

CHRISTIAN FAITH-BASED ORGANISATIONS: SELF-UNDERSTANDING WITHIN A SCALE OF VALUES

Introduction

This paper is focused on an established group within Australian society: Christian faith-based welfare organisations. Their relationship to both governments and business organisations has meant an increased “corporate” identity. The word “corporate” is often used by complex health and welfare organisations that have taken on a strong management approach to their operations. In as much as these organisations exist in a wider western capitalist society, they are a site in which issues to do with the relationship between the sacred and the secular arise.

The purpose of this paper is to assess the images of organisation as presented by Gareth Morgan, to examine the assumptions underpinning such images toward an understanding of organisations and their identity, and to provide some insight through the scale of values as to a way forward. This paper seeks to reorient the images according to the structure of the scale of values as developed by the Canadian philosopher and theologian, Bernard Lonergan and his disciples, especially Robert M. Doran. This paper asserts that any situation in the world, including organisations must take into account both that the sacred and the secular as dimensions in the one real world, understood in a more nuanced manner through the scale of values. Such an approach is essential, especially, if Christian faith-based organisations are to engage in witness to Gospel values, to personal authenticity, cultural integrity and social integrity in their organisational self-understanding identity and mission.¹

The Relationship of Sacred and Secular

How we deal practically with the relationship between the sacred and the secular within faith-based organisations needs be briefly elucidated. The sacred and secular are two distinct dimensions of the one real world but the sacred is a higher synthesis of the secular. The secular does not have an absolute autonomy but a relative autonomy in relation to the sacred. The autonomy of the secular is conditioned on the criterion of personal authenticity. Authenticity is a much-overused word often lacking in any explanatory manner I will explain in the course of this presentation its meaning and its relationship to an integrity of social processes and culture. The sacred elevates the secular, affirms its authenticity and heals the distortions that may arise through human oversight and irresponsibility. Grace reaches into the hearts and minds of persons to heal the effects of breakdown and facilitate a restored creativity. Such authenticity is fully achieved in intellectual, moral and religious self-transcendence. Authentic persons constitute cultures and social orders of integrity when they are intelligent, reasonable and responsible, in love with God and others.

Secularisation, then, becomes not the abandonment but the refinement of genuine religion and the secular is in turn helped by religious love and constituted by an

¹ David Specht and Dick Broholm, “Seeing Things Whole: the 3 Fold Model”, <http://www.ststomas.edu/CathStudies/cst/mgmt/publications/seeingthingswhole>. Accessed 23rd April, 2007, 2. Identity is more about answering the question “who are we?” It is about how the organisation structures the character and quality of its life, creating an environment that reflects core values and drawing those who work for the organisation into their fullest potential.

ongoing process of refining, specializing and differentiating symbols.² The genuinely secular in human history does not bracket the sacred since all genuine and sustained development in human history requires the grace of God, even if development might mean secularising what was previously sacralised. This alone can address the distortion in traditions and communities. Similarly, for Christians, the genuinely sacred in human history looks to Cross and Resurrection of Jesus. In Jesus, the practical problem to evil finds a solution not by meeting evil with evil but through a refusal to retaliate, thus, marking the start of a process that ends in forgiveness, loving absorption and returning good for evil.

The Scale of Values

A more nuanced understanding of the relationship between sacred and secular can be found in Lonergan's scale of values. Lonergan sought to move beyond the dichotomy between reality and values, created by an approach within the physical sciences. When values are regarded merely as a product of subjective reflection, then, they become reduced to the personal preference of individuals or groups. Lonergan, alternatively, affirmed that beyond the many desires we seek to fulfil and the schemes of cooperation to ensure the delivery of such concrete good, there is the notion of value. We ask: are such desires and their systems of cooperation "truly" worthwhile? Value is about unpacking what we mean by "truly" such that our actions are both the result of reasonable choice and a means of honouring the human persons we become through such choices. Lonergan's assertion was that human feelings respond to values based on an ascending scale or hierarchy of preference. In a condensed form of this insight, Lonergan sets out the various values and their relationships to one another distinguishing vital, social, cultural, personal and religious values.

He states: "Not only do feelings respond to values. They do so in accord with some scale of preference. So, we may distinguish vital, social, cultural, personal and religious values in an ascending order. Vital values such as health and strength, grace and vigour, normally are preferred to avoiding the work, privations, pains involved in acquiring, maintaining, restoring them. Social values such as the good of order which conditions the vital values of the whole community have to be preferred to the vital values of individual members of the community. Cultural values do not exist without the underpinning of vital and social values but nonetheless they rank higher. Not on bread alone doth man live. Over and above mere living and operating, men have to find a meaning and value in their operating. It is the function of culture to discover, express, validate, criticize, correct, develop, and improve such meaning and value. Personal value is the person in his self-transcendence as loving and being loved as originator of values in himself and in his milieu, as an inspiration and invitation to others to do likewise. Religious values finally are at the heart of the meaning and value of man's living and man's world".³

The scale of values allows us to provide a heuristic structure for the relationship between persons, cultures, and communities. The scale of values is a heuristic structure that gives questions to do with the relationship between the sacred and

² See Robert Doran, "Lonergan and Girard on Sacralisation and Desacralisation", <http://www.cla.purdue.edu/academic/engl/conferences/covar/Program/doran>, Accessed August 1st, 2006, 1-44.

³ Bernard Lonergan, *Method in Theology*, (Toronto: University of Toronto Press, 1996), 32

secular a more nuanced understanding.⁴ Such a structure has been given greater explanatory power through the insights of the Lonergan scholar, Robert M. Doran. Doran has taken Lonergan's scale and given a greater explanatory power to the relationship between the values.⁵ This account can help us identify a normative process of development within any organization's self-understanding. The account also helps us to appreciate what needs to be done when breakdown occurs.

The Notion of Dialectic

To understand the scale of values we must first understand the notion of dialectic. Doran develops Lonergan's notion of dialectic.⁶ Lonergan affirms that "dialectic is a pure form with general application; it is applicable to any concrete unfolding of linked but opposed principles...it is adjustable to any course of events, from an ideal line of pure progress resulting from the harmonious working of the opposed principles, to any degree of conflict, aberration, breakdown and disintegration".⁷

First, as pure form dialectic does not give concrete answers to tensions within human living. Dialectic helps provide a priori heuristic structures in processes that are characterized by opposing principles of change where the principles are modified cumulatively by the unfolding.⁸

Second, Lonergan also affirmed that at the heart of human development stood the law of limitation and transcendence. The pole of limitation represents the direction of stability and integration in any process of change. The pole of transcendence represents the direction of operation when an organisation moves towards a change in its structure and self-understanding. There is an important difference between change and development. Change without normative development can be blind. In the natural world change happens often due to a change in the physical, chemical and biological. In the human world, change can bring about development only when guided by intelligence and responsibility. The creative tension between limitation and transcendence brings genuineness into the human mind and heart.⁹

Third, the breakdown of the tension can be in either direction and constitutes a failure in genuineness.¹⁰ Neither pole must be dominant. When the principles are held in a creative tension, there occurs what Doran calls dialectic of contraries. Progress and

⁴ Joseph Flanagan, *Quest for Self-Knowledge: an Essay in Lonergan's Philosophy*, (Toronto: University of Toronto Press, 1997), 14. In Lonergan's analysis of insights, he notes that when we ask about anything at all we already know something about it. The question is seeking a known unknown. The knowledge of the "skeleton" of what is yet to be discovered is called the "heuristic" structure.

⁵ Robert Doran, *Theology and the Dialectics of History*, (Toronto: University of Toronto Press, 1990), 97-106

⁶ Doran, *Theology and the Dialectics of History*, 64-92

⁷ Lonergan, *Insight: A Study in Human Understanding* in Frederick Crowe and Robert Doran (eds.), *Collected Works of Bernard Lonergan*, (Toronto: Lonergan Research Institute, 1997), 269

⁸ Lonergan, *Insight*, 217. The insight at the heart of the notion of dialectic focuses on the way things develop. Persons, cultures and community processes develop over time by grasping that there is no single driving factor that keeps development on the move. Rather, it is the case that at least two 'drivers' are at work modifying each other while at the same time modifying the developing thing. Therefore, there is both a tension in the drivers and an actual change in the constitutive nature of the drivers.

⁹ Lonergan, *Insight*, 497

¹⁰ Doran, *Theology*, 84

growth is the result. When the principles are not held in tension and one principle dominates over the other, there occurs what Doran calls dialectic of contradictories.¹¹ An example of such dialectic is the conflict between good and evil. In this case genuineness consists in choosing the good, the dialectic of contraries.

Fourth, the integrity of the dialectic is a function of some third principle. The integrity of the social level is a function of the integrity of culture. The integrity of the cultural level is a function of the saving meaning of the gospel. The challenge is to understand the normative direction of development in the relationships between persons, cultures and community. If change is not simply going to increase decline in society, a prey to the latest ideology and if people are going to find a way to change authentically, then there must be a way to evaluate change according to some intrinsic norm. If we understand historical development as the explanation of the way persons make themselves into persons through their growth in truth and value, then the notion of dialectic will help identify the manner in which normative change occurs between persons, culture and community.

Since a critical human history is constituted by the full scope of our understandings, insights, truth and goodness, such a movement is dynamically oriented towards God and occurs within the arena of God's grace. Thus, Doran's account brings both aspects together: human historical consciousness and the grace of God as two aspects or dimensions of the one real world. He calls this account "a theological theory of history".¹²

Vital Values

First, vital values are what we desire for human existence: education, health, housing, law and order, food, clothing, work and many other vital aspects to human living. These vital values ensure self-preservation, propagation, security and comfort.¹³ Now, faith-based welfare organizations may not be able to deliver all vital values. An organization must choose, based on its limitations, what vital values it will seek to bring about. Indeed, it could be argued that certain vital values must necessarily be the responsibility of larger groups within society such as governments or business or Churches. It must also decide on vital values both for the advancement of the wider social good and for the ongoing growth of the internal life of the organisation. The latter give birth to a multiplicity of needs in an increasingly complex environment. But once those vital values are agreed on people ask questions: how can we provide these values on a recurring basis?

Social Values

Social values are how we deliver our vital values in a recurring manner through a good of order. Social values are made authentic through the integral dialectic of community. There is a difference between society and community. Community represents all those elements that bring people together on the basis of common experiences, understandings, judgements of truth and value, and commitments. Society is a necessary element of community growth and development and is

¹¹ Doran, *Theology*, 80-82

¹² Robert Doran, "System and History: The Challenge to Catholic Systematic Theology", *Theological Studies*, 60/1990, 652

¹³ Doran, *Theology*, 94

constituted by the elements of politics, economics and technology.¹⁴ Society also is made intelligible through the everyday culture of media and advertising.

On the one hand, the dialectic of community brings together into tension the spontaneous bonds of connection and belonging we feel, understand and value (pole of limitation) and on the other hand, the political, economic and technological systems of practical intelligence (pole of transcendence).¹⁵ Such an explanation of social values avoids a number of errors. First, one error is the assumption that community is about togetherness and belonging without the practical common-sense intelligence of systems. Second, that there is no such thing as society but only individuals (individualism).

The primordial basis of community is our bonds of affection. The natural sympathy between parent and child, nation, tribe, and state are vital.¹⁶ But equally important is the practical means to sustain such bonds. Technology is based on the notion that people meet their recurrent and particular needs out of the formation of capital. Capital formation creates the means to advance a community. Co-operation, skills, labour specialisation becomes a means of ordering the relationship between capital formation and the production of goods and services.¹⁷

Economics is some procedure that balances the production of goods and the new capital formation, some way of measuring the quantity of goods needed and some means to distribute the goods.¹⁸ The specialization of politics arises when there is difficulty in meeting effective agreement among the various groups in society regarding the allocation and distribution of the various goods of the economy and technology.¹⁹

These dynamic and interrelated principles are true on the macro level of nations as well as the micro levels of faith-based organizations. Integrity in such a community consists in the creative tension between these principles. The dominance of practical intelligence signals an undermining of social cohesion. The dominance of connectedness and belonging creates stagnation. The integrity of the dialectic of community is maintained by cultural integrity.

¹⁴ Doran, *Theology*, 359

¹⁵ Doran, *Theology*, 361

¹⁶ Lonergan, *Insight*, 237-238. This spontaneous sense of belonging is the basis of community. Lonergan describes it as: "the bond of mother and child, father and son, reaches into the past of ancestors to give meaning and cohesion to the clan or tribe, or the nation. A sense of belonging together provides the dynamic premise for common enterprise, for mutual aid or succour, for the sympathy that augments joy and divides sorrows. Even after civilisation is attained, intersubjective community survives in the family with its circle of relatives and its accretion of friends, in customs and folk-ways, in basic arts and craft and skills, language song and dance, and most of all in the inner psychology and radiating influence of women. Nor is the abiding significance and efficacy of the intersubjective overlooked when the motley states name themselves as nations, when constitutions are attributed to founding fathers, when image and symbol, anthem and assembly, emotion and sentiment are invoked to impart an elemental vigour and pitch to the vast and the cold, technology, economic, and political structures of human invention and human convention". See also Frank Kirkpatrick, *The Ethics of Community*, 65-79. Fitzpatrick maps the development of intersubjectivity and individual identity from the perspective of the philosopher, John Macmurray.

¹⁷ Robert Doran, "Suffering Servant and the Scale of Values" *Lonergan Workshops Volume 4*, (ed.) Fred Lawrence (Boston: Scholar Press, California, 1983), 61

¹⁸ Doran, "Suffering Servant and the Scale of Values", 52

¹⁹ Doran, "Suffering Servant and the Scale of Values", 52

Cultural Values

Cultural values inform the direction we take in our lives. Culture appeals to our understanding of what we have judged truthful and worthwhile. Culture (superstructure of society) is a higher viewpoint than the social level of social values (infrastructure of society). It exercises a measure of discovery, expression, validation, criticism, correction and development.²⁰

Doran, following the scholarship of Eric Voegelin, puts forward three available patterns of cultural meanings and values as ideal-types.²¹ These are the patterns of cosmological, anthropological and soteriological ideal-types.²² As ideal types, these cultural patterns are never completely present in any one historical culture but help us identify tendencies within cultures. For Doran an integral dialectic of culture is constituted by the links but opposed principles of cosmological (pole of limitation) and anthropological meanings and values (pole of transcendence).

Cosmological cultures find their paradigm of order in the cosmic rhythms. The individual gains integrity by imitating the group and the group imitates the cosmos.²³ The cosmos designates the completeness of reality, an awareness of the Whole of reality constituted by immanence (the finite world) and transcendence, the earthly and the divine, a world of gods and goddesses. Yet in cosmological cultures, the divine and the natural world were experienced and understood as an interpenetrated order. The transcendent ground of reality is imaginatively and conceptually still interfused with what we call the natural world. Such people looked to the forces and rhythms of cosmic order whose energy, lastingness and regularities were understood to evidence sacred power and intention. One simple example as to the influence of this cultural type is the movement within organizations towards more organic methods of behaving and greater awareness to environmental sustainability.²⁴

Anthropological cultures have dominated western societies. The paradigm here is reason or a Transcendent God. Here, the group gains integrity from the individual and the individual attunes their understandings and values to rational discourse and/or God. With the anthropological breakthrough, there is a differentiation between immanence and transcendence, this worldly reality and the other worldly reality or the Beyond. We recognise ourselves as raised to participation in a radically transcendent mystery of absolute truth, goodness and holiness. This partnership is experienced as a single movement within consciousness but within this one movement we may distinguish two poles. The first pole is the Divine Partner who initiates the search and serves as the ultimate goal. The second pole is the human partner who questions, understands fears and hopes, cooperates and resists cooperation.

The power engine of this type is the human ability to reflect, gain insight, acquire both theoretic reasoning and common-sense practical reasoning and exercise human freedom. This cultural type tends to hold up the importance of the individual, with a greater confidence in the individual to change the course of history. The result is a greater mastery over fate and chance. Organisations through common sense and

²⁰ Doran, *Theology*, 506-507.

²¹ Doran, *Theology*, 507-513.

²² Doran, *Theology*, 507-513.

²³ Doran, *Theology*, 510.

²⁴ Doran, *Theology*, 510.

theoretic insights into the issues of homelessness, unemployment, addiction and personal relationship systems are able to provide and deliver authentic human living.²⁵

The integrity of cultural values is made possible by soteriological cultural meanings and values. For Christians such a saving culture is made possible because the grace of Christ elevates and heals nature.²⁶ Grace allows reason to be authentically reasonable. Grace allows us to be sensitive to the biological rhythms of body. It allows us to develop our feelings and, through this, discover new insights and values. For this to happen, there need to be people of integrity. The integrity of cultural values is made possible because people are converted religiously, morally, intellectually and psychically.

Personal Value

The fourth dimension of the scale of values is the level of personal value.²⁷ Cultural values come from intelligent and responsible people. Persons are the “change agents” of organizations. They inspire others through their insights, judgments and commitments to greater or lesser integrity, commitment to truth and goodness. Following Lonergan, Doran affirms the integrity of person through the creative tension between body/psyche and intentionality.²⁸ Intentionality is the set of operations in human consciousness of attention, understanding, judgment of truth, judgements of value and decision. The integral dialectic between psyche and intentionality leads the person to growth and development in feeling, understanding, judgments and commitments. Authenticity is a matter of consistent self-transcendence and could be summed up in the precepts: be attentive, be intelligent, be reasonable, be responsible and be in love. When the creative tension between these two principles is broken and either principle predominates, then, the person easily slides into inauthenticity.

This account of the person can help us understand the breakdowns of Pnueumopathology and psychopathology and the needed healing response to restore integrity to the person.²⁹ Pnueumopathology is a breakdown of the human spirit and is manifested in a flight from understanding and responsibility. Psychopathology is a breakdown of the human psyche.³⁰ Either way personal breakdown is a tragedy at any

²⁵ Doran, *Theology*, 512

²⁶ Doran, *Theology*, 518

²⁷ Doran, *Theology*, 179-185

²⁸ Doran, *Theology*, 211-226.

²⁹ Doran, *Theology*, 214-216.

³⁰ Brendan Lovett, “On Earth as in Heaven: Corresponding to God in Philippine Context”, *Pacifica*, Volume 2, Number, 1989, 116-17. Lovett comments on the work of Doran and his efforts to correct the insights of psychoanalytic theory. He affirms with Doran that it impossible to know what is happening in a person without understanding the relations in the wider community and culture. It is possible for whole communities and cultures to systematically repress or use the action of blame to cover up significant distortions. People who suffer psychically may be the victims of such distortions and in a manner of inverse insight may signal the need for community and cultural integrity. Psyche shares both in the patterns of the bodily organism and the patterns belonging to the intellectual and moral reach of consciousness. The key however to the link between depth psychology and a critique of contemporary society is the realisation that the human psyche is never the cause of its own victimisation. Distorted complexes are the result of our participation with the environment around us- of significant others, of social situations that derive from distortions in community, derailed cultural values, distorted freedom

time and can result in what others call “psychic prisons” of repression, depression, manic depression, schizophrenia, phobias and anxieties.

While psychopathology often traps people in negative biological/psychic rhythms, it can also condition a person to pathology of the spirit wherein one fails to attain critical reflection and responsible love. Similarly, pathology of the spirit if allowed to go on for a long time can result in pathology of the psyche. Examples of pathology of the spirit include ego-inflation, overworking, and over-seeking of adulation.³¹ These breakdowns stand in stark contrast to wider cultural perceptions of leaders as great achievers who are dedicated to their work above all else. The integrity of personal values is made possible by love and grace.

What happens if there is a breakdown in the virtuous habits of people and a need to build people up as originators of authentic value? We turn now to the dimension of religious values.

Religious Value

The final dimension is religious value.³² Here, Doran following Lonergan is not reflecting a commitment to any one church doctrine or way of life. Religious value is that dimension of human experience, understanding and valuing which relates us dynamically to the ultimate source of love, goodness and truth. We experience this love in the gifts of forgiveness, peace, joy and justice. We value ourselves by the very way that we feel God values us. These gifts enable the person who encounters them to be healed of self-victimisation, victimisation of others and victimization by others.³³

The dimension of religious value challenges faith-based organisations to establish processes that facilitate a connection with the sacred. Prayer, times of retreat, personal spiritual formation and pastoral spiritual care are just some of the ways that persons can develop into people of virtue and character with a perspective of the Ultimate End of human life in God.

The Scale of Values, Creativity, Breakdown and Restoration

Doran comes to many conclusions in this heuristic account of the relationship between persons, culture and community. First, problems at the level of vital values call forth questions seeking answers at the level of social values. The human spirit in its most creative moments seeks a solution.³⁴ To address the issues surrounding the social, cultural and personal breakdowns of human living, co-operative schemes must be established so that an ongoing care can be provided till people are healed and enabled to live their lives more fruitfully.

and self-destruction. Integrity demands the healing of the victimised psyche. This means attending to the victim within and in the world of community and culture.

³¹ Wilkie Au and Noreen Cannon, *Urgings of the Heart*, (New York: Paulist Press, 1995), 98-101. Au and Cannon explore the roots of overwork as stemming from anxiety, low self-esteem, affirmation deprivation, self-doubt, the dulling of painful reality and addiction. People who indulge in over work are often presented as the models of good workers and as such the organisation is able to indulge in a form of distorted co-dependency. Such a situation is allowed to arise when an organisation is not attentive to person formation.

³² Doran, *Theology*, 177-179.

³³ Doran, *Theology*, 90.

³⁴ Doran, *Theology*, 88.

Second, social values whether those internal to the organization or in the wider society must be able to incorporate a sense of communal belonging and social cohesion as well as the practical intelligence of politics, economics and technology. Faith-based organizations rely on the resources supplied by governments. But if governments are focused solely on economic measures grounded in economic rationalism, then faith-based welfare organizations coming from a communitarian perspective will encounter conflict.

Third, creativity does breakdown because of the inroads of sin. Personal sin and bias expose the inroads of selfishness, self-interest and injustice. Social sin can take hold. We become efficient but lose the ability to be effective. Cultural sin and bias is exposed in the short-term expediency that influences our thinking, judging and commitments. Societies that are dominated by actions of self-preservation, comfort, security live in a greater risk of fear.

Fourth, it is because of breakdown that healing and restoration is needed. God's grace or religious value in all its many manifestations reaches into human history. Immediately grace heals human hearts and minds. More remotely, grace frees our reason to seek the truth. Our seeking of the truth will bring about restoration at the social level of history. At the level of religious value and its power to restore integrity to persons, we are able to identify the relationship between social involvement and evangelism. Evangelism is important since through evangelism we have access to a solution to the problem of evil in our lives.

Fifth, Doran affirms the relations of mutual conditioning between the values.³⁵ Social institutions are imperative to overcoming social disorders. Integrity of culture needs to give direction to the social processes that are put into place. Without social institutions, cultures of organizations cannot develop. Again, our personal integrity is shaped implicitly and knowingly by the community processes and cultural values that dominates our workplace and society. But integrity of culture is impossible without persons standing back asking questions, coming to understanding, truth and judgments of values and making a commitment often with a personal cost. Grace perfects the natural endowment we possess in reason and human freedom. But that natural endowment cannot be sustained along a path of authentic development without grace.³⁶

Finally, this account of human flourishing gives greater explanatory power to the symbol of the reign of God. Christ's mission was concerned to advance the reign of God. It, therefore, gives a deeper explanation to the mission of faith-based organisations. These institutions seek to address the problem of social breakdowns. The practical solution to the problem of evil must be able to match the problem. In the symbol of the reign of God and in the life, death and Resurrection of Christ, God gives us the solution. As graced humanity is healed morally, intellectually, affectively and psychically a more valuable, intelligent and responsible project can be carried out by faith-based organizations.

³⁵ Doran, *Theology*, 95.

³⁶ Doran, *Theology*, 96.

Gareth Morgan and Images of Organisation

I want to now take the scale of values as a more nuanced approach to the relationship between the sacred and the secular and apply it to organisation theory. To examine organisation theory, I am taking my understanding from Gareth Morgan's *Images of Organisations*.³⁷ I have chosen Morgan as a dialogue partner since he represents an authority in the field of organisational theory and his material would be familiar to people who are studying the field.³⁸ Morgan presents organisational behaviour under the eight metaphors or images that for him represent the complexity of organisational life. These are the eight images: organisation as machine, organism, brain, culture, political systems, "psychic persons", flux and transformation and organisation as domination. Clearly these images bear some relationship to the way organisations work. Each image begs the question: what does this image mean in the light of the scale of values and the relationship between the sacred and the secular such that its insight and oversight is revealed?

Organisation as Machine: Insights and Oversights

The first image is organisation as machine.³⁹ Morgan defines this sort of organisation as "a state of orderly relations between clearly defined parts that have some determinate order."⁴⁰ Drawing on the writings of Max Weber, Morgan describes such organisations as emphasising precision, speed, clarity, regularity, reliability and efficiency achieved through the creation of fixed divisions of labour, hierarchical supervision, detailed rules and regulations.⁴¹ The thrust of this image is the creation of a rational system that operates in as an efficient a manner as possible.

Frederick Taylor is the founding father of this approach and held out to managers the possibility of increased productivity. It is an attempt to model management theory along the same pathways of certitude as the natural sciences. The emphasis is on the objective side of production, namely, organising processes to maximise productivity. Strategic planning is vital and the twin techniques of Management by Objectives (MBO) and Planning, Programming, Budgeting systems (PPBS) are central. What really matters in this model is that persons have a specific role and function. Decisions are made so that every action is a means to achieving a result. Motivations of workers are considered and measured predominantly in terms of external rewards.

³⁷ Gareth Morgan, *Images of Organisations*, (California: Sage Publications, 1997).

³⁸ Gareth Morgan, *Imaginisation: Provocative Ideas for Self-organisation, Managing Paradox and Images and Metaphors* <http://www.imaginiz.com/provocative> (Accessed, 12th December 2002).

³⁹ Morgan, *Images of Organisation*, 11-31. The image of machine was the product of a number of influences including the Enlightenment, the success of scientific analysis and the invention of the clock. This image is one form of an anthropological cultural type. The idea was that through the machine there would be control over the destructive forces of nature. Applied to the arena of social organisation it could bring about control over the chaos of so many components in an institution. The image of machine presents the insight that the nature of organisations is best understood by gaining insight into the functional correlation between elements in the organisation in an if/then or cause and effect correlation. We notice also how in the image a few are elevated to the position of driving the machine while everyone else is a cog. In terms of driving the operations of an organisation, I have heard workers being described as mostly expendable to the life and future of the organisation while a small number at the level of governance are understood as crucial. Such an image of organisation does not need God except to set the whole machine in motion at the very 'beginning' (deist notion of God). See Neil Ormerod, "Renewing the Earth-Renewing Theology", *Pacifica*, 4, (1991), 296-297.

⁴⁰ Morgan, *Images of Organisation*, 13.

⁴¹ Morgan, *Images of Organisation*, 17.

The insight of this image can be discovered by correlation with the scale of values. Organisation as machine comes to terms with a basic primary dimension of organisational life, namely, that we achieve the results of our particular goods with a maximum of efficiency and a minimum of waste. Indeed, the image caters to the fact that many tasks are of a routine nature. In terms of the scale of values, this image focuses on the social order's practical intelligence and a predominantly anthropological cultural type with the emphasis on individual responsibility. The operations to achieve goods are successful because each person has their role and task. Co-operation between persons serves the end: the product or service.

There are many oversights that accompany this image. First, people don't always simply evaluate courses of action by the criterion of maximising the benefits received. What is overlooked is that while economic incentives and productivity are important, people are motivated by higher values. Feelings are important and the development of authentic feelings in engaging with and influencing others leads to a consistency of values. The image of machine assumes that the current values that are part of the structure of the organisation are the best. According to MacIntyre, such an approach can be a threat to moral agency. Dissent is discouraged since the values of the organisation are already authentic and need not be questioned.⁴² Indeed, conflict is either suppressed or considered to be a passing stage towards adaptation and greater functionality.

Second, the image of machine is not adequate in the wider culture and social processes of faith-based organisations that deal with wounded and vulnerable people. Workers cannot be driven solely by productivity in the face of human suffering. While productivity may be an important dimension of work life it cannot be the predominating value of work life or the purpose of business. Productivity may be one of the results of work but there are other priorities such as serving the common good within the organisation or in the wider community. The health and well being of workers, a just wage and an effective job design are other such priorities.

Alasdair MacIntyre makes the point that modern organisations can separate the job that people are given to do (captured in job descriptions) from the moral rightness of what they are doing. For this reason, integrity and constancy are important. MacIntyre asserts that "(I)ntegrity is a refusal to have educated oneself so that one is no longer able to be, one kind of person in one social context, while quite another in other contexts".⁴³ For a worker who wishes to live integrity, virtue will generally be "excellence as a human being".⁴⁴ The opposite of integrity is what he calls the "peculiarly modern phenomenon of compartmentalisation".⁴⁵ MacIntyre describes the result of compartmentalising as, "what is judged excellent in one role-governed context may be very different from and even incompatible with what is judged excellent in another."⁴⁶ When we compartmentalise we lose a holistic approach to life, engage in a forgetfulness of collective memory and, therefore, are prone to miss

⁴² See Alasdair MacIntyre, "Social Structures and their Threats to Moral Agency", www.royalinstitutephilosophy.org/articles.macintyre-lecture (Accessed, 3rd March 2002), 1-12.

⁴³ MacIntyre, "Social Structures and their Threat to Moral Agency", 5.

⁴⁴ MacIntyre, "Social Structures and their Threat to Moral Agency", 9.

⁴⁵ MacIntyre, "Social Structures and their Threat to Moral Agency", 7.

⁴⁶ MacIntyre, "Social Structures and their Threat to Moral Agency", 9.

needed insights for intelligent and responsible living.⁴⁷ In terms of the scale of values, personal values are severely neglected and at the level of social order there is a dominance of practical intelligence over spontaneous intersubjectivity.

Third, the image creates a culture where the tasks of organisation are considered predictable or unchanging.⁴⁸ The full scope of creativity is unnecessary and to be discouraged.⁴⁹ When change is sought, then, the false, but popular, assumption is that culture can be easily changed by adjusting the “cogs”. Consultants who believe this provide quick fix solutions to cultural problems

Image of Organism: Insights and Oversights

The second metaphor is organisation as organism.⁵⁰ This metaphor focuses on the best way persons can work together cooperatively so as to achieve their goods and services.⁵¹ The assumption is that while maximising production may be a significant driver, new ways for workers to relate to each other and their clients may improve service delivery. This shift to the needs and desires of staff hinges on allowing people to achieve rewards that satisfy personal needs of a vocational or career nature. This usually means a decentralisation of power and an increase in personal autonomy, recognition and responsibility of workers.

There are a number of modifications of this organic model including the awareness of organisations as systems mutually influencing other systems (Tavistock Institute).⁵² Importance can be placed on organisations as systems being able to adapt to unexpected aspects of the external environment of the organisation (contingency theory).⁵³ Importance may also be placed on developing a cohesive set of relations between design (age, size and technological capacity) and the conditions in which the sector is operating (Species Theory of Organisation).⁵⁴

Colin Carnall identifies many assumptions behind the image of organism. First, people are motivated basically by social needs and achieve a sense of identity through relationship with others.⁵⁵ Second, whatever meaning there is in work can be enhanced by social relationships while doing the job.⁵⁶ Third, that the peer group

⁴⁷ Cf. Robert Jackall, *Moral Mazes: The World of Corporate Managers*, (New York: Oxford University Press, 1988), 194. “Moreover, bureaucratic compartmentalisation, with its concomitant secrecy and fragmentation of consciousness, often prevents the passing of one level of organisation to the next, indeed from one managerial circle to another, of the actual knowledge of troublesome issues. At the least compartmentalisation provides wholly acceptable rationales for not knowing about the problems or for not trying to find out. It also seems to be a structural inducement for private irrationalities, generating, for instance, suspicions, wild rumours, and even attributions of calculated malevolence, that often given the public role that managers must play, get projected into the public arena in disguised forms. In this sense the very rationality of organisations may stimulate remarkable patterns of irrationality.”

⁴⁸ Cf. Gerald A. Arbuckle, *Healthcare Ministry*, (Collegeville, Minnesota: The Liturgical Press, 2000), 120.

⁴⁹ Cf. Arbuckle, *Healthcare Ministry*, 122.

⁵⁰ Morgan, *Images of Organisation*, 31-71.

⁵¹ Morgan, *Images of Organisation*, 33-35.

⁵² Morgan, *Images of Organisation*, 38.

⁵³ Morgan, *Images of Organisation*, 44.

⁵⁴ Morgan, *Images of Organisation*, 51.

⁵⁵ Colin Carnall, *Managing Change in Organisations*, (Sydney: Prentice Hill, 1995), 96.

⁵⁶ Carnall, *Managing Change in Organisations*, 96.

through social pressures may be able to elicit more response than management.⁵⁷ Fourth, the manager becomes more a sympathetic supporter of the employee rather than a controller as in the image of machine.⁵⁸

The insight of this metaphor is that the subjective dimension of work, the feelings, purposes, motivations and wishes of the worker are held in paramount importance. It focuses on the pole of limitation in the social order and a tendency to a more cosmological cultural type. Through personal relations an orientation is set that will enhance the life of the workplace. It gives scope for workers to make value judgments even beyond services desired and schemes to bring them about. People in a workplace mutually influence one another through their constancy, integrity and cooperation.

There are a number of oversights to the image. First, because the image focuses so much on mutual cooperation, the result can be an uncritical acceptance of the values driving the organisation. An organisation may be strongly bonded together but simply for the sake of pragmatic and opportunistic concerns. The image, therefore, tends to the reification of the organisations independent of the motivations, interpretations and purposes of the people making it up.⁵⁹

Second, conflict and dissent may not be tolerated. The emphasis is on adaptation to the group and functionality. In terms of social values, the sense of belonging and connection may have increased but perhaps at some cost to workers who as moral agents must be able to choose values not only based on belief but also personal thought-out knowledge.

Third, the image does not adequately explain how organisations overcome entrenched problems that have become part of the “normal” way of doing things. Practices may have been established either in service delivery or decision making that are creating problems yet for the sake of cohesion and unity are not dealt with. Indeed, raising the issue may be considered as counter-cultural or not being a “team player”.⁶⁰ One example of such a circumstance is found in stressful periods of enormous change in organisations. Those who find change difficult or who raise legitimate criticism to the

⁵⁷ Carnall, *Managing Change in Organisations*, 96.

⁵⁸ Carnall, *Managing Change in Organisations*, 96.

⁵⁹ John Sherrington and John Strain, “Fusion, Fission, Vision: Personal Conscience and Corporate Values”, <http://stthomas.edu/cathstudies/cst/conferences/bilbao/papers/sherringtonStrain.pdf-2007-04-17>, Accessed 17th April, 2007, 8.

⁶⁰ Cf. Jackall, *Moral Mazes: The World of Corporate Managers*, 49-59. Jackall gives a descriptive analysis of the meaning of “team player”. The term contains a number of meanings that go beyond the most common meaning of the importance of cooperation. The main features are these. First, managers must appear to be interchangeable with managers at the same level. Corporate structures discourage specialisation more strongly as one goes up the corporate ladder. Second, there is a requirement that one put in long hours at work. This requirement becomes even more accentuated in times of anxiety so that there is the appearance of being in control. Third, it means that the team player sticks to his/her assigned role. One of the most damaging things, for instance, is that the manager is described as brilliant. This signals a judgement that the person has publicly asserted his/her intelligence and is perceived as a threat to others. Equally damaging is the judgement that the person cannot get on with others for whatever reason due to their personality. Fourth, the team player is that person who has aligned themselves with the dominant ‘ideology’ of the moment or has bowed to whatever god currently holds sway. Dissent from the current way of thinking and acting is tolerated at times provided that it is handled tactfully. Fifth, the team player demonstrates a cheerful, upbeat and can-do approach to their work.

change direction are considered disloyal and against the overall unity of the organisation. Stress becomes an accepted feature of organisational life.

Organisation as Brain: Insights and Oversights

Morgan's third image is the organisation as brain.⁶¹ The image encompasses many different challenges: systematic problem solving, experimentation, learning from experience, imitating best practice and the transferring of knowledge quickly through the organisation. The image's primary focus is establishing the means of self-correcting learning.⁶² Traditional approaches such as SWOT (Strengths, Weaknesses, Opportunities, and Threats) analysis and TQM (Total Quality Management) have made possible much creativity and initiative. The emphasis here is on building new capabilities at the heart of competitive advantage, responding to chaos creatively and learning new skills. Overall, the processes of an organisation strive for human development through information sharing.

The insight of this image is the importance given to the development of persons and ultimately better cooperative processes to bring about better services and goods. It is another aspect of the image of organism but this time the focus is on development through learning. Learning also happens in the same way that a brain functions, namely, that one part of the brain dynamically affects and influences other parts of the brain. The focus is on identifying capacities within workers so as to develop their powers for understanding and judging what is best for them and the customer. Often this means sharpening technical skills. Training programs such as IT courses, management practices, case management techniques all contribute to a better service delivery.

This image has many oversights. Values that enhance authentic human growth are taken for granted. The image does not sufficiently differentiate the cultural/personal/religious learning over technical skills learning as a higher synthesis of being human. Technical learning is important. However, to develop persons as persons, overcoming moral and spiritual bias is also important yet often overlooked or given lip-service. Christian organisations cannot avoid such development, if they are committed to the full development of the persons and desire to witness a Christian distinctiveness. Such moral development allows the possibility of staff being able to

⁶¹ Morgan, *Images of Organisation*, 73-78. The focus of this image is strongly towards two elements: the brain as a chaotic, random and a self-organising system, on the one hand, and the importance of the learning organisation, on the other. Both these insights have merit. Randomness is part of human contingency. We have to deal with randomness as intelligently as possible. However, if Morgan does not capture an important consideration, the image can suffer from a materialist bias. This important consideration is taken up by Byrne. See Patrick H. Byrne, "Ecology, Economy and Redemption as Dynamic: The Contributions of Jane Jacobs and Bernard Lonergan", http://www.nd.edu/~ecoltheo/text_byrne (Accessed, 16th July 2002), 1-13. The patterns emerging in the brain are not simply random patterns. In other words, the material changes in the brain are not simply a rearrangement of the material. Patterns that emerge are conditional on the presence of other patterns according to the conditionality of scientific laws. So patterns are intelligible solutions by the brain to the environment. The subsequent pattern is made up of the transformation of prior patterns. When applied to human persons within organisations, we can say that there are no purely discontinuous events in human history. Schemes or patterns have a certain probability of occurrence and a certain probability of survival.

⁶² Morgan, *Images of Organisation*, 74-80.

assess for themselves the moral legitimacy of approaches and whether such practices benefit the clients or simply the “image” of the organisation.⁶³

Organisation as Political Systems: Insights and Oversights

The fourth image is organisation as political systems.⁶⁴ Such an image raises the importance of power, authority, legitimacy of power, and leadership. Morgan’s discussion leads us into the field of “interests”, solving conflicts of interest and exercising power. Interests he defines as predispositions to certain goals, values, desires, expectations and other orientations that motivate a person to act in one way and not another.⁶⁵

Where there may be a conflict of interests the exercise of power, as the ability to get someone to do something he or she may not do or have done otherwise, becomes the way to resolve conflict.⁶⁶ Power makes itself felt through the control of scarce resources, the use of organisational structures, rules and procedures, control of decision making, control of knowledge and information, interpersonal networks, control of technology, management of meaning and management of gender relations.⁶⁷

The insight here is the importance of the specific skill of authority within an organisation. It highlights the political differentiation with the practical intelligence pole of social values. Political systems are established to seek to evoke consensus among the members and the best direction for an organisation. The authority figures within organisations have enormous personal power over others. The structure of faith-based organisations is such that CEO’s and General Managers have the power to command compliance and punish non-compliance. This reality can be used effectively to keep the organisation authentic to its mission and to motivate staff with hope in the face of frustration and setbacks.

Again, there are many oversights in this image. First, the difficulty with the metaphor is an empirical understanding of power. Generally, authorities have power because that they have been given the task by others (Boards). They are authorised through their decisions to direct the organisation. The nature of authority resides in the power to get things done. Yet, as Tad Dunne affirms, power shares three analogous meanings.⁶⁸ Power can be personal, communal and legitimate. Power is potency for the good by all rather than a delegation given to authorities, with the rank and file rendered “powerless.”⁶⁹ The lesson of history, he insists, is that the greatest power

⁶³ Cf. John Little, “Mind- Your own Business”, Matthew C. Ogilvie and William J. Danabar (eds.), *Australian Lonergan Workshop II*, (Drummoyne: Novum Organum Press, 2002), 48-60. Little has developed a number of workshops for managers that focus on the notion of the learning organisation. The emphasis here is on the manager as a knowing and valuing person and the intrinsic norms within human consciousness for fruitful learning. It is an exercise into self-discovery or self-appropriation.

⁶⁴ Morgan, *Images of Organisation*, 155.

⁶⁵ Morgan, *Images of Organisation*, 161.

⁶⁶ Morgan, *Images of Organisation*, 171.

⁶⁷ Morgan, *Images of Organisation*, 171.

⁶⁸ Tad Dunne, “Method in Ethics: a Critical Realist View”, <http://www.concentric.net/~Tdunne?Meth-Eth> (Accessed 5th December, 2002), 57.

⁶⁹ Dunne, “Method in Ethics”, 57.

resides with those who are able to elicit from their ranks (staff and workers) the greatest cooperation.⁷⁰

Second, there is an empirical understanding of authority and an insufficient understanding of normative authority. Rather, authority can be inauthentic or authentic.⁷¹ Dunne affirms that within systems, insights and values mediate power. “Insights are expressed in words; words raise questions of value, judgments of value lead to decisions, decisions result in cooperation and cooperation that implements good ideas vastly reduce the ratio between the physical work needed and the results attained”.⁷²

Dunne calls a cooperating community or institution an ongoing “word of authority.”⁷³ The authority takes the gains of the past, restricts unhealthy behaviour, gives moral guidance for the future and allocates labour for specific tasks.⁷⁴ The authority is, therefore, that body of persons given the task of conveying the community’s “word of authority”.⁷⁵ The community charges them to communicate its guiding insights and goals. A sense of collective memory or tradition becomes significant. Their position of authority is first and foremost a responsibility conferred on them. As legal authority figures they are entrusted or dismissed from office, according to the insights and values that founded the organisation’s reason for existing, in other words its reasons for mission.⁷⁶

Third, Morgan is unable to distinguish legitimated and the legitimacy of power exercised by authority. The legitimacy of power is grounded in authenticity.⁷⁷ If power is the ability to get things done, then, legitimate authority is the ability of authentic men and women to get things done.⁷⁸ This means that even though an authority has the power to control information (legitimated power) such potency may

⁷⁰ Dunne, “Method in Ethics”, 57.

⁷¹ Dunne, “Method in Ethics”, 58. “Authority is legitimate power. Legitimacy is based on authenticity. And power is the ability to get things done. Authority, then, is the ability among authentic men and women to get things done.” Dunne is drawing from the insights of Bernard Lonergan on the dialectical nature of authority. See Bernard Lonergan, “The Dialectic of Authority” in *A Third Collection: Papers by Bernard J.F. Lonergan*, (ed.) Frederick Crowe (New York: Paulist Press, 1985), 5-12.

⁷² Dunne, “Method in Ethics”, 57.

⁷³ Dunne, “Method in Ethics”, 57.

⁷⁴ Dunne, “Method in Ethics”, 58.

⁷⁵ Dunne uses the expression “word of community” where “word” has two dimensions. It is any expression of religious meaning or religious value or the commitments of love in persons. It is also the various ways that this subjective consciousness shapes the social consciousness. See Lonergan, *Method in Theology*, 112-113, 118-119.

⁷⁶ Cf. Richard Lennan, “Leadership, Authority and Power: Issues in *Communio Ecclesiology*”, *The Australian Catholic Record*, Vol. LXXVI, Number 2, (1999), 156. “Faithlessness to the sources dissolves authority. Authority is constantly measured by practiced faithfulness to the sources, even when authority is formally represented by particular offices, duties and responsibilities”.

⁷⁷ Dunne, “Method in Ethics”, 58. The notion of legitimated power is put forward by Max Weber. When authority is legitimated power, it means that certain people are awarded a social position over others and, on the basis of this position, can command compliance to what they say. It is a form of domination. The only factor for Weber that saves the person or group from total manipulation is their consent to be under that form of domination. This position contrasts greatly with the notion of legitimate power that is grounded in authenticity. Authorities become authentic or inauthentic depending on their intelligent and responsible actions.

⁷⁸ Dunne, “Method in Ethics”, 58. We recall that authentic men and women live in the creative tension of psyche and intentionality. The inauthentic person reveals power as mere power while the authentic person makes power legitimate.

in the end lack authenticity. People may be blind to better ideas. This situation becomes even more complex when the institution (workers and staff) lacks authenticity. Proximately, authenticity is a question at the level of personal value and remotely at the level of cultural value. Dunne concludes that a noble leader of egoists has no more effective authority than an egotistical leader of noble followers. But the task of uncovering truly legitimate power to such a community is terribly more difficult when integrity is generally absent in the entire community.⁷⁹

Fourth, Morgan's idea of governance shows an inability to distinguish interests that are ideological and non-ideological. For many, ideology is a neutral term meaning the set of ideas and interest that bring consensus in thought and action to a group. Here, I understand ideology as a manifestation of false thinking where consensus is enforced. Ideological interests are generally those interests or values imposed from outside the normative process of the scale of values. These usually represent the concerns of a dominant group.⁸⁰ If the values of the organisation are simply understood as ideological, then one ideology replaces another ideology as power groups are changed.

Interests that are non-ideological propose a difference-in-unity between fact and values. Non-ideological interests are possible when we have been able to correctly understand the intelligible and normative interrelationship between persons, cultures and communities, such as in the heuristic structure of the scale of values. Moral imperatives are grounded in and flow from the intelligibility of the social process.⁸¹ If values can be non-ideological and read off the social process, then, there is a greater probability that bias can be overcome through the process of conversion, without suppressing human freedom.

⁷⁹ Dunne, "Method in Ethics", 58.

⁸⁰ Cf. John Lye, "Ideology: A Brief Guide", 1-3, <http://www.brocku.ca/english/jlye/ideology>. This understanding of ideology is taken from a Marxist perspective such that social ideologies exclude certain people while including others. The exclusion could be from power, work, wealth and cultural expression. Marx's concern was that ideological structures can appear so natural, the logical conclusion to an historical process and so, the assumption that this is the right way. Any ideology will repress aspects of experience, will not contain all the relevant insights, will not come to proper judgements of fact and value and therefore will not arrive at authentic decisions. Marx assumed the split between fact and value. Therefore, for Marx all interests are ideological. See also John Thornhill, *Modernity: Christianity's Estranged Child Reconstructed*, (Cambridge: William B. Eerdmans Publishing, 2000), 5. Thornhill argues that the propositions of ideology further the interest of a group, not through philosophical argument, but through rhetoric and a social oversimplification of the issues at hand.

⁸¹ Cf. Clovidis Boff, *Theology and Praxis: Epistemological Foundations* (Maryknoll: Orbis Books, 1987), 58-59. A good example of the distinction between ideological and non-ideological is in the manner that liberation theologians use the principle of the option for the poor. Many liberation theologians adopt this principle as the criteria by which the social scientific analysis would find its true and ethical direction. Clovidis Boff is one of these theologians. His assumption is that social science deals with the facts of the social situation. Then, the scientific facts are accepted based on ethical criteria adopted from outside the social sciences. For him, the sources of theology provide the needed ethical orientation of those facts. In this case Scripture provides the "why" of choosing a social scientific explanation by positing the principle of the option for the poor. A better approach is that taken by Doran in the heuristic structure of the scale of values. In the scale of values, the option for the poor arises as an intrinsic norm of the social, cultural and personal dimensions. The option for the poor is made intelligible by the fact that the need for vital values demand answers of social values and that the integrity of social values is made possible by authentic cultural and personal values. Moral imperatives emerge as intrinsic norms out of the intelligibility of the relations between persons, culture and community.

Organisation as Culture: Insights and Oversights

Morgan's fifth image is the organisation as culture. Morgan describes culture as "the pattern of development reflected in a societies' system of knowledge, ideology, values, laws and day today rituals."⁸² Corporate cultures develop into an ethos created and sustained by social processes, images, symbols and rituals.⁸³ Culture is a particular reality construction that "allows people to see and understand particular events, actions, utterances and statements in distinctive ways."⁸⁴ Culture has such an influence over people such that if the norms and customs are adhered to and a desired behaviour is created, then, a successful social construction is able to be achieved.⁸⁵

The insight of this image is the acknowledgment of a dimension of organisation life that can criticise social processes, correct, validate and develop meanings and values from the intelligent insights and judgment of values of persons. Morgan is validly able to identify the formative power of organisational cultures in the construction of a social reality (politics, economy, technology and interconnection between people.)

However, there are oversights in Morgan's understanding of culture. First, the received culture of an organisation is not the only element that makes possible critical thinking. The received culture and integrity of culture may be quite different. Critical thinking is the result of intelligent insight and responsible actions. Therefore, the quality of a culture will depend on the intelligence, rationality and responsibility of those who are part of that culture. In terms of a scale of values, authentic persons are the originators of cultures of integrity. Indeed, every culture contains within it the seeds of progress and decline. Only a creative and responsible appropriation of inherited meanings and values promotes growth.

Second, Morgan has not sufficiently recognised the bias of common sense that is part of the fabric of organisations and society. Cultural meanings and values may become distorted when persons are made to think only in terms of practicality and common sense. This may give rise to the possibility of a stunted intelligent approach to practical issues that limits the full pursuit of intelligent, responsible and long-term solutions. In such situations, organisations and society in general become dominated by short-term aims and expediency.⁸⁶ Economic considerations become overriding and efficiency measures the guiding direction. The study of the scale of values highlights the importance of authentic cultural values. We can avoid the fallacy of

⁸² Morgan, *Images of Organisation*, 120. Morgan's understanding of culture lacks differentiation. For Morgan, culture simply is empirical and not normative, that is, culture is a set of meanings and values that inform a common way of life.

⁸³ Morgan, *Images of Organisation*, 137.

⁸⁴ Morgan, *Images of Organisation*, 138.

⁸⁵ Morgan, *Images of Organisation*, 139.

⁸⁶ Cf. Lonergan, *Insight*, 250. "The lag of intellectual development, its difficulty and its apparently meagre returns bears in an especial manner on common sense. It is concerned with the concrete and the particular. It entertains no aspirations about reaching abstract and universal laws. It easily is lead to rationalise its limitation by engendering a conviction that other forms of human knowledge are useless or doubtfully valid. Every specialist runs the risk of turning his specialty into a bias by failing to recognise and appreciate the significance of other fields. Common sense almost invariably makes this mistake; for it is incapable of analysing itself, incapable of making the discovery that it too is a specialised field of human knowledge, incapable of coming to grasp that its peculiar danger is to extend its legitimate concern for the concrete and the immediately practical into disregard of larger issues and the indifference to long-term results".

cultural relativism by turning to authentic people. This is important since integrity in culture stands above social processes to judge their truth and worthiness.

Organisation as Psychic Persons: Insights and Oversights

The sixth image is organisation as “psychic persons.” This image arises from the understanding of the human psyche that has developed particularly from Freudian and Neo-Freudian schools of psychology.⁸⁷ Morgan does not attempt to critique all the insights of these schools. He presents the findings of such psychological theories that show hidden “unconscious” processes influencing “conscious” deliberations by persons in organisations. The image is a powerful statement as to the relationship between the “rational” and the “irrational”. Such understandings may help people be freed from unsatisfactory modes of working and decision-making and so find ways to bring about greater personal and social transformation. Indeed, for those working for the good of the most vulnerable in society, the importance of an on-going commitment to psychological health cannot be underestimated. When we think of psychic persons immediately our minds go to the image of the iceberg and we declare that what is seen of the iceberg above the water level is much less than what exists below the water level.

The insight of this image is the significance of the psyche in the development of feeling and, ultimately, authentic living. Human development must come to terms with fears, anxieties and other “negative” feelings, which have the potential to impede growth if they are repressed. In terms of the scale of values, personal value is a creative tension between body, psyche and human spirit. There are a variety of ways that the human intelligence can be derailed and feelings left undeveloped due to repression, denial, displacement, fixation, projection, introjection, rationalisation, reaction formation, regression, sublimation, idealisation and splitting.⁸⁸ As Brendan Lovett affirms that “feeling outlawed from its true intention, becomes enraged.”⁸⁹

In other words, we can only grow in healing and insight by acknowledging what is present in the human psyche. Then, we can ask questions of the images suffused with feeling that emerge into consciousness, leading to needed insights and judgements of value. The alternative is to be impeded by irrational forces. For example, change in structures and rules within organisations may bring forward a number of mobilised blocks. Individuals and groups may defend the status quo in an attempt to avoid the impact of change through the consolidation of individual or group power. The defence of the status quo may be a response to fear and anxiety. The image focuses on the importance of overcoming victimisation, blaming, and scapegoat behaviour, finding ways to address fears and anxieties constructively.⁹⁰

The oversight of Morgan’s “psychic prison” is the lack of an explanatory account as to the relationship between body, psyche and human spirit. Much psychology today draws on the insights of Freud and, primarily, the focus is on the “archaeology” of persons. It explores the mechanisms at work in the “unconscious”. It understands the human person in terms of a psychology of passionate motivation (body/psyche). Only

⁸⁷ Morgan, *Images of Organisation*, 232

⁸⁸ Morgan, *Images of Organisation*, 223.

⁸⁹ Brendan Lovett, *Life before Death: Inculturating Hope*, (Philippines: Claretian Publications, 1986), 92.

⁹⁰ Morgan, *Images of Organisation*, 230.

by examining the interrelationship of body, psyche and spirit, critically and theologically, can we name pathology and seek a therapeutic response. There is need to understand the person not only in terms of motivation but also in terms of a psychology of orientation (psyche/human spirit). Morgan's approach does not give sufficient importance to the link between sickness of the spirit and sickness of the psyche. Nor does he capture sufficiently the link between the victimisation of the psyche and the wider influence of society. Here, the Christian faith witnesses to the importance of the dimension of conversion and the power of redemptive love that alone can bring integrity to persons, cultures and communities.

More specifically, Morgan does not grasp the link between feeling, image and values. It does not occur to him to ask: where do we find the images by which feelings may find a new vigour for life?⁹¹ In Christian faith-based organisations, the life, death and resurrection of Jesus presents us with a definitive symbol of life renewed and gives hope to overcome all that we call evil.⁹² Our Christian symbols are powerful agents to generating different feelings and, therefore, the possibility of different values and action.⁹³ Such symbols can help psychological healing.

Organisation as Instrument of Domination: Insights and Oversights

The seventh image is organisations as instruments of domination.⁹⁴ This metaphor focuses on the negative impact organisational decisions have on employees and their environment. Morgan is aware of the great ecological disasters such as the Exxon Valdez oil disaster that occur because decision-makers did not follow intelligent and responsible decisions.⁹⁵ Poor decision-making can affect the health and well being of the employees. Morgan questions organisations that are simply guided by "rationality" and the ethos of efficiency. The image, therefore, makes us aware that not all is well in organisations. Inequality, institutional racism, occupational accidents and disease are factors that stir others to social change.⁹⁶

⁹¹ Lovett, *Life before Death*, 94.

⁹² Lonergan, *Method in Theology*, 64. "A symbol is an image of a real or imaginary object that evokes a feeling or is evoked by a feeling". Lonergan is affirming that feelings enter into consciousness by being connection with some representation. There is never a feeling without a symbolic meaning and never a symbol without a feeling. To name one's feelings is to relate the dynamic images associated with them and to understand one's feelings is to understand the symbolic association.

⁹³ Frances Moran and Anthony Kelly, *Searching for the Soul: Psychoanalytical and Theological Reflections on Spiritual Growth*, (Sydney: St Paul Publications, 1999), 123-135. Kelly presents an understanding of the religious symbols of God the Father, the Son and the Holy Spirit. This understanding departs from the Freudian criticism that such symbols promote a stunting of human maturity and only encourage the displacement of the sick psyche's desire for security into the realm of the infinite. Rather, according to Kelly, these symbols promote authentic moral growth that at times may be quite painful.

⁹⁴ Morgan, *Images of Organisation*, 303-344.

⁹⁵ It could be argued that the wider ecological crisis of our time is the result of the distortion in the dialectic between cosmological and anthropological culture. This distortion occurs when the anthropological is over emphasised. It is as if the West is engaged in an anthropological orientation on steroids. The neglect and break in the creative tension results from a neglect of human limitation, the denial to the importance of intelligent self-limitation, and the natural rhythms of nature, thus ignoring long-term issues of sustaining the natural world and human survival.

⁹⁶ Morgan, *Images of Organisation*, 301-308.

The insight of this image is that organisations can develop an “ugly face”.⁹⁷ In terms of the scale of values, bias and sin can cause breakdown in organisational life. Such bias may be individual, group or common sense. Sin can permeate to persons (breakdown of virtue and moral character), cultures (cultural relativism and radical pluralism) and social processes (social incohesion or stagnation). The insight raises the question: in whose interests are decisions being made? Is domination the only way of understanding power and securing what is truly worthwhile?⁹⁸

The oversight of the image is that while avoiding a deterministic understanding of persons there is no satisfactory answer to the problem of escaping domination. Where do change agents get the inspiration to feel, think and act differently about the way “things are done around here”? In terms of the scale of values, human sin and bias can become so entrenched that only a Power greater than ourselves will be able to initiate insights. Christians call this power the redemptive grace of God. Once again, the importance of evangelism emerges as a process of deepening one’s appreciation of this Power.⁹⁹ Morgan is not prepared to capitulate to bias and sin but he underestimates the importance of grace, conversion and virtuous people in overcoming manifestations of domination.¹⁰⁰

Organisation as Flux and Transformation: Insights and Oversights

The eighth and final image is the organisation as flux and transformation. This image focuses on change, its place in organisations and the way people manage change.¹⁰¹ As mentioned earlier, when talking about organism, contingency theory rests on the

⁹⁷ Morgan, *Images of Organisation*, 301. See also “Some questions concerning images of organisation: An interview with Gareth Morgan”, <http://imaginaz.com/provocative/metaphors/questions> (Accessed, 12th December 2002), 7-8. Morgan states “Organisations have an exploitative influence in the West. But their role in the Third World is even worse. The exploitation is not due to the mean-spirited CEOs—the label of corporate killers is a little unfair. It is systemic. This is the point that people miss. Exploitation is systemic in the nature of organisations, which are driven in the interests of a few. So it needs to be up front and confronted.”

⁹⁸ Cf. Jackall, *Moral Mazes: The World of Corporate Managers*, 195. “But at bottom, a great deal of managerial work consists of ongoing struggles for dominance and status. Real administrative effectiveness flows, in fact, from the prestige that one establishes with other managers. Prestige in managerial hierarchies depends not only on position as determined by the crucial indices of rank, grade, title, and salary and the external accoutrements that symbolise power. But even more fundamentally, it consists in the socially recognised skill to work one’s will, to get one’s way, to have the say so when one chooses in both the petty and the large choices of organisational life. At one level, the superordination and subordination of bureaucratic hierarchies guarantee clashes between the egos of men and women who “like to control things”, whose choice of occupation, in fact, has been at least partly shaped by their orientation and habituation to control... (A) t another level, the struggle of dominance is an inevitable by-product of the pyramidal construction of bureaucracies that fuel manager’s driving competitiveness”.

⁹⁹ See also Michael Gallagher, *Struggles of Faith* (Ireland: The Columba Press, 1990), 63-64. Gallagher presents the gospel story of the road to Emmaus as an example of the pastoral way that Jesus approaches two people who were trapped by their grief and disappointment.

¹⁰⁰ Morgan, *Images of Organisation*, 344. In the final analysis, Morgan admits that finding an alternative to domination is simply yet another ideological point of view but “no more ideological than any other”. He leaves the reader with the same position of Max Weber that the difference between one organisation and another is whether we consent to the domination or do not consent to it. In this view, freedom is simply value-neutral and amounts to the ability to pursue one’s own self-interest. The alternative is between consent domination and imposed domination. This presentation of the problem stands in opposition to a Christian view of freedom and the critical understanding of organisations as systems of cooperation.

¹⁰¹ Morgan, *Images of Organisation*, 251.

distinction between internal and external environments. Organisations recognise the acute need to focus on how things are changing around them, and to respond to that change internally. We need wisdom to be able to discern when to respond and when not to react to the buffeting changes in the external environment. Insight and responsibility guide the fundamental dimension of change and development in organisational life. Stagnation will result if organisations fail to appreciate that they are systems interlocked with other systems.

Understanding change helps us be sensitive to the reality that cultures are often resistant to change. Arbuckle examines the importance of change in organisations under two aspects: the cost to themselves and the fear of failing in a different situation.¹⁰² Change threatens the status quo, with the anxiety that status, power, friends and finance will be lost.¹⁰³ He presents many axioms that may help in the change process.¹⁰⁴ The first is that change has the potentiality for creativity. It is a time for the group to go back to their founding vision, letting go of what is accidental and embracing the founding vision under new circumstances. Now symbols, rituals and telling the stories that articulate and give feeling to values becomes important.¹⁰⁵ The second axiom is that change is a process, generally extremely slow, filled with uncertainties.¹⁰⁶ Change management teams within organisations, therefore, need to be continually communicating to employees the progress of change.¹⁰⁷

The oversight by Morgan is that he does not differentiate change and normative development. In terms of the scale of values, development must take into account the dimension of authentic values and a scale of preference. An organisation may seek to align itself with the external environment in a manner that is contrary to its vision and values. Without vision, the people perish. Not all change is authentic. Organisations

¹⁰² Arbuckle, *Healthcare Ministry*, 124.

¹⁰³ Arbuckle, *Healthcare Ministry*, 124.

¹⁰⁴ Arbuckle, *Healthcare Ministry*, 129.

¹⁰⁵ Arbuckle, *Healthcare Ministry*, 130. When an organisation goes back to its founding vision so as to bring about change, then the trajectory of change is from the cultural meanings and values to the social processes.

¹⁰⁶ Arbuckle, *Healthcare Ministry*, 131. See also Stephen Pattison, *The Faith of the Fathers: When management becomes Religion*, (London: Cassell, 1997), 123. "Many organisations are very conservative. They conform to certain archetypes, that is compositions of structures and systems, which are given coherence and orientation by an underlying set of ideas, values and beliefs. They do not easily alter archetypes. Existing organisational design constrains future movement, the benefits of change are not recognised to be greater than the costs, and the vested interests of particular group are undergirded by present structures. Constraints on change include situational constraints, interpretive schemes of values and interests held by organisational members, interests, dependencies of power and domination and organisational capacity".

¹⁰⁷ Cf. Pattison, *The Faith of the Managers*, 123-124. Apart from communication to staff, Pattison describes many common-sense insights that help facilitate the process of change. First, there must be enough stability and security for people to learn and work with change. Second, teamwork, consensus, communication and the value of each person are important. Third, it is important to create a space for people to get to know the problems of the organisation, rather than pretend that there are no problems and the space to act on them. Fourth, initiative and enterprise should be encouraged and a culture of pride in the organisation should be built up. Fifth, reward should take the form of investing in people especially in the process of skilling them, before the project is carried out. Sixth, central and local power needs to be balanced, as does the flow of information. These insights stand in contrast to other approaches to change where change is initiated from the top down, peremptorily, without participation, creating uncertainty, insecurity and mistrust in the organisation. The point being that a particular set of attitudes, factors and structures must exist (principle of conditionality) before change management is likely to be successful.

that align themselves simply with the external environment and change, often either to survive or grow bigger accordingly, may become in the long run opportunistic and pragmatic. This may allow them to survive but only at the cost of their authentic mission.

Conclusion

I hope that I have demonstrated in this paper that the relationship between the sacred and the secular exists in the historical consciousness of persons and their desire to bring about social and cultural change in organisations. Such change will more likely achieve integrity when it is able to understand and accept the five dimensions of value as shown in the scale of values and their relationship to each other. This project becomes even more important for Christian faith-based organisations who work within the wider society for the common good. Through their acceptance of the scale of values they will be able to better navigate their relationship with governments and businesses so that they can be a source for genuine human development internally and in the wider society.