

Doing unto Others is Just Good Business: The New Testament Church as an Exemplar Organizational Culture

BENTON JONES
Bryan College

ABSTRACT: This article builds on management education’s emphasis on organizational culture by offering the New Testament church as an exemplar culture. The culture of the New Testament church is explicated from a study of New Testament prescriptions for the behavior of followers of Christ. Instructions and instructor resources for a classroom exercise are included in which students interact with these passages, form their own summary of New Testament culture, and make application to the workplace.

INTRODUCTION

Many faith-based institutions encourage—and some require—instructors to include faith application within their courses (Benne, 2001). This exercise and assignment may be especially helpful for instructors new to the classroom or those who are moving from secular to faith-based environments and are developing their repertoire of “creative assignments” (Mays, 2014).

MODERN ORGANIZATIONAL CULTURE

Organizational culture arose as an area of study in management throughout the second half of the twentieth century (Goffman, 1967; Smircich, 1983). As Schein (1991) pointed out, it borrowed from anthropology, and there was little consensus on its meaning early in its study. Organizational culture has been studied extensively in the management literature since (Deal & Kennedy, 2000; Kotter & Heskett, 1992; Schein, 2016) with Deal and Kennedy (2000) calling organizational culture “the way things get done around here” (p. 17). In 2013, Watkins (2013) found similarities but great variety in definitions of culture. And as recently as 2016, Schein (2016) defined it as “learned patterns of beliefs, values, assumptions, and behavioral norms” (p. 2), a definition that resounds throughout textbooks on the subject.

Organizational culture has been shown to affect innovation (Dodge et al., 2017), performance (Flamholtz & Randle, 2012; Hartnell et al., 2019), quality of life (Thakur & Sharma, 2019), employee engagement (Adkins & Caldwell, 2004; Schrodt, 2002), and the financial success of firms (Denison et al., 2004; Harvard, 2003; Kotter & Heskett, 1992; Peters & Waterman, 1982). Many aspects of culture have been considered important through the years, with consensus building in the last two decades regarding “good” organizational culture. Another facet in the study of culture has been the idea of the learning organization, a culture in which members work together in a continual quest for better ways to do and to view each aspect of the organization (Pedler et al., 1991; Senge, 1990).

PRESCRIBED CULTURE OF THE NEW TESTAMENT

As outlined in the classroom exercise detailed below, the New Testament church had a strong culture—one which, in many ways, is still intact. As the passages referenced in the assignment indicate, the New Testament culture was characterized by equality, hospitality, accountability, peacefulness, cooperation, comfort, encouragement, teaching, and training. The following description of the New Testament church culture uses contemporary terms; Lussier and Achua’s (2012) *Leadership: Theory, Application, and*

Skill Development, 5th edition, will be used. Any textbook covering culture well could be used similarly.

Regardless of one's view toward Christianity's claim of truth, an objective question could ask whether the prescribed culture of the New Testament church is a good example of organizational culture. Like most contemporary textbooks, Lussier and Achua (2012) stop short of calling any culture good or bad. Instead, they refer more objectively to strength and performance. Lussier and Achua (2012) characterized a strong, high-performing culture as one with clear principles, shared values, healthy communication, strong and pervasive mission, discipline, and an orientation toward excellence and people. These characteristics can be seen in the prescribed culture of the New Testament. As students will find in the exercise offered, the New Testament church was called to be driven by the shared values of equality, hospitality, and the importance of community through commands to receive, encourage, consider equally, and respect. The mission of the church was clear and was exacted through the prescriptions given in Scripture. Church discipline can be seen in commands to correct, teach, admonish (warn), hear confession, forgive, and most drastically, withdraw fellowship. An orientation toward excellence can be seen in commands to encourage "and all the more as you see the day approaching" (Hebrews 10:25). By these definitions, the New Testament church culture proves itself a strong, high-performing culture.

Alternatively, Lussier and Achua (2012) characterized low-performing cultures as insular, resistant to change, internally politicized, and willing to promote individuals in unhealthy ways, such as nepotism and favoritism. Though these characteristics can certainly be seen within specific contemporary denominations and congregations, the prescription within the writings of the New Testament call for an organization that does not reflect these at all. The New Testament church is called to be "the salt of the earth" (Matthew 5:13) and a "city on a hill" (Matthew 5:14), broadcasting love and the Gospel into the world, not to be insular. The New Testament Church has remained through almost 2,000 years of cultural change, assimilating aspects of varied cultures in all parts of the world throughout the Medieval, Renaissance, Enlightenment, Modern Industrial, Post-modern, and Informational ages. It has been receptive to cultural and technological change while maintaining its mission. The New Testament church was called to be apolitical, with specific instructions not to recognize social status of its members by promotion based on nepotism, favoritism, or politics. Jesus taught this explicitly when he chastised the politicians of his day, noting that they should invite the poorly dressed to sit in the best seats (Luke 14:10)

and in the parable of the feast (Matthew 22:1-14). Most of the early church leaders were politically insignificant, uneducated, and poor. Paul, who was the most well-connected of the early church leaders, was essentially excommunicated from those connections when he became a Christian. He wrote many of the letters we read from a jail cell, where he was incarcerated by the same political institutions he was a part of before his conversion.

Lussier and Achua (2012) also approached diversity as an important consideration in the modern view of culture. Diversity is encouraged for two general reasons: as a moral imperative and as a resource for improvement. The early church began with Jews who themselves were culturally diverse. Jews in the first century were not only Israelites but were also made up of proselytized Jews; one could join Judaism regardless of nationality or ethnicity, though proselytes were limited in their participation in leadership and formal worship from as far away as Ethiopia (Acts 8:27-28). In his teaching, Jesus encouraged inclusion by engaging non-Israelites such as the Samaritan woman at the well (John 4:9) and used non-Israelites as heroes in some of his parables (Luke 10:25-37). Paul's ministry, though he was a "Jew of Jews" (Acts 22:3), was focused on bringing Gentiles into the Church (Romans 11:13). Through Peter and an angel, God reached out to the Gentile Cornelius (Acts 10) to officially open the door of Christianity to non-Israelites and non-Jews. The Christian church in the first century was intentionally inclusive and today is likely the most diverse organization on Earth. According to the Pew Research Center (2017), Christians make up over 10% of the population in Sub-Saharan Africa, Latin America, Europe, Asia-Pacific, and North America and are expected to outpace world population growth through 2060. The Central Intelligence Agency's (n.d.) World Factbook reports that Christianity is the predominant religion in 135 of the world's 238 recorded countries, and 176 countries are at least 10% Christian.

To differentiate different types of culture, Lussier and Achua (2012) offered the categories of cooperating, adaptive, competitive, and bureaucratic. They characterized cooperating cultures with strong, mutually reinforcing exchanges between individuals and groups. Adaptive cultures were described as actively monitoring and adapting to the environment. Competitive cultures were described as those which encourage internal competition to drive performance and change (such as strategies used in sports organizations and in sales and tech companies). Bureaucratic cultures were described as those that encourage stability by emphasizing status and efficiency. Prescriptions for the New Testament church culture most closely align with the

Figure 1: Textbook Approach

Textbook	Discipline	Chapters	Values	Beliefs	Assumptions	Norms	Artifacts	Approach
1	Org. Behavior	1	-	-	√	-	√	Strength
2	Org. Behavior	1/2	√	√		√	√	Levels
3	Management	1/2	√	√	√	-	√	Fit
4	Management	1	√	√	√	-	-	Change
5	Human Resources	< 1/2	√	√	√	-	√	Fit
6	Human Resources	< 1/2	√	√	-	-	-	Fit
7	Leadership	1/2	√	√	-	√	√	Types
8	Leadership	< 1/2	√	-	√	√	√	Context
9	Strategy	< 1/2	√	√	-	√	-	Competitive Advantage
10	Strategy	1/2	√	√	-	√	-	Strategy Execution

cooperating and adaptive cultures. Though competitive and bureaucratic tendencies can be seen in some denominations within Christendom, that does not seem to have been the intent of the early church leaders nor do they align with Jesus's teachings. In conclusion, in contemporary terms, the prescribed culture of the New Testament church could be described as a strong, high-performing, cooperative, and adaptive culture.

CLASSROOM EXERCISE

Instructor Preparation

Before administering this exercise, here are a few things the instructor can do to prepare.

- Review each of the “one another” passages in context.
- Review the terms translated as “love” in the New Testament.
- Prayerfully review John 4.

Student Preparation

Prior to the use of this exercise in a classroom setting, students should have been exposed to the idea of organizational culture and its components. Typically, such a study will have offered definitions, discussion, and examples on several topics. At a minimum, students should be familiar with strength, formation, change, and Schein's (1991) three levels of culture: artifacts, values, assumptions. As seen in Figure 1, most management, leadership, and organizational behavior textbooks devote a chapter, or at least a large section of a chapter, to the topic of culture. Leadership textbooks may address culture within more than one chapter as it pertains to particular approaches or methods of lead-

ership. For example, a chapter covering the contingency model may present culture as a determining factor in which leadership style may be most appropriate, while a chapter on leading an organization through a merger would present individual leader and follower cultures as paradigms that must be considered and melded into one new organizational culture. This exercise will be most insightful for students who have encountered discussion of culture to some extent.

Administering the Exercise

Individual verse references. To begin the exercise, individual students are given a roughly equal number of the verses to quickly research using their Bibles, a Bible app on their phones, or a website like Bible Gateway (<https://biblegateway.com>) or Bible Hub (<https://biblehub.com>). Though it is not necessary to specify a translation, this author has found that limiting them to the New American Standard Bible or the New International Version reduces confusion caused by differences in translation as they begin to compile and categorize their results. The students are instructed to silently find the actionable verb from the command for each verse, recording those for later use. Students should be reminded that they may have to read verses before or after their assigned verse to establish context. This quiet and individual step allows the introverted and internal processing students ample time to digest the information before they begin to interact with other students.

Small-group parsimony. After completing this step, the students are then instructed to compare their own results with their classmates in small groups, compiling a representative list of verbs. Specifically, they are instructed to discuss the similarities and differences between their assigned pas-

Figure 2: Passages Referencing Specific Treatment of “One-another”

Passages referencing specific treatment "one-another"					
Passage	NASB	NIV	Passage	NASB	NIV
Romans 15:7	accept	accept	I Thessalonians 5:11	encourage	encourage
Romans 15:14	admonish	instruct	Hebrews 3:13	encourage day after day	encourage daily
Colossians 3:16	admonish	admonish	Ephesians 4:32	forgive	forgive
Mark 9:50	be at peace	be at peace	Colossians 3:13	forgive	forgive
Romans 12:10a	be devoted	be devoted		give a blessing	repay blessing for evil
I Peter 4:9	be hospitable without complaint	hospitality without grumbling	Romans 12:10b	give preference	honor
Ephesians 4:32	be kind, tender-hearted	be kind and compassionate	Romans 16:16	greet	greet
Romans 12:16	be of the same mind	live in harmony	I Corinthians 16:20	greet	greet
I Peter 5:5	be subject	submit with humility	II Corinthians 13:12	greet	greet
Ephesians 5:21	be subject to	submit	I Peter 5:14	greet	greet
I Peter 3:8	be: harmonious, sympathetic	be: like-minded, sympathetic	I Corinthians 12:25	have the same care	have equal concern
Galatians 6:2	bear burdens	carry burdens		humble	
Colossians 3:13	bear with	bear with		humility, gentleness, patience	
	brotherly, kind-hearted,	compassionate, humble	I Peter 4:8	keep fervent in your love	love deeply
I Thessalonians 5:11	build up	build up	I Peter 3:9	not return evil for evil.	not repay evil for evil
I Thessalonians 4:18	comfort	encourage		not return insult for insult	not repay insult for insult
James 5:16a	confess	confess	James 5:16b	pray	pray
James 5:9	do not complain against	don't grumble	Philippians 2:3	regard > important than self	value > above self
Colossians 3:9	do not lie	do not lie	Galatians 5:13	serve	serve
James 4:11	do not speak against	do not slander	Ephesians 4:2	show tolerance with	be humble, gentle, patient
Galatians 5:15	don't bite and devour	don't bite and devour	Ephesians 5:19	speak to	speak to
Galatians 5:26	don't challenge and envy	don't provoke and envy	Colossians 3:16	teach	teach
Hebrews 10:25	don't forsake assembling	do not stop meeting	I Cor 11:33	wait	wait
Romans 14:13	don't judge	stop passing judgment	John 13:14	wash feet	wash feet
I Peter 4:10	employ gifts in serving	use gifts to serve	Hebrews 10:24		spur on
	encourage	encourage		Bold text indicates negative statements	

sages, taking into account the possibility that they might have used different translations of the Bible. They are instructed to combine their verbs into the most parsimonious list they can agree upon without losing meaning. For example, “be hospitable” and “show hospitality” might be combined. This step gives all students the opportunity to test their assumptions, discuss implications, and validate their answers amongst their peers. The interactive nature of this step allows the extroverted and external processing students to interact with their classmates and digest the information in a way that is meaningful to them.

Large-group consensus. In the next step, the instructor leads the class in compiling a comprehensive list on the whiteboard, grouping the verbs into categories. To this point, the instructor should not have mentioned culture, but should have relied only on the students’ interaction with Scripture. Once the class has agreed upon categorization of the verbs extracted from the assigned verses, the instructor will revisit the concept of organizational culture by showing a prepared slide or writing upon a whiteboard a summary of, at least, love, respect, accountability, equality, hospitality, service, and teaching/learning. Students should then be asked to describe in contemporary terms the culture promoted by the authors of the New Testament and expected of the early church. Some questions that might be used in class to lead this thought exercise include:

- Using these modern terms from your textbook, how would you describe the culture that the New Testament authors expected Christians to develop within the first century church?
- How do the categories you created in class from your search of Scripture correspond to this modern approach to organizational culture?
- If the first century church followed the instructions of the New Testament authors, would they have developed a healthy culture by modern standards?
- How does the culture the New Testament authors had in mind compare to the modern idea of an organizational culture with a learning orientation?

Next, the instructor can return to Schein’s (1991) levels of culture—artifacts, values, assumptions—and lead students in a discussion of the observable and latent aspects of the culture prescribed to the New Testament church. Students should be able to identify artifacts such as the “holy kiss” (II Corinthians 13:12, Romans 16:16) and the “washing of feet” (John 13:14) within the New Testament, which were observable behaviors that signified the Christian culture. The instructor can ask students to identify values intimated by the commands within their assigned verses. For example, several of the passages call for equal treatment and consideration of others, indicating that the New Testament church was instructed to value equality. Delving further

into the studied culture, students can be asked to identify assumptions on which the New Testament Church's culture was based. For example, their deference to the Apostle Paul (the author of most of the letters from which these passages were taken) and to Jesus (whose words were recorded in the verses taken from the Gospels) indicates an assumption of the authority of God in the form of Jesus and imbued upon Paul and the other apostles.

Summary discussion. At this point, the instructor can bring the exercise to a close with a discussion about Christian love. This can be entered into by asking a question or by making a statement. The instructor may ask the class, "Which of these verbs is the most comprehensive?" Or the instructor may suggest to the class that love is the one verb from their list that is the most comprehensive and ask the class how the others were used to specify acts of love. Some examples include correcting and admonishing one another as an act of love, helping others avoid the consequences of inadvisable actions as an act of love, teaching one another as an act of love to better prepare them for future success, or encouraging and sharing burdens as an act of love.

Reference can be made to the definition of *agape* love, the self-sacrificing type of love referred to in almost all of the passages used. This can be contrasted with the other types of love referenced within the Bible. To make this discussion relevant to students' lives, the instructor can discuss the contemporary use, overuse, and misuse of the term love, noting that conscientious readers of the New Testament will read *love* in the Bible as *agape* instead of using its contemporary, ambiguous, and often maligned form. Here, the point can be made that, though love calls for respect, hospitality, and humility, it must be followed up with a call to act out love. The Greek *agape*, as it is used in the New Testament, is a verb, not a noun; it implies action, not feeling or emotion. Referring back to the list now on the whiteboard, love often is acted out in the form of correction and strong admonition—tough love. Christians are not called to be doormats or to go along with affronts to God's holiness. Instead, Christians are called to "if possible, as far as it depends on you, be at peace with all people" (Romans 12:18). The instructor might call on the students' memory or introduce a couple of examples from the Bible where followers of God were righteously indignant, choosing conflict over going along with evil. Jesus driving the money-changers out of the temple is perhaps the most poignant show of fierce and indignant but righteous love (Matthew 21:12).

The instructor could also point out the overwhelmingly positive nature of the studied prescriptions. Most of the statements instruct Christians what to do rather than focusing on what not to do. This speaks to God's (as seen

through Jesus's teachings) strong affinity toward the positive (doing good) rather than the negative (avoiding sin). Correlation to Jesus' other teachings can be made here as well. Jesus commonly said, "You have heard it said *you shall not...*, but I tell you..." (Matthew 5:21; 27-28). Most of His statements of action expected by His people were in the affirmative rather than prohibitive.

Next, to impress upon students the importance of this topic to God, a review of I John 4:7-18 enlightens this discussion. Some points that might be made here are:

- *God is love.* Not only does the letter tell us love comes from God, but that God is love. If love were an adjective, this wouldn't mean nearly as much (e.g., God is loving). Instead, in this passage, God is equated with love.
- *Others see God when we love.* Explicitly, in this passage, we are told that no one has seen God but that they see God when we love "one another." If Christians want others to see God in their workplace, they must show love.
- *Reason to love.* The reason for us to love is clearly given as "because He first loved us." Not because we are compelled to do so.
- *Christianity and hate are incompatible.* To reverse the idea, John also points out that one who hates and says they love is a liar.

In consideration of students who might not be followers of Christ, this exercise intentionally takes an anthropological approach to the application of writings by the New Testament authors which are included in the Christian canon as applied to Christians who would have voluntarily seen themselves as subject to those commands. Most Christian colleges do not require a commitment or statement of faith as a prerequisite to enrollment, so it is quite likely that Christian college classrooms will be populated with a blend of believers and non-believers (Benne, 2001). Many see this accommodation as an opportunity to present the Gospel in a non-confrontational way, choosing instead to model Christianity to the lost while discipling the found (Benne, 2001). This exercise is thus thought to be useful both in colleges that do and that do not enroll all faiths.

WRITTEN EXERCISE

Students may be assigned an essay after the in-class exercise, to be due at the beginning of the following class period to make professional application of the exercise. Students could be instructed to provide a one-page, third-person response to the following prompt:

The verses researched, discussed, compiled, and categorized in class were injunctions given by the writers of the New Testament to Christians regarding how they should conduct themselves within the church as they interacted with other Christians. How can a Christian working in a modern, secular organization use these same principles? Specifically, consider each of these:

- Agency: Working toward the performance and profit of their employer.
- Collegiality: Communicating with coworkers.
- Stewardship: Using their job to support their family.
- Mentorship: Developing their peers and subordinates.
- Conflict: Dealing with tense and difficult personalities as they arise.

Adjustments

The exercise and assignment may be adjusted in several ways depending on the course in which it is used, time constraints, and the students' level of knowledge of the Bible and organizational culture. Some suggestions for adjustments follow.

The classroom exercise may be used alone or in conjunction with the written assignment. Only in cases where students have strong biblical knowledge and where the topic of culture has been covered extensively would it be advisable to use the written assignment alone. In such cases, it is suggested that the instructor provide concise resources pertaining to organizational culture and learning orientation.

In consideration of time, the exercise can be expedited by providing the Bible verses in more detail. The simplest version would be to only provide printed book, chapter, and verse locations with no text. Requiring a little less time and work for the students would be printing the book, chapter, verse, and text with blanks indicating the verbs they must fill in. Requiring even less time and effort would be providing printed book, chapter, verse, and text including the verb, but requiring students to circle the verb.

In the compilation and categorization step, time could be compressed by strategic assignment of verses and groups (for example, giving one group all of the verses where the verb is love and another group all the verses where the verbs relate to hospitality, etc.) and by offering prompts earlier in the process. Writing categories on the whiteboard before students begin to categorize has a framing effect, prompting students to place their assigned verbs into pre-existing categories rather than creating their own. This has the added benefit of ensuring that the results line up to the instructor's prepared talk on modern organizational culture terminology.

The exercise and assignment may be adjusted depending on the course in which it is used. In a lower-level management course like Principles of Management or Introduction to Business, culture may be covered very briefly and at a more elementary level, and the time available for the exercise will likely be more limited. In such cases, the exercise may be shortened by reducing the number of Scripture references provided. And, in cases of limited knowledge of culture, the instructor can provide categories on the whiteboard in which the students will place their verbs. On the other end of the student preparedness spectrum, in upper-level management courses where organizational culture has been covered in greater detail and likely in previous courses and where students could be expected to be more mature in thought, the instructor may choose to limit their own participation in the exercise by allowing students to lead the categorization and application discussions. It may be helpful to appoint a student who has demonstrated mastery of these or similar concepts previously in the course to ensure the educational outcome meets expectations.

The exercise and assignment may also be adjusted depending on the students' knowledge of the Bible. In cases where students are limited in their knowledge of the Bible, reducing the number of verses assigned and/or limiting their study to one translation could considerably reduce the time and confusion. This author suggests the New American Standard Version as a good combination of readability and faithfulness to translation from the Greek (see Figure 2). Alternately, the New International Version is even more readable, though sometimes through sacrifice in faithfulness of translation. For students with more advanced knowledge of the Bible (and especially in schools that require some education in Greek), instructing students to use an interlinear version would deepen their understanding of the specific terms in the original languages and, consequently, concepts being promoted by the New Testament writers. Having used this exercise in several Christian college classrooms, this author has found that there are usually one or two strong Bible scholars in a given class who can address biblical questions regarding terms or context.

CONCLUSION

In conclusion, this classroom exercise and written assignment are presented as a tool for meaningful integration of faith into the management classroom. Using mainly commands given by the New Testament authors characterized by the use of terms translated as "one another," students are exposed to the expectations presented to the early church

regarding treatment of the members of that organization and are then challenged to categorize the verbs from those passages parsimoniously into a concise description of the ideal church culture. Students are then led in a comparison of their newly crafted church culture to the tenets of what is generally accepted as “good” and “strong” organizational culture, such as candor, learning orientation, accountability, hospitality, respect, mentorship, coaching, and servant leadership. The goal of this exercise is that, in addition to being exposed to what the New Testament authors expected of the church, students will see that Christian culture and the secular ideal of good and strong culture are compatible. Students graduating with business degrees from Christian colleges should not feel that they will be expected to “leave their Christianity at home” or “check their Christianity at the door.” Many Christians see a poly-cultural workplace as a mission field, whether to intentionally work toward the conversion of lost souls or simply to be “salt” and “light.”

The author’s hope is that this article will expand instructors’ and students’ consideration of how the principles taught within the New Testament may be applied outside its immediate and most apparent application (behavior of Christians toward other Christians within the church). As stated in the introduction, business majors graduating from Christian colleges who enter the workforce as employees of secular organizations will likely encounter a culture that is antagonistic toward them. However, it is incumbent upon those that are followers of Christ to engage that culture as equipped Christians. From this study, it becomes apparent that the Christian faith and the culture it is commanded to develop is generally compatible with and advantageous to the pursuit of business goals.

REFERENCES

- Adkins, B., & Caldwell, D. (2004). Firm or subgroup culture: Where does fitting in matter most? *Journal of Organizational Behavior*, 25(8), 969–978.
- Benne, R. (2001). *Quality with soul: How six premier colleges and universities keep faith with their religious traditions*. Wm. B. Eerdmans Publishing.
- Central Intelligence Agency. (n.d.). *The world factbook*. Retrieved October 20, 2019 from <https://www.cia.gov/the-world-factbook/>
- Deal, T., & Kennedy, A. (2000). *Corporate cultures: The rites and rituals of corporate life*. Basic Books.
- Denison, D. R., Haaland, S., & Goelzer, P. (2004). Corporate culture and organizational effectiveness: Is Asia different from the rest of the world? *Organizational Dynamics*, 33(1), 98–109.
- Dodge, R., Dwyer, J., Witzeman, S., Neylon, S., & Taylor, S. (2017). The role of leadership in innovation. *Research-technology Management*, 60(3) 22–29. <https://doi.org/10.1080/08956308.2017.1301000>
- Flamholtz, E., & Randle, Y. (2012). Corporate culture, business models, competitive advantage, strategic assets and the bottom line. *Journal of Human Resource Costing & Accounting*, 16(2), 76–94. <https://doi.org/10.1108/14013381211284227>
- Goffman, E. (1967). *Interaction ritual: Essays on face-to-face behavior*. Doubleday.
- Hartnell, C. A., Ou, A. Y., Kinicki, A. J., Choi, D., & Karam, E. P. (2019). A meta-analytic test of organizational culture’s association with elements of an organization’s system and its relative predictive validity on organizational outcomes. *Journal of Applied Psychology*, 104(6), 832–850. <http://dx.doi.org/10.1037/apl0000380>
- Kotter, J. P., & Heskett, J. L. (1992) *Corporate culture and performance*. Free Press.
- Lussier, R. N., & Achua, C. F. (2012) *Leadership: Theory, application, and skill development*. Cengage Learning.
- Mays, K. W. (2009). *The role of undergraduate management education in bridging the theory-application gap: A quantitative and qualitative analysis* (Publication No. 3370010) [Doctoral dissertation, Anderson University, Indiana]. ProQuest Dissertations & Theses Global.
- Pedler, M., Burgogyne, J., & Boydell, T. (1991). *The learning company: A strategy for sustainable development*. McGraw-Hill.
- Peters, T. J., & Waterman, R. H. (1982). *In search of excellence*. Harper and Row.
- Pew Research Center. (2017). *The changing global religious landscape*. Retrieved January 19, 2020, from <https://www.pewforum.org/2017/04/05/the-changing-global-religious-landscape/>
- Schein, E. H. (1991). What is culture? In P. J. Frost, L. F. Moore, M. R. Louis, C. C. Lundberg, & J. Martin (Eds.), *Reframing organizational culture* (pp. 243–253). Sage Publications, Inc.
- Schein, E. H., & Schein, P.A. (2016). *Organizational culture and leadership* (5th ed.). Wiley.
- Schrodt, P. (2002). The relationship between organizational identification and organizational culture: Employee perceptions of culture and identification in a retail sales organization. *Communication Studies*, 52(2), 189–202.
- Senge, P. M. (1990). *The fifth discipline: The art and practice of the learning organization*. Currency Doubleday.

- Smircich, Linda (1983). Concepts of culture and organizational analysis. *Administrative Science Quarterly*, 28(3), 339–358.
- Thakur, R., & Sharma, D. (2019). A study of impact of quality of work life on performance. *Management and Labour Studies*, 44(3), 326–344.
- Watkins, M. D. (2013). What is organizational culture? And why should we care? *Harvard Business Review*. <https://hbr.org/2013/05/what-is-organizational-culture>