreading the environment
3. Escalation of commitment by senior leaders
4. Inappropriate organizational design strategies in response to the environment

Confusion About the Organization's Purpose or Mission

The Pygmalion Mirage can initiate a lack of understanding of the purpose or mission of the organization. Hamm and Symonds (2006) suggest it is important not to confuse *what* the company does with *how* it does it. The Eastman Kodak Company was the original creator of film-based photography when Eastman American film introduced in 1888 (Photo Secrets, 2018). The company's success built on providing photography and imaging products for consumer and commercial use. As late as 1976, Kodak "commanded 90% of film sales and 85% of camera sales in the U.S., according to a 2005 case study for Harvard Business School" (Photo Secrets, 2018).

By 1988, Kodak employed over 145,000 workers worldwide, and 1996 was the peak year for Kodak (Photo Secrets, 2018). The company had over two-thirds of the global market share. Kodak's revenues reached nearly $16 billion, and the company was worth over $31 billion. At that time, the Kodak brand was the fifth most valuable brand in the world (Photo Secrets, 2018). While Kodak's leadership saw the camera sales as an indication of success, they did not anticipate the increased competition from companies who made digital cameras.

The rate of displacement of stand-alone cameras by cell phones, smartphones, and tablets, which had integrated digital camera functionality, became obsolete to the new competition (Cade, 2013). They also did not make strategic investments in digital imaging technologies and services as quickly as they could have. However, in 2007, Kodak announced the release of a 5-megapixel camera, which stands for a complementary metal-oxide-semiconductor, that lowered light sensor costs considerably (Lombardi, 2007). Although the company's innovation focus was on the camera, they did not diversify their approach to providing imaging solutions for consumers and commercial customers, leading to an eventual decline in revenues and market capitalization.

Hamm and Symonds (2006) contrast the market adeptness of Eastman Kodak to Western Union, founded in 1851. They asked the question, "Why has Western Union been able to adapt to severe disruptions and survive over so many years?" (Hamm & Symonds, 2006). Hamm and Symonds (2006) suggest that Western Union never confused the business; they were a communications company, and they conducted their business by facilitating person-to-person communications and money transfers. Hamm and Symonds (2006) point out that the company has managed to ride each successive wave of change in its history after handling the first transcontinental telegram in 1861. By comparing Eastman Kodak to Western Union, one could conclude that Eastman Kodak defined itself too narrowly, which was detrimental for their success.

Misreading the Environment

Sometimes a leader's interpretation of environmental factors results in a false belief that the organization is positioned for success or is doing well when it is not. 1 Samuel 17:8–10 (NLT) provides more biblical imagery of the Philistine soldier Goliath who was a nine-foot giant. Goliath was quite sure that he could not be defeated, but he did not understand the purpose of David's challenge to fight him with no armor and unconventional war weapons. Goliath was confused about his opponents' weapons and did not consider him a threat. Saul did not think that David could beat Goliath. David reassured Saul that he had fought lions and bears and felt well prepared. Saul was unaware of David's preparation for that moment (1 Samuel 17:34–36, NLT).

Kerin, Hartley, and Rudelius (2013) posit that environmental scanning can play a significant role in understanding an organizational

environment. They add that "environmental trends arise from five sources such as social, economic, technological, competitive, and regulatory forces" (Kerin et al., 2013). Without a thorough understanding of environmental factors, organizational leaders can be misguided in the strategies they pursue. A lack of knowledge or misinterpretation of the environmental factors can lead to the adoption of ineffective corporate design strategies, which can have a long-lasting effect on the organization's survival.

Munir (2012) mentions that when the Eastman Kodak company encountered disruptive digital technology, this technology had an impact on consumer value and electronic technologies. He further says that digital technology provided a new competitive landscape that Eastman Kodak had to adapt to (Munir, 2012). The ease of use and affordability of digital cameras increased consumer preference for digital photography over film-based photography. Kodak proceeded cautiously in developing and marketing digital photographic products and services (Munir, 2012).

Ericson (2012) mentions that "Kodak engineer Steven Sasson had created the first digital camera in 1975; however, the CEO was not convinced about the opportunity to expand." Kodak's old business model based on an inexpensive camera; however, they made money on the consumable part of photography, which was film, chemicals, and paper (Ericson, 2012). They were one of the world's most valuable brands. However, digital photography began to replace film, and smartphones replaced cameras (Last Kodak Moment, 2012).

Eastman Kodak failed to adapt adequately, but Fujifilm transformed itself into a solidly profitable business, $12.6 billion to Kodak's $220 million (Last Kodak Moment, 2012). The following question was raised: Why did these two firms fare so differently? Although both firms determined that digital photography itself would not be very profitable, why was Kodak slower? The answer was the convergence of technologies with camera integration in computers. Websites, tablets, and smartphones became a game-changer. Unfortunately, the myopic vision of company culture, despite its investment research, had become a complacent monopolist (Last Kodak Moment, 2012). Fujifilm seized the opportunity to the sponsorship of the 1984 Olympics in Los Angeles, while Kodak was slow to act, plus Fujifilm's cheaper film was a game-changer in the United States market (Last Kodak Moment, 2012).

Escalation of Commitment by Senior Leaders

Leadership's increase in commitment can also contribute to a Pygmalion Mirage. Another biblical illustration is that Saul eventually became jealous of his son's friend David. Saul had become committed to having David killed (1 Samuel 19, NLT). Saul became so obsessed with killing David that he killed people at David's expense and even tried to kill his son Jonathan (1 Samuel 20:33, NLT). Escalation of commitment designates to a pattern of behavior, in which an individual, group, or organization will proceed to rationalize their decisions and actions even with increased adverse outcomes rather than recalibrate their course (Staw, 1976). The Last Kodak Moment?" article in *The Economist* (June 14, 2012) suggests that Kodak was slow to change because its executives "suffered from a mentality of perfect products" (p. 1). For instance, when CEOs make business decisions, the timing is crucial, and they can become a liability when the window of opportunity to act has passed. Escalation of a commitment then occurs when persistence chose over the withdrawal. Kodak's leadership demonstrated such a commitment to the film-based photography business when all signs pointed to the growth potential of digital and financially savvy diversification. The escalation of commitment may be enhanced by factors such as sunk costs, which are costs that cannot be recovered and prospective value, which may be future costs. Another consideration for escalation of commitment may be the technology "Lock-In." Perkins (2003) posits that "Lock-In" may benefit from new technology adoption for the technological change to proceed incrementally rather than dramatically. Another benefit may be "the presence of increasing returns implies that the option which secures an initial lead in adoption may eventually go on to dominate the market because early adoption can generate a snowballing effect and eventual leadership" (Perkins, 2003, p. 2). A technology that has been historically dominant in the financial market may remain, not because its inherent cost is low, or performance is excellent, but because it enjoys the benefits of increasing returns to scale (Perkins, 2003, p. 2). As a result, decision-makers can be significantly influenced by the dominance (large market share) of a product.

Inappropriate Organizational Design Strategies in Response to the Environment

Geletkanycz and Fredrickson (1993) state that top executives and managers can and do influence organizational outcomes (p. 401). They add that managerial influence can, at times, overcome environmental determinants to dominate their organizations (Geletkanycz & Fredrickson, 1993, p. 401). Geletkanycz and Fredrickson believe that managers can shape the organization's designs, and neither environments nor organizational pace entirely determines outcomes. Lewin and Stephens (1994) theorize that CEOs develop their top-management teams, and they have a profound impact throughout the organization (p. 184).

Lewin and Stephens (1994) also add that in small organizations or start-up entrepreneurial firms, research has shown that founders and CEO shape their corporations according to their preferences. Stopford and Baden-Fuller (1990) point out that in six major manufacturing organizations whose turnarounds they studied, the CEO appeared to be the crucial impetus to change and imprinted their characteristics (Lewin & Stephens, 1994). Lewin and Stephens also point out that a top priority of any executive is to make their employees successful, which will reflect organizational performance. Whether managers do have a profound impact on organizational outcomes, managers believe they can affect their organization by shaping organization designs (Lewin & Stephens, 1994).

Key Considerations

Kanter (2011) posits how great companies think differently. She suggests that great companies create a platform that uses societal value and human values in decision-making to chart the direction of the company. Kanter (2011) adds that corporations have a responsibility to stakeholders by producing goods and services that improve the lives of users in various ways, such as employment, work-life enhancements, and build a robust business network and financial stability.

Allen (2015) posits that "emergence" is the most amazing property of the universe and that we are all products of emergent processes. He adds that to consider the concept of emergence is to study the scenario of the structure of the paper. Allen visually described a document folded into different forms (for instance, in the shape of a bird, a hat, an airplane, etc.). He explained that folding a paper in different ways may result in

different emergent characteristics and capabilities. Allen's (2015) metaphor of the morphological paper-folding scenario resulted in new objects and innovations in contributing to a unique ecosystem. This mindset shift may produce specific organizational patterns of change.

CONCLUSION

All metaphors have limitations. Understanding Pygmalion Mirage requires more knowledge than meets the eye, since it involves understanding the organization's purpose as well as the design choices that emerge in response to the environment. It also requires a longer time horizon to evaluate whether the design changes result in positive organizational outcomes and an understanding of how leaders influence change. The environment (i.e., market) can be fluid. Although a situation or decision may have appeared desirable, the variables in the background or circumstances that contributed to the success initially may no longer be present or sustainable. By understanding the complex relationships between how leaders interpret the environmental factors and the design changes that they make, one can identify potential Pygmalion Mirages before they occur. Leaders who have a more realistic view of their organization's success potential and the factors that they can influence may yield positive outcomes so that the reality they seek to change will exist.

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Moving from Organizational Dysfunction to Organizational Convergence

Introducing Workplace Spirituality as a Catalyst to Transform from Dysfunction to Organizational Convergence

Debra J. Dean

Defining Workplace Spirituality

Workplace spirituality is proclaimed to be "today's greatest megatrend" as well as "a spiritual awakening in the American Workplace" (Aburdene, 2007; Fry & Nisiewicz, 2013). This concept of spirituality in the workplace is a response to employees that are "no longer content to park their souls at the door" but are longing for a way to "bring their whole selves – body, mind, heart, and soul – to work" (Benefiel, Fry, & Geigle, 2014, p. 177). This phrase of workplace spirituality is an emerging concept and many pioneers are involved in paving the way for a better tomorrow where the soul is nourished at work. As many in organizations consider this to be an oxymoron or an unapproachable subject to discuss in the workplace, "people are hungry for ways in which to practice spirituality in the workplace without offending their coworkers or causing acrimony; they believe

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strongly that unless organizations learn how to harness the 'whole person' and the immense spiritual energy that is at the core of everyone, they will not be able to produce world class products and service" (Mitroff & Denton, 1999, p. 84).

Although workplace spirituality has been a movement since the 1950s, there is not an agreed-upon definition. Giacalone and Jurkiewicz (2010) define it as "aspects of the workplace, either in the individual, the group, or the organization, that promote individual feelings of satisfaction through transcendence" (p. 13). Ashmos and Duchon (2000) define workplace spirituality as "recognition of an inner life that nourishes and is nourished by meaningful work that takes place in the context of community" (p. 809).

The workplace spirituality movement is about "employees who understand themselves as spiritual beings whose souls need nourishment at work" (Zhang, 2018, p. 2). It is about employees having more meaningful work and a connection between one's soul and their work. Human beings have both mind and spirit, and spiritual workplaces realize that developing the spirit is just as important as developing the mind (Ashmos & Duchon, 2000). Spirituality in the workplace, according to Ashmos and Duchon (2000) involves community, inner life, and meaningful work.

Differences of Religion and Spirituality

For many, religion and spirituality are synonymous. For others, the term religion turns them away from discussing spirituality. When addressing the differences between religion and spirituality early in the conversation, most people are more comfortable with continuing the discussion. Some have even proposed changing the word spirituality so the connection to religion is dismissed, but finding another word that encompasses all that spirituality embraces is challenging. It is important; therefore, to address this issue of terminology. For the purpose of this book and research to-date, religion has been a separate variable in order to examine the phenomenon of workplace spirituality from both a religious and spiritual perspective. "The Dalai Lama notes that while ritual and prayer, along with the questions of heaven and salvation, are directly connected to religion, the inner qualities of spirituality, spiritual survival, and the quest for God and, ultimately, joy, peace, and serenity and commitment to organizations that include and reinforce these qualities need not be" (Fry, 2003, p. 706). In other words,

"Religion I take to be concerned with faith in the claims of one faith tradition or another, an aspect of which is the acceptance of some form of heaven or nirvana. Connected with this are religious teachings or dogma, ritual prayer, and so on. Spirituality I take to be concerned with those qualities of the human spirit – such as love and compassion, patience, tolerance, forgiveness, contentment, a sense of responsibility, a sense of harmony – which brings happiness to both self and others." (Dalai Lama)

Meanwhile, Giacalone, Jurkiewicz, and Fry (2005) address the matter of religion and spirituality by stating that "spirituality is necessary for religion, but religion is not necessary for spirituality" (p. 5). From a spiritual perspective, this chapter and this entire book is designed to apply to all people, regardless of their religion.

Defining Faith

Although religion and spirituality can be two different things, it is important to recognize that faith can play a role as well. Hankins (2018, p. 1) wrote: "We are, I believe, living in post-denominational times with a rapidly declining interest in religion, per se. What we need is a new, solid definition of faith that will be relevant and meet the needs of our modern ways of thinking and/or believing." This is evidenced in a 2018 poll by Gallup, where 38% of adults reported attending "religious services weekly or almost every week" in comparison to their 2008 report where the number was 42% and a mid-1950s report where it was 49% (Newport, 2019).

Merriam Webster defines faith as follows:

- Allegiance to duty or a person: loyalty (*lost faith in the company president*)
- Fidelity to one's promises or sincerity of intentions (*acted in good faith*)
- Belief and trust in and loyalty to God
- Belief in the traditional doctrines of a religion
- Firm belief in something for which there is no proof (*clinging to the faith that her missing son would one day return*)
- Complete trust
- Something that is believed especially with strong conviction, especially a system of religious beliefs

According to Warren (2018), the Bible teaches three things about the importance of faith. The first is that God is looking for faithful people (2 Chronicles 16:9). The second is that faithful people are hard to find (Proverbs 20:6, Psalm 53:2–3). And, third is that faithfulness is the key to blessing and victory (1 John 5:4–5, Proverbs 28:20). If faithfulness is the key to blessing and victory, it seems as if more people would want to be faithful.

Christian faith is defined as "Trust in God, not only for forgiveness, but for direction in life now and eternally" (Hugen et al., 2003). Stokes (1990) wrote: "But, deep down inside, the owned faith of the individual is the fullest expression of God's power and love. In a sense I must believe that my faith expresses God's way for me. Only then is my faith maturing and am I truly faithing."

Fowler (1995) wrote that "Faith is an orientation of the total person, giving purpose and goal to ones hopes and strivings, thoughts, and actions. The unity and recognizability of faith, despite the myriad variants of religion and beliefs, support the struggle to maintain and develop a theory of religious activity in which the religions – and the faith they evoke and shape – are seen as relative apprehensions of our relatedness to that which is universal" (pp. 14–15).

Fowler is considered one of the leading scholars exploring faith. He defines faith in terms of universal stages and "suggests that all people have faith, because all people develop and revise frames of meaning or ways of understanding their world" (Sherr, Stamey, & Garland, n.d., p. 28). In this sense of faith, it seems that if all people had faith, it would not be as difficult for one to find another person of faith. Perhaps it is difficult to find others of faith because faith is often hidden, not talked about, or avoided when talking with or socializing with others in our world today. Perhaps research to find ways to effectively display faith in our world today would be beneficial. Hicks (2003) uses the concept of respectful pluralism in his book *Religion and the Workplace: Pluralism, Spirituality, Leadership* to discuss opportunity for people to truly tolerate, permit, allow, embrace, and respect others if there is no threat of harm. In his book, Hicks (2003) uses India and Singapore as examples, where people of different religions interact respectfully. Perhaps this concept of respectful pluralism could help us display faith more often without fear of ridicule or judgment.

From a faith perspective, this chapter and the entire book is applicable to all believers of faith. While many Christian scriptures are provided, it is believed that other faiths may find value in this manuscript, since many

other faiths are rooted in Old and/or New Testament soil. Additionally, the relationship between each chapter and workplace spirituality is the transformation of a dysfunctional workplace into a functional workplace through an intentional focus on the soul and spirituality of each person in the organization.

Literature Review

While workplace spirituality is a phrase many may not be familiar with, it is a movement that has been underway in corporations since the 1950s. A 1953 article in *Fortune* magazine titled, "Businessmen on Their Knees" is possibly the first mention of the concept scholars now term workplace spirituality. In the article, Norton-Taylor (1953) described benefits of secular organizations such as U.S. Steel that held a prayer meeting in the corner of one department to reduce strikes. Another example was a routine luncheon with Harvard, Yale, and Princeton graduates that studied the Bible and spirituality. Other examples included a Navy Admiral, Borg-Warner, and Russell Stover Candy Company. This article set the stage for workplace spirituality, as more executives turned their attention to something spiritual in order to help them run their business.

Mitroff and Denton (1999) conducted the first large-scale empirical study on the phenomenon of spirituality and religion in the workplace. Their research approach involved qualitative interviews with approximately 90 participants and quantitative research that involved mailing 2000 questionnaires. The authors found that participants viewed religion as highly inappropriate for discussion in the workplace, yet spirituality as highly appropriate for discussion. Mitroff and Denton wrote, "If a single word best captures the meaning of spirituality and the vital role that it plays in people's lives, that word is *interconnectedness*" (p. 83).

Some organizations are seeking to provide an environment for their employees to sense fulfillment and realize they are coming to work to do a meaningful job; workplace spirituality may just be the answer to aid in this effort. Empirical research has shown workplace spirituality results in a variety of positive workplace outcomes. Workplace spirituality significantly predicts employee engagement, job satisfaction, and organizational commitment (Dean, 2017). Fry (2003) also found corporate social responsibility, employee life satisfaction, financial performance, organizational commitment, and organizational productivity were positively related to workplace spirituality. Other scholars found improvements in outcomes of

employee health and stress (Daniel, 2015; Kumar & Kumar, 2014), job involvement (Kolodinsky, Giacalone, & Jurkiewicz, 2008; Van der Walt & Swanepoel, 2015), job satisfaction (Ghazzawi et al., 2016; Milliman, Czaplewski, & Ferguson, 2003), organizational commitment (Milliman et al., 2003; Rego and Pina e Cunha, 2008), organizational frustration (Kolodinsky et al., 2008), organizational identification (Kolodinsky et al., 2008), work rewards satisfaction (Kolodinsky et al., 2008), and work unit performance (Duchon & Ashmos-Plowman, 2005).

In 2001, another article was published in *Fortune* magazine titled, "God in Business." Gunther (2001) wrote that "bringing spirituality into the workplace… is breaching the last taboo in corporate America." He stated that many still believe in "separation of church and boardroom" and explained that the business world had found ways to talk about "race, gender equality, sexuality, disability, and even mental illness," but not religion. Gunther penned about Warren Buffett and a planned franchise of R.C. Wiley furniture store. Wiley believed in closing his stores on Sunday so employees could go to church and it seemed to work just fine in Utah. In order to move forward with the franchise Wiley needed to prove to Buffet that closing Las Vegas stores would work by setting up a test store in Idaho. The concept worked and Buffett moved forward with the franchise. There are now four R.C. Wiley furniture stores in Las Vegas and they all close on Sunday. The author also wrote about lunch meetings at LaSalle Bank in Chicago that included sandwiches and spiritual sustenance calling for employees to work less, slow down, and stop multitasking (Gunther, 2001).

Workplace spirituality is becoming more important than ever because human beings are moving up into higher levels of Maslow's Hierarchy of Needs. Figure 6.1 displays each layer of Maslow's Hierarchy. It is important to note that Maslow's Hierarchy of Needs was presented in a 1943 paper on the theory of human motivation. Over the past seven decades, many scholars have expanded the hierarchy to include more needs. Dean (2017) expanded the list of needs into Fig. 6.1. As you look at the hierarchy, you may notice that many people have their basic needs met. The basic needs of food, water, safety, and shelter for many human beings is met and they have progressed into the next layer of the hierarchy where relationships become important. In years past, many would work for the simple purpose of providing basic needs for the family. Now, a paycheck may not be the only thing people are coming to work for. They need relationships and feelings of prestige. As each human being progresses through

Fig. 6.1 Maslow's hierarchy of needs revised. (Source: Author's creation based on Maslow's hierarchy of needs)

the hierarchy, their needs will change. Empirical research is showing that workplace spirituality provides many of the needs in the upper layers of the hierarchy.

Giacalone et al. (2005) stated that "workplace spirituality is one of the fastest growing areas of new research and inquiry by scholars and practitioners alike" (p. 515). Dean (2017) compiled a list of variables from two spiritual leadership scales that help her coach and mentor leaders and followers in the workplace. The list is available in Table 6.1. The spiritual leadership scale developed by Fry, Vitucci, and Cedillo (2005) measures Fry's three dimensions of spiritual leadership, including altruistic love, hope/faith, and vision. Ashmos and Duchon's (2000) Spirituality at Work Scale measures inner life, meaningful work, and sense of community.

Table 6.1   List of survey's and variables

Fry's 2005 Spiritual Leadership Scale	Ashmos' 2000 Spirituality at Work Scale
Altruistic love	Conditions for community
Hope/faith	Inner life
Inner life	Meaning at work
Meaning/calling	Positive work unit values
Membership	Work unit community
Organizational commitment	
Productivity	
Satisfaction with life	
Vision	

Source: Author's creation

In addition to the Spiritual Leadership Scale developed by Fry et al. (2005) and Ashmos and Duchon's (2000) Spirituality at Work Scale, there are many other scales already developed or in the developmental stage to measure workplace spirituality. According to Lynn, Naughton, & VanderVeen (2009), there were over 150 religiosity and spirituality scales available at the time of their 2009 article. Hair, Black, Babin, Anderson, and Tatham (2006) stated that scores above .70 are generally agreed upon as a lower limit for Cronbach's alpha, which deems the instruments as reliable. Table 6.2 provides the name of the scale, the author(s), a list of the subscales to show what the scale measures, and the Cronbach's alpha score provided in the scale development literature.

Spiritual Leadership Theory

Jody Fry began working on spiritual leadership theory in 1999. It has been expanded by many scholars, including Mitroff and Denton (1999) and Giacalone and Jurkiewicz (2003). At its heart, spiritual leadership is couched in love and service of others. It is the journey of moving beyond the human condition, moving beyond being egocentric toward a vision of service to key stakeholders through altruistic love.

Fry found that each person has needs of calling and membership in their life. Additionally, human beings need to know their life has meaning and purpose. Each person also has needs for a sense of community, a sense of belonging, a need to be understood, and a need to be loved. Therefore, spiritual leadership theory comprises three main intrinsic motivational

Table 6.2 Workplace spirituality instruments

Name of scale	Authors	Subscales and Cronbach's alpha
Attitudes Toward God Scale	Wood et al. (2010)	1. Positive attitudes (0.96)
		2. Disappointment and anger with god (0.85)
Fruit of the Spirit Scale	Bocarnea, Henson, Huizing, Mahan, & Winston (2018)	1. Love (0.96)
		2. Joy (0.95)
		3. Peace (0.97)
		4. Patience (0.94)
		5. Kindness (0.97)
		6. Goodness (0.96)
		7. Faithfulness (0.98)
		8. Gentleness (0.92)
		9. Self-control (0.90)
Organizational Spirituality Values Scale	Kolodinsky et al. (2008)	1. Personal spirituality (0.89)
		2. Organizational spirituality (0.93)
		3. Organizational frustration (0.94)
		4. Total rewards satisfaction (0.72)
		5. Intrinsic rewards satisfaction (0.88)
		6. Extrinsic rewards satisfaction (0.63)
Religious Commitment Index	Worthington et al. (2003)	1. Intrapersonal religious commitment (0.94)
		2. Interpersonal religious commitment (0.92)
Sources of Spirituality Scale	Davis et al. (2015)	1. Transcendent (0.94)
		2. Theistic (0.94)
		3. Self (0.93)
		4. Nature (0.97)
		5. Human (0.94)
Spiritual Leadership Scale	Fry et al. (2005)	1. Altruistic love (0.93)
		2. Faith/hope (0.86)
		3. Vision (0.86)
		4. Meaning/calling (0.87)
		5. Membership (0.93)
		6. Organizational commitment (0.84)
		7. Productivity (0.83)
Spiritual Transcendence Scale	Piedmont (1999)	1. Prayer fulfillment (0.85)
		2. Universality (0.85)
		3. Connectedness (0.65)
Spirituality at Work Scale	Ashmos and Duchon (2000)	1. Inner life (0.80)
		2. Meaningful work (0.86)
		3. Sense of community (0.86)

Source: Author's creation

components. Altruistic love includes the characteristics of courage, empathy/compassion, forgiveness, honesty, humility, integrity, kindness, patience, and trust/loyalty. Hope/Faith includes the characteristics of a do what it takes attitude, endurance, expectation of reward/victory, perseverance, and stretch goals. Vision includes characteristics of a broad appeal to key stakeholders, defining the destination and journey, reflecting high ideals, encouraging hope/faith, and establishing a standard of excellence.

Author's Research in Discussing Spirituality in the Workplace

While conducting research for the dissertation titled *Religion and Spirituality in the Workplace: A Quantitative Evaluation of Job Satisfaction and Organizational Commitment*, Dean (2017) received a small amount of pushback with the concept of spirituality in secular workplaces. When introducing workplace spirituality to any audience, it was best to speak the words and identify the elephant in the room up front. One of the first conversations about the concept of spirituality in secular workplaces was with a senior level executive in charge of modernization for a global secular financial firm. The relationship was such that the author referred to him as a mentor; she trusted him and his opinion on her career. When explaining the dissertation topic, his first reaction was that religion and spirituality in the workplace was an *oxymoron*. He was quick to say that religion and spirituality do not belong in the workplace. The relationship changed at that point and he never asked about her research or about her education again.

Shortly after this conversation, the author went to a nearby university to present research on *Employee Engagement and Servant Leadership*. While talking with the class, she was asked about the dissertation. The school is known for being a spiritual place and their response was positive. They discussed using different terminology to not scare off the audience or cause them to go on the defensive.

The author then discussed the topic of religion and spirituality to a department in the global financial firm by hitting the topic straight on and explaining that religion and spirituality were not synonymous. She quoted from the Crazy Horse Memorial in South Dakota where she saw a sign that read, "We are not human beings having a spiritual experience; we are

spiritual beings having a human experience." It is believed the quote came from Pierre Teilhard de Chardin. In an audience of roughly 30 professionals, she found only one that was offended and refused to attend the meeting. Unfortunately, he was not in the meeting to hear the opening where Dean stated that she was not trying to change anyone's religion and she asked the crowd about what they thought was spiritual. She had answers prepared from research including the following: connection, creator, energy, God, higher source, infinite, inner life, meaning, mysterious, one of a thousand names, one with nature, sources of all, that which remains unnameable, universe, and wholeness. She then asked the audience what it felt like to be spiritual and words, such as aware, balanced, caring, compassionate, content, creative, energized, joyful, mindful, peaceful, and receptive, were spoken. Furthermore, they discussed activities one may do to have a spiritual experience and the audience discussed walks in the park, yoga, attending a concert, reading a book, and so on. Then, she asked if anyone would like to work in this type of environment and their eyes were fixated as if Dean held a key to quenching their thirst. The response in the room was amazing. This audience was usually a very quiet bunch and this two-hour meeting was no exception; however, it was the after effect that was miraculous. After a period of about two years, where Dean spent quality time measuring, training, coaching, and mentoring on topics of employee engagement, culture, workplace spirituality, organizational commitment, and job satisfaction, her department received accolades for having some of the highest employee engagement in the company. She did this with spiritual and servant leadership principles along with building a culture of spirituality. And, the one person that refused to attend her introductory meeting spoke out after Dean left the department years later and said he missed having her around because she had made a positive difference in the department. So, keep in mind that even when someone may not participate initially, they may be the one that watches and notices the change that occurs. The author found that introducing workplace spirituality with questions such as "are you feeling nourished at work" and "are you happy with your workplace" opened the door to discussing spirituality.

Using Fry's Spiritual Leadership Scale along with the instrument by Ashmos and Duchon, Dean (2017) demonstrated that altruistic love, sense of community, and meaningful work significantly predicted job satisfaction and organizational commitment. Spiritual leadership theory also states that the opportunity to express spiritual values in one's work is related to mental

health, life satisfaction, and intrinsic motivation. Spiritual leadership influences life satisfaction, organizational commitment, productivity, and sales growth. It taps into the fundamental need of spiritual well-being through calling and membership. Spiritual leaders create vision, where leaders and followers experience a sense of calling, meaning, purpose, and making a difference. Through vision and value congruence, employees experience a sense of calling and realization that their life has meaning.

Dean has used the following story to describe the concept of meaningful work to a large group of corporate professionals. As an example, a high school student applies for a job as a lifeguard. Their purpose for getting the job is to spend their summer outside and get a tan. After the first week on the job the lifeguard witnessed a small child fall into the pool and struggle to swim. The lifeguard jumped from their chair, dove into the pool, and pulled the lifeless child to the side. They proceeded to resuscitate the child successfully. After that day, the lifeguard discovered that their work had much more meaning than simply spending the summer outside and getting a tan. With their new perspective on their job, they were eager to get to work and maintain vigilance. They had found meaning in their work.

As another example, Marques, Dhiman, and King (2009) wrote in their book about Johnny the Bagger (pp. 102–103). Johnny the Bagger was working at a grocery store. Johnny had Down syndrome and wanted to provide a positive message each day at work. In the evenings, Johnny would find a thought of the day, make copies, cut out each slip of paper, and sign his name. He would then put a slip of paper in a grocery bag for each customer. As a result, Johnny's line got longer as more customers preferred to wait for him. Johnny had found his purpose at work. He was not only bagging groceries but providing each customer with a positive message.

Also, in the Marques, Dhiman, and King book was the story of Sue the Bus Driver (Ferguson, 2009, pp. 29–30). Sue had a job where she was responsible for driving a bus. Her job could have been mundane as she drove the same route each day, but for Sue she found meaning in her work by using her skills as an outgoing and friendly person to talk to everyone as they got on the bus. Sue showed interest in her passengers and genuinely cared for her customers. Over time, riders would time their day so they could ride Sue's bus instead of taking a more convenient bus because they liked how they felt when they were greeted by Sue and how she cared for them. In the story, Sue explained, that she felt connected to her

passengers and driving a bus was her way of doing church; it was her ministry. She could care for others, while she drove them from one place to another.

It is important to note that workplace spirituality is still considered a relatively new concept. Scholars are busy with research on this topic and many meet at least annually to discuss progress made and next steps. Meanwhile, practitioners can help transform a culture of spirituality so that organizations provide an environment for their employees to sense fulfillment and realize they are coming to work to do a meaningful job.

Recommendations for Future Effort

Workplace spirituality is an emerging field of research. The Management, Spirituality, and Religion (MSR) special interest group with the Academy of Management is focused on "theory building and empirical research around issues of faith, spirituality, and religion." This special interest group "explores how spirituality and religion can influence organizational dynamics and affect management outcomes." Each year thousands of scholars congregate at the annual Academy of Management conference. If you have interest in learning more about workplace spirituality, this conference is a great place to start. The MSR community also engages throughout the year to discuss theoretical research and practical ways to measure, coach, mentor, and train leaders and followers in workplaces around the globe.

The Faith at Work Summit is a biannual gathering of academic scholars as well as business leaders seeking ways to implement faith at work in efficient ways. This would also be a valuable resource for anyone searching for a community to learn more about workplace spirituality. In 2018, more than 500 participants gathered from a variety of industries to work together and as movement leaders, church leaders, academics, and workplace leaders.

Marketplace Ministries are also a viable option for scholars and practitioners to join together. Businesses such as C12, Christian CEO, Convene, Denver Institute for Faith and Work, Faith Search Partners, His Way at Work, Slingshot, Table Group, and WeAlign are just some of the names of companies that are practically implementing workplace spirituality. As more business leaders are searching for ways to nurture the soul of their people in the workplace, Marketplace Ministries are becoming an integral part of the overall strategy in order to learn how to develop and manage a spiritual culture in the workplace.

The metaphors in the following sections help you to imagine an organization in the light of spirituality. In order to move from a dysfunctional workplace where professionals feel overwhelmed, exhausted, dissatisfied, unengaged, and burned out, the leaders in the company need to intentionally develop a culture that will nourish the soul of the employees. This means leaders are serving their followers through *agapao* and altruistic love, fostering a sense of community, and communicating why the work is meaningful.

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Shepherding the Flock: Shepherd Leadership in Multi-Cultural Environment

Alexander Averin

SHEPHERDING THE FLOCK: SHEPHERD LEADERSHIP IN MULTI-CULTURAL ENVIRONMENT

The topic of effective leadership behavior remains of paramount importance for the understanding and application of multi-cultural leadership today. Negative social stereotypes or orientations, fueled by sinful human nature, foster divisions and conflicts along cultural lines. These forces compel people to lose sight of effective communication of organizational vision and mission. As a result, organizational performance suffers, unity is fractured, and cross-cultural conflicts worsen (Halche, 2012).

What is the solution to these issues? Is it safe to assume that as the world becomes 'smaller', globalization trends will diminish such cross-cultural conflicts? While the intuitive answer may appear affirmative, despite the increasing role of multinational firms, international supply chains, and other forces that could be seen to lead to homogeneity of cultural practices and values, these values and practices are still quite

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dissimilar (Drenth & Den Hartog, 1998). According to Scarborough (1998), many cultures continue to adhere to the values that they have embraced for decades despite the evidence that specific aspects of societal culture are related to increases in gross domestic product, societal standard of living, and several other financial and business measures. In other words, leaders continue to lead in ways that reflect societal core values, despite external pressures to do otherwise (Dickson, Den Hartog, & Mitchelson, 2003). That is where the role of effective cross-cultural leadership gains paramount importance.

This chapter focuses on examining the applicability of shepherd leadership theory to and effectiveness of shepherd leadership behavior in multicultural environments where many modern organizations find themselves. Unlike charismatic, transformational, transactional, authentic, servant, or spiritual leadership theories, the shepherd leadership theory has received limited attention and, mainly, in the context of church leadership. Viewing organizations through a lens of a "flock" metaphor, this study endeavors to expand the boundaries of understanding of what constitutes shepherd leadership behavior and how it can be effectively applied to multi-cultural organizations (Averin, 2015).

SHEPHERD LEADERSHIP: HISTORICAL PERSPECTIVE

Analysis of shepherding and Jesus' leadership in the Biblical examples gave rise to a Shepherd leadership theory. In the contemporary culture, "shepherd" signifies a guide, leader of sheep, care-taker of his flock. However, it meant different things in first-century Israel. Initially, shepherding was a primary and important occupation and sheep were indicators of wealth and sources of food, clothing, and sacrifice (Brand, Draper, & England, 2003). As cultivation increased, shepherding became more of a role for slaves and younger sons, so shepherds were often the uncommitted hired hands Jesus spoke about in John 10:12–13 (Roof, 2013). However, as Jesus used the "shepherd" metaphor it carried a deeper meaning of leadership that traced its roots to the Old Testament times.

There are three primary usages of the original Greek word when translated by the verbs *shepherding*, *tending*, or *herding* or by the nouns *shepherd*, *shepherdess*, or *herdsman*: (1) herders of livestock; (2) YHWH (Yahweh—the most holy name of God in the Hebrew language) as Shepherd of Israel; (3) a person or group as leaders/rulers (Kinnison, 2010). Exploration of social and cultural context as well as voices among

the characters depicted in John 10 revealed themes and topics that Jesus emphasized in the complex environment of the New Testament time (Robbins, 1996). Specifically, the social and cultural analysis of the text uncovered Jesus' call for conversion, call for nobility and honor, call to go counterculture, and call for cross-cultural unity that are foundational for understanding human nature, cultural tensions, and effective cross-cultural leadership.

Call to Conversion

Jesus exhibits a conversionist response to the world in John's Gospel. It is argumentation that considers the outside world corrupted because human beings are corrupted. However, to address this issue, Jesus took no interest in social reforms or political solutions (Robbins, 1996). Instead, He exposed the heart of the bad leadership head-on by pointing out that the flock was constantly subject to danger from both inside and outside. There were robbers, predators, and thieves who were looking to prey on the flock. But then, there was danger from the inside, specifically from "a bad shepherd" who simply abandoned his flock in the face of external danger or took advantage of them for personal gain and selfish motives—which is a commentary on the religio-political context of Jesus' day (Kinnison, 2010).

It was during the week of the Feast of Dedication (or Hanukkah) when Jesus spoke about Himself as the Good Shepherd (Burge, 2000). It was the season when hard questions were asked about failed leadership of Israel and false shepherds, referring to Hellenization of the Jews and desecration of the temple since the conquest of Alexander the Great in 332 B.C. (Burge, 2000). Jesus contrasted Himself as the Good Shepherd against the hireling. The hireling represented the religious leaders of Israel, who were indifferent to the fate of ordinary people in Israel, for whom they had no more concern than the hireling would have for the sheep which he did not own (Sanders & Mastin, 1968).

In John's discourse, Jesus was not calling for conformity to the present order of His day; neither did he call for a revolution. Instead, He emphasized a corrupt nature of men versus righteousness and sacrifice of God (Kinnison, 2010). By drawing a parallel between His closeness with the sheep and His closeness with God the Father, Jesus emphasized necessity of conversion and following God (Kinnison, 2010). In His call for conversion, Jesus challenged His followers to abandon selfish motives, submit to

God, while leading and communicating with genuine care and concern that breaks down social and cultural barriers and tensions (Kinnison, 2010).

Call to Nobility and Honor

Jesus described Himself as a Good Shepherd. Some translated the adjective that describes the shepherd in 10:11 and 14 as 'noble', 'ideal', 'model', 'true', or 'good' (Neyrey, 2001). However, the Greek adjective is καλός, not αγαθός, and these two words refer to quite different semantic domains, although they were linked together in certain instances (Neyrey, 2001). The opposite of καλός is shame (αισχρός), while the opposite of αγαθός is evil (πονηρός) (Neyrey, 2001). Καλός is best understood in terms of the cultural value of honor and shame, which is not the same as the sphere of good and evil (Neyrey, 2001). The Good Shepherd is 'honorable' for several reasons: (1) He lays down His life for the sheep; (2) He knows His sheep, and (3) the death of the shepherd is 'voluntary', a traditional criterion of a 'noble' death (Neyrey, 2001).

In His call for nobility and honor, Jesus called for sacrificial attitude in leadership approach to the followers. Placing the interests of others above one's own was also echoed by Paul in his letter to Philippians where the Apostle admonished his disciples to be imitators of Christ:

> Who, being in very nature God, did not consider equality with God something to be used to his own advantage rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross. (Philippians 2:6–8)

Such attitude of humility is disarming, and leadership behavior marked by nobility and honor reflected in the sacrificial service was viewed by the GLOBE study as "ideal" and most effective, providing mechanisms that are necessary for today's leaders to deal with the cross-cultural issues such as stereotypes and miscommunications (Dorfman, Javidan, Hanges, Dastmalchian, & House, 2012).

Call to Go Counterculture for Cross-Cultural Unity

In Jesus' day the Jewish culture operated on the power of shame. Specifically, in first-century Judaism, social relationships were arranged hierarchically with those closest to God: the High Priest, then priests,

Levites, obedient Jews on down to those most removed from God, the Gentiles, shepherds, tax-collectors, prostitutes, and generally the "people of the land", the illiterate humanity (Frye, 2013). People were kept in their places by stringent social shaming (Frye, 2013).

Outside of the context of King David, Israel's king as shepherd-ruler, the notion of the shepherd carried with it base and shameful connotations placing it among the "despised trades" (Neyrey, 2001, p. 286). Jesus, however, was not limited to these social relationships and cultural norms. He led counterculture—counterculture that was interested in creating a better society, but not by legislative reform or by violent opposition to the dominant culture (Robbins, 1996). Jesus presented Himself as a Good Shepherd who was characterized by nobility, honesty, commitment, and self-sacrifice. In addition, He effectively addressed socio-cultural tensions in the Jewish-Gentile community at the end of the first century AD. Jesus' concern for Jewish-Gentile unity in "one flock" was a powerful reminder of the Lord's vision (Kostenberger, 2002). This is a vision of not letting anyone to perish but for all to come to repentance (2 Peter 3:9) despite social and cultural animosity between Jews and Gentiles.

Jesus gave a great example of leadership mindset with global vision for cross-cultural unity. He was eager to have personal relationship with His flock. He emphasized in John 10 that He knew His flock and His flock knew His voice and responded to His calling. However, Jesus did not stop there, He explained that the Good Shepherd came to expand the flock, by crossing cultural and ethnic barriers, as well as adding to his fold those outside of Judaism (i.e., Gentiles) (Kinnison, 2010). Addressing the issues of cultural inclusivity, Barclay (1956) put it well:

> One of the hardest things in the world to unlearn is exclusiveness. Once a people, or a section of a people, gets the idea that they are specially privileged, it is very difficult for them to accept that the privileges which they believed belonged to them and to them only are in fact open to all men. That is what the Jews never learned. They believed that they were God's chosen people and that God had no use for any other nation. They believed that, at the best, other nations were designed to be their slaves, and, at the worst, that they were destined for elimination from the scheme of things. But here Jesus is saying that there will come a day when all men will know him as their shepherd. (Barclay, 1956, William Barclay's Daily Study Bible, para. 30)

Jesus' paramount goal was to do His Father's will and to lead all people who choose to follow Him into eternity with the Father. He was and is the leader who opens His arms to lead multitudes regardless of who and where they are, hence, effectively communicating the message of unity, crossing cultural barriers, and breaking the walls of prejudice and stereotypes.

SHEPHERD LEADERSHIP: MODERN APPLICATION

When carefully examined, the Shepherd model of leadership says that the way to inspire action is by empowering people, where the Shepherd leader emphasizes relationships rather than roles, people rather than positions, by sacrificing his own agenda for the benefit of his followers, and by effectively communicating the vision.

Relationships

Shepherds take a very different view of organizations by emphasizing participatory governance and training people for their jobs (Cormode, 2002, p. 80). A shepherd looks for people with potential, those who can be trained and molded and who can grow into their calling. That is because they believe that the organization's primary resources are people, relationships, and processes, and not as a structure built of roles but as a community defined by its relationships (Cormode, 2002, p. 80). Such relation-oriented leadership is "primarily concerned with increasing mutual trust, cooperation, job satisfaction, and identification with the team or organization" (Yukl, 2012, p. 51). Porras and Anderson (1981) confirmed this proposition in their research, which showed that "human relations training designed to increase the use of some relationship-oriented behaviors resulted in a significant 17 percent increase in worker productivity six months after training was completed" (Yukl, 2012, p. 55). Considering historical perspective on shepherd leadership, this study proposes:

Proposition 1 *By emphasizing relationship over roles and positions, a shepherd leader is more likely to have a deeper understanding of multi-cultural perspectives of followers and more likely to lead in manner that avoids cross-cultural conflicts and stereotypes.*

Sacrifice

One of the central attributes of Shepherd leadership is a leader's willingness to sacrifice his own agenda, interests, comfort, and even life for the benefit, safety, and well-being of his followers. Jesus is the ultimate example of that. He is the Good Shepherd, one who is worthy of admiration, who would risk His life to protect His followers (Whitacre, 1999). He is a sacrificial leader whose leadership behavior reflects vision-focus, decisiveness, dependability, excellence, honesty, trustworthiness, skillfulness, and unification. Such behavior is viewed by the GLOBE study as "ideal" and most effective and provides mechanisms that are necessary for today's leaders in order to deal with the cross-cultural issues such as miscommunication, disunity, and stereotypes. This is a type of leadership that becomes a basis for other leadership models as pointed out by Swalm (2009), who suggested a viable link to other leadership theories through a powerful Biblical shepherd-leader metaphor that describes leadership processes.

There is a strong correlation between shepherd leadership and modern ethical leadership theories, such as transformational, servant, authentic, and spiritual, as well as charismatic, leadership. Yukl (2012) provided a concise summary of values that are emphasized in the ethical leadership theories, which show a great degree of consistency and cohesiveness with the shepherd leadership theory:

- Altruism: Desire to help others, willingness to take risks or make sacrifices to protect or benefit others, putting the needs of others ahead of own needs, volunteering for service activities that require extra time and are not part of the formal job requirements (p. 348);
- Humility: Treating others with respect, avoiding status symbols and special privileges, admitting limitations and mistakes, modesty about achievements, emphasizing the contributions by others when a collective effort is successful (p. 348);
- Empathy and healing: Helping others cope with emotional distress, promoting acceptance of diversity, acting as a mediator or peacemaker, encouraging forgiveness and reconciliation after a divisive conflict (p. 348).

Proposition 2 *Shepherd leaders are more likely to inspire and unite followers to achieve common goals through their sacrificial behavior for the benefit of their followers.*

Communication

Lingenfelter (2008) referred to cross-cultural leadership as the ability to inspire and empower people who come from different cultural traditions to follow a leader in building a community of trust and achieving a defined vision (p. 21). Jesus provided a great example of such leadership marked by intercultural competence, which is defined by Bennett (2007) as "the ability to communicate effectively and appropriately in a variety of cultural contexts" (p. 1). Jesus' cross-cultural communication reflected what Moodian (2009) described as optimal organizational communication, that is, when it is culturally contextual, clear, ethical, and regular and exists at all levels. It inspires and motivates the followers to go beyond set expectations and creates an environment for increased productivity, job satisfaction, and organizational performance (Bass, 1985; Burns, 1978; Hatter & Bass, 1988; Yukl & Van Fleet, 1982). Jesus' call for conversion, call for nobility to sacrifice, and call for building cross-cultural unity explored through social and cultural analysis of the shepherd metaphor are vivid examples of the effective cross-cultural leadership and communication in a challenging environment of the first century marked by cultural stereotypes, social and religious class systems, and ethnic prejudices.

Proposition 3 *Shepherd leaders are more likely to tailor their communication to the cultural context of the followers to successfully unite them in pursuit of the common vision.*

Conclusion

Considering Jesus as an epitome of Shepherd leadership, the propositions presented in this chapter leave us with a practical question of whether one, other than Jesus, can be viewed as a truly Shepherd leader. After all, Christ calls us to be like Him (John 13:13–17, Ephesians 5:1–2, 1 Corinthians 11:1, 1 Peter 2:21, 1 John 2:6). While our imitation of Christ is not perfect, today's Shepherd leadership examples can include such leaders as the former US Secretary of State Colin Powell, French filmmaker and writer Jean Cocteau, and former CEO of Amgen, Gordon Binder (McCormick & Davenport, 2004). Their examples and effectiveness point to the necessity that today's leaders must develop global mindset—a way of looking at an organization on a global level rather than just a domestic or regional one (Moodian, 2009). Moodian proposed three steps in development of

such mindset. First, a leader must build foundational knowledge of different cultures (Moodian, 2009). Second, the leader must develop general cultural competency skills such as communication styles, concepts of time, leadership and decision-making, negotiation, motivation, and an understanding of how to lead onsite and geographically dispersed cross-cultural teams (Moodian, 2009). And third, a leader must develop cultural adaptability, which is the ability to adapt two different ways of looking at the world without judgment (Moodian, 2009).

Practical steps in development of such mindset can be traced to the examples of Jesus' leadership through exegetical analysis of the shepherd metaphor depicted in the Biblical passages. Specifically, analysis of social-cultural topics and voices in the New Testament helped identify the calls for conversion, cross-cultural unity, and noble sacrifice that Jesus exemplified in His leadership. Through these calls, Jesus gave us a great example of leadership mindset with the global vision for cross-cultural unity. As leaders seek to model the shepherd leadership of Christ, they remain on the right track of building strong multi-cultural teams, while understanding and respecting cultural identities of their individual members.

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Climbing the Corporate Ladder: Using the Ladder as an Organizational Metaphor

Debra J. Dean

Introduction

Climbing the corporate ladder was a phrase heard by many as they entered the workforce. The idea behind an organization as a ladder is that each rung of the ladder is one step closer to success. Or, in other words, each rung on the ladder is a picture of the hierarchy in the organization. The idea of success was imposed that the higher one achieves a position in the hierarchy, the more successful they would be. This chapter will examine the concept of an organization as a ladder and the revelation that perhaps not all people at the top are as successful as those throughout the lower rungs.

Climbing the Corporate Ladder

The metaphor of climbing the corporate ladder is intriguing. Each rung of the ladder represents a different position, status, or level in the company. The idea of the ladder may involve starting on the ground floor in a

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position that many deem as less desirable. Perhaps it pays less or it involves harder work than other positions in the organization. Some may even refer to the ground floor job as grunt work, where they aspire to reach the first or second rung of the ladder. This section of the chapter will review four different scenarios as illustrations of climbing the corporate ladder.

When contemplating such ground floor or lower level rung jobs, some think about the janitor. Interestingly enough, a conversation about janitorial positions and dignity was had at a women's luncheon sponsored by the Denver Institute for Faith and Work in 2018. The owner of a janitorial service was speaking about her small business as a woman and a Christian. She was asked how her work has dignity and she graciously responded that, from the employee perspective, she tries to convey meaning in their work because being clean matters. She reiterated that most human beings would agree that being clean has value. She recognizes that not everyone will be a business owner or head of a company. According to Maddock (2011), "Not everyone is interested in climbing the corporate ladder. Many employees are completely satisfied with their current jobs" (p. 300). Many employees are fully satisfied with working what has been termed a 'menial job' and going home. For the small business owner at the luncheon, she looks for employees that are good at their job and employees she can trust. She then views her role as providing a good work environment for her employees. She is eager to start strengths training to find out what each of her employees are naturally good at and that will help her to identify areas of opportunity for them that she may have otherwise overlooked. For some, the janitor position may be all the higher they want to attain on the ladder. Or, considering the discussion about identifying strengths and opportunities, could it be that a ladder may be available to climb within the janitorial organization as well? Their ladder may just look a little different than a ladder in a big financial services firm or a manufacturing company.

Another scenario may involve an employee that starts in customer service or the mail room. Many will agree that both jobs are critical functions of an organization, yet receive little appreciation for their efforts. When starting in customer service of a big financial services firm in 1997, a mother of two started her career making $22,000. This same person needed to ensure her family had their basic needs met. In doing so, relationships outside of the family were not that important. As one can imagine, this salary required much creativity in child care, clothing, entertainment, meal planning, and transportation to and from work. For

this family, their basic needs were of great importance. Fast forward 20 years and this same working mother may earn around six figures. She may even take for granted the basic needs for her family as most of her bills are paid via automatic bank withdrawals. Just starting out, this mother was given advice to 'dress for the job you want, not the job you have.' She was also driven to always strive for a better paying job, a better title, and a better office. In other words, she was groomed to climb the corporate ladder one rung at a time. Then, at some time during her career, she stopped to think about why she worked so hard. What had her climb to the top of the ladder actually given her? What did that climb take away from her?

Another story of climbing the corporate ladder may include a young man that entered the union or trade workforce to provide for his family. Each workday morning he woke up early to prepare and arrive to work timely; after all 'the early bird gets the worm.' He started his career at the lowest level on the ladder, otherwise known as an apprentice. According to Perrin (2017), he would learn the most basic and rudimentary skills by watching others in the workplace that were higher up the ladder. At the first stage in the young man's career, he would be known as an assistant, beginner, learner, or novice (Perrin). Once the apprentice successfully completed a phase one of training, he would be promoted to a higher rung, known as a journeyman. During the second phase in the young man's career, he would be known as an associate, competent craftsman, or peer (Perrin). Although he would still have supervision as a journeyman, he could begin to work on projects of his own with oversight from a master. The second phase or second rung of the ladder may take several years before promoting to the third rung known as the master. On the third rung, the man would be known as the mentor or expert (Perrin). It is at the third stage or rung that the man receives honor for his time devoted to the trade and his skill. In this stage, he will also begin to train others, since he is seen as the master. In many unions, the rungs of the ladder are clearly spelled out in terms of expectations for training and ability as well as monetary compensation. According to the Bureau of Labor Statistics (2017), a first-year electrician apprentice will earn a percentage of what a journeyman electrician earns and can expect to receive approximately $18 per hour with incremental wage increases. Pay increases continue incrementally at or near the 1000 hour marks as more experience is gained and until ultimately the master electrician earns an average of $51,000 per year.

It is thought that the final story in this section epitomizes the corporate ladder metaphor. The young person starts in the mail room as a clerk. He

spends a year learning the business, networking, and doing a good job. He dresses for success each day and delivers the mail with a smile to each of his customers. The next year he is promoted to the second rung of the ladder and starts working outside of the mail room. Perhaps this is a customer service job or a data entry clerk. He maintains his positive attitude, hard work, and nice appearance. The third year he is promoted to another rung on the ladder where he is the team leader or manager of a group of employees. He is provided with a nice salary, bonus, and an office instead of a cubical. He continues to excel with each rung of the ladder he climbs too. After many years with the company, he is promoted into director and executive level positions. After decades with the organization, he becomes the president and is viewed as being at the top. His story of climbing the corporate ladder is repeated for years to come as a carrot dangling on a stick for others to follow in his footsteps.

Define Success

A simple Google search reveals various methodologies to seize opportunities that will provide an advantage to the employee. But, what if the climb leaves one feeling empty or used? Is there a better way to succeed in business? Buford and Collins (2015) wrote a book titled *Halftime: Moving from Success to Significance*. In their book, they realized that many people, often around age 40, find themselves questioning their career. Many ask, "How did I get here?" This book is a great opportunity to stop and think about what went well in the first half of life and what needs to change in the second half.

As Christians mature, they may find that their definition of success revolves around helping others, sharing the Gospel, serving the needs of widows and orphans, and having a sense of fulfillment that their daily walk on earth is leading to a lifetime of 'success' in heaven. Although not all people start to climb their ladder with a spiritual destination, many will question, somewhere along the journey, what their climb is for if personal gain is no longer of top priority. If they discover that the climb is towards a life of eternity in heaven, they may have a revelation that their purpose on earth is far more important than once thought.

In Genesis 28:10–17 (NIV), Jacob saw a ladder in his dream. The ladder stretched from earth to heaven. On the ladder, angels appeared. God stood at the top of the ladder and spoke. He said,

I am the Lord, the God of your father Abraham and the God of Isaac. I will give you and your descendants the land on which you are lying. Your descendants will be like the dust of the earth, and you will spread out to the west and to the east, to the north and to the south. All peoples on earth will be blessed through you and your offspring. I am with you and will watch over you wherever you go, and I will bring you back to this land. I will not leave you until I have done what I have promised you.

In Jacob's time of need, God spoke to him. Jacob was lonely and on the run in a world of fear and terror. He was in "limbo, landless, rootless, and with no real prospects for the future" (Claassens, n.d.). Yet, God met him right where he was, in an ordinary place.

Generational Differences

Wood (2005) wrote that "One day, without warning, the United States woke up and multiple generations were populating every rung of the corporate ladder" (p. 86). She expanded to describe the landscape where "old timers" extended their retirement beyond age 65 to an age when they "felt like it" or could "afford it." Meanwhile, four or five generations were in the same building trying to work together. Each of those generations has different sets of experiences that predicate their needs in the workplace and their desire to climb the corporate ladder. According to Villa (2017) "If a person does not remember a defining event and does not have a strong emotional connection to it in real time, then… they're not part of the contemporary generation of that event." Along with these differences, it is implied that each generation is in a different place on Maslow's Hierarchy of Needs and thus will decide what climbing the corporate ladder looks like for themselves.

For the purpose of this text, the research by Smola and Sutton (2002), as shown in Table 8.1, will be used, as it seems to be a fairly popular and accepted breakdown of the generational eras. Depending on the scholar(s), it is possible the date range may be different, yet the concept should remain the same.

Baby Boomer Generation
Williams (2017) explained that for the Baby Boomer generation, the image of success was when one started in the mailroom and worked their way up the corporate ladder to become the president of the company.

Table 8.1 Generational differences

Generation name	Years of birth	Labels
Silent generation/traditional/mature/ veterans/moral authority/radio babies/ forgotten generation/greatest generation	1909–1945	Conservative and disciplined (Strauss & Howe, 1991)
Baby boomers/generation me	1946–1964	Time-stressed and materialistic (Strauss & Howe, 1991)
Generation X/the doer/post boomers/13th generation	1965–1978	Skeptical and individualistic (Kupperschmidt, 2000)
Generation Y/Millennials/generation me	1979–1994	Socially conscious, yet highly cynical and narcissistic (Twenge, Konrath, Foster, Campbell, & Bushman, 2008)
Generation Z/centennials/founders/iGen	1995–2009	Shaping up to be the "Throwback Generation" (Villa, 2017)

Source: Author's creation

Smola and Sutton (2002) explained that Baby Boomers grew up with the civil rights riots, assassinations of John F. Kennedy and Martin Luther King, Jr., and Woodstock. And, they celebrated the first man on the moon in 1969. This generation was nicknamed the 'Me' generation in response to their narcissism and culture of self-realization and self-fulfillment. This generation was promised the 'American Dream' and, as a result, became greedy, materialistic, and ambitious. According to Campione (2015), Baby Boomers paid a high personal price to climb the corporate ladder, including difficult labor conditions and long working hours. This generation also experienced Vietnam and the rejection that came along with it. For many soldiers, that experience left them lost and wandering aimlessly through life as they didn't know where they fit in. Unfortunately, for many in this generation, they found work and stayed with it as a way to meet their basic needs, but had little hope to climb a corporate ladder any further than the basic needs rung because their psychological needs of relationships and feeling wanted or needed were never met.

Generation X
Many in the Generation X era found themselves as the first generation with both parents working outside of the home. They were the first generation of Latchkey Kids. This may have resulted in a lack of family

traditions, an increase in divorced parents, and a shift from a collectivist to an individualist society (Smola & Sutton, 2002). This generation grew up with influences from computer games and Music Television (MTV). They also lived through the health scare or discovery of Acquired Immune Deficiency Syndrome (AIDS), which was a major concern where people from all walks of life were contracting a deadly virus and for what seemed like a very long time, no one could figure out why it was happening. This generation was also likely working and possibly in management during the Y2K scare. The year 2000 (also known as Y2K) was a time in history when people did not know what would happen when the clock changed from 1999 to 2000 and it was presumed that anything with a computer would malfunction, including cars, banks, and phones. This generation also saw the end of the Cold War and dismantling of the Berlin Wall.

For many in this generational era, the corporate ladder was a concept taught to them at a young age. Their parents may have told them directly or inferred that they wanted their Generation X child to be more successful than they (the Baby Boomer parent(s)) were. They started working as a young adult and strived to reach the top. The top meant running the company or owning the company. Now, in their 40s or possibly mid-life, many are turning to self- help books such as Buford and Collins (2015) book titled *Halftime: Moving from Success to Significance*. It is in this season of life they are realizing that the corporate ladder may not be all it was cracked up to be. As a result of their hard work to reach the top, many are left feeling empty and wanting or needing more self-fulfillment and/or spirituality in their lives.

Generation ϒ
Early on, Millennials received a stigma of being lazy, although this may or may not be the case. A 2013 *Time* Magazine cover showed this generation as "The Me Me Me Generation" and wrote they are lazy, entitled narcissists who still live with their parents. This same article explained that the Millennials are fame-obsessed and expect to be promoted every two years as a result of all the trophies they were 'given' in their childhood. In one case, a young lady explained that she did not need a job; her job needed her. According to Smola and Sutton (2002), Millennials crave higher salaries and are the first generation to be born and raised in a wired world. They are used to instant gratification and get bored easily. They have also grown up with social media and reality shows. Jayson (2007) wrote that research shows two important goals for Millennials include (a) getting rich

and (b) being famous. They suffer from technology addictions, high levels of anxiety and depression, and for the first time in history this demographic shows higher level of suicidal thought than previous generations (Perry, 2018).

This generation has grown up with uncertainty at every corner, including horrid events, such as the 9/11 terrorist attack, school shootings, and the Oklahoma City Bombing. They were also exposed to violence, nudity, and immoral acts on television and the Internet at a rate unparalleled to previous generations. They have also been a generation that knows of no real peacetime in their lifetime as of yet.

On a positive note, Millennials are considered an optimistic generation with "big expectations for their success" (Hulett, 2006). This generation seems to be more concerned with how they will impact the world around them and less concerned with just getting a job. They care about the community and the world; according to a 2017 article in *Forbes*, Millennials are *Leading a Revolution in Corporate Volunteering Efforts*. This generation currently has another reputation of being the first group with the most student loan debt. And, in an article by the Penny Hoarder in 2017, Cattanach (2017) reported that 67% of Millennials do not have credit cards. As a result, they seem to be making better financial decisions as they try to manage the debt, which may account for why so many still live at home. Stein (2013) wrote "yes, we have all that data about narcissism and laziness and entitlement. But a generation's greatness isn't determined by data' it's determined by how they react to the challenges that befall them… and, just as important, by how we react to them." The corporate ladder for the Millennials may be a moot point. They noticed the effects of the ascent from their elders and are more concerned with their lifestyle goals rather than their career goals (Campione, 2015).

Generation Z
The oldest in the Generation Z era are just entering the workforce. Studies from places like the Center for Generational Kinetics indicate this group may want to learn and work hard. Villa (2017) said that Generation Z is "very different from millennials." They are the first generation that has always had a smartphone and has no memory of the 9/11 terrorist attacks outside of the classroom. This generation thinks about their financial future as they have seen their parents struggle due to the financial recession and student loan crisis. Some are considering Generation Z to be a "Throwback Generation" in that their values are more traditional than the

previous generation; whereas, they find "loyalty, long-term commitment to a company, job security, savings, and even the traditional goals of owning a car and a house are all back in vogue" (Waddell, 2018). It will be interesting if the concept of climbing the corporate ladder comes back in style as well.

Gender Differences

Babcock and Laschever (2009) wrote that "Even today, very few women sit on the boards or serve as counsel to Fortune 500 firms." Fannie Hurst, an American novelist and short-story writer (1885–1968) once said, "A woman has to be twice as good as a man to go half as far." Elsaid (2015) examined chief executive officer (CEO) positions and found that "In 2013, women accounted for about 4% of CEOs in Fortune 500 companies" and in 2012 women accounted for only 18 CEO positions of all Fortune 500 companies, which was an increase from only eight female CEOs in 2005.

Ryan and Haslam (2005) wrote that "Women face greater challenges than men in their attempts to climb to the top of the corporate ladder" (p. 88). Whittaker (1992) wrote that "While women are able to get a foot on the ladder, few manage to climb to the top or even halfway up." During the 2019 OPEX Week Business Transformation World Summit, Dean was asked to speak on a panel about *Women in Leadership – Climbing the Corporate Ladder*. The three speakers each shared their personal journey and a theme emerged from the session. Each of the women had mentors, coaches, and/or sponsors that helped them get to the top. They also noted that research by Babcock and Laschever (2009) showed that only 7% of women negotiate with job offers, yet 57% of men negotiate. So, the question formulated as "Are women holding themselves back because they don't advocate for their own success?"

Maslow's Hierarchy of Needs

This text is aimed at causing each of us to question where we are on Maslow's Hierarchy of Needs and how that relates to our desire for climbing the corporate ladder. Many learn about Maslow's Hierarchy of Needs in school; however, it is important to note that, from an organizational leadership perspective, it is thought that the hierarchy is continuing to evolve as time goes on. Maslow's Hierarchy of Needs was presented in a

1934 paper on the theory of human motivation. Over the past eight decades, many scholars have expanded the hierarchy to include more needs. Dean (2017) expanded the list of needs in Fig. 6.1. As one looks at the hierarchy, they may notice that many people have their basic needs met. The basic needs of food, water, safety, and shelter for many human beings are met and they have progressed into the next layer of the hierarchy where relationships become important. In years past, many would work for the simple purpose of providing basic needs for the family.

Thinking back to when families relocated to what is now known as the United States of America, it is clear that their basic needs were of great importance. This is likely true for any family relocating from one place to another. They pack up all they can manage to fit into their shipping container(s) and travel from Point A to Point B. When they arrive, they may or may not have money saved to find a place to live (shelter) and food to eat. If this is the case, then the basic needs are critically important.

If a person has their food, water, safety, and shelter needs met, they will then start to look for other people to fellowship with. This may involve people at church, in the neighborhood, or at work. At this stage in life, a paycheck may not be the only thing people arrive to work for. They need relationships and feelings of prestige. As each human being progresses through the hierarchy, their needs will change.

When considering the corporate ladder in relationship to Maslow's Hierarchy of Needs, it is interesting to think about how one's motivation can change over time. As an example, an eager high school or college graduate may jump into the workforce and leave the safety of their parent's home. When living at home, their basic needs were likely met and they were probably more concerned with relationships. In this situation; however, the basic needs of the new employee become obvious and very relevant to their daily thought process. They may no longer be as concerned with friendships as they are with eating. As the employee earns more money, they will likely find their basic needs met and more thought focused on relationships and feelings of belonging. Could it be that the corporate ladder was important when basic needs were not met and the motivational factor driving the employee was earning more money? Or, perhaps the employee progressed through the hierarchy and found they are concerned with their feelings of prestige and accomplishments. In this scenario, the employee may still have a desire to climb the corporate ladder. However, as the basic and psychological needs are met, many find themselves searching for meaning instead of money.

The Climbers Toolkit

For those that want to climb the corporate ladder, there is much advice available. LeBlanc (2012) wrote that "If you're hoping to move up the corporate ladder, take a hard look at your soft skills… communication and leadership abilities."

Communication

LeBlanc (2012) explained that no matter how good someone is in their job, if they cannot convey a point verbally or in writing, they will not be effective at climbing the corporate ladder. Tips for communicating better may include proofreading, listening, and paying attention to body language. Proofreading seems simple, but many people overlook the obvious. Misspellings or bad grammar can send an unfavorable impression; meanwhile, unclear instructions can cost time and money. Listening is a communication skill that is not readily taught in school, yet it is extremely important. LeBlanc writes, "Focus on what is being said rather than trying to formulate a response in your head while the other person is still speaking." Body language is also important when communicating. According to Mehrabian (2013), there are three elements in face-to-face communication, including words (7%), the tone of voice (38%), and nonverbal behavior (55%). In other words, if sending a letter, email, or text, it is much more important to communicate clearly because the words account for only 7% of the communication effectiveness and the remaining 93% is missing. And, if communicating in person, the tone of voice and body language says more than the words themselves.

Flexibility

Reitman and Schneer (2003) remind us that once upon a time, the career path was uninterrupted. An employee could go to work for an organization and expect to stay there for the duration of their career. However, the past two decades have caused employees to think twice about their loyalty to a company as many have been downsized or restructured. Hall and Moss (1998) wrote that the path that was promised to managers was "an upward climb on a corporate ladder that would provide a challenge, security, and financial benefits" and for several decades that system worked. In the late 1980s, global competition, recession, and other factors led to a

variety of reactions from business owners, including downsizing and restructuring (Uchitelle & Kleinfield, 1996). When climbing the corporate ladder, be flexible. It may be necessary to move to an entirely different ladder to keep the upward momentum going.

Managing the Noise

The higher one climbs the corporate ladder, the more noise can occur. In other words, one may "start to receive more and more information from more and more sources" (Maddock, 2011). It will be important to figure out what is useful information as opposed to just noise. Unfortunately, there is not a science to setting a noise-filter. It will be up to the employee to decide what information is helpful and filter accordingly.

Negotiate

According to a book by Babcock and Laschever (2009), everything is negotiable. Men and women can negotiate bonuses, features on your benefits package, job titles, pension benefits, promotions, salary, the scope of responsibilities, severance packages, start date, stock options, and vacation days (just to name a few). Women are especially bad about negotiations. Babcock and Laschever wrote that, in one of their studies, 12.5% of women negotiated their job offers, while 51.5% of men negotiated theirs. In another one of their studies, only 7% of women negotiated, whereas 57% of men advocated for better results. The bottom line is that all people can do a much better job negotiating than what they have done in the past. The authors provide much advice in their book about negotiating that includes (a) know what you want and (b) know what you are worth. A little research on the front end of a potential job offer could provide many benefits on the back end.

People Skills

People skills are important in climbing the corporate ladder (Morell, 1996). In her article about young scientists leaving the research and development lab to climb the corporate ladder, Morell found that the employees are "learning what skills they need to add to their scientific bag of tricks" as they realize that "businesses are in the business to make money." Morell explained that "even scientists who grasp business's 'golden rule' may not go far beyond the lab if they don't have people skills."

Work Harder

A common misconception for employees to climb the corporate ladder is that they must do more work (Maddock, 2011). At some point in a person's career, they will exceed the capacity for working harder and maintaining a healthy work/life balance. Maddock said, "…at some point you run out of working hours" and it is important to realize that the higher level positions require different work and not necessarily more work.

Spiritual Journey

Notice the top layer of Maslow's Hierarchy of Needs in Fig. 6.1 includes spiritual needs. These needs may include the recognition and admission that each and every human being will die and they want their journey on earth to be meaningful and purposeful as they aspire to enter heaven's gates. It may also involve the clear directive of The Greatest Commandment in Matthew 22:36–40. A follower asked Jesus, "Teacher, which is the greatest commandment in the Law?" And, Jesus answered, "Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbor as yourself." And, it could also include the confusion that arises when one spends a good majority of their life climbing a corporate ladder for selfish gain when scripture says, "No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money" (Matthew 6:24).

Conclusion

The obvious aside, it is interesting that ladders have generally been used in a male-dominated world of construction, just as the corporate ladder was historically climbed easier and faster by men instead of women. It is also interesting that a website named ladders.com offers career advice, news, and resources. While the metaphor of the corporate ladder may be out of style for a short period of time, it is most certainly coming back with a new set of rules or a new summit to strive for. And, as more and more people are reaching the top of Maslow's Hierarchy, it is interesting to see the desire of efforts such as Faith at Work and workplace spirituality ignite across the globe in order for humans to learn how to include spiritual aspects of life in their everyday work.

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Vineyard as an Organizational Metaphor

Deloris S. Thomas

Introduction

The vineyard as a metaphor examines the factors of organizational adaptation and the linkages between strategic choice and environmental determinism. Vineyard management incorporates important concepts such as terroir that ranks and defines high-quality wines based on soil, climate, and canopy management. The vineyard metaphor reveals parallel structures in examining organizational adaptation based on population ecology theory, resource dependency theory, institutional theory, and enactment theory. The pericope found in the Book of Matthew Chapter 13 elucidates how the quality of the soil determines the size of the harvest, noting varying yields at thirtyfold, sixtyfold, or a hundredfold (NASB). The examination of three companies from different industries, including IKEA, Intel, and Barnes and Noble, provided examples of how to adapt to a rapidly changing environment. One of the key takeaways from applying the vineyard metaphor to organization adaptation relates to the ability to produce high-quality wine in poor soil conditions.

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Jesus referred to vineyards in the form of a parable in John 15:1–2 stating, "I am the true vine, and My Father is the vinedresser. Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit, He prunes it so that it may bear more fruit" (NASB). The pruning and vine training demonstrates the importance of divesting healthy vines to allow maximum adequate nutrient flow to selected vines, which yields higher performance. The vineyard metaphor and exegetical analysis of scripture resulted in new insights related to organizational adaptation and linkages between strategic choice and environmental determinism. The rich metaphor of the vineyard provides an opportunity for future research to explore concepts beyond terroir and vine training to include spiritual integration in understanding organizational leadership concepts.

ORGANIZATION AS A VINEYARD

Organizational theories aim to explain and simplify the complex interaction of multiple elements that attribute to the success of an organization. Hatch and Cunliffe (2013) define a theory as, "a set of concepts whose proposed relationships offer explanation, understanding, or appreciation of a phenomenon of interest" (p. 5). Researchers study the phenomenon of organizational performance in relation to environmental conditions. Hatch and Cunliffe (2013) provided the range of theoretical perspectives, including the Modernists which assume that the environment pressures the organization to conform; the Symbolics which suggest that each organization socially constructs a unique response to varied environmental factors; and the post-Modernists which insinuate that the organization works in harmony with the environment. The broad perspectives led to diverse streams of research and a fragmented theoretical construct for organizational adaptation.

Hrebiniak and Joyce (1985) posited that strategic choice and environmental factors reflect a continuum rather than two fundamentally unrelated ideas (p. 336). Consequently, the researchers proposed the following four types of organizational adaptation models that range between strategic choice and environmental determinism: (1) Quadrant 1–*Natural Selection* assumes adaptation with minimum choice or demise, (2) Quadrant 2–*Differentiation* assumes adaptation within constraints, (3) Quadrant 3–*Strategic Choice* assumes adaptation by design, and (4) Quadrant 4–*Undifferentiated Choice* assumes adaptation by chance (p. 339). Despite the groundbreaking work of Hrebiniak and Joyce

(1985), researchers continue to seek elucidation regarding the adaptation process that dictates the success or failure of an organization (Abatecola, 2012). Lawless and Finch (1989) examined the four models presented by Hrebiniak and Joyce (1985) to determine if strategic choice leads to higher firm performance but found support for only two of the four quadrants. Hence further research will add valuable insight to the complex dynamic of organizational performance based on strategic choice and environmental determinism.

Abatecola (2012) suggested the following seven areas to explore and gain further understanding of organizational adaptation: (1) developing an agreed upon definition of adaptation, (2) using a consistent unit of analysis, (3) explaining the decision points that define the adaptation path, (4) determining the role of innovation, (5) providing reasons for the early stage mortality rates of organizations, (6) defining the effects of firms not responding to changes in the environment, and (7) identifying the variables that predict successful or failed adaptation approaches (pp. 285–286). The complexity of the dynamics between strategic choice and environmental factors needs further simplification. Researchers utilize different strategies to simplify complex concepts. Oberlechner and Mayer-Schönberger (2002) stated that "metaphors often build a bridge from the known to the unknown, from the familiar to the unfamiliar" (p. 161). This paper aims to explore the metaphor of a vineyard to bridge the gap between the known and the unknown of organizational adaptation.

The vineyard metaphor delves into understanding the various elements of viticulture. Issitt (2015) defined viticulture as "the science of growing and cultivating grapes and grape vines, which includes planting grape seeds, training and maintaining grape vines, and harvesting grapes for the production of grape juice, wine, and other products" (*para*. 1). Hannah et al. (2013) stated that "viticulture is famously sensitive to climate and changes in wine production have been used as a proxy to elucidate past climate change" (p. 6907). Martin and Dunn (2000) explained that "grapevine yields vary considerably from place to place and year to year due to a complexity of factors" (p. 31). Organizations must contend with numerous factors in order to produce a profit and achieve sustainable growth. In analyzing the metaphor of the vineyard, this paper aims to provide further insights about organizational adaptation and clarify the linkages between organizational performance, strategic choice, and environmental factors.

The limited number of research studies focused on the confluence of environmental factors and strategic choice in relation to organizational adaptation makes the examination of the vineyard metaphor an important contribution to organizational research. The importance of this study includes providing researchers with new insights from the vineyard metaphor to potentially lead to future research ideas. Additionally, research to further explore the understanding of how environmental factors and strategic choice affect organizational performance will inform leaders on ways to lead more effectively.

This paper includes the following four sections: (1) explanation of vineyard management and vineyard as a metaphor; (2) exegetical analysis of Matthew 13 and John 15:1–2; (3) summary of four key organizational theories that address environmental relations; and (4) the parallel between the vineyard metaphor and organizations, using examples of IKEA, Intel, and Barnes and Noble. Finally, the paper summarizes the key points of utilizing the vineyard as a metaphor to discuss organizational adaptation.

The Vineyard as a Metaphor

Van Leeuwen and Seguin (2006) explained that vineyards must contend with several variables to succeed, "vineyards that were established in locations where the natural environment was favorable for growing quality wines survived, while other, less favorable locations, disappeared" (p. 2). Chevet, Lecocq, and Visser (2011) affirmed that climatic variations represent the highest level of importance in vineyard management and the economic viability of production. Bramley, Trought, & Praat (2011) explained that "vineyards are variable" (p. 83). The researchers conducted a study to determine vineyard performance based on four factors, including vine vigor, trunk circumference, yield mapping, and soil. They determined that minimal variations existed, except vine training, also known as pruning, correlated with higher grapevine yield. The dynamics between climatic conditions caused by the environment and vine yield driven by human choice closely resembles the issues pertaining to organizational adaptation. A detailed understanding of two key concepts in vineyard management, namely, *terroir* and *vine training* will reveal the applicability of the vineyard metaphor to gain further insight regarding organizational adaptation.

Terroir

Cross, Plantinga, and Stavins (2011) described *terroir* as a French word derived from *terre* defined as land. Terroir, therefore, refers "to the special characteristics of a place that impart unique qualities to the wine produced" (p. 152). Terroir determines the ranking of excellence in wine quality (Van Leeuwen & Seguin, 2006). The wine quality depends upon the interaction between the location, the climate, the soil, and the vine. Terroir wines take on the unique characteristics with the ability to trace its identity to a specific location. The terroir determines the wine selection and distinguishes wine taste and flavor.

First, the climate dictates the type of wine based on the ideal conditions for excellent grape production to occur between the "35th and the 50 parallel latitude, on both the northern and southern hemisphere" (p. 4). Wine flavors vary based on climatic regions such as Europe, the United States, Spain, or Australia. For example, in California, the climatic conditions work best for sauvignon blanc and in Germany, the burgundy wine. The variability in the climate falls in two categories: (1) *mesoclimate* and *topoclimate* represent cooler conditions, where the location topography issues of slope, altitude, and aspect become key variables, and (2) *microclimate* focuses on the conditions of the soil due to warmer temperatures and fruit ripening speed (p. 5). The climate determines the important variables to consider as well as the taste and flavor of the wine.

Second, the soil represents another important element of terroir. Most vegetation prefers rich soils; however, the best quality wines cultivate in poor soils. Van Leeuwen and Seguin (2006) indicated that the "effect of the soil on vine behavior and grape composition is complex, because the soil influences vine mineral nutrition and water uptake conditions, but also rooting depth and temperature in the root zone" (pp. 5–6). The rock, soil, and terrain variables contribute to the quality of the wine. Some grapes produce high-quality wines in a variety of conditions from rocky, heavy clay, shallow, or dry soils. The researchers quoted Van Leeuwen et al. (2000) stating that "the level of natural soil nitrogen supply to the vines can be considered as a component of terroir and it is highly variable depending on the soil type" (p. 7). Therefore inspecting the physical structure of the vine provides important information about the level of mineral intake, health, and yield potential of the vine. Bramley et al. (2011) examine vine vigor based on trunk circumference, yield mapping,

and the soil to determine juice composition. The conditions of the soil contribute to the quality of the product produced.

Third, the water conditions rely on the amount of precipitation, the composition, and ability of the soil to absorb the rain, and the vine training system to manage the amount of heat exposure and leaf coverage given to the grape clusters (Van Leeuwen & Seguin, 2006). The amount of water intake depends on the irrigation process to create ideal conditions for the type of wine produced. Additionally, the canopy management system establishes the optimal conditions to increase the sweetness and acidic composition for each specific vine. Dry (2000) defined canopy management based on Smart (1992) as "the range of techniques imposed by viticulturist on a vineyard resulting in altered position or amount of leaves, shoots, and fruit in space to achieve some desired arrangement" (p. 109). The objective of canopy management focuses on providing ideal conditions to expose the grapevine to adequate light. Pellegrino, Lebon, Simonneau, and Wery (2005) emphasized the importance of water, "excessive water or severe drought have detrimental influences on vineyard yield and grape quality" (p. 306). The irrigation and canopy management system include the human factor that requires choice and skill to create the ideal conditions for maximum vine yield.

Vine Training and Pruning

Singh, Arora, and Gill (2014) mentioned that vineyard performance, such as grapevine yield and grape quality, depends on a variety of factors, including vine training and pruning techniques. Martin and Dunn (2000) explained that "pruning is a relatively simple and straightforward method that can be used to (a) to directly limit the number of nodes per vine and (b) to select the type of buds that are available to burst" (p. 31). Pruning must occur on a timely basis to avoid delayed budding and lower yields. In addition to timely pruning, precise pruning techniques lead to sustained productivity in the long term (Singh et al., 2014). The researchers conducted a study to determine the pruning intensity effect on fruit yield levels and discovered that pruning to 4-bud levels produced higher quality and quantity of grapes. Dramatic pruning allows for greater productivity and better quality yield.

Liu et al. (2015) listed the following three distinct grapevine training systems: (a) single guyot (SG); (b) spur-pruned vertical shoot positioned (VSP); and the (c) four-arm kniffin (4AK) designed to improve vineyard

performance (p. 18967). The study conducted by the researchers discovered no variance in the maturity of the berry in dry conditions; however, the VSP training system performed best in wet conditions. Training systems improve the vineyard performance in two ways: (a) the sweetness of the grape based on the canopy management system and (b) the amount of juice yield from the berry (p. 18973). The climatic conditions present one set of variables, however with quality training and pruning systems the productivity increases leading to successful vineyard performance.

Exegetical Analysis of Matthew 13 and John 15:1–2

Robbins (1996) developed the social and cultural analysis to investigate the voices in the sacred text from an anthropological and sociological perspective (p. 144). Robbins identified three rhetorical categories in the text referred to as special, common, and strategic topics (p. 239). Robbins outlined seven categories of religious argumentation: (1) *Conversionist* contends that as people change, the world changes; (2) *Revolutionist* argues the predetermination of God's power means a person ought to decide to become an ambassador to perform the work of God; (3) *Introversionist* argues adherence to one's belief system and an indifference to societal changes; (4) *Gnostic Manipulations* contends that modifying one's methodology contributes to achieving a desired outcome; (5) *Thaumaturgic* argues that supernatural encounters lead to outstanding results; (6) *Reformist* battles for making positive changes in a community through active engagement without assimilation; and (7) *Utopian* argues for an evil-free society (pp. 147–149). In addition to the rhetorical variations, Robbins (1996) identified five cultural associations: (1) *Dominant* culture underpins societal norms; (2) *Subculture* emulates but diverge from the dominant culture based on ideology or ethnicity; (3) *Counterculture* belongs to the dominant culture but disagrees with some of the values of the dominant group; (4) *Contraculture* formulates a negative response in opposition to a group; and (5) *Liminal* culture represents a transitional group created on the basis of differences in language from the other groups (pp. 168–170).

The pericope found in Matthew 13:1–9 highlights the parable of a Sower harvesting varied amounts based on the condition of the soil,

> That same day Jesus went out of the house and sat beside the sea. And great crowds gathered about him, so that he got into a boat and sat down. And

the whole crowd stood on the beach. And he told them many things in parables, saying. "A sower went out to sow. And as he sowed, some seeds fell along the path, and the birds came and devoured them. Other seeds fell on rocky ground where they did not have much soil, and immediately they sprang up, since they had no depth of soil, but when the sun rose they were scorched. And since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and produced grain, some a hundredfold, some sixty, some thirty. He who has ears, let them hear." (ESV)

In applying Robbins' (1996) social and cultural texture analysis to pericope, Blomberg (1992) mentioned that Jesus referenced the soil to depict the four types of responses to declaring God's sovereignty (p. 214). Wilkins (2004) suggested that Jesus prompted the audience to discern a more profound understanding of the parable by stating, "He who has ears, let them hear" (p. 476). Wilkins outlined five types of discourses and discipleships: (1) *kingdom-life disciples* represent intrinsic changes based on a lived experience of the power of God; (2) *mission-driven disciples* confess and promote the kingdom of God; (3) *clandestine-kingdom disciples* transition from simple to deeper investigation of the kingdom of God; (4) *community-based disciples* express kingdom living through church life; and (5) *expectant-sojourner disciples* decide to live the present life in expectation for a powerful and glorious future (pp. 491–493). Wilkins (2004) considered the crowd as clandestine-kingdom disciples in that Jesus called for a deeper understanding of the parable. Wilkins noted that "they [the crowd] are increasing influenced by the religious leaders, especially the Pharisees, who prided themselves on their own accomplishments and ignored their own spiritual destitution" (p. 493). Wilkins pointed out that Jesus recognized the hardened hearts in the crowd and used the parable to compel them to make a choice (p. 493). The Sower must understand the characteristics of the soil and decide to plant seeds in fertile ground.

Likewise, the application of the social and culture texture analysis to the second pericope found in John 15:1–2, "I am the vine, and my Father is the vinedresser. Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit" (ESV). The decision to remain connected to Jesus and under the control of the Father serves as a prerequisite to produce fruit (Carson, 1991, p. 514). Köstenberger (2004) explained that the vine symbolized wisdom and noted that "a paradigm shift has taken place: faith in Jesus has

replaced keeping the law as the primary point of reference" (p. 451). Köstenberger pointed out that the Father as the vinedresser manages the vineyard by deciding to remove dead branches and by pruning the vines to achieve an abundant harvest (p. 451). The text reminds us of the importance to make the strategic choice to stay connected to the source with the ability to produce abundant fruit.

Organizational and Environmental Relation Theories

Hatch and Cunliffe (2013) outlined several environmental factors that affect the organization both externally and internally. The organization functions as part of a larger environmental context. Hatch and Cunliffe (2013) examined four organizational theories including (a) contingency theory, (b) resource dependency theory, (c) population ecology theory, and (d) institutional theory (p. 58). These theories will explain the environmental factors faced by many organizations. An examination of population ecology and institutional theory will examine the broader level of analysis at the environmental level and the resource dependency and enactment theory at the organizational level.

Population Ecology Theory

Hatch and Cunliffe (2013) population ecology focuses on the broader effects of the environment on an organization. The concept of population ecology derived from "Charles Darwin's principles of evolution – variation, selection, and retention" (p. 72). Population ecology assumes that innovation, demand, and resource allocation dictates the survival or demise of an organization. The key determinant for an organization deals with the ability of the organization to remain fit and survive the environmental changes.

Institutional Theory

Hatch and Cunliffe (2013) defined institutional theory as a co-optation of the organization as the pressures to conform to societal values and demands become more important than the organizational goals. The three concepts developed by Powell and DiMaggio to explain institutional

theory include coercive, normative, and mimetic (Hatch & Cunliffe, 2013). The organization becomes a symbol giving shared meaning to society that the government becomes active in establishing expectations for the firm. The organization becomes trapped into keeping up a façade that reinforces and affirms the value of the firm to society.

Resource Dependency Theory

According to Hatch and Cunliffe (2013), the resource dependency theory means that an organization depends on the environment for key resources such as suppliers, customers, and workers. The degree of dependence or value placed on the resource dictates the level of power and control released or retained by the organization. The organization must develop key strategies to effectively manage the extent of control relinquished to the various entities. Hatch and Cunliffe (2013) explained that an organization can secure multiple suppliers, attract skilled workers, and diversify product lines to reduce the dependence on any given resource. The organization must assess the environment to determine the options available to effectively manage all the resources to increase organizational performance.

Enactment Theory

Hatch and Cunliffe (2013) defined enactment theory as knowledge-driven and that leaders respond to the environment based on perception. The more information and knowledge acquired, the less uncertain and unmanageable the environmental factors. Hatch and Cunliffe (2013) explained that "instead of carrying out rational analysis of objective environmental conditions and trends, scenario analysis ask organizational decision makers to create narratives about different ways the future might unfold and then assess the likelihood and risks of each" (p. 78).

Vineyard Metaphor Parallel to Organizational Adaptation

The vineyard metaphor outlines the common structure of the various factors that influence vineyard performance such as climate, soil, and vine training. Some of the factors are external to the organization, such as

rainfall and temperature. Likewise, organizations deal with various environmental conditions, such as governmental regulations, natural disasters, and consumer trend changes. In vineyard management, the terroir produces the highest quality wines demonstrating a normative approach to developing the skill to adapt to unique and sometimes challenging environmental conditions. The grape quality improves in poor soil conditions because the vine must develop strong character as part of enhancing the value of the wine. Organizations seek perfect conditions to avoid tension in crafting strategies to thrive in suboptimal conditions. IKEA provides a unique example of an organization that used the external environment as part of the character building elements of the company. Deligonul, Elg, Cavusgil, and Ghauri (2013) discussed how the global retailer, IKEA focused on "social adaptation as a unique competitive asset" by integrating global supplier network as a key strategic choice (p. 506). The local environment of IKEA, headquartered in a small village, now conducts business in over 35 countries in 300 stores with over 1300 suppliers in 50 countries. IKEA established an agile supply chain to adapt and take advantage of new opportunities.

Intel represents another example of an organization that considered the environmental factors of population ecology and resource dependency and adapted to environmental changes based on core competencies. In other words, Intel assessed the type of wine the conditions of the environment will yield based on the distinct characteristics of the terroir. Once the evaluation of the environmental conditions yielded actionable insight, the canopy management system went into effect to create the conditions necessary for success. Burgelman (1994) explained that Intel "was able to transform itself from a memory company into a microcomputer company, in part, because it was able to generate product-market alternatives offering top management strategic choices" (p. 53). Burgelman (1994) continued to assert that "dynamic competence that generates new variations, internal selection that correctly reflects external selection pressures, and top management's capacity for recognizing and retaining viable strategic initiatives are key components of such organizational capability" (p. 53). Intel adapted to the rapidly changing environment and survived.

The vine training and pruning elements of the vineyard metaphor provides another example of how organizations can adapt to a changing environment. McCray, Gonzalez, and Darling (2012) analyzed Barnes and Noble and the Amazon crisis to also highlight the importance of remaining

vigilant in difficult environmental climate. Barnes and Noble needed to hire new technical staff to compete in the shift of the online market. In addition, Barnes and Noble pruned several brick and mortar stores to remain competitive. The concept of pruning in the vineyard manage-ment system resembles the resource dependency in that the primary goal of pruning increases nutrient-rich resources to fewer vines. Barnes and Noble shifted from expanding the brick and mortar footprint to focus on competing in the online market. The pruning concept also incorporates the enactment theory in that the perception of the market forces caused Barnes and Noble to acquire additional knowledge in order to effectively compete.

STRENGTHS AND LIMITATIONS OF THE METAPHOR

The key strength of the vineyard metaphor pertains to the interaction of external factors, such as climate and soil, as well as the internal factors, such as canopy management and vine training. The metaphor yielded common structures between the two domains of vineyard management and organizational adaptation that clarified the complex and changing dynamic of environmental factors that tend to impede organizational per-formance. Another key strength of the vineyard metaphor revealed the unique character of the environmental conditions increasing the value and quality of the wine production. Also, the exegetical analysis of Matthew 13 and John 15 highlighted the importance of strategic choice. The various companies made the strategic choice and produced different results, some thirtyfold, sixtyfold, and a hundredfold harvest.

On the other hand, the vineyard metaphor consists of at least one apparent weakness. The scale of wine production and wine varieties tends to resemble an agile organic process and culture. An examination of the applicability of the vineyard metaphor to large organizations with a bureaucratic and mechanistic culture serves as a viable future research opportunity. Established companies facing drastic environmental changes that result in obsolete product and service models also need further exami-nation for applicability. Despite the limitations, the vineyard metaphor offers a broad set of concepts that will contribute new insights to organi-zational theory and the integration of a biblical perspective.

Summary

This paper highlighted the importance of using metaphors to gain a different insight into key concepts related to organizational adaptation. The vineyard as a metaphor to examine organizational adaptation discovered several similarities in the linkages between organizational performance, environmental factors, and strategic choice. The sacred text utilized the vineyard as a metaphor for believers to understand the importance of making a decision to stay connected to the vine, a fruit-bearing source. The examples of corporations like Intel, IKEA, and Barnes and Noble represent different industries, yet all three companies explore unique strategies to adapt to a changing environment. The concept of terroir in viticulture offers a unique and innovative approach to dealing with poor soil conditions that leads to high-quality wine production or, in other words, high levels of organizational performance.

In addition to the complexities of the natural environment, the human factor that incorporates skill and choice in canopy management provides an example of how pruning and vine training equips the organization to adapt to the environment and maximize vine yield. The vineyard as a metaphor offers a broad range of concepts to explore in regards to organizational adaptation. Future research to understand the importance of location selection, disease prevention, and grape clustering provide more points of analysis to elucidate the dynamics of organizational adaptation. This study demonstrated that organizational adaptation falls on a continuum that incorporates strategic choice and environmental determinism.

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CHAPTER 10

Music as an Organizational Metaphor: Deadpan and Expressive Organizations

Crissy Ortiz

Music guides the exploration and revelation of the complex layers of exchange that forms the relationship between organization and environment. Within scripture, music serves as a form of transformative expression that creates harmony while delivering inspiring messages to those with the ears to hear. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Colossians 3:16 King James Version). Music is drenched in symbolism that manifests itself through the creative expression and artistry of the composer. This work explored how music parallels the degree of interchange between organizations and complex environments. Results found music parallels the expressive organization. Firstly, both music genres and organizational culture utilize symbolism in expression. Music's immersion in social symbolism manifests itself through the creative expression and artistry of the composer. Similarly, organizations are continuously shaped and reshaped through symbolically mediated interactions. Secondly, the expressive

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organization and music composition remain in a state of becoming as both seek opportunities to evolve. Thirdly, the millennial cohort influences organizations and the evolution in the delivery of music. Thus, both are influenced by a powerful societal force.

Music as Organization: Deadpan and Expressive Organizations

Twenty-first-century organizations are operating within a fluid and complex environment. External phenomena continually vie for the attention of organizational leaders, thus disturbing equilibrium within organizational operations. Phenomena such as globalization, generational diversity, and technology continuously produce waves concerning expectations, deficiencies, and desires.

Globalization's vibration heightens the demand to a pitch that surpasses production, thus raising globalization's stance within the global economy (Ivancevich, Matteson, & Konopaske, 2008). Globalization also ushers in a colorful workforce that produces genres of culturally rich groups who serve as artists and composers. The millennial generation serves as a powerful band of artists, provoking changes in organizational operations and technology (McIntyre, 2011). The millennial group's rhythm urges innovation and its tempo suggests immediacy in the information. In response, organizational leaders utilize technologies to both improve organizational efficiencies and meet their artists' demands for immediacy in information and innovation.

This melodic exchange of information and knowledge supports the dual evolution of the organization and its inter-organizational network. "The priests, the Levites, the musicians, the gatekeepers and the temple servants settled in their own towns, along with some of the other people, and the rest of the Israelites settled in their towns" (Ezra 2:70 New International Version). This resource-dependent relationship encourages organizations to utilize the environment for its acquisition of supplies, capital, employees, knowledge, and to sell their products and services (Hatch & Cunliffe, 2013). Reciprocally, the environment transmits constant waves of information and knowledge to create harmony with organizations that produce desired outputs (Hatch & Cunliffe, 2013).

A soundscape or the amalgamation of sounds (Truax, 2008) generated by the complex environment's stakeholders, competitors, and customers

has the power to reach an organization's architecture, but its successful entry remains dependent upon the organization's willingness to absorb or "hear" its attempts. Dysfunctional organizations have impermeable sound barriers that prevent exchanges with their environment, thus stifling their growth and jeopardizing its sustainability. We refer to this type of structure as a "deadpan" organization.

> Now, if you are ready when you hear the sound of the horn, pipe, lyre, trigon, harp, bagpipe, and every kind of music, to fall down and worship the image that I have made, well and good. But if you do not worship, you shall immediately be cast into a burning fiery furnace. And who is the god who will deliver you out of my hands? (Daniel 3:15 New International Version)

Deadpan organizations operate within a vacuum, consequently stifling their ability to receive or generate rich and colorful patterns of expression. The deadpan organization's impermeable barriers block social and cultural sounds, thus leaving the organization unresponsive to the environment's constant attempts to exchange.

Comparatively, an organization that permits entry of the environment's sounds waves and responds to its melodic tones through reciprocal communication manifested in a harmonic interplay with its audience (or environment) is called an "expressive" organization. "David told the leaders of the Levites to appoint their fellow Levites as musicians to make a joyful sound with musical instruments: lyres, harps, and cymbals" (1 Chronicles 15:16 New International Version). A form of artistic expression that serves as a natural metaphor for this relationship between an organization and its environment is music. Soundscape, in music, presents as sounds derived from its acoustic environment (Truax, 2008), or metaphorically the organization's ability to hear external phenomenon. Music is a social and cultural art form that emits rich vibrations and thick descriptions into its environment (Vlegels & Lievens, 2015). Thick description illuminates symbolic meaning that remains cloaked within everyday activities (Hatch & Cunliffe, 2013).

Music, as an organizational metaphor, guides the exploration and revelation of complex layers of exchange that form the relationship between the organization and the environment. The complexities surrounding organizations and their related environments continue to challenge leaders and researchers (Hatch & Cunliffe, 2013; Ivancevich et al., 2008; Morgan, 2006). Organizational leaders, or composers, must navigate the

complexities surrounding competing forces while cultivating a cultural melody aligned with the organization's mission and goals.

> All the Levites who were musicians—Asaph, Heman, Jeduthun, and their sons and relatives—stood on the east side of the altar, dressed in fine linen and playing cymbals, harps and lyres. They were accompanied by 120 priests sounding trumpets. 13 The trumpeters and musicians joined in unison to give praise and thanks to the Lord. Accompanied by trumpets, cymbals and other instruments, the singers raised their voices in praise to the Lord and sang…. (2 Chronicles 5:12–13 New International Version)

Therefore, this work sought theoretical understanding and practical application surrounding the performance of organizations and environments through the utilization of music as an organizational metaphor. There is an abundance of literature using varied organizational metaphors to increase understanding of organizations; however, what remains to be explored is the use of music as an organizational metaphor. Therefore, this study is significant because (a) understanding the relationship between organizations and its environmental dimensions is critical within environments of constant flux, (b) organizational leaders will gain practical knowledge related to navigating a heterogeneous workforce and its interrelated environments, (c) leaders and consultants will gain insight on advising organizations that have interests in transforming from a silent to an expressive organization, and (d) researchers will have a new organizational metaphor to build upon for future investigative studies. The purpose of this work was to explore how music parallels the degree of interchange between organizations and complex environments. Similar to music composition, each section of this manuscript serves as a musical scale that builds upon the former, weaving in musical undertones that manifest the natural parallelism amongst an organization and music.

This paper includes (a) a section explaining the characteristics of music as organizational metaphor and corresponding sub-sections demonstrating parallelism between organization and environment, (b) a practical application section that uses the force of the millennial group to anchor the theoretical and conceptual components of the manuscript, and (c) a conclusion that discusses strengths, limitations, and recommendations for future research.

Music as Organization

Music is the convergence of sounds that create harmony and forms of expression (McIntyre, 2011). Musical genre and expressive artistry are key elements of music composition (McIntyre, 2011). Music is drenched in symbolism that manifests itself through the creative expression and artistry of the composer, musician, vocalist, or instrumentalist. "Let the sea resound, and everything in it, the world, and all who live in it. Let the rivers clap their hands, let the mountains sing together for joy" (Psalm 98:7–8 New International Version). The mediums that moderate this expressive form of artistry are musical genres. Thick and rich in form, a musical genre underpins the design, melody, harmony, and overall composition of a piece of music. Music's exploratory and inductive nature seeks input from its environment to generate a fruitful, creative, and innovative composition that delivers an appealing and engaging performance to its audience. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Ephesians 5:19 King James Version). According to McIntyre (2011), "the general music environment of a society can be read as an indicator of social conditions which produce it and may tell us much about the trending and evolution of that society"(p. 142).

The following section augments the described elements of musical genre and the social structure of creative expression to explain how music, serving as an organization, follows a similar sound wave in its quest for composition and organization.

The Genre of Music and the Culture of Organization

Music's immersion in symbolism evokes creative expression and artistry of the composer, musician, vocalist, or instrumentalist and its inter-networks. Comparatively, organizations are culturally rich, symbolic, or otherwise socially constructed realities where networks of meaning form links of emotion and symbolic connections (Hatch & Cunliffe, 2013; Morgan, 2006).

Music Genres

Music genres distinguish compositions of music as sets of shared traditions (Vlegels & Lievens, 2015). Genre is immersed within a culture, and culture represents a deep and complex totality of shared knowledge, traditions, customs, and art of a society (Vlegels & Lievens, 2015). Culture provides the opportunity to classify and manifest experiences with symbols. However, the use of a classification methodology does not confine or restrict the emergence or growth of interrelated elements. According to Vlegels and Lievens (2015), music genres are living concepts that continually emerge and evolve, thus promoting creativity and artistry. Expressive forms of art, such as music, are derivatives of the complex social interactions that permeate throughout the culture. "Four thousand are to be gatekeepers and four thousand are to praise the Lord with the musical instruments I have provided for that purpose" (1 Chronicles 23:5). Society's reaction and draw to music are comparable to subject matter experts (i.e., musicians or composers), suggesting implicit knowledge of music components (Hallam, 2012). As such, music's immersion in social symbolism manifests itself through the creative expression and artistry of the composer, musician, vocalist, or instrumentalist. The trumpeters and musicians joined in unison to give praise and thanks to the Lord. Accompanied by trumpets, cymbals and other instruments, the singers raised their voices in praise to the Lord and sang" (2 Chronicles 5:13).

Music's soundscape presents as sounds derived from its acoustic environment (Truax, 2008), or metaphorically the organization's ability to hear external phenomenon. The audience, or hearers of the music composition, receives the form of expression and interprets it based on previous experiences. Hodges and Wilkins (2015) posited, "When people listen to preferred music, there is dynamic interconnectivity linking music to self-awareness, along with associated personal histories, core emotional memories, and empathy" (p. 41). Comparatively, organizations are socially constructed realities where networks of meaning form links of emotion and symbolic connection amongst their constituents (Hatch & Cunliffe, 2013).

The Culture of the Organization

Organizations, similar to music, are constantly shaped and reshaped by its members through symbolically mediated interactions (Hatch & Cunliffe,

2013). "Sing to the Lord a new song…." (Psalm 98:1 New International Version). Morgan (2006) described culture's manifestation within organizations as shared values, ideologies, beliefs, meanings, and understanding. Culture expressed within the context of an organization includes reality progression that offers individuals the opportunity to comprehend phenomena, behaviors, activities, or utterances in distinct ways (Morgan, 2006).

West (2013) posited, "Human beings construct knowledge for themselves, in the context of their interactions with others and their membership within particular cultures and societies" (p. 13). Charney (2003) emphasized national cultural identity's significance by asserting "national identity [is] over and above all of the other 'identities' that an individual might have…." (p. 301). As such, culture is an influential force that shapes the organization's actions.

Parallel to culture's influential force on music, its degree of pervasiveness affects organization because an organization's culture not only represents its employees, customers, competitors, and suppliers (which are aligned with music's composers, customers, competitors, and producers), but it also determines how an organization will interact with these critical actors. Shout for joy to the Lord, all the earth, burst into jubilant song with music" (Psalm 98:4 New International Version). This ideology of organizational culture blurs boundaries between an organization's culture and its structure since the attributes of the organization are direct manifestations of cultural presumptions and expectations about how the organization operates (Barney, 1986). As such, members of both organization and its inter-organizational network perceive culture as a living, influential, and a permeable phenomenon that offers internal and external members the opportunity to re-create reality and contribute to organizational decision-making.

The Progression from Deadpan to Expressive

This section illuminates the experience of a deadpan organization's journey to a crescendo, which culminates in the form of an expressive organization. The section closes by orchestrating a practical application that utilizes the force of the millennial group to anchor the theoretical and conceptual components of the manuscript.

The Deadpan or Mechanistic Organization

The amalgamation of sounds generated by a complex environment seeks to create harmony with its ecology. The deadpan organization, however, operates within a narrow and rigid structure and remains impermeable to all exterior forms of expression, leaving incumbents mute and within a state of discord and obscurity. "It is better to heed the rebuke of a wise person than to listen to the song of fools" (Ecclesiastes 7:5 New International Version). This organization resembles a mechanistic organization.

Originally described by Morgan, mechanistic organizations are hierarchical structures of power that manifest within formalized and unyielding roles and functions (Hatch & Cunliffe, 2013). Additional characteristics of this organization include controls from the highest point of the corporation, standardization with guidelines and techniques, close supervision, and vertical communication from leader to subordinate in the form of directives (Hatch & Cunliffe, 2013). Hence, incumbents are not able to see, hear, or voice expressions within, or beyond, their captive structure. Consequently, this type of oppressive structure subtly disarms, devalues, and dehumanizes the workforce. Entrenched by a reality of discord, stagnation, and rigidness, organizational members may become unconsciously trapped within this vacuum that is devoid of matter, or mentally traps. Morgan (2006) referred to this phenomenon as a "psychic prison" (p. 207). Organizations marred by this entrapment have lower levels of sustainability amidst organizations that compete within a resource pool, or ecological niche (Hatch & Cunliffe, 2013).

Hatch and Cunliffe (2013) posited population ecology derives from "the principles of evolution: variation, selection, and retention" (p. 72), where the environment selects from a group of competitors that are most suitable to meet its needs. Variation manifests by entrepreneurial innovation through the adaptive organization's ability to hear, listen, and respond to threats or opportunities. Selection occurs when organizations that are capable of meeting the demands of their ecological niche's needs are provided resources. Retention implies continuous support with resources; however, the organization must remain adaptable and responsive to the environment's complex needs. Hence, a deadpan organization is likely to be classified amongst the weak within a population niche, but the disadvantaged organization may elect to employ a change management plan to

create higher levels of harmony within the organization and ultimately the environment.

The Emergence of Organization Expression and Music Composition

Cummings and Worley (2014) posited a change management process should be formal, thus a model such as Lewin's normative model of planned organizational change (unfreezing, movement, and refreezing) may be utilized. Unfreezing destabilizes the static environment and may be applied in the form of communications or story-telling to address the "why" behind the change, which demonstrates vision. Movement involves influencing the direction of transformation, which may include directing incumbents' core values to align with the organization's new values that will subsequently affect behaviors.

> About midnight Paul and Silas were praying and singing hymns to God, and the other prisoners were listening to them. Suddenly there was such a violent earthquake that the foundations of the prison were shaken. At once all the prison doors flew open, and everyone's chains came loose. (Acts 16:25–26 New International Version)

Refreezing or institutionalization of new behavior norms can occur by ensuring all policies, goals, and initiatives support a diverse environment where employees feel as if their contributions are important. Essentially, this procedure signifies the emergent organization. Like music composition, the organization represents a continuous state of becoming.

> Sing to the Lord a new song, for he has done marvelous things; his right hand and his holy arm have worked salvation for him. The Lord has made his salvation known and revealed his righteousness to the nations. He has remembered his love and his faithfulness to Israel; all the ends of the earth have seen the salvation of our God. (Psalm 98:1–3 New International Version)

In music composition, the continuous shaping and reshaping of the musical elements consist of a web of interplay between the composer and his or her network (customers, producers, competitors, etc.), which underpins the musical composition. Subsequently, a feedback loop emerges that manifests in forms of dynamic artistry. The music inspires the

Fig. 10.1 Music composition feedback loop. (Source: Author's creation)
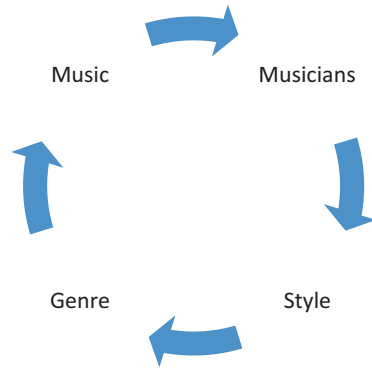
development of musicians who contribute modern or new styles of music that add greater depth to current genres or give birth to new forms of genres (see Fig. 10.1).

Hence, musical composition is a fluid and living loop of composing and recomposing that form rich and thick-layered music. Comparatively, in organizations, the concept of emergence that encourages the formation and reformation of organizing through continuous lower-level social interactions subsequently illuminates and brings forth new social and physical structures that distinguish an organization as a complex adaptive system (Hatch & Cunliffe, 2013).

Emergence may be considered a phenomenon that occurs as a consequence of continuous interplay amongst lower-level interrelated elements within ecology that begins to take shape and "emerge" to a higher level of relevance for the organization and its interconnected components (Porter & Zivanovic-Nenadovic, 2014). This phenomenon takes form through self-organization that represents the exchange of elements, but independent from the interference of control mechanisms from higher levels within the organization (Porter & Zivanovic-Nenadovic, 2014).

The Crescendo: The Expressive or Organic Organization

A stark contrast exists between mechanistic and organic structures. Differing from mechanistic systems, organic structures are open, malleable, and expressive structures that are distinguishable by conformability, creativity, and innovation. Organic structures have complexly flattened

and vertical integration, as opposed to differentiation, and decision levels are inclined to be more decentralized, as opposed to centralized, with greater levels of consultative interactions amongst peers (Hatch & Cunliffe, 2013). Moreover, the organic structure has lower levels of formalization than its rigid counterpart, and thus it is more responsive to internal and external influences. Shout for joy to the Lord, all the earth, burst into jubilant song with music" (Psalm 98:4 New International Version). Therefore, this type of organization encourages and supports communication, interaction, teamwork, and social responsibility. These characteristics of the expressive workplace are in alignment with the core expectations of the highly discussed millennial group. Millennials represent an instrumental force shaping and reshaping the composition and acquisition of artistry and the infrastructure of the organization.

A Practical View of the Millennial Cohort, as Composer

The millennial generation (Generation Y), born roughly between 1980 and 2000, contains over 75 million members. The group is termed "digital natives" born into a world of computers and digital devices. Technology offers the cohort immediate acquisition of information and services, such as music (Farrell & Hurt, 2014). "…all of them trained and skilled in music for the Lord… Young and old alike, teacher as well as student, cast lots for their duties" (1 Chronicles 25:7–8 New International Version).

Major advancements in technology emerged, in the mid-to-late 1990s, as a response to consumer demand. This group revolutionized music acquisition by shifting the consumption of tangible products, such as compact discs (CDs), to the virtual downloading of music from the global internet (McIntyre, 2011). Internet radio offered the accessibility and consumption of genres of music, essentially from any time and any place. Music distributors, such as brick and mortar retail stores, suffered a crippling crack within its foundation, thus leaving the physical form of music consumption on fragile ground (McIntyre, 2011). McIntyre (2011) posited the group's desire for downloading increased consumer "control and individualistic creativity" (p. 143). Similarly, Kirby (2006) suggested the internet "gives the undeniable sense (or illusion) of the individual controlling, managing, running, making up his/her involvement with the cultural product" (p. 35). The complex characteristics, such as the

aforementioned and vibrational patterns of this group are felt and heard within the employment soundscape as well.

This "genre" will soon represent the majority of organizational members (Turner, 2014). Leaders must increase their understanding and knowledge of phenomena that influence and shapes their reality, and hence behavior. Phenomena such as the September 11 attacks, the War on Terror, and the Great Recession have affected their ontology, which manifests in social interactions in the workplace. These influencers have formed a genre, or culture, which acknowledges financial obligation, inclusion, collaboration, knowledge sharing, learning and development, work-life integration, and innovation as critical influences (Balda & Mora, 2011; Turner, 2014). The group also requires consistent feedback, mentoring, and organizations that are technologically efficient (Balda & Mora, 2011). Comparable to music's continual evolvement, the group embodies the power behind a communicative, evolving, and dynamic driving force.

Conclusion

Morgan (2006) argued a metaphoric perspective may be used to gain insight concerning organizational behavior. Twenty-first-century organizations are operating within a fluid and complex environment. External phenomena continually vie for the attention of organizational leaders, thus disturbing equilibrium within organizational operations.

Music, as an organizational metaphor, guides the exploration and revelation of the complex layers of exchange that forms the relationship between the organization and the environment. Within scripture, music resides as both antecedent and consequence of joyful experiences. Music served as a form of transformative expression that created harmony while delivering inspiring messages to those with the ears to hear. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Colossians 3:16 King James Version).

The purpose of this work was to explore how music parallels the degree of interchange between organizations and complex environments. Results found music parallels the expressive (or organic) organization. Firstly, both music genres and organizational culture utilize symbolism in expression. Music's immersion in social symbolism manifests itself through the creative expression and artistry of the composer. Similarly, organizations are continuously shaped and reshaped by its members through

symbolically mediated interactions. Secondly, the expressive organization and music composition remain in a state of becoming, as both seek opportunities to evolve. Thirdly, a practical view suggested the influential millennial cohort influences organizations as well as the evolution in the delivery of music. Thus, both are influenced by a powerful societal force.

Therefore, a strength of this metaphor is its offering of both theoretical knowledge and practical application to augment understanding. Winston (2012) suggested, "Knowledge becomes information, and information becomes wisdom in the process of understanding the ever more increasing application." (p. 181). An additional strength of this metaphor is its manifestation as a musical scale with each section building upon the other, weaving in musical undertones that demonstrate the natural parallelism amongst the organization and music. However, there are limitations and areas of discovery that researchers should consider for further investigation.

This metaphor used organizational structures that were polar in characteristics or elements. Many organizations; however, do not fall on such extreme ends of the spectrum. As such, future replications of this work may consider research with the realm of the average organization, or in other words, an organization that falls in the middle and displays characteristics of both the deadpan (mechanistic) and expressive (organic) organization.

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Organizational Convergence

Dystopia as an Organizational Metaphor

Chad Newton

DYSTOPIA AS AN ORGANIZATIONAL METAPHOR

This introduction to the dystopian metaphor incorporated a description of the exegetical methods used to interpret Scripture. The Deuterocanonical verses from the Catholic canon provided insightful teachings spoken by the Jewish lecturer Jesus Ben Sirach. The following pericope contains the specific passages:

Many have committed sin for a gain, and whoever seeks to get rich will avert his eyes. As a stake is driven firmly into a fissure between stones, so sin is wedged in between selling and buying. If a man is not steadfast and zealous in the fear of the Lord, his house will be quickly overthrown (Ecclesiasticus 27:1–3, Revised Standard Version).

In order to properly exegete these verses, this study involved three methods of interpretation: (a) McGrath's (1998) explanations of historical and philosophical theology, (b) Osborne's (2006) methods of hermeneutics and contextualization, and (c) Heinisch's (1950) text on Old Testament (OT) theology. According to McGrath (1998), "Theology is an intellectual discipline in its own right" with an emphasis on "systematic analyses

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of the nature, purposes, and activity of God" (pp. 2–7). In other words, the purpose of any theology pertains to an intentional study of God's influence in any context so that sacred learning can occur. Philosophical considerations provide a framework for theological research in order for a researcher to decipher between one's intellectual assumptions and truths derived from sacred writings. Osborne (2006) defined hermeneutics as "that science and art which delineates principles or methods for interpreting an individual author's meaning" (p. 21). Furthermore, Osborne (2006) listed three levels of hermeneutical interpretation: (a) "exegesis", (b) "devotional", and (c) "sermonic" (p. 22). These three aspects of his model guided the exegetical and qualitative study of Sirach's lecture.

OT theology represents the third method of interpretation in this study. According to Heinisch (1950), "OT theology points out what religious ideas and moral requirements were defended by enlightened souls, what the masses should have accepted, and what the religious and moral conditions were among the people" in Israel and the nations around them (p. 23). This methodology held strong importance regarding the risk of researcher bias affecting the interpretational process. In order to reduce the likelihood of committing eisegesis, Heinisch's (1950) findings counterbalanced all three hermeneutical levels of interpretation so that the results could have some generalizability and objectivity.

The purpose of this study involved the development of a new metaphor to describe organizational societies with dysfunctional behavior: dystopias. Organizations can be metaphorically described as societies: collective bodies of citizens who bring their assumptions, worldviews, opinions, and upheld beliefs about work relationships and all organizational variables that directly or indirectly impact them into the workplace (Presthus, 2012). According to Morgan (2006), "The metaphors and ideas through which we 'see' and 'read' situations influence how we act" (p. 340). In other words, the mental images that organizational citizens use to evaluate behaviors and statements made by others determined to a degree the effects of those evaluations on current and future memberships within those collective bodies. In fact, organizational psychologists may refer to these social patterns with the imagery of scripts: mentally and socially constructed patterns of evaluative thinking reinforced through social exchanges. However, many of today's organizations resembled dysfunctional societies in which their citizens expressed a plurality of worldviews that clashed, a plethora of beliefs and ideologies that threatened the livelihood of members in those social bodies, and a learned expectation that a

society's citizens have expendable, disposable value. Philosophical analysts analyzed the worldviews expressed by workers in today's companies. Their findings revealed a plethora of perceptions held by company members that led to negative results for an organization's overall performance (Belloc, 1937; Hart, 1993; Velasquez, 2006). The following research proposed two themes that described an organizational dystopia from a social identity perspective: (a) a consistent emphasis on the mentioning of precarious employment in order to influence workers to maximize their output and (b) a dehumanization of service members through devaluing of their emotional and mental labors.

According to Strow and Strow (2011), "Society can be defined by geographical location, familial relationship, or shared interest" (p. 62). In essence, the term society lacked a universally accepted definition. Some researchers stated that "the definition of society must cover a specified number of individuals in a precise space for a precise amount of time" (p. 61). This type of definition provided a good description for an organizational context. A set group of workers operates daily for a specified period of time within a specific location and perform routine tasks that fulfill organizational purposes. Their work relationships provide psychological stimulation and exchanges of information that help to coordinate processes and complete procedures. These relationships also develop personal relationships that add meaning to employees' sense of value and self-worth. The difference between a society and a culture holds importance for this study because cultures reveal "learned mental patterns of thinking, feeling, and potential acting" among individual workers (Hofstede, Hofstede, & Minkov, 2010, p. 4). However, organizational societies reveal preexistent relationships and shared rituals that guide routines performed by the society's citizens.

The terms utopia and dystopia provided a dichotomous image of two extreme ideals. Utopia refers to an ideal society of harmony or one being in a perfect state of peace. In this ideal image, a utopia's citizens coordinate each other's actions in a shared effort to achieve organizational outcomes without using tactics that cause harm to any organizational citizens (Hart, 1993). Mannheim (1936) stated that "a state of mind is utopian when it is incongruous with the state of reality within which it occurs" (p. 192). In other words, the concept of a utopia in one's vision of a future organizational state of existence conveys a longing for complete peace and peaceful relationships among all citizens within an organizational community. A dystopia represents the image of an organizational community

whose citizens not only violate each other's rights of membership, but they also act with a mindset that believes in the inevitability of discord caused by a passive acceptance of toxic behaviors occurring on a routine basis. Unhealthy standards of coordinating social relationships and production represented a normalization of abnormal ways of conducting daily tasks and maintaining one's membership within an organization.

Two types of organizations exemplify traits of organizational dystopias: (a) call centers and (b) customer service operations (CSOs). These two types represent most organizations in the United States, India, and Europe. Workplaces where knowledge-transfer and customer service transactions commonly take place constitute a large segment of the job markets today (Hira & Hira, 2005). In fact, Woodcock (2017) noted that "from the mid-1990s, the most dynamic area of growth in white-collar employment internationally has been in call centers" (p. 14). However, the jobs that composed call center workplaces had negative reputations associated with high burnout, high attrition rates, and a perceived lack of value toward the workers' mental and emotional labor. According to Michel and Ashill (2013), "Call center agents perform an essential role in the implementation of customer contact strategies and in the delivery of frontline services, which is crucial to the management of customer relationships" (p. 245). In their study, Michel and Ashill (2013) sought "to draw on various models of burnout and test hypotheses relating to anticipated differences in the burnout process between inbound versus outbound call center agents" (p. 245). The researchers discovered "significant differences between inbound and outbound call center agents in terms of the extent to which emotional exhaustion impacts depersonalization as well as the extent to which depersonalization influences feelings of reduced personal accomplishment" (Michel & Ashill, 2013, p. 245).

Woodcock (2017) performed a case study in a call center located in the United Kingdom. The purpose for the study involved a desire to "identify a shift from the exploitation of the bodies of workers during the Fordist mode of production to exploiting the minds of workers in increasingly larger numbers" (Woodcock, 2017, p. 55). The researcher used qualitative methods and perspectives to analyze call center phenomena which included the Marxist philosophy, ethnography, narrative analysis, Taylorism, and the concept of the Panopticon. Based on the analysis, Woodcock (2017) made seven conclusions:

- The arrangement of the call-center floor resembled a Panopticon in that the supervisors arranged the environment in a way to intensely inspect or survey the call agents for physical performance and to observe their computer screens.
- The workplace operated with the created sense of precariousness around the workers. The workers felt that their employment always had unstable status, their relationships with the employer had high insecurity, and that their employment with the call center could be immediately lost without due process and for the slightest error. The constant feeling and warning of precarious employment from management caused a slave-like orientation among representatives to the point of submitting themselves into the acceptance of capitalistic exploitation.
- Managerial bullying stifled the push for unionization by causing too much turnover.
- The style of Taylorist management transcended from the factory lines of the twentieth century to the call centers of the twenty-first century through a shift from factory workers to chain workers.
- The managers created a highly controlled environment in which the struggle between capital and labor remained a constant theme among the representatives and their supervisors. The constant call surveillance, low wages, high stress, precarious employment, draining emotional labor, and pervasive electronic surveillance created a shared sense of workplace toxicity.
- Call center representatives suffered from the exhaustive mental labor of fearing any deviance from call scripts which they had to comply with during every call.

CSOs represented another large portion of employers in today's service-driven economy. Tseng (1999) stated that "the growing importance of the service sector in almost every economy in the world has created a significant amount of interest in service operations" (p. 50). CSOs involve constant interactions between customers and workers where customers actively participate in the organizational processes of production (Tseng, 1999). In fact, the research performed by Barnes, Hinton, and Mieczkowska (2005) indicated that "in today's increasingly competitive markets, greater emphasis is being placed on customer service as a means of achieving competitive advantage" (p. 17). However, the increased push for the highest quality of customer service performance often led to a

strong focus on customer satisfaction and low placement of value on the employees' emotional and mental reactions. Heinonen and Strandvik (2015) stated that "customer-dominant logic (CDL)" strongly influenced perceptions of customer behaviors in the twentieth and twenty-first centuries (p. 472). The CDL model "emphasized how customers embedded service in their processes rather than how firms provided services to customers" (Heinonen & Strandvik, 2015, p. 472). Due to the strong emphasis on customer satisfaction, the effects of customer behaviors on employee morale received little concern from organizational leaders. The degree of customer satisfaction greatly determined the present and future status of an organizational member's position or role within the organizational community. The following research proposes that this overemphasis on customer satisfaction, while deemphasizing the psychological, emotional, and sociological effects on an organization's citizens and internal community, led to the current problem of dystopic phenomena within both call centers and CSOs.

Method

This study involved an exploration of secondary data recorded on the Glassdoor website. Purposeful data emerged from entries made under two organizational profiles. The first profile represented a call center operation and the other profile represented the CSO. Both organizations employed over 1000 employees and had over 500 employee-entries recorded. Both profiles also had an overall rating of 2.7 out of 5, which indicated a lower-than-average satisfaction score by their current and previous employees. The following analysis treated the words employee, citizen, and member synonymously.

In order to interpret the data, this study incorporated the truth-oriented theory. According to Patton (2002), "The presumption is that there is a real world with verifiable patterns that can be observed and predicted- that reality exists and truth is worth striving for" (p. 91). In other words, a researcher can obtain objective truths to a reasonable degree that capture aspects of reality using truth-based inquiries and several worldviews when one interprets something.

The data analysis also incorporated the "social identity perspective" (Barentsen, 2011, p. 38). According to Barentsen (2011), "Social identity refers to a person's sense of 'us', of belonging to a group" (p. 38). Furthermore, this perspective incorporates both the psychological and sociological dimensions examined in organizational research:

Identity is understood as people's sense of who they are, as their subjective self-concept. This definition interprets identity as a subjective psychological experience and not as an objective entity…People usually perceive their personal identity as a relatively stable core or essence, but it is more like a psychological reality. Personal identity tells an individual that he is different from other individuals. (Barentsen, 2011, p. 38)

Methods

The data collection involved the use of "purposeful sampling" from two organizational profiles of employee reviews on Glassdoor (Patton, 2002, p. 46). According to Patton (2002), the method of purposeful sampling allows "one to learn a great deal about issues of central importance to the purpose of the research" (p. 46). The intention of using the purposeful method pertained to the need to capture key themes that supported the concept of a perceived dystopia regarding an organizational environment. The analytical process included an emphasis on repetitive themes that summarized entire paragraphs or reviews.

Since this qualitative study involved an exploratory approach to the data, the method of "holistic coding" guided the analytical process (Saldana, 2013, p. 140). According to Saldana (2013), "Holistic coding applies a single code to each large unit of data in the corpus to capture a sense of the overall contents and the possible categories that may develop" (p. 141). Furthermore, this study incorporated "a general idea of what to investigate in the data" (Saldana, 2013, p. 142). Empirical researchers supported the use of holistic coding in multiple fields of study. For example, Dolan and Ayland (2001) stated three benefits to a qualitative analysis when one builds a theory: (a) the holistic method "provides researchers with analytic tools for handling masses of raw data", (b) this method also "helps analysts consider alternative meanings of phenomena", and (c) the method "allows the researcher to be systematic and creative simultaneously" (p. 379). In a qualitative study of the effects of self-directed learning, the holistic coding process "highlighted how both groups of veterinary science students overwhelmingly tended to prefer solo forms of learning, strong teacher guidance and survival study strategies to pass exams and/or get good marks" (Raidal & Volet, 2009, p. 588). A study of teacher effectiveness included holistic coding for the researchers to analyze field notes (Grant, Stronge, & Xu, 2013).

Results

The first holistic analysis involved entries made under a profile that represented a call center operation with over 10,000 employees nationwide and an operation highly focused on business process outsourcing (BPO) services. Based on a total of 1190 reviews available, this analysis included 40 purposeful samples recorded during the year 2018. These samples contained rich explanations of negative traits experienced by non-managerial workers. Based on all 40 samples, the most repetitive themes emerged in the findings: (a) a strong conviction that one has a disposable role easily replaced by a new member from a completed class within a quick period of time, (b) a constant fear of downsizing due to the essence of short-term contracts and limited budgets, (c) a strong lack of effective training in which call agents experienced massive exoduses out of training classes into work-floor cubicles, (d) a consistent disregard to call agents' needs for recognition and personal value to the organization from a long-term perspective, and (e) a significantly high amount of discrepancies observed regarding punishment for perceived violations of standard operating procedures (SOPs).

The second holistic analysis also involved entries made under a profile that represented a CSO with over 10,000 employees. This CSO operated in the retail-grocery industry while serving primarily the communities located in New York, Vermont, Pennsylvania, and Massachusetts. While only 498 reviewers submitted their reviews on Glassdoor, the overall rating for this CSO from an employee-satisfaction standpoint held a 2.7 out of 5. The analysis included 35 entries based on the richness of content written in each review. Most reviews contained only a few sentences with generalized descriptions. The following repetitive themes emerged from the holistic analysis: (a) a highly inadequate training process which led to employees feeling poorly developed to perform daily tasks, (b) a perceived lack of staff available to perform department functions on a routine basis, (c) a strong disregard from management for job support and help when customers complained, and (d) a shared perception that the employees' psychological and emotional needs held little to no importance.

Discussion

The purpose of this study involved the development of the dystopic metaphor in order to describe organizational societies with dysfunctional behavior. Based on sociological research into utopias, a normally functioning society represented an ideal community in a state of harmony where its citizens coordinated each other's actions in a shared effort to achieve organizational outcomes without using tactics that caused harm to any organizational citizens. This aspect of a utopian organization incorporates the idea of a psychologically and socially safe community where newcomers can learn, develop, and belong to a broader network of relationships that positively contribute to individual and group learning. However, the behavioral challenges of dystopian members tend to stifle the development of a newcomer's sense of potential belonging to that organization. It is within the probationary period of a new member's training that membership and commitment either grow or diminish. For example, a continued use of poor training methods often leads one to believe that his or her existence within an organizational community has little to no importance beyond transactional goods derived from one's production after successfully completing a training process. Based on the findings, both sets of reviews revealed inadequate training methods that led to internal citizens feeling the four Ds: (a) disregarded, (b) dehumanized, (c) devalued, and (d) disposable. In a healthy, organizational society, each member feels that he or she has perceived value that validates the person's occupational identity from both an individual and a shared perspective. However, a "sick" society within an organization contains a shared emphasis on the invalidation of any individual member's value or contributions to the operational process (Fromm, 1955, p. 217). The citizen's value receives devaluation or deliberate disregard through inconsideration of that person's emotional or psychological labors directly involved in customer interactions. If an organization's internal citizens consistently feel ostracized or dehumanized into merely disposable resources for a service operation, then the external effects directly affect the experiences that customers have inside the organizational community.

The constant fear of downsizing due to the essence of short-term contracts and limited budgets, combined with the experience of perceiving masses of trainees and new hires being exited out of classes into cubicles, conveys the notion that one has precarious value to the working society. The perception of precariousness in one's employment validates the belief

that one does not belong to the organizational community on a long-term basis, that one's identity within that community has short-term value only. Therefore, the opportunity to build a long-term commitment between leaders and followers is stifled by the overwhelming sense of latent rejection conveyed by the atmosphere of disposable laborers, and the toxic leadership behaviors that reinforce the short-term orientation toward societal membership. Newton (2019) noted that a major theme described in the data collection he analyzed pertained to an "inhumane" perspective of employees when leaders emphasized short-term expectations of working relationships (p. 2). In other words, the constant emphasis on short-term expectations of work and longevity created a strong sense of inhumane work conditions that violated one's natural inclination toward building a long-term identity: an identity rooted in belongingness to an organizational society of members working toward an important, and perhaps a sacred, purpose.

A growing body of researchers continue to work toward the reduction of inhumane work conditions by influencing organizational leaders into adopting spiritual frameworks that build a shared sense of a higher calling in one's work (Giacalone & Jurkiewicz, 2010). One of the assumptions behind theories of spiritual leadership states that organizational members have natural desires to feel connected to both their work and working relationships from a non-transactional perspective. The members desire a sense of meaning and purposefulness in their daily labor that provides a greater productivity than one of mere financial profit. The concept of an organization as a society supports this assumption because a society refers to a natural grouping phenomenon in which members put themselves into communities where social connections, homeostasis, stability, and mutual validation occur (Moffet, 2018; Schein, 1985). A limitation of this study involved no use of interviews or focus groups. Secondary sources provided all data analyzed in the research. By using secondary sources, the ability to record contextual traits had no opportunity for use. Another limitation of this study pertained to the exclusive use of qualitative research methods. However, the truth-oriented theory provided a basis for interpreting the online comments with a level of certainty in the realities perceived in the reviews. Furthermore, the use of holistic coding provided a broader framework for interpreting the data in comparison to other types of coding that narrowly focus on specific traits.

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The Organization as a Mixed Martial Artist: A Metaphor for Environmental Uncertainty

Carlo A. Serrano

It seems as if the only thing certain about organizational activity in the twenty-first century is uncertainty (Burnard & Bhamra, 2011). Although there is "nothing new under the sun", there also exists a "time for every matter under heaven" (Eccles. 1:9; 3:1, English Standard Version). Thus, organizations must be ready for the *seasons* to change. Organizations deal with a variety of environmental turbulences, such as a fluctuating economy, internal and external uncertainty, and the often-unpredictable human dynamic (Burnard & Bhamra, 2011). One could argue that for an organization, the *Ultimate Fight* is one that pits organizational systems against environmental uncertainty. Environmental contingency theory, resource dependence theory, population ecology, and various change theories all address the mediating factors between environmental uncertainty and organizational operations (Hatch & Cunliffe, 2013). To advance the discussion of environmental uncertainty from the theoretical and toward the practical, it may prove appropriate to develop a conceptual *bridge* between theory and praxis. If theory argues that organizations must remain

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flexible, adaptable, and resilient to maintain effectiveness in turbulent times, then it seems that the conceptual *bridge* used to transform theory into practice should encapsulate the characteristics necessary to thrive in environmental uncertainty (Burnard & Bhamra, 2011; Mamouni Limnios, Mazzarol, Ghadouani, & Schilizzi, 2014). Therefore, this chapter utilizes the principles of organizational metaphor to present the mixed martial artist as an effective conceptual bridge for organizational design. After a brief overview of mixed martial arts and organizational metaphor, this chapter juxtaposes the characteristics of the mixed martial artist with flexibility, adaptability, and resilience as they relate to environmental uncertainty, organizational theory, and organizational design.

Mixed Martial Arts

The often-debated history of martial arts typically follows one of three theories: centralized origins theory, shared conditions theory, or great person theory (Gracie & Danaher, 2003). Centralized origins theory argues that one single person or small groups of people are responsible for all martial arts (Gracie & Danaher, 2003). However, this theory fails to account for the documented evidence of geographical overlap in the development of fighting styles (Gracie & Danaher, 2003). The shared conditions theory argues that the socioeconomic conditions that necessitate the martial arts are present in every culture and time (Gracie & Danaher, 2003). However, this theory does not account for the clear stylist difference between various martial arts (Gracie & Danaher, 2003). Thus, it seems that the history of mixed martial arts (MMA) is best described via the great person theory. According to this theory, the history of martial arts is directly related to the history of great individuals who rose to prominence via their teaching, charisma, skill, and achievement (Gracie & Danaher, 2003). For example, in the 1930s, Brazilian brothers Carlos and Helio Gracie practiced their art of jiu-jitsu by challenging various fighters from multiple martial arts backgrounds in a series of *anything goes* fights (Gracie & Danaher, 2003).

Sixty years later, Helio Gracie's son, Rorion Gracie, was instrumental in bringing this fighting style to the mainstream by way of creating the Ultimate Fighting Championship (UFC) (Maher, 2010). Today, MMA is one of the fastest growing sports in the United States (US) (Kuhn & Crigger, 2013; Mierzwinski, Velija, & Malcolm, 2014). In 25 years, the sport has grown from no-holds-barred cage fighting to a highly-regulated

competition, thanks largely in part to organizations like the UFC, Bellator, and Invicta (Gracie & Danaher, 2003; Kuhn & Crigger, 2013; Maher, 2010). Today's mixed martial artist is characterized as nothing less than a world-class athlete who is expected to be proficient in a variety of fighting styles (Maher, 2010; Nelson, 2013). A typical MMA bout contains elements of kickboxing, wrestling, and the submission arts such as Brazilian jiu-jitsu, judo, catch-wrestling, or Sambo (Maher, 2010; Nelson, 2013). Therefore, much like an organization, the mixed martial artist must prepare for uncertainty by remaining flexible in his or her game-plan, adaptable to the evolution of the fight, and resilient in training and in combat. This exploration into the similarities between the mixed martial artist and organizational design not only adds value to the existing literature, but it also brings a fresh perspective to the study of environmental response.

The Organization as a Mixed Martial Artist

Although it may prove true that not all organizations need to adapt to their environments and not all survival depends solely on environmental selection, one thing is certain: environmental responses matter in the big picture of organizational design and theory (Morgan, 2006). Like the mixed martial artist, an organization can either stand up and allow environmental changes to *punch* and *kick* the organization into submission, or the organization can *block*, *duck*, and *counter-strike* to achieve victory (Kuhn & Crigger, 2013). Regardless of whether an organization is standing still, moving around, or running away from uncertainty and change, each of the behaviors represents a valid response to the environment. Successful mixed martial artists balance flexibility, adaptability, and resilience to achieve the *win* (Gracie & Danaher, 2003; Kuhn & Crigger, 2013). In the same way, the organization as a mixed martial artist should understand and develop systems that enable the organization to function at a high level despite environmental uncertainty, chaos, and general disruptions.

Flexibility

Mixed martial artists are mentally and physically flexible (Kuhn & Crigger, 2013). Fighters endure hours of training sessions to strengthen their muscles, increase cardiovascular endurance, and develop the dexterity necessary to kick, punch, and grapple (Gracie & Danaher, 2003). Along with

the physical components of flexibility, the mixed martial artist must also develop mental flexibility. Although most fighters approach their bouts with a game plan, they must remain flexible if they are to have any hope of beating their opponent (Kuhn & Crigger, 2013). For example, a fighter with a boxing style must remain mentally and physically flexible if the fighter's opponent is able to neutralize certain strikes (Gracie & Danaher, 2003). In the same way, a fighter with a wrestling style must remain mentally and physically flexible when trying to attempt takedowns (Gracie & Danaher, 2003; Kuhn & Crigger, 2013). In the world of MMA, flexibility is all about bending, but not breaking. Flexibility embodies the natural give and take that happens in the middle of the chaos that is the MMA bout. The fighters must prepare for a fight that can last up to 25 minutes, while simultaneously preparing for a fight that may end within the opening seconds. In fact, statistics reveal that in the UFC, 50 percent of the fights end via technical knockout (TKO), knockout (KO), or submission (Kuhn & Crigger, 2013). This means that in any given fight, anything can happen. Thus, flexibility is an essential asset for mixed martial artists.

The organization as a mixed martial artist also depends on flexibility. Flexibility refers to how stability and change are managed and balanced within an organization (Kahn, Barton, & Fellows, 2013). According to Burnard and Bhamra (2011), decentralized decision-making, collaborative partnerships, low levels of formalization, a low level of embeddedness to the organization's macro culture, and a high level of permeability between organizational boundaries determine organizational flexibility. As with the mixed martial artist, organizational flexibility allows for a quick and effective response to disruptions (Burnard & Bhamra, 2011). However, flexibility is not without its risks. One could argue that trying to prepare for everything is tantamount to preparing for nothing. However, even the Christian scriptures argue for the value of flexibility in uncertain environments. The Apostle Paul, while writing from prison, stated that he had "learned the secret" to overcoming the extreme circumstances of life and bi-vocational ministry (Phil. 4:11–12). This leader of the earliest ecclesial organizations did not try to prepare for everything. Rather, he found a way to *flex* and not break by focusing on both his calling and the One who called him (Phil. 4:13).

Organizations constantly balance the need for flexibility and efficiency (Hatch & Cunliffe, 2013). For example, one of the benefits of technological flexibility within an organization is an increasingly rapid response capability to changing domains (Miles, Snow, Meyer, & Coleman, 1978).

However, the multiple technologies employed to maintain flexibility often come at the price of maximum efficiency (Miles et al., 1978). In the language of MMA, this is described as *under-* or *over-commitment* (Gracie & Danaher, 2003). Under-commitment is a form of indecision or *brain lock* that renders the fighter ineffective. Conversely, over-commitment happens when a fighter rejects the principles of flexibility and puts too much energy into a technique or game plan (Gracie & Danaher, 2003). One way for the organization as a mixed martial artist to counter any flexibility induced unbalance is to develop resources and skills in order to appropriately modify levels of flexibility (Kahn et al., 2013). This allows for members to cope and respond to disruptions appropriately (Kahn et al., 2013).

Adaptability

MMA bouts consist of three phases of combat: the free-movement phase, the clinch phase, and the ground combat phase (Gracie & Danaher, 2003). In the free-movement phase, the mixed martial artist moves, strikes, and conducts distance management to gain an advantage over the opponent (Gracie & Danaher, 2003). The clinch phase is the intermediate stage between ground combat and free-movement. During the clinch phase, both fighters must consider the movement, grip, and position of their opponent (Gracie & Danaher, 2003). The ground combat phase occurs when both fighters land on the ground and involves wrestling, striking, submission attempts, and striking (Gracie & Danaher, 2003). A central proposition of the phases of combat theory is the notion that the winning fighter is the one who keeps their opponent in the phase in which the opponent is less skilled (Gracie & Danaher, 2003). For example, a 400-pound sumo wrestler may lack the agility, speed, and accuracy to defeat a kickboxer in the free-movement stage. However, the size and strength of the sumo wrestler all but guarantees success in the clinch and ground combat phase. Thus, for a kickboxer to thrive in a mixed martial arts bout, he or she must develop adaptive qualities that allow for ease of transition between the various phases of combat. The Apostle Paul also mentions the importance of adaptability in his first letter to the Church at Corinth. In his discussion on servant leadership in multi-cultural contexts, Paul boldly proclaims: "I have become all things to all people, that by all means I might save some" (1 Cor. 9:22). Paul knew that as a leader to thrive and find effectiveness in the face of multiple cultural practices, he must practice adaptability. Moreover, this was such an important principle to him that he

passed it along to one of his earliest church plants in a letter designed to address organizational dysfunction.

In the same way that the mixed martial artist must remain adaptable to the evolution of the fight, organizations depend on adaptability to overcome disruptions and environmental changes (Burnard & Bhamra, 2011). In fact, organizational identity is often linked to organizational adaptability (Schneider & Somers, 2006). According to the ecological perspective, members of an organizational population adapt to certain changes in the environment regardless of whether individuals within the organization adapt at all (Peli, 2009). In this perspective, new (fit) members replace old (non-adaptive) members (Peli, 2009). Conversely, organizational adaptation theory argues that rather than selection, organizational change is the product of strategic leadership decisions and strategies that account for and respond to changes in the environment (Singh, House, & Tucker, 1986). Adaptability involves improving the efficiency of existing skills (exploitation) and exploring new opportunities (exploration) (Mamouni Limnios et al., 2014). The balance of exploration and exploitation allows organizations to make changes rapidly while maintaining key organizational capabilities (Mamouni Limnios et al., 2014). Therefore, adaptability is closely related to flexibility. One could argue that adaptive change is often driven by the need for flexibility and agility (Pries-Heje & Baskerville, 2008). Some argue that adaptability is not necessarily a permanent aspect of the organizational lifecycle (Mamouni Limnios et al., 2014). Basically, once an organization attends to changes in the environment, they may revert into a maintenance mode (Hatch & Cunliffe, 2013). However, the mixed martial artist is not afforded the luxury of long-term maintenance. If anything, the maintenance activities of the mixed martial artist preserve a state of readiness by acquiring the necessary skills that build the foundation of flexibility and adaptability (Hatch & Cunliffe, 2013; Mamouni Limnios et al., 2014).

Resilience

When two well-trained (flexible and adaptive) mixed martial artists fight, it is highly unlikely that one fighter will immediately dominate the other (Gracie & Danaher, 2003). Therefore, endurance is arguably the most important physical attribute for mixed martial artists (Gracie & Danaher, 2003). Along with developing cardiovascular and muscular endurance, fighters must also prepare for the intense physical demands of combat

sports by cross-training, studying other fighters, and maintaining a diet that promotes total health (Gracie & Danaher, 2003). These practices not only aid the mixed martial artist during combat, they also allow the mixed martial artists to bounce back from injury and the general wear and tear of fighting. Medical research indicates that resilience in mixed martial artists degrades over time (Kuhn & Crigger, 2013). Even though older fighters can perform at high levels, they are not able to bounce back as fast as when they were younger (Kuhn & Crigger, 2013). However, if fighters take dietary and fitness precautions, they may decelerate the natural decline in resilience (Kuhn & Crigger, 2013). More than that, mixed martial arts competition requires a mental resilience that enables a fighter to bounce back from a bad day of training, a bad situation in a fight, or an actual loss in the ring or octagon (Chen & Cheesman, 2013; Gracie & Danaher, 2003; Vaccaro, Schrock, & McCabe, 2011). In the same way that a mixed martial artist must develop resilience to recover from the stress of fighting, organizations must also develop resilience to withstand the ebb and flow of disruption and change (Mamouni Limnios et al., 2014).

In terms of organizational theory, resilience is often defined as the "magnitude of disturbance the system can tolerate and still persist" (Mamouni Limnios et al., 2014, p. 104). Organizational resilience builds on the foundation of organizational members and is connected to flexibility and adaptability (Mamouni Limnios et al., 2014). In fact, some view resilience as adaptability in the context of bouncing back from adversity with a strengthened and resourceful disposition (Mamouni Limnios et al., 2014; Sutcliffe & Vogus, 2003). Others suggest that organizational resilience consists of three elements: situation awareness, management of vulnerabilities, and adaptive capacity (Wicker, Filo, & Cuskelly, 2013). According to Bruneau et al. (2003), the strength and flexibility of resilient systems are encapsulated in four dimensions: robustness, redundancy, resourcefulness, and rapidity. Since organizations are composed of a complex system of interrelated systems and subsystems, it is essential that organizations examine the resilience of individual members and the organization (Burnard & Bhamra, 2011). Unfortunately, one of the primary ways by which an organization develops resilience is via crisis (Kahn et al., 2013). For example, in the same way, that a mixed martial artist develops the stamina to withstand a punch to the head, organizations must often endure environmental *punches* to *bounce back* from adversity. The Apostle Paul also modeled the principles of resilience to all the organizations under his watch. In his most autobiographical letter, Paul shared that he had

been beaten, shipwrecked, and left for dead on multiple occasions (2 Cor. 11:16–29). Yet despite being "afflicted in every way", Paul was "struck down, but not destroyed" because the flexibility and adaptability he developed and practiced in his faith produced resilience. (2 Cor. 4:8–9).

Resilience is also attributed to an organization's adaptive capacity or its ability to resist change and maintain the status quo (Mamouni Limnios et al., 2014). The former is referred to as offensive resilience (adaptation), while the latter is referred to as defensive resilience (resistance) (Mamouni Limnios et al., 2014). Thus, the organization as a mixed martial artist not only aggressively adapts its offensive game plan to win the *fight*, it also recognizes that sometimes it is necessary to block, bob, and weave to withstand adversity (Gracie & Danaher, 2003). In other words, sometimes the best offense is a resilient defense. Organizations are not expected to completely change tactics every time an aberration appears on the environmental horizon (Mamouni Limnios et al., 2014). However, most organizations exhibit a combination of adaptation and resistance in response to change, much like a well-rounded mixed martial artist (Mamouni Limnios et al., 2014).

Conclusion

There is no such thing as a perfect metaphor (Morgan, 2006). Metaphors allow one to envision the similarities between two different objects or ideas (mixed martial artist/organization) in a way that deepens one's understanding (Morgan, 2006). However, one must also account for the potential blind spots, which are essentially distortions created by the similarities of metaphor (Morgan, 2006). While this chapter covered the flexible, adaptive, and resilient similarities between the organization and the mixed martial artists, it did not account for some obvious differences. For example, MMA is not a team sport. Thus, future exploration into the mixed martial artist metaphor should explore the interplay between corporate goals and individual goals. Likewise, since the mixed martial artist operates alone, he or she may be able to react to change faster than a team or complex system. Therefore, to further develop this metaphor, it may prove beneficial to juxtapose complex adaptive systems with the mixed martial artist.

Yasai-Ardekani (1986) argues that too much focus on environmental uncertainty may cause some organizations to neglect the importance of other environmental factors such as competition. Thus, the organization

as a mixed martial artist may also serve as an appropriate metaphor for exploring the impact of competition on an organization. This would be especially helpful in ecclesial organizations where "running the race" and "fighting the good fight" stand as important metaphors (2 Tim. 4:7). If it is true that organizations must remain flexible, adaptable, and resilient to overcome environmental uncertainty, then it seems that the mixed martial artist metaphor may serve as a valuable bridge between theory and organizational practice.

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The Book Metaphor and Its Representation of an Organization

Frederick S. M. Kawuma

INTRODUCTION

The book metaphor is a powerful representation of an organization, and just as books come in different forms and sizes, so do organizations. This metaphor analyzes the depictions of different types of books and their figurative representation of the different types of organizations. However, the book metaphor will not depict everything about an organization, which is a limitation of all metaphors. An author or publisher of a book can be seen as the organizational leader, and the different forms of books, whether physical or electronic will depict the different forms of organizations, both physical and virtual entities, while book sizes can be used to depict sizes of organizations. The ideas of book reviews and book launches can be powerful parallels to organization reviews and organizational launches, the success of the latter having the ability to translate into sales or the building of a customer base. The structure of a book can be used to depict organizational structure which can range from simple to complex organizations,

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while the purpose of a book can also be used to depict different types of organizations, such as entertainment, educational, and so on.

The Bible has many references to books in various contexts. When God gave instructions to Moses, he wrote them in a book (Deuteronomy 31:24), which became a guide to the Israelites on how their community was to be organized. If the children of Israel followed the instructions given by Moses, as instructed by the Lord, theirs would be a healthy organization. As an organization may from time to time need a manual that refreshes the instructions guiding its operations, a new book was written by Joshua reinforcing how the people were to be organized in following the Lord's instructions (Joshua 24:1–27). However, the nation of Israel became a dysfunctional organization when they stopped following what was written in the book and Isaiah was instructed to write another book detailing their rebellion and failure to obey the Lord their God. This book became a depicter of the dysfunctional organization that Israel has become (Isaiah 30:8–17). The New Testament epistles, most of them written by the apostle Paul, can be seen as individual books that described how different churches were performing as organizations, in some places pointing out dysfunctions in the respective churches. An example is Paul's epistle to the Galatians where he castigated them for their departure from the truth (Galatians 1:6–9). In the rest of that epistle, Paul provided them advice on how to function as a healthy organization.

The Book Metaphor and Its Representation of an Organization

The metaphor of a book could be used to depict an organization, and this has a variety of possibilities, as books will come in all manner of sizes, colors, and other variations. Some books will be simple while others complex, and so are organizations! Some books are technical and will describe scientific concepts or include scientific jargon, while others are just story books. Novels also come in quite a variety with thrillers, autobiographies, comics, comedies, and so on. Some books are for education, at all levels, while others are for different types of instruction or skills development, and there will be educational organizations which also come in a variety from elementary schools through high schools to universities, yet there are also technical colleges or institutes, and the such like. In this section, the author presents the metaphorical depiction of the *book,* as an organizational image that represents different forms of organizations, helping the reader gain specific insights into the functioning and purposes of different organizations.

The metaphorical use of the word *book* dates centuries back, where God gave specific instructions to Joshua, the new leader of the children of Israel after the death of Moses:

> This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success. (Joshua 1:8 New King James Version)

In this commissioning, the metaphorical use of *Book* was specific to the instructions that God had already given to Moses regarding how the people were to live, their devotion and relationship with him, the summary of which was written on two stone tablets (Deuteronomy 4:13). Moses had also written detailed instructions in the form of a book (Deuteronomy 31:24) about which further instructions were also given that in the generations to come, the leaders of the people were to have a special copy of this book written out for them (Deuteronomy 17:18). The book was used as a metaphor to help the Israelites understand the laws and ordinances that had been given to them. Cornelissen and Kafouros (2008) defined metaphor as "a mapping of entities, structures and relations from one domain (called the 'source') onto a different domain (referred to as the 'target')" (p. 366). In organizational theory, the use of metaphors helps create understanding of the organization about which Cornelissen and Kafouros stated, "Indeed, the role of metaphor within theorizing about organizations has become widely acknowledged" (p. 365). Cornelissen and Kafouros further stated that "metaphors constitute one of the primary ways by which scholars frame and understand the world of organizations" (p. 365). This implies that in the study of organizations, metaphors help in giving a vivid picture of what an organization is in terms of its structure and functioning. I will show the "mapping" of different understandings of books and the ways in which they depict various organizational constellations, thus adding to the body of metaphors in organizational theory, while also providing pointers to where further research may be conducted to explore even deeper connections between the book metaphor and organizations. The book metaphor is taken in the context of understanding organizations, just as Leezenberg (2001) advised regarding contextual factors and how metaphorical interpretation involves the expression of what is presupposed to be represented by the imagery of the metaphor (p. 150). Leezenberg posited that meanings from a metaphor were neither literal nor based on semantics but derived from context.

The Book Metaphor and What It Depicts

Before discussing the book metaphor, it is helpful to begin by understanding the meaning of the word "book" and its English usage. The Merriam-Webster dictionary defines "book" as "a set of printed sheets of paper that are held together inside a cover," "a long written work," "a long written work that can be read on a computer," and as "a set of sheets of paper that are inside a cover and that you can write information on" (Book, 2015). Thus, the characteristics or elements of the book metaphor are helpful in describing different types of organizations, although, according to Morgan (2006), the metaphor is in no way exhaustive. The elements of the book metaphor are numerous and while it is not possible to fully exhaust them and comprehensively cover them, a few will be given attention to highlight their significance. The writer of a book may engage in research, collection, and analysis of data and putting together information which is then processed and turned into intelligible material that is made appealing to the reader and published in the form of a book. In the same way, the founder of a company will engage in research to determine what needs should be met, and the best approach in meeting such needs through the establishment of an organization. The organization will be structured in such a way that it addresses the needs of the targeted clientele, in the same way that the book is intended to address the needs of the audience or readers, whether it is information or entertainment.

The use of a metaphor must be valid in order to be relevant in communicating the intended message, just like King Solomon stated that "A word fitly spoken *is like* apples of gold in settings of silver" (Proverbs 25:11, italics added). Starr-Glass (2012) discussed validity in the use of a metaphor as being grounded in the soundness of the comparison that is being made. It requires that the domains which are being compared must be understood in such a way that there is a good alignment between the target and the source, so they generate the intended understanding of the meaning of the metaphor. Thus, the use of the book metaphor is intended to conjure an understanding from the sense of sight or perception of the reader or hearer respectively, where the description of the book and its figurative representation of a particular type of organization will become vivid and provide what could be termed as "objective-based validity" (Starr-Glass, 2012, p. 9).

The book metaphor could become a significant metaphor with the potential to impact organizational theory. Nonetheless, it has its limitations,

in view of the general limitations of metaphors as noted by both Morgan (2006) and Oates and Fitzgerald (2007), thus recommending the use of a combination of metaphors in communicating the intended meanings. In this case, it is recommended to use "interpretive approach" (Oates & Fitzgerald, 2007, p. 424), to ensure that all dimensions of the organization are included. Thus, in the same way, that a single metaphor cannot depict everything about an organization and is, therefore, restricted to imagery that directly relates to the functions and structure of organizations, one book cannot provide all that is to be known about any particular subject. Many different books will help in conveying the information or facts that help a reader in objectively appreciating the subject matter. Furthermore, there are different types of books, which can all be looked at as parallels to different organizations, where physical or e-books can depict physical or virtual organizations, respectively, educational books can depict educational institutions, while entertainment books can depict entertainment organizations, and complex books may depict complex organizations.

Physical or e-Book Depicting Organizational Format
As a result of technological advancement in light of the digital age and the importance of the Internet, many books are published in both physical and digital forms as e-books. Bekkers (2003) noted how the advent of new communication and information network technology has led to the emergence of virtual organizations in both the private and public sectors. There are readers who still appreciate the book in its physical format, while there are those who are so tech-savvy that e-books are their preferred option. In the same way, organizations now are forced to have a presence in electronic format, whether through a website or carrying out a portion of their transactions online, such as universities that have on-campus programs as well as online programs; each of these are targeted at different clients and meet different but specific needs. Confirming the symbolism of a book published in both physical and electronic format, where most customers will be found to purchase the e-book format, Black and Edwards (2000) posited that "a virtual organization does not preclude the using of traditional business methods, just that the dominant method of doing business is heavily dependent upon advanced information technology" (p. 572).

Some books are now offered exclusively as e-books or offered as such by default, Kindle books, for example. In the same way, there are organizations whose offering is almost exclusively online, such as Amazon.com,

e-bay, or Alibaba.com, where, although the products are predominantly physical products, the sale and purchase transactions are exclusively online. The decision to have an organization exclusively online or virtual could have the same arguments for the publishing of e-books or exclusively online publications.

Books Depicting Educational or Entertainment Organizations

Books that are published for purposes of providing instructions can be used to depict educational organizations. Such books may include guidelines or procedures presented in the form of do-it-yourself (DIY) manuals, technical manuals, workbooks, and other teaching materials, all of which have the purpose of equipping the reader with certain skills in carrying out certain tasks. Books in this category are symbolic of technical training organizations. There are simple educational materials prepared for beginners, say, in reading, such as those focusing on phonetic skills, which are symbolic of nursery schools or elementary educational (schools) organizations, while additive complexity in educational books would also reflect progressive advancement in instruction provided by educational organizations along the continuum and the progression into higher institutions of learning or advanced educational institutions such as universities. Moreover, a collection of educational books written by the same author(s) or publisher addressing different topics could be symbolic of a university with different schools, institutes, and departments, each with its own specialization.

Some books are written for the sole purpose of providing entertainment for the readers; some having themes of humor, some of satire, others depicting intrigue, and the purpose is to captivate the reader and draw their faculties in enjoying the plot, deriving pleasure, and being entertained. Yin (2013) posited that metaphor is "a cross-domain mapping from a source to a target" (p. 1117). Further, Yin stated that "It is argued that extension of metaphor at discourse level is usually realized by analogical transfer, which maps metaphorical entailments from the source domain onto the target domain" (p. 1117), giving credence to the hypothesis that a set of books that provide different kinds of entertainment could be compared to an entertainment organization like Walt Disney Inc. Such an organization is set up to provide entertainment, and doing it in various ways, from movies to theme parks that provide a variety of entertainment options for the visitors to those parks and can be directly mapped with the intention of the set of related entertainment books with such an organization as the target domain.

Simple and Complex Books as Images of Simple or
Complex Organizations

There are books that are complex, an example of which was described by
Urdang (1966), which narrated the process of putting together the
American Collegiate Dictionary as a mammoth task, making reference to
such dictionaries as probably the most complex books in the world. On
the other hand, some books are simple, with an easy plot or theme, and a
simple structure, akin to Hatch and Cunliffe's (2013) depiction of the
"simple organization" (p. 105). The complexity of a book could be used
to depict what is also described as complex organizations or with complex
adaptive systems, described in great detail by Hatch and Cunliffe.
Encyclopedias and dictionaries are complex books that are used all over
the world and can be used to depict globalization where complex organi-
zations operate all over the world, such as the United Nations, and several
multinational corporations, of which Hatch and Cunliffe say that such
organizations have networks which render national borders and boundar-
ies irrelevant. Different complex books could have different themes akin
to complex organizations that cut across nation-states or define global
economic partnerships; such would include technological books that
depict technology organizations that have global influence, such as Google
or Microsoft. Similarly, books on complex economics could depict organi-
zations like the World Bank, while political/social complex books could
depict organizations like the United Nations Organization, the World
Court system, and so on.

Preface of a Book Akin to Organization's Reception

When someone wants to read a book, he or she may refer to the table of
contents to quickly review what is contained therein, and then refer to the
preface or introduction to see if there is something attractive to the read-
er's specific interest and to see if the style is welcoming. In the same way,
an organization's reception area (Rafaeli & Worline, 2011) is very impor-
tant in luring a customer, who, for curiosity's sake, made a courtesy call in
order to decide whether to procure services from such an organization.
The table of contents of a book could be used to depict the organization's
brochure(s) or information booklet(s) that tell what services or products
are offered by the organization and this will provide important leads to the
intending customer. Before someone purchases a book, he or she might
even preview a paragraph or two in the book at random to see if what the

table of contents declares is what is actually presented and if it is relevant and whether it meets the interests or expectations of the reader or intended purchaser or borrower. In the same way, a prospective customer might try out one of the organization's services or products to decide whether they want to commit themselves to a big purchase or serious commitment of money or resources in dealing with a particular organization.

Structure of a Book Depicting Organizational Structure

A book is divided into parts or chapters, or both, where parts may comprise chapters in the way divisions or directorates may comprise several departments, with each chapter presenting a different idea, concept, topic, or sub-topic in the way that divisions/departments will normally take charge of particular functions that are further divided into specializations that deal with specific subject matter. The level of sophistication in the structuring of a book would denote the level of sophistication in the organizational structure whether a flat or tall organization structure or multi-divisional organization structure, while some books might represent a matrix structure-type of organization (Hatch & Cunliffe, 2013). The style of presentation in a book could be seen to depict the culture of the organization, which varies from one organization to another and can be influenced by the organizational environment in the same way that the author's environment and experience influence the way he or she will present the material in the book. In the case of the Bible, there are numerous versions aimed at different cultures and languages, but effectively conveying the same message in a culturally relevant manner. Thus, while the King James Version of the Bible was in vogue many decades ago, present generations find it difficult to read or understand, hence different versions are published to suit the contemporary cultures without distorting the message. On the other hand, churches or Christian organizations serving communities must ensure that they communicate in a way that is relevant to the culture, because if the message is not understood, it will be like what Paul alluded to when he said "… if the trumpet makes an uncertain sound, who will prepare for battle?" (1 Corinthians 14:8).

Book Appearance Depicting Organizational Appeal

The appearance of a book and its appeal can be used to depict an organization's appeal to the public. According to Cornelissen and Kafouros (2008), a metaphor has significant "impact as an explicatory tool to organize and

clarify our theoretical understanding of organizations" (p. 374). Thus, one's concept of an organization is likely to be influenced by what he or she sees in terms of how the organization presents itself. If a book's presentation is shoddy, it could depict an organization with a poor public image, because that is what would be conjured in people's minds about the quality and content of a book, and in terms of imagery. An organization, as a target of such a book metaphor, would be depicted as having little to offer to the public who, in turn, would have low expectations of it. A book with a catchy title and an appealing presentation, but not having much to offer in terms of content might get the attraction of a reader, and yet as one reads deeper, the reader may later be put off after finding out that the initial presentation was deceitful. McAllister (2013) compared verbal metaphors and visual images (and the book could be classified as a visual image) and noted that visual images could have the same influence as verbal metaphors. Gkiouzepas and Hogg (2011) observed that, in the case of advertisements, consumers can note the discrepancy between metaphorical representation and visual objects. Therefore, in the case of a book and its presentation, as already discussed, its impact can be significant in its representation of an organization's appeal in terms of how it is presented to the public, and how it is subsequently perceived.

Author or Publisher Versus Organizational Leadership

The author or publisher of a book is comparable to the leader of an organization. It is the responsibility of the author to provide content that is relevant to the needs of the audience, and to use the kind of presentation that will be found appealing to the readers. Yukl (2013) discussed the parallel in the case of an organization's performance and the leader's responsibility to make sure that the organization is well structured and well managed. Yukl used Mintzberg's Taxonomy of Roles to show how leadership can set out to effectively meet the needs of the clientele that the organization serves. The author or publisher of a book who is careful to obtain feedback, and who is also conscious to identify the changing needs of the readers, will make appropriate modifications in the book and provide a revised edition that addresses specific concerns or adds new content as a result of new knowledge. The organizational parallel is such that leadership must be cognizant of the environmental changes and demands and respond appropriately by revising the product portfolio through improving existing products or services on offer, or the introduction of new

services in response to market needs or demands. These observations are generic to all books and organizations and an appropriate response of the author or a book or organizational leadership will determine the destiny of the book or organization.

The leadership of an organization is very critical to the success of the business, just like the skill, style, and unique presentation of an author can create a bestseller in comparison to another book with a similar story that may be less successful. Yukl and Lepsinger (2004) provided a vivid comparison of companies in similar businesses with similar business models; while one achieved tremendous success, the other lagged, all due to the "quality of leadership" and not just "good luck" on the part of the more successful companies (pp. 2–3), an analogy that will be depicted in the versatility of book authors, and the success of their respective books. Suchan (2014) posited that "both practitioners and researchers claim that change has become a constant in organizational life" (p. 448).

Suchan (2014) cited Beer and Nohria's observation that organizations have one of two choices: change or die. Just as a book publisher must revise the content of his or her book and make the information as relevant to the readers as possible; without changes such a book might not have customers. Consequently, such books become obsolete; in the same way, organizations will die if the leaders are non-responsive to environmental demands for change. Suchan alluded to the effect of international competition, changes in the market, the advent of new technologies, and rapid new product cycles which all together impose on organizations to make significant changes in their processes, structures, or culture in order to remain relevant, and since all these are true of the book, similarly, organizational leadership has to be cognizant of this.

When the children of Israel returned to their homeland, from the Babylonian exile, "Ezra read from the Book of the Law of God" (Nehemiah 8:18) as a way of reminding the people what they needed to do in order to comply with God's requirements for them to be the kind of organization that He wanted them to become. In this case, the children of Israel needed to make changes to ensure that they were obedient to God. This kind of contrasts with the worldly standard where leaders must adapt to the changes around them; yet for Christian leaders, the guiding principles are set by the Bible and should not be changed to conform to worldly standards (Romans 12:1–2). In fact, Jesus said that heaven and earth would pass away but that His would remain (Matthew 24:35), which is also true of the church of which He said even the gates of hell "shall not prevail against it" (Matthew 16:18).

Book Reviews Versus Organization Publicity

Most books will have reviews done by those who have particularly enjoyed reading them and wish to encourage others to buy and read such books. Some publishers might encourage key influencers to provide book reviews on particular books, which may then be published to provide guidance to readers before making a purchasing decision. In the case of academic or professional reference purposes, authors will not normally pay for book reviews that are done, and which help promote such books, much the same way organizations will not pay for publicity that comes from customers who have enjoyed the services of the organization. Chevalier and Mayzlin (2006) posited that sales of a book are accentuated by any improvement in its reviews, and that evidence pointed to the fact that customers tended to rely on review text rather than solely on summary statistics. Word of mouth is important in passing the message on regarding books that appeal to readers, and as word passes around, there is arousal of curiosity among the public which can be translated into purchases of the book (Chevalier & Mayzlin, 2006).

For an organization, good reviews of its work/services and/or products can influence many clients who may make the decision to procure its products or services. When there is a lot of positive buzz about an organization and what it offers, there is likely to be interest from the press to interview the organization's leadership, thus providing increasing publicity that positively augments the organization's positioning in the market. This is the same way a popular book captures attention by the public and the press, and then turns out to become a bestseller, paralleling how an organization can capture a greater market share through consistent positive reviews and satisfied customers. The influence of the church was noted by all who heard the testimonies of what God did among His people, so that when Paul and Silas went to Thessalonica, the residents said, " … these who have turned the world upside down have now come here too" (Acts 17:6). Many Christian leaders write books today from which the readers can decipher what kind of organizations they lead or represent. The message of the gospel will either be enhanced or discredited by what people read about the leaders or their respective organizations. Jesus referred to the church as the salt of the earth and the light of the world (Matthew 5:13–14) and further said that people will glorify God when they see the church's good deeds (Matthew 5:16).

Book Launches Versus Organizational Launches

When a new book is written, the author may have an occasion when the book is publicly launched, and the general public is introduced to it in terms of a summary of its contents, what makes it a unique book and why people must buy it (Lawrenson, 2011). A successful book launch, especially if officiated by a celebrity or key personality with high public esteem, can lead to significant sales. The skills of the publicist, his or her networks, as well as the environment where such launch takes place can make a significant difference in the success or failure of a book launch, much the same way the success of an organization's launch will be.

However, where one has limited resources and cannot afford the cost of hiring professional services for a book launch, creativity can help in devising strategies that can yield impressive results, where authors can use the Internet and create blogs that help build a following which can translate into sales. Angela Ackerman and Becca Puglisi coauthored a book titled *The Emotion Thesaurus: A Writer's Guide to Character Expression*, which they launched in 2012, and Ackerman (2013) shared four secrets to the success of their launch, in a blog where they demonstrated the need to: (a) Create an idea that stands alone; (b) Build an army [of fans]; (c) Think exposure, not sales; and (d) Offer value to readers. All these would be very true in the launch of an organization, and in her blog "Making Your Book Launch Stand Out," Ackerman showed how it takes hard work to have a successful book launch, and in their case, they sold 20,000 copies. This should be seen as a parallel to a successful organizational launch which requires creativity and working smart.

Nonetheless, a book launch or organization's unveiling does not in itself guarantee long-term success, as it is imperative for the organization to deliver what it promises at the time it launches its products or services. If customers find that the book quality does not meet their expectations, they will not patronize that company and will seek alternatives. A book launch that promotes a book that has limited appeal to the intended readers will not translate into great sales beyond the launch date, because of the principle of consumer sovereignty (Lerner, 1972) that applies to both books and organizations. In economics, consumer sovereignty, also known as the market mechanism, refers to the centrality of the consumer that a producer or provider of a good or service has to take into account in ensuring that such goods or services are produced to meet the needs of the consumer and that in a free-market economy a company can only

survive by paying keen attention to the consumer (Southerton, 2011). Penz (2008) argued that this principle was not to be limited to the market mechanism but needed to include issues of the environment, work-related issues, and social preferences. In terms of the organizational environment (Hatch & Cunliffe, 2013), a book launched in New York City and targeted at American clientele will have greater readership than one launched in Timbuktu and targeted at the local population. In the same way, an organization successfully launched in an American metropolis will have greater reach, influence, more customers, and higher earnings than an organization launched in one of the smaller African cities.

Conclusion

The book is a powerful metaphor in the way it depicts organizations. Just as every book has an author or publisher, so does the organization have a leader. There are different types of books: physical books and e-books; instructional or entertainment books; as well as simple and complex books. Books have structures that can be used to depict organizational structures, while book appearances can depict organizational appeal. The preface of a book can parallel an organization's reception area, book reviews can be used to parallel organizational reviews, while book launches can also parallel organizational launches. The book has an audience, just like an organization has customers or clients. The needs of the audience/customer/ client being paramount are what justifies the existence of the organization or the publication of a book and thus guarantee its sales. An organization must engage in public relations and marketing to effectively inform the public about its products or programs and keep attracting new customers in the same way a book must be publicized and promoted to raise the curiosity of potential readers to want to buy and read it. The warning for churches or Christian organizations is to avoid conformity to worldly standards because as the light of the world and salt of the earth, the church must play its role as a preserver or preventer against the rotting of morals and values.

In line with the principle of consumer sovereignty, if no corresponding adjustment is made to respond to environmental changes or shifts in customer needs and preferences, business may stagnate. In the case of not-for-profit organizations, changes in donor policy, partner priorities, and other such occurrences may require major adjustments in organizational strategy. In such situations, organizations have one of two choices: change

or die (Suchan, 2014). Book publishers must revise the content of their books and adapt to readers' needs in the same way organizations and their leadership must adapt. This is the reason that even the Bible must have editions that consider the audience's language, culture, and context, yet communicating a message that retains its integrity. Newer book editions, therefore, consider new information or developments in the same way that organizations must remain relevant and adapt to environmental changes, given that change has become part and parcel of the organization's life (Suchan, 2014) and the organizational need to respond to environmental demands for change and adaptation. There may be an impact to an organization as a result of international competition, changes in the market, the advent of new technologies, and rapid new product cycles, which all together impose on organizations to make significant changes in their processes, structures, or culture in order to remain relevant, and all these are true of books as well. However, there is only one organization – the church – as the body of Christ, that has remained for 20 centuries, with the message of salvation being the same and the Bible (the book) being progressively presented to different generations, in different languages, cultures, and contexts, while the message has retained its consistency.

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Conclusion

Debra J. Dean and Robert B. Huizinga

The authors of this book all earned their PhD degree in Organizational Leadership at Regent University. Although they live across the globe, the bond that was created by these authors and others while going through their doctoral journey is strong, to say the least. While in the program, *The Images of Organization* (Morgan, 2006) text was introduced in their Organizational Theory class by Dr. Bruce Winston, and the major project was to go beyond Morgan's work and build a new metaphor. The publishing of these metaphor extensions provided the opportunity for the authors to establish collaborative publishing relationships. To tie all the chapters together and wrap this book up nicely with a bow, this epilogue will briefly revisit each chapter and summarize the text with concluding remarks.

Without much effort, one can identify an organization that is in chaos or dysfunction. The inner workings of the organization may look different, but many companies use the same tools to get work done, and those tools can be used to identify that very chaos or dysfunction. There are employee handbooks; equipment and machines; ethical codes of conduct; goals and objectives; hierarchies; job descriptions; mission, vision, and, value statements; people; and policies and standard operating procedures.

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The unique feature within all organizations are the people that form the group dynamics. As people come and go from job-to-job, the group dynamics of each organization will change. And, within all the flux and transformation, each new person brings their own personality and perspective to the organization (Morgan, 2006). The same is true with this book. Each author brought their own unique personality and perspective to organizational metaphor.

Huizinga used his extensive experience in the bio-pharmaceutical world to demonstrate how an organization is like the human body. At any time, the body can become victim to a germ or disease. In order to have a healthy body or a healthy organization, there are specific protocols that can be followed; although it does not guarantee health, it assists in the possibility of health. Part of the beauty of how God created the world and all that is in it is the aspect of self-preservation and healing. Just as a human body has miraculous healing, the organizational body can rid the community of the germ or disease and experience healing as well as moving from dysfunction to utopia.

Renz and Renz examined the organization from the perspective of the living dead or zombies and explained that Christian leaders battle with such soulless beings to build organizations that are resistant to their destructive ways. Understanding that organizational scandal is in part due to individual characters who spread their immoral, corrupt, or even illegal behavior throughout the organization. When organizations become zombie enterprises, the individuals within the organization place their needs and wants above others, without examining the impact of those needs, wants, and actions on the organization or their environment. As defined by Renz and Renz, a zombie enterprise "is one that is based on self-centeredness and power."

Jones used the story of Samson's overconfidence in leadership that led to organizational jeopardy to illustrate a Pygmalion Mirage. An extension of the Pygmalion effect, which describes the impact one individual has upon another, a Pygmalion mirage occurs when the illusion of organizational success occurs regardless of the mismatch between organizational strategy and environmental conditions. This results in an organizational culture which becomes overconfident. Jones identifies the following four conditions that must exist for a Pygmalion mirage: confusion about the organization's purpose or mission, misreading the environment, escalation of commitment by senior leaders, and inappropriate organizational design strategies in response to the environment.

Building upon the Biblical metaphors described in the beginning of the book, Averin discusses the metaphor of the flock and shepherd leadership. The shepherd metaphor has the elements of nobility and honor as the shepherd becomes kenotic, self-emptying and becoming submissive to God's will. Averin builds upon the understanding of shepherd leadership, where the leader emphasizes relationships, self-sacrifice, while effectively communicating the organizational vision and bringing forward the followers' needs.

In the ladder metaphor, Dean compares the generational (Baby Boomer, Generation X, Y, and Z) and gender understanding of the corporate ladder to the historical understanding of Maslow's Hierarchy of Needs. Developing the "Climber's Toolkit," Dean draws upon her extensive corporate expertise to note that key skills for effective leaders today include communication, flexibility, information management, negotiation, people skills, task management, and spirituality. Importantly, the Faith at Work movements and workplace spirituality are becoming more relevant to all generational leaders and therefore organizations.

Thomas' vineyard metaphor expands vineyard management and Matthew 13 to organizational adaptation utilizing population ecology theory, resource dependency theory, institutional theory, and enactment theory. Examples of vineyard management include soil, climate, and canopy management which can be applied to organizational management. The vineyard metaphor discusses the organizational ability to produce high-quality wine in poor soil conditions and discusses the inclusion of spiritual integration in understanding organizational leadership concepts.

While describing the dysfunctional organization as a dystopia, Newton described a study where activities in the workplace had an adverse effect on employee performance. He described the resulting feelings for employees as the four Ds, including (a) disregarded, (b) dehumanized, (c) devalued, and (d) disposable. In order to move from dystopia to organizational convergence, such behaviors will need to change for employees to have a sense of human dignity and respect within their workplace. Newton relates this type of behavior to Ecclesiasticus 27.

Serrano examined the flexible, adaptive, and resilient parallels between martial arts and the workplace. He wove scripture into his chapter to explain how Paul found flexibility necessary for his survival in Phil 4:11–12. The Apostle also proclaimed the need for adaptability in 1Cor 9:22. And, he wrote of the requirement for resilience after suffering physically on multiple occasions (2Cor 11:16–29).

And last, but certainly not least, is the book metaphor by Kawuma. In his chapter, he explains how books come in all shapes and sizes, just as organizations do. Utilizing scripture throughout this chapter, the scholar demonstrates how books can be used for different purposes, just as each organization will have its own purpose. Books are now available in different formats, just as some workplaces are virtual and others are brick-and-mortar. And, the content of books can range from simple to complex, as do organizations.

Each of these individual metaphors represents the uniqueness of the author, as well as the distinctiveness of each workplace across the globe. While some workplaces are sick, others are healthy. The purpose of this book is to show how dysfunctional organizations with characteristics of germs, disease, zombies, and confusion can transform into fit, high-performing workplaces on mission with tools that address the entirety of the organizational body.

So often, companies address such sickness with a band aid, overlooking the root of the issue. Tools such as workplace spirituality, recognition of leader responsibility in shepherding their flock, intentionality of climbing the correct ladder for the right purpose, and nourishing the soil of the vineyard as employees need nourishment for their own soul in the workplace to flourish will help companies and all of humanity within to heal.

Ultimately, this book gives hope that organizations can move from sickness to utopia and uses metaphor to help leaders understand their organization. So how does one move from dysfunction to function practically? There are many books, and even journals based around organizational change, but the steps are practical. The organizations that conducted successful transformations developed a sense of urgency, gathered a coalition of members, created a vision, overcommunicated, removed obstacles, and found short term wins (Kotter, 2017). But before these well-known steps can be enacted, we need to step back.

The first real step is a recognition of dysfunction, where unethical, immoral, or illegal behaviors are seen as such. In similar fashion to diagnosing a disease, leaders and followers need to recognize the existence of dysfunction. Recognizing that this process is a struggle, the company and followers will need a sense of flexibility, adaptability, and resilience and an understanding of the power dynamics.

The second is commitment to change. Nastase, Giuclea, and Bold (2012) note that the leaders need to communicate the necessity of organizational transformation. That change must take place considering

environmental uncertainty, but these changes could allow the organization to offer new services or improvements on existing services. Lastly is the strength to carry out the changes. As noted in the metaphor on books, dysfunctional organizations must change or die. There are many examples of dysfunctional organizations that didn't change (Enron and WorldCom are two that come to mind). However, it is easy to say that organizations must change. Every organization needs resources in order to carry out change, and those resources must be identified otherwise transformation cannot happen. Luke 14 speaks to the cost of becoming a disciple, but the literalness of this metaphor can be applied to the necessity of resources: "For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it? Otherwise, when he has laid a foundation and is not able to finish, all who see it begin to mock him, saying, 'This man began to build and was not able to finish'" (Luke 14:28–30, ESV).

Moving from dysfunction to function is possible. There are many examples of organizations that successfully changed: Ford, General Motors, British Airways (Kotter, 2017). But as we think about organizational transformation, a sense of lifespan is also needed. The beginning of the book or startup of the company seeks to solve a problem or hedge an opportunity. The beginning of a career for a young person full of ambition and dream. The middle of the lifespan contains the rising action or climax where the company may be a well-oiled machine humming along with harmonious deeds positively impacting people, planet, and profit. Conversely, the organization may be in crisis, barely keeping afloat (e.g., Lehman Brothers). And the end represents the failing action and resolution. This is where companies may close their door for good or an employee may exit for one reason or another. It could be a bittersweet end with a legacy of good deeds, or a horrible demise of reputation and failure seen on the front page of the newspaper.

Metaphors simply provide a shortcut to understanding problems through a visualization of a known entity. It clarifies issues, brings new meaning to the organization, and provides both leaders and followers a guide to thinking about organizational transformation. But it does not negate the hard work of change. Speaking life to a metaphor within an organization does not bring about change. It is then incumbent on the leaders and followers to enact change.

Our prayer for you is that God is your chief advisor for your journey on this earth. He will guide your steps as He has a plan for you. Enjoy the ride and do all for His honor and glory!

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