

ELÓI MARTINS SENHORAS  
(ORGANIZADOR)

# ADMINISTRAÇÃO:

ORGANIZAÇÕES PÚBLICAS, PRIVADAS  
E DO TERCEIRO SETOR



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A evolução do pensamento administrativo tem sido construída com base em contribuições que se estabeleceram, tanto, no contexto empírico do dia-a-dia das organizações, quanto, na construção epistemológica dos estudos acadêmicos, consolidando assim uma série de conceitos, modelos e teorias para a aplicação na gestão pública, primeiro setor, na gestão privada, segundo setor, e, na gestão de associações sem fins lucrativos, terceiro setor.

Partindo desta contextualização, o objetivo deste livro é explícito em seu título, “Administração: Organizações Públicas, Privadas e do Terceiro Setor”, justamente ao apresentar uma agenda de estudos plural que é fundamentada pela apreensão das agendas administrativas no Brasil a partir de estudos de caso que permitem comparativamente a troca de experiências entre um conjunto diversificado de pesquisadores oriundos de diferentes estados do país.

O trabalho realizado pelos profissionais envolvidos neste livro somente foi possível em razão do trabalho coletivo arquitetado de modo colaborativo a várias mãos por pesquisadores com diferentes *expertises* profissionais e formações acadêmicas, oriundos de distintas instituições públicas e privadas de ensino superior, os quais compartilham o comum interesse pela construção epistemológica do pensamento administrativo, conciliando teoria e empiria.

Estruturado em doze capítulos que se fundamentam na pluralidade teórica e metodológica do pensamento, esta obra de coletânea apresenta o ecletismo como paradigma teórico e o teórico-dedutivo como método, utilizando-se de revisão bibliográfica e documental e revisão integrativa como procedimentos de levantamento de dados, bem como hermenêutica administrativa como procedimento principal na interpretação e análise de dados.

Ao combinar análise e reflexão, teoria e empiria, o livro propicia um momento ímpar para o compartilhamento de informações e o desenvolvimento de novas aprendizagens, atendendo assim ao interesse de um amplo público leitor, composto, tanto por leigos no campo de Administração, quanto por acadêmicos, especialistas ou atores políticos, justamente ao conciliar teoria e prática a partir de uma didática abordagem sobre fatos relevantes na atualidade.

Excelente leitura!

Elói Martins Senhoras



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## ORGANIZATIONAL IDENTITY IN FAITH-BASED ORGANIZATIONS: A CASE STUDY

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### **Lorena Martínez Soto**

Business Administrator from Corporación Universitaria Adventista, Specialist in Organizational Management from UNAC, Master in Management Sciences from Universidad EAFIT, PhD in Organizational Studies from Universidad Autónoma Metropolitana de México. Full-time professor at the School of Administrative and Accounting Sciences of the Corporación Universitaria Adventista (UNAC), Medellín, Colombia

### **Alejandra Elizabeth Urbiola Solís**

PhD in Organizational Studies from the Universidad Autónoma Metropolitana, Mexico City. Post-doctorate in Gender Studies from UCES-Argentina Member of the Sistema Nacional de Investigadores Conacyt, level 1. Full-time research professor at the Universidad Autónoma de Querétaro  
<https://orcid.org/0000-0001-5782-6215>

An extended version of this book chapter was published by CONCYTEC in 2021 in the book "Organizational Strategies: Structure, Subjectivity and Gender".

**ABSTRACT: Objective:** The objective of this research was to understand the importance of communication processes in the construction of common frameworks of meaning that make possible the symbolic convergence between groups of individuals who must manage beliefs and practices coming from potentially contradictory institutional logics. **Method:** The research design was carried out according to the qualitative approach. The data collection techniques were semi-structured interview, document review and non-participant observation. Ernest Bormann's (1983) Symbolic Convergence Theory and the fantasy-theme analysis technique proposed by Zanin et.al. (2016) served as the framework for data analysis and interpretation. **Results:** The study showed that the daily work practice of the leaders or *managers* of religious congregations, which is associated with the administration of the congregation as a global or local organization, is the predominant reference in the adoption and reproduction of beliefs and practices from the economic logic. These beliefs and practices are incorporated as central, distinctive and enduring in *their* construction of the organization's identity and are legitimized in the formal discourse

through the creation of common frames of meaning that favor consensus.

**KEYWORDS:** Symbolic convergence theory, religious organizations, institutional logics, economic logic, religious logic.

## 1 | POST-INDUSTRIAL CAPITALISM AND CONTEMPORARY SOCIETY

Contemporary Western society is undergoing multiple transformations of a cultural, economic, technological, and political nature, among others. According to Sennett (2006) in his book *“The Culture of the New Capitalism”*, these transformations have been marked to a large extent by the capitalist production system and its capacity to reinvent itself while maintaining stable its ultimate goal: the accumulation of money and the maximization of profit.

The transformation of the capitalist model as a system of production and as a social institution has also led to a change in other social institutions subject to its dynamics. Thus, we are faced with the configuration of new social relations of production, new forms of consumption, new values, new subjects, and new types of productive organizations.

This dynamic of permanent change in both capitalism and social institutions is taking place in what sociologists and economists have called the post-industrial society. Described as a political, economic, and social system in which there is a transition from an industry-based economy to an economy based on services, information and knowledge. This new model of society is the setting for a new version of the historical relationship between capitalism and social institutions, and only those organizations and individuals who are able to adapt to this dynamic will succeed.

Sennett (2006) describes the transformations of the post-industrial society based on a series of substantial changes that operate interdependently, power of network, technology, knowledge management and the use of time are just a few examples. These, in turn, impact multiple scenarios such as the labor market, the education, politics, economics, cultural and social sectors.

All these transformations show how post-industrial society has re-signified in the present, the historical relationship between economy and society (Löwith. 2007), and how in this relationship, the capitalist system and its characteristic mutability, continues to be determinant on the way human beings build their relationships with social institutions and how they interpret reality.

Contemporary religious organizations<sup>1</sup> or also called Faith Based Organizations

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1 The variety of organizations included within the group of “religious organizations” covers a wide spectrum: congregations, hospitals, schools, shelters, small ecumenical service groups, publishing houses, universities, food industries, among others. One of the most widely used models to identify the degree of “religiosity” of an organization is the model proposed by Jeavons (1998). According to the author, religious organizations can be evaluated according to a model made up of seven key dimensions: 1) organizational identity; 2) organizational participants; 3) sources of material resources; 4) organizational goals, products and services offered by the organization; 5) organizational information processing and decision making; 6) organizational power; 7) interaction of the organization in organizational fields. According to this model, the level of variation that a specific religious organization has in relation to each of the seven

(FBO), are no strangers to the great transformations that post-industrial society is undergoing. This means that institutionalized religions, which operate at the organizational level as churches, cults, congregations, and movements, also struggle to adapt to the dynamics of change and thus avoid their disappearance.

This context of change promoted by post-industrial capitalism, understood as a macro-social institutional order, is what serves as a contextual framework to describe the way in which the leaders of these organizations construct and reconstruct the organization's identity through symbolic mechanisms that allow them to maintain an apparently stable identity, which is at the same time dynamic and adaptive.

## 2 | CONTEMPORARY SOCIETY AND RELIGIOUS ORGANIZATIONS

The social, political, and economic dynamics characteristic of post-industrial capitalism has driven contemporary religious organizations to simultaneously engage multiple demands (Van de Ven and Poole, 1995; Smith, 2014) that coexist over time and may be conflicting, interdependent, and necessary for organizational survival (Smith and Lewis, 2011). This occurs because organizations increasingly operate in plural domains (Kraatz and Block, 2008); experience incessant change; and must combine institutional logics from different domains (Battilana and Dorado, 2010).

The presence of multiple institutional logics that influence organizational behavior provides individuals with potentially conflicting identity prescriptions (Friedland and Alford, 1991; Heimer, 1999; Glynn, 2000; Zilber, 2002; Kraatz and Block, 2008; Washington and Ventresca, 2008; Battilana and Dorado, 2010), which makes the experience of institutional contradictions a problematic, challenging and often uncomfortable phenomenon for individuals (Voronov and Vince, 2012). This occurs because, it is individuals and groups who, during organizational practices, must deal with institutional complexity and promote, maintain and reproduce conflicting institutional logics (Glynn, 2000). As a result, the experience of contradiction can lead organizations to question themselves anew in terms of “who *they are*” and “who they *should be*”, which could translate into identity adjustments leading to a project of institutional change (Seo and Creed, 2002).

The phenomenon of institutional complexity is particularly evident in contemporary religious organizations because, faced with the dynamics of post-industrial society, they are confronted with the dilemma of operating according to values oriented by capitalist logic and, at the same time, promoting values associated with religious logic. Both logics prescribe belief systems and material practices, derived from institutional orders that struggle for autonomy and prevalence in religious organizations.

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dimensions determines the degree of religiosity of the organization being evaluated. In the case of religious denominations, these are considered to be at the highest level of the characterization described in Jeavons' model, since their central purpose is the reproduction of doctrines and rituals that seek to affirm the veracity, relevance and legitimacy of a religion.

The struggle between institutional orders arises because, being part of a global capitalist economic model, religious organizations must manage their economic resources according to principles of economic rationality that allow them to guarantee their survival and competitiveness; but at the same time, they must operate according to religious principles that are part of their religious identity and provide them with social legitimacy.

The relationship between a profit-oriented economic logic and a religious logic oriented by a religious morality does not pose an initial theoretical contradiction because, according to the Weberian thesis in *“The Protestant Ethic and the Spirit of Capitalism”*, such elements are closely linked. However, from the perspective of organizational change, we can see that individuals and organizations are “living” spaces of social interaction, in which meanings and social representations change permanently, which allows us to understand that the way in which the economy-religion relationship was interpreted in each socio-historical context may vary in a different socio-historical context.

In a closer approach to the analysis the society has impacted the contemporary religious organizations, turning them into lucrative institutions, leading them to operate in a market of religious services in which they must compete for members and develop managerial practices, guided by the economic rationality of for-profit companies (Thomas, 2009).

The need of contemporary religious organizations to operate in accordance with beliefs and practices coming from different institutional logics leads them to the field of hybrid organizations, that is, a type of organization in which material and symbolic elements co-exist that belong to different institutional orders, whose management involves a high degree of conflict and contradiction.

### **3 | RELIGIOUS ORGANIZATIONS AND ORGANIZATIONAL IDENTITY**

#### **3.1 Religious organizations as normative-utilitarian hybrids**

Some explanations as to why hybrid organizations (HO) arise come from the need to combine different institutional logics (IL) whose prescriptions cannot be managed from pre-existing organizational archetypes, which motivates the creation of a new organizational form with a hybrid logic. Adopting a hybrid organizational structure, implies creating new organizational forms<sup>2</sup> in which values and practices from different institutional domains are combined (Battilana and Lee, 2014).

This implies developing new structural configurations that do not coincide with existing organizational archetypes (Battilana and Dorado, 2010) and that respond to different social domains such as those organizations that are both market and mission oriented (Boyd et.

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<sup>2</sup> Greenwood and Suddaby (2006) define an organizational form as an *“archetypal configuration of structures and practices whose coherence is supported by underlying values deemed appropriate within an institutional context”* (p.30). (cited in Huybrechts and Haugh (2017).

al. 2009).

It also involves developing robust common organizational identities that emphasize the organizational aspects that generate cohesion among actors and minimize conflicting interpretations that accentuate the contradictions inherent to this type of organizations (Battilana and Dorado, 2010; Pache and Santos, 2013).

One of the central aspects in the study of HOs is identity. This is due to the fact that both at the intra-organizational level and at the social level, it is difficult to establish clearly what are the central aspects that identify HOs. Multiple-identity organizations are defined as:

Types (or forms, organizational structures) that would not normally be expected to be together. [...] is not simply an organization with multiple components, but considers itself (and others consider it), alternatively, or even simultaneously, to have two different types of organizations (Albert and Whetten, 1985, p.270 cited in Foreman and Whetten, 2002).

Within multiple identity organizations or hybrid identity organizations (Battilana and Dorado, 2010; Pache and Santos, 2013), it is possible to identify a particular type of hybrid configuration. That is, organizations that are constituted according to two apparently incompatible value systems (Parsons 1956, Etzioni 1961): a normative system, with emphasis on traditions and symbols such as religious congregations; and a utilitarian system, characterized by economic rationality, profit maximization and self-interest, such as companies. This typology is known as normative-utilitarian hybrids (Foreman and Whetten, 2002: 621).

From this perspective, religious organizations could be considered as part of this typology of normative-utilitarian hybrids. That is, organizations that operate according to mixed motives that combine a transcendent mission fulfillment orientation and a profit orientation. Their management approach is a balance between market orientation and the fulfillment of their religious mission. Their purpose is the creation of value at both the economic and social levels, and ultimately, their profits are reinvested in missional or economic consolidation activities.

The need to maintain an organizational identity in which the religious character predominates over the economic one, leads the leaders of these organizations to work on the construction of common frameworks of meaning that provide their members with “rational” interpretations of how both dimensions (religious and economic) are related in a coherent manner. In this way, conflicts arising from different interpretations are avoided, religious identity is strengthened and social legitimacy is maintained.

### **3.2 Identity Construction in Religious Organizations**

To understand the importance of communicational processes in the construction and maintenance of common organizational identities, it is important to resort to the concept of organizational identity from the Social Construction of Reality approach proposed by Berger

and Luckmann (1966). According to this approach, it is understood that identity has a stable and at the same time dynamic nature, i.e., identity is not considered a fixed concept, but a *process* that passes between moments of stability and change.

In order, to understand organizational identity as a process of stability and change, it is necessary to understand that identity behaves at the same time as a fixed behavioral pattern that guides the actions of the actors; but at the same time, it behaves as a dynamic process because the meanings and representations associated with it are in permanent reconstruction and change.

Gioia, et. al. (2000) defines this process as “adaptive stability”, that is, the process by which the organization maintains stable the beliefs and “core values” that define and identify the organization, but changes their interpretation and meaning over time and according to the context. Thus, identity is stable to the extent that it is based on the expression of the organization’s core values, but it is processual to the extent that the meanings associated with these values change over time (Gioia, et.al. 2000).

By keeping the core values stable, the organization offers a sense of stability that reassures the members of the organization and its external audiences; however, the meanings given to these values take different forms over time. This means that, although there is a seemingly stable core of core values, the way these values are interpreted is dynamic, adaptive and contextual. The fluid and unstable nature of organizational identity is a characteristic that responds to the need of contemporary organizations to adapt to a constantly changing environment.

#### **4 | CASE STUDY: THE CHURCH OF JESUS CHRIST ALIVE FOR THE WORLD**

In order to study the process of construction of organizational identity by the leaders or *managers* of a religious organization, the case of an administrative unit of a Protestant-oriented religious denomination based in Mexico was taken as a reference.

According to the findings, the process of building the leaders’ organizational identity takes place in four interrelated steps:

##### **Step 1: Corporate Identity**

The first step in the process of leaders’ identity construction is the formal discourse elaborated by the organization’s headquarters on what the organization claims to *be*. As stated by Bormann (1983) in his Symbolic Convergence Theory (SCT), this formal discourse is promoted through “structural communicational elements” that have been built over time and are permanently reinforced. Some of these elements are; organizational sagas, rhetorical visions, theme-fantasies and belief systems that articulate and reinforce each other forming a grand narrative that is promoted by the organization and explains all aspects of the past, present and future reality of the organization. In the organization under



study, it was found that all the structural communicational elements that refer to concepts of both economic and religious logic are supported by the religious belief system of the denomination and clearly respond to a religious logic.

### **Step 2: Managerial Practices**

The other referential pole of the leaders' identity construction is their daily practices. Leaders or *managers* are more focused on the administrative facet of the organization. In this context, they devote most of their working time to the execution of eminently administrative tasks. These tasks, traditionally known as managerial practices, are guided by principles based on economic rationality, calculation, economic performance, productivity, competitiveness and efficiency. Such practices are carried out with the objective of achieving the growth, development and consolidation of the organization both in terms of number of members and economic level, and clearly respond to an economic logic.

### **Step 3: Symbolic Convergence**

Faced with these two polarities, the construction of organizational identity among the group of leaders is marked by a tension between beliefs and practices coming from different and potentially contradictory institutional logics. This situation leads to the need to seek a symbolic balance that is resolved through the construction of common frameworks of meaning in which religious and economic elements are coherently interwoven to create a "common" symbolic universe that is accepted and shared by the group.

### **Step 4: Organizational Consensus**

Once common frameworks of meaning are constructed that offer rational explanations and coherent interpretations of the relationship between the religious and economic aspects of the organization, symbolic convergence becomes present, achieving organizational consensus.

## **5 | DISCUSSION**

Given the importance of communication processes in the re-signification of concepts associated with different institutional logics, the symbolic approach to organizations was chosen, particularly Ernest Bormann's (1983) Symbolic Convergence Theory.

According to Bormann, the main input of common frames of meaning are structural communicative concepts (theme-fantasies, rhetorical visions, organizational sagas), and these in turn are concepts replete with collective re-significations that contain rationalizations about some aspect of organizational reality that needs to be coherently explained within the organization.

The creation of common frameworks of meaning by the working groups responds to the need to address those aspects that are considered ambiguous or conflictive and that, if not resolved, may represent a potential risk for the survival of the organization.

According to Bormann (1983), common frameworks of meaning favor the construction of consensus that provides stability, coherence, cohesion, and favors the construction of a collective identity that reduces organizational tensions that may arise within the group. The tensions caused by the struggle between macro-social institutional orders of great importance, such as religion and economy, lead the leaders of religious organizations to use communication strategies as managerial tools to successfully circumvent the tensions that could arise from beliefs and practices coming from two different logics.

These communication strategies seek to maintain a set of shared beliefs about what is central, distinctive and enduring about the organization, that is, its organizational identity.

In the case of the organization under study, it was found that the tension caused by the need to manage religious beliefs and managerial practices, leads the leaders to a process of re-signification of some structural communicative concepts and the creation of new common frames of meaning, in order to maintain a discursive coherence that coherently articulates what the *organization is according* to the formal discourse; and what the *organization does according to the* daily practices of its leaders.

Through the re-signification of structural communicational elements, new common frameworks of meaning are obtained that favor symbolic convergence among the group, thus allowing them to reach consensus that does not contradict the dominant organizational explanations.

In this case, the Symbolic Convergence Theory helped us to explain how the leaders of the organization studied reproduce thematic fantasies, rhetorical visions, and organizational sagas, which allow them to maintain a coherent narrative that links through new re-significations, secular practices in the light of religious beliefs.

This ensures the cohesion and stability of the fundamental beliefs and values that support the religious identity of the organization and, at the same time, allows them to adopt managerial practices that facilitate their adaptation to environmental changes and guarantee their economic survival.

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