

JIRS JOURNAL OF INTERCULTURAL
AND RELIGIOUS STUDIES

ISSN 2147-0405

Number 3
ÇANAKKALE 2012

RELIGION AND ORGANIZATIONS: A THEORETICAL PERSPECTIVE

Oktay KOÇ*
E-mail: oktay.koc@kocaeli.edu.tr

Citation/©: Koç, O., (2012). Religion and organizations: a theoretical perspective. *Journal of Intercultural and Religious Studies.* (3). 7-21.

Abstract

In this study, it is aimed to analyse organizations and their environmental conditions theoretically. It should be stated that the study has been structured especially in the line of “religion” which is an environmental factor (or institutional sector) that affects organizational activities and outcomes apparently.

In this study the effects of religion on organizations are taken into account in two separate levels. One of them is defined as “organizational” and another as “sub-organizational level”. Such classification has been preferred for the purpose of appropriateness in the sense of understanding the effects of religion on organizations.

In this frame, it has been determined that common religious beliefs, values and norms affect the activities and outcomes of organizations. However, it should be implied that the effects of the institutional arrangements based on religion emerge mostly along with the properties of the social system or structure in which organizations embedded. Because, it can be easily asserted that the religious beliefs, values and norms are much more effective on the organizations in a social system or structure mainly based on religion and formed with respect to religious norms, whereas the religious values and beliefs and norms are referenced less in a secular system or structure.

Keywords: Religion, Organization, Enviromental factors, Value

* Dr., Kocaeli University, Faculty of Economics and Administrative Sciences, Political Science and Public Administration Department.

Introduction

It became a scandal that a Japan company activating in Indonesia used products from pork during production processes by violating halal-meat rules of Muslim community, and later some employees of the company were arrested (Fischer, 2008: 828). On the other hand in the USA, those having conservative Protestant belief, and their organizations were used with the purpose of prohibition of consuming alcohol on the contrary to Catholics and other Protestants who set free use of alcohol (Rose, 2006: 9). On the other hand Baptists honor Sunday as a day of rest, whereas in Islamic countries it's Friday, and in Israel it's Saturday (Gibson et al. 2011: 67). Similar examples like above indicate that the importance of religious beliefs and practices have increased on today's organizations in spite of the predictions of the secularization theory (Tracey, 2012). Accordingly many researchers accept that the success in the market is related to entrepreneurship, innovation, and sensitivity to consumers' demands (Iannacone, 2006: 30). In fact, it can be asserted that the consumers especially with high-awareness level in terms of religion apply more pressure on enterprises in line of their values and beliefs. Therefore it should also be stated that the organizations under the control of their technological and socio-cultural (institutional) environments (Scott, 2003) have to resemble to their environments in order to survive (DiMaggio&Powell, 1991).

Underlying this assertion as one of the main arguments of neo-institutional theory that carries out organizational analyses in macro-level, there are five separate institutional sectors determined by Friedland and Alford (1991) that force organizations to comply. According to the authors, "religion, bureaucratic state, capitalist market, family and democracy" produce some norms, values and beliefs in terms of their institutional logics. And organizations try to have autonomy to get resources against their competitors (Tolbert&Zucker, 1983), and ultimately to survive by complying with the values, norms and beliefs produced by these sectors and existed in their environments (DiMaggio&Powell, 1991). Hence it can be accepted that the socio-cultural norms, values and beliefs existed in the environment of the organization create significant effects on the decisions and practices of organizations.

On the other hand it can be asserted that there have not been many researches analyzing the effects of religion on organizations (Mittelstaedt, 2002; Tracey, 2012) although religion considered within the institutional sectors above and also as one of the general and significant properties of

human communities has been researched by social scientists for a long time (Naughton&VanderVeen, 2008). Tracey (2012) grounds the reason of that fact that religion has been kept away from commercial organizations. However it can be claimed that religion creates more effect on business organizations than organizations' internal regulations as a belief system in terms of its scope and quality. Therefore it appears that the effects of religion on business organizations are worth discussing (Chan-Sreafin et al, 2012). In current study the relationship between religion and organizations is discussed within a theoretical framework focused on the effects of religion on organizations. In this way, possible effects of religion on organizations are determined although there are some limitations.

From this point of view, this study is descriptive, has been prepared as based on literature review, and built in a way that it consists of three sections as (i) organizations in terms of their socio-cultural environments; (ii) effects of religion on organizations and (iii) conclusion.

Organizations in terms of their Socio-Cultural Environments

Scott (2003: 133-134) claims that organizations activate in two separate environmental conditions as "related to material resources" and "institutional". Therefore it can be stated that the dimension named as "material resources" by Scott consists of technical components while "institutional" dimension consists of socio-cultural components. In this sense, not only the technical requirements or the achievements of organizations in tasks will be enough for them to be successful in markets (Meyer&Rowan, 1977). But also they should understand the cultural factors such as language, education, social values, religious attitudes and consumers' habits (Boone&Kurtz, 1990: 92) and also provide appropriate responses to the demands of the institutions settled according to laws, regulations and norms (Meyer&Rowan, 1977). Thus it can be claimed that the organizations will become accountable to their external components (Hannan&Freeman, 1989) and more affected from public pressures (Freeman & Gilbert, 1988) in this way. On the contrary, Starbuck (1965) claims that organizations attempt to acquire more interest through their environments (Pfeffer, 1972). Therefore it can be concluded that organizations are affected from routines and pressures created in a broad environment (Scott&Meyer, 1994: 2), and comply with them in order to obtain required resources from this environment. In fact it can also be easily asserted that organizations as open systems are both affected and affect their environments (Scott, 1992: 15-16).

Addition to these, many researchers who study on organizations (e.g. DiMaggio&Powell, 1991; Meyer&Rowan, 1977; Zucker, 1987) determined that organizations become isomorphic with the institutional arrangements such as myths, values and norms existed within “the environments in which they activate and compete” (Pfeffer&Salancik, 1978). It is required to emphasize that organizations feel much more pressures from institutionalized expectations of other organizations, state and consumers when they grow up enough, and become required for sector activities and exchange (Powell, 1991). Thus they become more careful on exposing the acts and activities required to have legitimacy (Mintzberg, 1983). These kinds of pressures require organizations to become isomorphic with their environments in order to have legitimacy and survive rather than efficiency or productivity (Friedland&Alford, 1991; Meyer&Rowan, 1977; Tolbert&Zucker, 1983).

According to Mayer and Rowan (1977), organizations gain legitimacy, stability and resources by complying with social expectations. In this scope it is asserted that organizations are in competition in an environment consisting of various resource pools according to some theoretical approaches such as population ecology (Scott, 1992: 14). On the other hand it can also be stated that the institutional arrangements existing around organizations and causing isomorphism in terms of legitimacy are created by bureaucratic state, capitalist market, family, democracy and religion (Friedland&Alford, 1991) and professions (Thornton 2004:3). Norms, values and beliefs which are produced by the institutional sectors above keep organizations under control by affecting behaviours and outputs (Sine&David, 2010) with regulatory, cultural-cognitive and normative dimensions (Scott, 2008). Pointing out similar result, Pfeffer and Salancik (2003) claims that environment become to a level to affect organizational action partly by affecting distribution of the power within the organization, and even can affect outputs without affecting the organizational action. And supporting the same claim above, Turk (1970) states that adherence to various inter-organizational networks provides benefits for achievement of organization. Therefore it can be asserted that organizations try to find different ways to accomplish their aims by depending upon various mechanisms of the environment that was surprisingly organized itself formally (Scott, 1992).

On the other hand it should be stated that the institutional sectors declared by Friedland and Alford (1991) and Thornton (2004) might have contrary

logics (Friedland&Alford, 1991). Similarly Scott (1992) claims that common belief systems and relational environments might be converged and be supportive or on the contrary they might be opposite and destructive against each other. In these contradictions it can also be claimed that the “religious designs” are remarkable in terms that they rely upon supernatural powers and authorities especially in relation to what is good and appropriate for human life (Worsley, 1983, 500). In this scope it should be stated that religion is an important institutional network connecting people to each other and helping continuation of cultural bonds (Lustig&Koestler, 1999: 46). Thus it can be concluded that the religious institutional arrangements which appear much more related to the cognitive and normative dimensions of socio-cultural environment create some implementation opportunities for themselves increasingly in organizational fields. In this sense it can be asserted that the religious institutional arrangements give direction to the organizational behaviour by affecting customers’ habits and opinions regarding to “what is valuable or worthless” and “what is good and appropriate” for them (Sine&David, 2010).

In fact by considering the old roots of the religions it can be claimed that the religious institutional arrangements existing in organizational environment are much more long-lasting, and coercive in terms of their results which are mostly not material. Likewise Iannacone (2006) implies the centrality of religious choices in today’s world. In this sense it can be asserted that the religion-based standards, values, beliefs and norms will keep under pressure and control both fields and organizations and also individuals acting at sub-organizational level. However it can be stated that the effects of religious institutional arrangements will become more apparent (or unapparent) in line with the features of the social structure surrounded by them. Furthermore it can be stated that the social structure can make way for the appearance and applicability of religious beliefs, and that the religious beliefs can make way for building up the social structure in their scopes and contexts. In this context, suggesting a similar determination for prehistoric communities, Luckmann (1979) states that the spiritual reality logic enables and supports legitimacy of the social structure as a whole. For the purpose to put together all in an integrated way, it can be stated that the effects of religious beliefs and values and norms may differentiate according to the social structure, current location and existing time (Sherkat, 2006: 12).

Effects of Religion on Organizations

When it is considered in an integrated framework as a whole, religion affects what organizations how, when and where organizations do (Mittelstaedt, 2002). It is understood that this conceptualization pointing out a wide framework is far from the context and content of current study. If so it is required to look into the effects of religion on organizations in two levels due to nature of current study. The first is the understanding of effects of religion on organizations at organizational level and the latter is at sub-organizational level. This categorization is accepted as meaningful to limit the scope and approach to organizations more specifically which are constituted as focus of this study but in fact it can be extended by adding the sector and society levels which are ranked at upper level. However some covert references are also presented through examples about the effects of religion on organizations in both fields and various social structure and systems.

If it is required to explain more specifically, it is understood from the suggestions of different authors (e.g. Asworth et al 2007; Pfeffer&Salancik 2003; Sine&David, 2010) that the effects of religion as an institutional sector on organizations can develop mostly in scopes of organizational structure, process, identity, action, decision and outputs.

Contrary to this it should also be stated that the effects of religion at sub-organizational level are mostly connected to employees. In this scope it can be stated that there are important effects of religion on individuals in many aspects such as performance, capabilities and motivation as it is implied by many authors (e.g. Duffy, 2006; Hicks, 2003; Lynn et al, 2010).

Effects of Religion at Organizational Level

At first glance it can be claimed that organizations which are defined as the activity systems directed to specific goals and maintained within their boundaries (Aldrich, 1979; 4), are affected inevitably from their environments in the context of actions and decisions (Pfeffer, 1972) and structure and processes (Asworth et al, 2007) and outputs (Sine&David, 2010). Because as it is mentioned before, organizations embedded deeply not only in technical but also in a socio-cultural and political environment (Dacin, 1997; Meyer&Rowan, 1977; Scott&Meyer, 1991: 111) are regarded as both a response to and a reflection of the rules, values and traditions existing in a wide environment, in terms of their applications and structures (Powell, 2007).

It should be stated that the institutional sectors including religion (Friedland&Alford, 1991; Thornton, 2004) create pressure on organizations when only socio-cultural environments are taken into consideration by means of ignoring their technical environment for a moment due to structure of this study. In this framework it is required to express that religion affects significantly how and what should be done for success of a task as a whole (Gobins et al, 2011: 67). Because religious orientation shows the good and appropriate ways for individuals and organizations to act by means of defining the collective goods and bad (Snow et al, 1986) otherwise it stipulates harsh punishment in religious scope (Worsley, 1983). Therefore it is possible to state from macro perspective that there are obligations for organizations to comply with the norms, values and beliefs currently existing in the socio-cultural environment where they are embedded, and especially those which are created by religion.

On the other hand it possible to state that the sectors at supra-organizational level are built in a way that they meet religious based commercial requirements (Mittelstaedt, 2002). From this point it can be concluded that the organizations in need of acquiring advantage in competition should actualize themselves in terms of necessary aspects in the face of religious arrangements going up to organizational boundaries increasingly. So, it will also be necessary to change organizational forms when new work templates are developed or when the nature of the work is changed, as it is stated by Barley and Kunda (2001). Accordingly it should be stated that organizations are not likely to survive by maintaining traditional forms under the works and working conditions reformed by religious demands and expectations (or pressures). Likewise, according to Mittelstaedt (2002) religion affects perception of development, life quality, commercial standards and competition. If this assertion is accepted as right, then organizations will need to observe the customer demands and expectations based on religion, and the strategies of their competitors to acquire and maintain religion-oriented customers. In the same vein, Miles et al (1978) emphasizes that organizations should constantly modify and refine the mechanism by which they achieve their purposes by rearranging their structure of roles and relationships and their managerial processes.

In addition it is required to point out that the mass production that is the economic understanding of industrial period has left its place to “customized products” (Russel, 1993: 56). From this point of view it can be asserted that it is necessary for organizations to incline to innovation at necessary points

in order to produce “customized” outputs and be in the front line in competition. In this sense Stark (1998) determines in his study that religious suppliers are more willing to create innovation in the fields that they feel high competitive pressure from other religious groups. Thus it emerges that any organization confronting customized religious demands and expectations requires discovering new solutions which have not been tried out ever in order to meet these demands and expectations. Because today’s services and products are manufactured in accordance with individuals’ choices, and the customized economy teaches customers to have customized products meeting each need in addition to quick satisfaction (Einstein, 2008: 10, 12). It can be asserted that religion as a structure determining meanings and goals for individuals (Peterson&Roy, 1985) will create specific situations for individuals within the framework of its rules and the demands and expectations of individuals toward organizations will be built especially with respect to their religious frameworks. Naturally it should be stated that the commitment level of individual to religious arrangements is an important factor. Because religion has a composition of which effects may increase (or decrease) depend upon the commitment level of the followers (Bonne&Verbeke, 2008).

It should be stated that although it is possible to claim that people are more inclined to obtain the products and services related to their beliefs -in comparison to other products- (Einstein, 2008: 5), this inclination does not result in organizational success by itself. In this scope Einstein (2008: 10) suggests that managers should discover various and multiple ways to promote their products in markets. In fact it is required to emphasize that religion will be one of these various ways.

When approached the relationship between religion and organizations from a different aspect, it can be suggested that the religious arrangements have important effects also on form and expression of organizational identities. Religion mostly constitutes core of individual and group identities as it is stated also by Seul (1999). Therefore it should be stated that religion as one of the most important elements building up identity not only provides significant clues about what organization is in fact, but also takes part in building up organizational identity directly. In this sense the samples regarding Islamic banking (participation banks) or financing institutions which have been established increasingly present new organizational forms (and furthermore new types of organizational identities) in which different institutional logics are assembled in a proper composition

(Battilana&Dorado, 2010). Thus the institutional regulations generated by capitalist market exist on one side and the institutional regulations generated by Islam religion exist on the other side, and thereby a hybrid organization (D'Aunno et al, 1991; Pache, 2010) having the regulations of both institutional sectors has been established. Therefore it should be stated that organizational identities differentiate in time or new organizational models having different identities come up in the fields in which religion takes part.

Considering Mittelstaedt's (2002) suggestion again, it is necessary to state that religion affects what, how, when and where organizations do. In fact this effect can be linked to that religions can guide and shape people's lives who are connected to the religions by putting them into a pattern in the dichotomy of good-right/bad-wrong. In this framework it is also required to state that organizations should care about not only religious demands and expectations of their customers or other stakeholders but also about those of employees in terms of qualified performances of them. In this scope Cash and Gray (2000) claims that organizations should support religious and spiritual expectations proactively in scope of work processes and production requirements. Thus individuals whose religious demands and expectations are met will be able to involve directly in decisions and acts of the organizations in accordance with arrangements of the religion that they are connected to and thereby the religion also will be able to exercise partial control over the organizations through these individuals.

On the other hand it can be asserted that the obligations arising from religious arrangements in terms of organizations are closely related to the social structure and system in which organizations function. Necessity to meet religious expectations and demands will be perceived naturally more strongly in a social structure in which there are plenty of religious and/or democratic tendencies. As an example in this scope, Nestle reserved 75 of its 482 global production facilities for halal product market developing increasingly and thereby achieved 3 billion \$ annually from halal product sales (Rarick et al, 2011: 55). Similarly Great Britain Government has met expectations of Muslim groups for halal products by regulating policies in line with religious requirements in the face of increasing demand and expectations (Fischer, 2008). However it can be admitted that religious expectations and demands toward organizations will be relatively less in a more secular structure.

Effects of Religion at Sub-organizational Level

As a meaning system religion informs the individual as to what 'kind' of person one is, the importance of the roles one performs, the purpose of the events one participates in, and the significance of being who one is (Petersen&Roy, 1985). Thus it can be claimed that religion provides various designs about how people should think and what they feel and how they behave (Turner, 1991: 244) on common issues through its unifying social effects (Snibbe&Markus, 2005: 704). From this perspective it should be stated that religion shapes attitudes, perceptions and behaviours of individuals quite strongly (Emmons&Paloutzian, 2003).

It can be asserted that in the organizations reflecting the fact which is structured socially in structural meaning (Zucker, 1983), especially the emotions, attitudes, opinions and behaviours of employees can be effected by personal religious beliefs (Hicks, 2003) being in the center in terms of personal identity. Thus it should be stated that employees can show inclination to transfer the values, beliefs and norms of the religion to which they are connected into organization or to live and maintain them within the organization or to transfer to other people. In a similar way employees will determine their approaches to stakeholders, work and organization in the framework of their values, habits, attitudes and living styles under effect of religion. According to Hicks (2003) religious commitments of employees find places for themselves in a way in workplace. As a matter of fact, this situation matches up with the fact that religion contains a significant worldview generating private values and social roles (Cavanaugh, 2001).

On the other hand it is stated that the sense of commitment, trust, collective working, creativeness, personal satisfaction and justice of the employees with intense feelings in terms of spirituality will be higher and thereby organizational performance will increase (Krishnakumar&Neck, 2002). Accordingly Cash&Gray (2000) assert that the employees who are satisfied at working place in terms of spirituality will be efficient and productive. As a matter of fact it is admitted obviously that this assertion is right when considered from the functional conceptualization perspective of religion. Because religion becomes meaningful in the context of response to the question of "what is done/what is it for" from functional aspect (Ashforth&Vaidyanath, 2002).

Additionally it should be stated that religion has effects on the values related to work at sub-organizational level such as stress management, career

development, risk aversion, and ethics (Duffy, 2006; Lynn et al, 2010; Tracey, 2012). Furthermore religion has importance also due to its effects on individual motivation and capability required especially for accomplishment of work (Lynn et al, 2010). Because religion helps individuals meet their requirements for stabilization in terms of psychological aspect by providing predictability and continuity (Seul, 1999). Thus it becomes possible to encourage individuals to focus on their jobs and gain qualifications required for the jobs. Additionally according to Bosch (2009), leaders should be aware and pay attention to inner spirits, moral values and desires of employees in order to increase efficiency of their decisions. When required to state as an output, leaders should take into account employees' religious beliefs in addition to other factors when they make decisions.

It can be asserted that the effects of religion at sub-organizational level are not solely positive but religious motivations might cause undesired results in workplace as well. In this sense Breuer (1997) asserts that the employees who are stuck between their homes and their workplaces in a growing environment by getting downsizing, have started to direct their spiritual problems to human resources departments recently, which they used to consult religious functionary. When required to remark something different but in addition to this, some employees might tend for affecting others by using their religious connections for propaganda purposes rather than providing positive contribution to job, and in some cases, such approaches might result in conflicts (Karakas, 2010). Similarly it is claimed that the employees with religious clothes and demanding leaves for praying and holy days might be disruptive and distracting in terms of employers (Hicks, 2003) and such a case might affect organizational performance and productivity negatively (Cash&Gray, 2000). In addition it should be emphasized that dissatisfaction and disappointment might arise in the organizations mainly grounding on religious regulations, in terms of the employees who cannot acknowledge these implementations (Krishnakumar&Neck, 2002).

Conclusion

In this study the effects of religion on organizations have been taken into account from two various perspectives. Accordingly firstly, the effects of religion on organizations as a whole and later the effects sub-organizational level have been studied theoretically.

It should be stated that the organizations embedded not only in technical but also socio-cultural environment are put under pressure by various elements

in this environment. In this scope religion as one of the important factors existing in the socio-cultural environments of organizations affects organizations through various aspects at both organizational and sub-organizational levels as it is indicated in different study. It should be attached importance that managers and leaders understand the effects of religion on organizations in addition to other factors and try to provide appropriate responses to them in order for organizations to survive in the markets in which intense competition exists.

It appears that it is an important constraint that the study has been carried out without distinction between public and private sector organizations. It can be suggested that the effects of religion on organizations are classified especially by considering this constraint while making research designs for future studies.

References

- Aldrich, H. (1979). *Organizations and Environments*. Prentice-Hall: New Jersey.
- Ashforth, B. E. & Vaidyanath D. Work Organizations as Secular Religions. *Journal of Management Inquiry*. Vol.11. pp.359-370.
- Ashworth, R., Boyne, G., & Delbridge, R., (2007). Escape from the Iron Cage? Organizational Change and Isomorphic Pressures in the Public Sector. *Journal of Public Administration Research*. Vol. 19. pp. 165–187.
- Barley, R. S. & Kunda, G. (2001). Bringing Work Back. *Organization Science*. Vol:12 (1). pp. 76-95.
- Battilana, J. & Dorado, S. (2010). Building Sustainable Hybrid Organizations: The Case of Commercial Microfinance Organizations. *Academy of Management Journal*. Vol. 53 (6). pp. 1419-1440.
- Bonne, K. & Verbeke, W. (2008). Religious values informing halal meat production and the control and delivery of halal credence quality. *Agriculture and Human Values*. Vol.25. pp.35–47.
- Boone, L. E. & Kurtz, D. L. (1990). *Contemporary Business*. The Dryden Press: Chicago.
- Bosch, L. (2009). The Inevitable Role of Spirituality in the Workplace. *Business Intelligence Journal*. Vol. 2 (1). pp. 139-157.
- Breuer, N.L. (1997). When workers seek pastoral advice: How will you answer them?. *Workforce*. Vol. 76 (4). pp. 45-51.

- Bryan, S.T. (1991). *Religion and Social Theory*. Sage: London
- Cash, C. K. & Gray, R.G. (2000). A framework for accommodating religion and spirituality in the workplace. *Academy of Management Executive*. Vol. 14(3). pp. 124-133.
- Cavanaugh, G. (2001). Toward a spirituality for the contemporary organization: Implications for faith, work, and society. *Bridging the Gap between Spirituality and Business* (Ed: Delbecq A.L.). Santa Clara University: California.
- Chan-Serafin S. Breif P. A. & George, M. J. (2012). How Does Religion Matter and Why? Religion and the Organizational Sciences. *Articles in Advance*. pp. 1-16.
- Dacin, M. T. (1997). Isomorphism in Context: The Power and Prescription of Institutional Norms. *The Academy of Management Journal*. Vol: 40(1). pp. 46-81.
- D'Aunno T. Sutton R. I. & Price, H. (1991). Isomorphism and External Support in Conflicting Institutional Environments: A Study of Drug Abuse Treatment Units. *The Academy of Management Journal*. Vol. 34(3). s. 636-661.
- Delener, N. (1994). Religious Contrasts in Consumer Decision Behaviour Patterns: Their Dimensions and Marketing Implications. *European Journal of Marketing*. Vol. 28(5),pp. 36-53.
- Duffy, R.D. (2006). Spirituality, religion, and career development: Current status and future directions. *Career Development Quarterly*. Vol: 55(1). pp. 52-63.
- Einstein, M. (2008). *Brands of Faith*. Routledge: London.
- Fischer, J. (2008). Religion, science and markets. *EMBO Reports*. Vol: 9(9), pp.828-831.
- Gibson, L.J., Ivancevich, M.J., Jr.Donnely H. J. & Konopaske, R. (2011). *Organizations*. McGraw-Hill: New York.
- Hicks, A.D. (2003). *Religion and the Workplace*. Cambridge University Press: Cambridge.
- Iannacone, L. (2006). Economy. *Handook of Religion and Social Institutions*. (Ed: Ebaugh R.H.). New York: Springer.
- Karakas, F. (2010). Spirituality and performance in organizations: a literature review. *Journal of Business Ethics*. Vol: 94 (1). pp. 89-106.
- Krishnakumar, S. & Neck, P.C. (2002). The what, why and how of spirituality in the workplace. *Journal of Managerial Psychology*. Vol. 17 (3). pp. 153-164.
- Lynn, M.L., Naughton, M. J. & VanderVeen S. (2008). Faith at Work Scale (FWS): Justification, Development, and Validation of a Measure of Judaeo-

Christian Religion in the Workplace. *Journal of Business Ethics*. Vol: 85 (2). pp 227-243.

Lynn, M.L., Naughton, M. J. & VanderVeen S. (2010). Connecting religion and work: Patterns and influences of work-faith integration. *Human Relations*. Vol: 64 (5). pp. 675–701.

Luckmann, T. (1979). The Structural Conditions of Religious Consciousness in Modern Societies. *Japanese Journal of Religious Studies*. Vol: 6 (1). pp. 121-137.

Meyer, W. J. & Rowan B. (1977). Institutionalized Organizations: Formal Structure as Myth and Ceremony. *The American Journal of Sociology*. Vol. 83 (2). pp. 340-363.

Miles, R.E., Snow, C.C., Meyer, A. D. & Coleman, Jr H.J. (1978). Organizational Strategy, Structure, and Process. *The Academy of Management Review*. Vol. 3(3). pp. 546-562.

Mittelstaedt, J.D. (2002). A Framework for Understanding the Relationships between Religions and Markets. *Journal of Macromarketing*. Vol. 22 (1). pp. 6-18.

Pache, A-C. (2010). *The Art of Managing Conflicting Institutional Logics: The Case of Social Integration Enterprises*. <http://web.ebscohost.com/ehost/pdfviewer/pdfviewer?vid=4&hid=14&sid=f36d9f6b-f42c-4a82-ac71-766533c37f03%40sessionmgr12> (12.08.2011).

Petersen, L.R. & Roy, A. (1985). Religiosity, Anxiety, and Meaning and Purpose: Religion's Consequences for Psychological Wellbeing. *Review of Religious Research*. Vol. 27. pp. 49-62.

Pfeffer, J. & Salancik G. R. (1978). *The external control of organizations*. New York: Harper & Row.

Pfeffer, J. (1972). Merger as a Response to Organizational Interdependence. *Administrative Science Quarterly*. Vol. 17(3). pp. 382-394.

Powell, W.W. (2007). The New Institutionalism. *The International Encyclopedia of Organization Studies*. SAGE. www.stanford.edu/group/song/papers/NewInstitutionalism.pdf (03.02.2013).

Rarick, C., Falk, G., Barczyk, C. & Feldman, L. (2011). Is it Kosher? No, it's Halal: A New Frontier in Niche Marketing. *Proceedings of the International Academy for Case Studies*. Vol:1(1). pp. 51-56.

Russel, C. (1993). *The master trend: How the baby boom generation is remaking America*. Perseus: New York.

Scott, W. R. (1992). *Introduction: From Technology to Environment. Organizational Environments*. (Eds: Meyer W.J. & Scott W.R.). California: Sage

- Scott, W. R. (2003). *Organizations: Rational, Natural and Open Systems*. New Jersey: Prentice Hall.
- Scott, W. R. & Meyer W. J. (1991). The Organization of Societal Sectors: Propositions and Early Evidence. *The New Institutionalism in Organizational Analysis*. (Eds: Powell W. W. & DiMaggio P. J.). Chicago: The University of Chicago Press.
- Scott W. R. & Meyer W. J. (1994). Developments in Institutional Theory. *Institutional Environments and Organizations*. (Eds: Scott W.R.&Meyer W.J.). California: Sage.
- Seul R. J. (1999). Ours Is the Way of God!: Religion, Identity, and Intergroup Conflict. *Journal of Peace Research*. 36(5): 553-569.
- Sherkat, E. D. (2006). Politicis and Social Movements. *Handook of Religion and Social Institutions*. (Ed: Ebaugh R.H.). New York: Springer.
- Snibbe, A. C., & Markus, H. R. (2003). The psychology of religion and the religion of psychology. *Psychological Inquiry*. Vol: 13. pp. 229-234.
- Snow, D. A., Rochford, E. B., Worden, S. K. & Benford, R. D. (1989). Frame alignment processes, micromobilization, and movement participation. *American Sociological Review*. Vol: 51. pp. 464-481.
- Starbuck, W. H. (1965) Organizational growth and development. *Hand-book of Organizations*. (Ed: J. G. March). Chicago: Rand McNally.
- Stark R. (1998). Catholic contexts: Competition, commitment, and innovation. *Review of Religious Research*. Vol: 39(2). pp.197-208.
- Thornton, H. P. (2004). *Markets from Culture: Institutional Logics and Organizational Decisions in Higher Education Publishing*. California: Stanford University Press.
- Tolbert, S. P. & Zucker, G. L. (1983). Institutional Sources of Change in the Formal Structure of Organizations: The Diffusion of Civil Service Reform, 1880-1935. *Administrative Science Quarterly*. Vol. 28. s. 22-39.
- Tracey, P. (2012). Religion and Organization: A Critical Review of Current Trends and Future Directions. *The Academy of Management Annals*. Vol: 6 (1) pp. 87-134.
- Worsley, P. (Ed). (1983). *Introducing Sociology*. Penguin Books: Middlesex
- Zucker, G. (1983). Organizations as Institutions. *Research in the Sociology of Organizations*. Vol. 2. pp. 1-47.