CHIB Amina Djazia
Associate Professor
International Management of Companies and International Marketing
Abou Bekr BELKAID Tlemcen University
Faculty of Economics, Business and Management
Business Department

The Sociological Approach to the Culture and Identity of the Organization

1. Introduction to Organizational Culture and Identity

The concepts of organizational culture and identity are central to both everyday and academic discussions of organizations. Most of us can relate to the importance of their everyday significance, and both authors and texts recognized this importance. Organizational culture and identity are implicated in the behavior, processes, and structures of organizations. They are seen by many as the 'glue that holds organizations together' and something that offers individuals who are part of a 'social system' a feeling of stability, distinctiveness, or a recognizable role or place. Hence, these two features of organizations have long been infused with considerable significance in shaping organizational life. The interest in, and the literature on, culture and identity have grown massively in recent years, reflecting both changing organizational life and changing organizational studies. In particular, much of the current literature in the two areas approaches culture and identity as a set of practices that are central to understanding the everyday life of an organization, how organizations change, and how organizations are studied. This essay seeks to discuss the sociological development of the concepts of culture and identity and then to approach these individual concepts separately and to review how sociological comments on these concepts can enhance the understanding of organizational culture and identity. The review seeks to unveil the complex approach of connection and disconnection between culture and identity and to illustrate that, although similar in many ways, the two concepts depict different organizational viewpoints and serve different perspectives. Although I have approached the two concepts separately, the review seeks to make clear that the two are linked, albeit in different ways.

2. Theoretical Foundations of Sociological Approaches

More than 40 years ago, it was signaled that organizations have unique cultures. From a sociological standpoint, the culture of organizations, social institutions, and communities can be conceptualized as the interconnected beliefs, values,

CHIB Amina Djazia
Associate Professor
International Management of Companies and International Marketing
Abou Bekr BELKAID Tlemcen University
Faculty of Economics, Business and Management
Business Department

conceptions of the world, and norms that constitute basic social frameworks. These meanings are not only oriented horizontally between people who work in collectives or belong to the same communities or social institutions; these meanings also guide individual and social actions. Symbolic systems, thus, give societies order and regulation for social behavior. Therefore, sociologists have approached this issue in several ways.

Structural functionalism assumes that society, like an organism, has a basic structure and each element in the structure has a function. Beginning in 1871, it was proposed that cultural elements have to function congruently so that the system has stability. Cultural systems are oriented by a set of norms that dictate, for example, how materials are used, religious practices, or how a social grouping produces economic goods. Any conflict between these norms will place unnecessary strain on the social system as it operates. The structural functionalist sees culture from a macroscopic perspective. A second approach used by sociologists is symbolic interactionism. This perspective focuses on individual and meso social processes in how culture is made and maintained in shared meaning systems. This approach, from its beginnings, focuses on the shared meaning system orientations of people in small groups. A type of individual's meaning system orientation is identity. A third perspective is rooted in sociological conflict theory. In this perspective, the dynamics of power and status in the formal and informal distribution of resources are a principal view. In the setting of culture, some conflict theory assumes that culture provides a hegemonic blueprint of meaning that is associated with the status opposition of power, for example, a religious hegemonic view on what morality is or other social-cultural constructs. This approach sees meanings as tightly tied to power and conflicting hegemonies of interpretative frames. By looking at organizational culture from all three of these perspectives, it is possible to see and theorize some different things. However, it is also constructive to integratively link the structural functional, symbolic interactionist, and conflict perspectives.

2.1. Structural Functionalism

Structural functionalism serves as a cornerstone within the sociological approach to the culture and identity of the organization, and it is used as a starting point in the present sub-section. This theory views organizations as systems that operate through the interconnection of their elements, which contribute to their functioning. It is suggested that two types of elements contribute to this functioning: the systems and cultural elements. Within the systems element, which includes elements of the

CHIB Amina Djazia
Associate Professor
International Management of Companies and International Marketing
Abou Bekr BELKAID Tlemcen University
Faculty of Economics, Business and Management
Business Department

organization such as roles and norms, there are relationships between these systems elements, such as between the roles and statuses. In terms of the cultural element, which also contributes to the functioning of the organization, there are relationships between elements such as beliefs and values.

The role of culture in organizations can be studied through the concept of the 'functional prerequisite,' which refers to 'elements seen to be necessary for the full functioning and/or survival of particular organizations.' If culture is regarded as such, it can be subjected to a functionalist investigation. The functionalist viewpoint takes as its primary concern the need to maintain group or social order; in organizations, culture serves this function. By studying organizations systemically, a cultural inventory of the social system can be highlighted. From this point of view, institutions make a necessary contribution to the maintenance of society. From the viewpoint of particular institutions such as the family, religion, the law, and the political institutions, each must make a functional contribution to the maintenance of the whole society; otherwise, the society would change.

2.2. Symbolic Interactionism

Drawing mainly from the work of Herbert Blumer, the theory of symbolic interactionism focuses on the micro- and everyday level of social interaction. It explores how organizational culture is actively constructed in individual social interactions in organizational settings and how it becomes part of individual identity. Central discussions in this line of work are the significance and function of symbols and their meaning, the role of language in interaction, and the constant reinterpretation and negotiation of meanings in the ongoing interactions of organizational members. This approach highlights the interconnectedness of culture and identity: the symbols and their meanings used by its members are central to (re)producing meaning in the context of the organization. This highlights, at the same time, the social and collective character of identity. In interaction, individuals interpret and define their own roles, positions, relations, and belongings in the context of the organization and define them as part of a collective or social relation. Becoming part of and being socialized into the collective means taking over and accepting the cultural norms, values, and meanings of the organization and interpreting them as relevant personal experiences, skills, profiles, or abilities. Together, these organizational members create a collective identity based on shared values, symbols, and the use of language. As symbols, values, and language are constantly redefined and recreated in everyday interaction, their cultural

CHIB Amina Djazia
Associate Professor
International Management of Companies and International Marketing
Abou Bekr BELKAID Tlemcen University
Faculty of Economics, Business and Management
Business Department

manifestation is equally fluid and changeable, being repeatedly negotiated and reaffirmed through interaction with others. In conclusion, symbolic interactionism offers a deepened understanding of the construction of organizational culture and identity within the organization. Especially its focus on the representation of organizational identity and culture in the personality and identity of individual members makes it an appealing theory. However, as a method, it is an extensive undertaking.

2.3. Conflict Theory

Conflict theory is based on the assumption that different members of a social group have specific goals. These goals are directed at securing their own immediate interests, and they are at least to some extent contingent on what other group members do or do not do. Individual persons in organizations may have divergent interests and opinions; they often compete with one another for scarce resources, such as rewards, windfalls, or recognition. Such competition may lead to open conflict over whose standards should govern the conduct of everyone. The distribution of power and prestige in an organization can also lead to conflict over whose culture is imposed and whose is subjugated as the organization develops. In short, conflict theorists focus on the ways in which cultural worlds overlap and intersect, yet remain in tension over issues of scarcity in four main areas: economic and financial resources, political power, social status and rank, and cultural and symbolic resources. Once developed, conflicts over these resources may have several important outcomes. First, they can result in divisions within an organization. According to conflict theory, conflicts over which scarce resource or sets of resources should define organizational culture may manifest in resistance operations whenever one side feels that its authority is being challenged or denied by the other. Alignment with a particular worldview or culture therefore has significant implications for an individual's position in the hierarchy. Second, conflict can also produce organized practices that aim to protect the culture, norms, or standards of the dominant group or group members. This can involve shaping organizational activity to ensure that certain actions and organizational practices are realized and employed. From this perspective, culture does not derive from a set of shared assumptions or beliefs that are common to all members of the organization, but instead reflects a more powerful few's ability to shape organizational life through exclusion and by installing norms and showing contempt for those who offend or challenge them. Thus, the organizational culture of a

CHIB Amina Djazia
Associate Professor
International Management of Companies and International Marketing
Abou Bekr BELKAID Tlemcen University
Faculty of Economics, Business and Management
Business Department

company might begin to reflect the qualities of its directors and management team. The values and the ways of understanding shared by key decision-makers may be used both as a mirror of who and what the organization is and also as a means to exclude those who do not share such attributes. It can lead to stereotyping and direct discrimination against those who do not share the dominant values or identities.

3. Key Concepts in Organizational Culture

Organizational culture is comprised of shared values, beliefs, assumptions, ideas, attitudes, and expectations as part of what gives an organization its identity and uniqueness. The collection of the aforementioned shared aspects of culture is a complex system integrated by different components. Some of these components are paradigms, which are the centerpieces of organizational culture, being the shared general systems of beliefs, employee values, and the underlying assumptions of a given organization. The second is identified as core values, and a third component is espoused values. Antecedents of behavior are values or behavioral norms, which are also expressed in beliefs. Cognitive assumptions are unconscious, taken-for-granted thoughts about causality, time and space, and self, and help determine behavioral and technical assumptions.

Another aspect of culture that works to facilitate the maintenance of culture within an organization is norms. Norms are standardized expectations that work to maintain behavior and may range from the trivial to the important. Norms refer to fixed, assumed, or general expectations about certain events or behaviors; these expectations can touch on a wide variety of levels and thus have a potentially broad impact on organizational behavior. In addition to norms, rituals also serve to reinforce the expectations and behavioral norms of organization members. These orderly, planned, and repetitive activities in which an organization's members engage serve a distinctive function but are different from norms in that norms take place in a social context and guide behavior for some segment of organizational members in general. Whereas norms tell employees how to behave, rituals reinforce appropriate behavior and reward those who display such behaviors. Civil inattention is a ritual we are familiar with that is used in organizations. It conveys meanings and images as to what it must feel like when we come into the organization. Rituals have a strong cultural function in that they can be used to enhance organizational member commitment and identification.

CHIB Amina Djazia
Associate Professor
International Management of Companies and International Marketing
Abou Bekr BELKAID Tlemcen University
Faculty of Economics, Business and Management
Business Department

The final and most visible component of organizational culture is comprised of the observable artifacts and symbols of the organization. Artifacts represent the physical and visible manifestation of the organization's underlying culture and can be seen through dress, objects, status symbols, and manner of speaking. These can serve multiple purposes within an organization, as they help organizational members interact with one another in a number of ways. Encounters are the units or activities of organizational life in which participants, either human or machine-based, engage in communication or non-communication. These units can be abstract or concrete. During face-to-face or machine-to-face encounters, organizational members engage in laughter, tears, pride, and embarrassment. It is highly recommended that all of these individual antecedents and components of an organizational culture be approached in a collective way and not isolated. Individual behavior fits within the framework of organizational culture.

3.1. Shared Values and Beliefs

There is a consensus in the extant literature focusing on organizational culture that shared values are the core element of culture. They are defined as: "the often unconscious, taken-for-granted beliefs underlying shared values that have become automatic assumptions among members" of the organization and, in explaining their importance, it is said: "Culture, that is, the often unconscious beliefs shared by members, constitutes the very essence of human consciousness and organizations in that it gives order and meaning, and controls the members' behavior, values that everybody can share." As such, these values provide a deep sense of direction and meaning. In this respect, it is believed that values are "central to the articulation of the 'way things are' around here, the underpinning that makes it feasible for right and wrong to emerge in organizational conversation and decision-making."

As such, these core beliefs operate as guidance for the organizations' operations, determine their view of the world, and regulate what are considered legitimate activities of the organization. It is noted that "strong" organizational culture fosters unity and commitment, helps employees overcome all kinds of change-related problems, lowers conflict, and increases the predictability of employee behavior and, hence, is an important management tool in today's management. These beliefs originate from the stories, rites, rituals, legends, and myths related to the past that have symbolic significance both in terms of individual membership status (insider/outsider) and shared beliefs and values. The socialization process, the collective experiences gained, and the remembrance of past collective memories

CHIB Amina Djazia
Associate Professor
International Management of Companies and International Marketing
Abou Bekr BELKAID Tlemcen University
Faculty of Economics, Business and Management
Business Department

recreate and sustain these shared beliefs and values in the present. It is through these processes that distinct unity and separation are established and the shared beliefs and values, along with the myths, rituals, and symbols, become part of an organizational culture. In this regard, it is argued that these beliefs are powerful in determining the structure and objectives of organizations.

3.2. Norms and Rituals

The culture, as represented to date, can be closely related to and understood according to the norms and the rituals. The norms would stand for what is accepted and approved by the majority kind of behavior. We can consider them to be playing some kind of regulatory principle as they would allow the individual to have an idea concerning the response he or she is willing to make. And so, they function as a consensus which has the ability to reduce and make it impossible for conflict to occur inside. But in forming an organizational culture, some other mechanisms are also involved in the game, like some rules, the precedents which are practically a kind of fixed behavior pattern that has been adopted, not in a certain way at all, but due to a former situation, similar at a level related to the current one. Moreover, the leadership models, as well as all the other people-oriented techniques and strategies imply in a certain way the work of creating or establishing norms, in the manner that they would act like some elements supposed to end in convincing the stakeholders that they are in some kind of domain of pleasure and acceptability, that they synchronize and fit with others, and that are also able to keep the work continuous and accountable.

A third essential aspect resulting from the day-to-day culture inside organizations is the rituals. These can be considered as the practices of doing things, according to the typical features of that one in particular. So, we can imagine them as being the real paradigm of building relationships and interactions across the organizational members. In the case of deep and magical replication, people who share those rituals can build a space to participate in and a feeling of inclusion and belonging to anything that involves the group, not just the individual, feeling that he or she is an exception. So, the consequence of all of the above presented is that they can be considered as a double-shaped event: on the one hand, they are shaped to prime the people on the best way to act: to transmit cultural values from one generation to another, and to transmit and aid the building of links between the employees, in a certain way, to build group identity. While on the other hand, in our dynamic environment, they can cause conflicts if a possible change were to take place

CHIB Amina Djazia
Associate Professor
International Management of Companies and International Marketing
Abou Bekr BELKAID Tlemcen University
Faculty of Economics, Business and Management
Business Department

regarding them. Well, practice would imply that stay and HRD people are doubly failing here. At first glance, if we do our best to grow, we would be able to become more open to every kind of new thing and even to have the talent to keep pace, due to our high level of flexibility. And then we can be led to conclude that anything that would be in connection with anything old is obstructing this flow. If that were the case, the company would have to deal with it and replace the old ones with new ones, of course, more adequate. Well, the reality is more complex and ironic. The answers would unanimously tell us that whenever we have a living being that is repeatedly doing something, keeping in mind that we are dealing with a company with a more or less fixed set of roles and a defined set of operations, that means that those involved in this organism do not, in fact, have developed an efficient way to do it. And that efficiency is to be aged.

3.3. Artifacts and Symbols

As these examples illustrate, artifacts include tangible elements of the culture that may be seen and experienced. Examples include everything from the layout of offices, who gets to use executive dining rooms, symbols of rank and status, dress codes, and the degree to which the mission statement is printed and displayed for all to see. Thus, an office that is decorated in a certain manner and a stereo that is played at a certain volume send messages to newcomers about the values and norms of the organization.

Artifacts represent a range of organizational phenomena from the very tangible to the very abstract. What is important for sociologists to point out, however, is that organizations do actively use symbols as visible manifestations of an underlying culture that often remains hidden and tacit. As such, organizational artifacts function to make what there is for all to see, or at least for anyone who walks into the building or looks at its memo paper. This is why organizational symbols serve to reinforce shared culture and values, both for insiders who work there and for guests and outsiders who can come for an interview or even see an organization's facilities. In this sense, artifacts give a 'persona' or an identity or a 'feel' to the organization, and they are used to inspire employees to act in ways that the culture calls valuable. Artifacts communicate the same information as the other three levels, but artifacts are the 'talking' phase of the micro-process by which an organization can seek to ensure that employees and the public view the organization as worth working for, partnering with, or buying from.

CHIB Amina Djazia
Associate Professor
International Management of Companies and International Marketing
Abou Bekr BELKAID Tlemcen University
Faculty of Economics, Business and Management
Business Department

4. Methods of Studying Organizational Culture

One way of studying organizational culture from a sociological perspective is through observation. Key to the study of organizational culture is the sociology of the taken-for-granted. This level of analysis frequently requires, therefore, a study of the mundane, often described using the term ethnography. This approach sees the culture of the organization as a lived experience, often conveyed in unstated and indirect ways. Organizational ethnographies can be phenomenological, beginning from the viewpoint of the employee to explore the way in which the organization is given meaning or a more grounded approach that assumes the structure and process of an organization can only be known through uncovering its culture from the ground.

The idea of culture as a socially constructed and lived experience is central to the literature which derives from social psychology as well as to AMO. A second way of exploring the culture of the organization is via interview and survey data. Subordinate members of an organization are often the best people to ask about organizational culture, especially regarding the systems and beliefs held by management. Interviews can pick up on nuances and contradictions in the data, providing greater depth, whereas surveys facilitate the study of larger samples. A third methodological approach to the study of organizational culture can be through document analysis; that is, the analysis of written material which purports to give details about cultural practices.

Interviews can provide sensitive, in-depth results, yet need to be carefully conducted and may suffer from social desirability bias, while survey research can investigate large numbers of people and can produce a greater degree of generalizability, yet may not be analyzed in depth and may lack sensitivity. Document analysis does not necessarily need to be used in a positivistic sense, but may be used carefully to offer insights into an organizational context and its possible cultures. It is also necessary to inform the reader about the strengths and limitations of these methods and their possible ethical implications if conducted in an organizational context. Needed, therefore, are more empirical rigor and creativity in our methods and our representations. The field of qualitative research has, we believe, a key role to play - more focused on the complex from these diverse and practical meanings exists, but there is a pressing need for more methodological inquiry. This need is particularly pressing in those fields where there is a cornucopia of methods on offer.

CHIB Amina Djazia
Associate Professor
International Management of Companies and International Marketing
Abou Bekr BELKAID Tlemcen University
Faculty of Economics, Business and Management
Business Department

4.1. Observation and Ethnography

Observation or a special ethnographic approach is the only valid methodological approach for conducting a case study in carrying out an in-depth research of the culture and the peculiarities of a particular organization. Through engaging in a deep, long-term, in-depth, and real engagement with the practitioners and the field site, it becomes possible to capture the complexity and richness of daily life in organizations. Ethnography allows the researcher to participate in the interactions taking place and to observe the practices and rituals directly. Its purpose is to facilitate an understanding of the world of the participants in a studied context in such a way as to reveal the social structures that determine the choices of the participants. Conducting ethnographic fieldwork enables the researcher to get firsthand insights into organizational practices and behaviors. Observing, experiencing, and engaging in everyday activities within the organization may produce rich data about how individuals communicate with one another, how decisions are made, and other rituals and routines. As ethnography has less structure and is flexible in approach, this provides an opportunity to give the people being studied a presence in the research design and the opportunity to share their views. Furthermore, the involvement of the researcher provides the opportunity to develop a sense of the life worlds of research participants and understand specific elements that may influence behavior and can be inferred from the narratives of the people themselves. Therefore, an organizational life that is portrayed in these stories and narratives highlights the characteristics of an organization that a questionnaire or an interview does not reach. Capturing the essence of the organization can demonstrate implicit values and norms of behavior which may not be displayed through public forums or company documentation. Ethnography also provides rich opportunities to determine the informal culture within organizations that is often unwritten and left to individual interpretation.

4.2. Interviews and Surveys

Both time and place may constrain researchers' ability to record 'behavior'. Where behavior can be observed, field study methods, photography, videotaping, and focus group conversations may be employed. However, it is the interviews and surveys that are used most often to collect data about corporate culture and the identity of participants in organizations. One of the first decisions that must be made, then, concerns who to interview or survey. Interviews may be structured or not and can also be regarded as 'inventive'. This means that the researcher is free to change

CHIB Amina Djazia
Associate Professor
International Management of Companies and International Marketing
Abou Bekr BELKAID Tlemcen University
Faculty of Economics, Business and Management
Business Department

topics and questions as the listening unfolds, for example, when a word or phrase appears to have especial significance. Such 'listening' is most fruitful in seeking qualitative evidence on otherwise qualitative issues.

Surveys are questionnaires designed to tap into the perceptions of many respondents. Researchers therefore work hard to ensure that the questions are both easy and meaningful for respondents to answer. This generally means creating composite questions that can be readily 'codified' and thus be subjected to statistical analysis. The rapid trend is towards deciding which of these thematic indices is in the greatest need of attention. In practice, then, most often, teams of researchers 'invent' both sets of questions from which they will seek to sketch organizational identities. Equally, they also collect data, both qualitative and quantitative, in relation to the same set of themes. The survey evidence consists of researchers' rankings of their organizations according to the identified themes. The interviews consist of researchers' spoken and written commentaries on particular topics as and where they feel relevant.

4.3. Document Analysis

Document analysis – in sociology more commonly known as discourse analysis – is a highly appropriate method for undertaking research on organizational culture. Documents differ in terms of authorship, audience, provenance, and purpose. Our knowledge of what people in organizations should do – like monthly returns or annual reports – and knowledge about how people feel and fundamental beliefs are two core ingredients of cultural frameworks. However, despite a lack of attention to certain works when defining a specific topic, I believe that the importance of this topic is sufficient to warrant consideration, particularly given that it lies on the opposite end of the continuum from where that topic is located. Because documents have been written to discourage a particular pattern of behavior, they need to be approached with caution and rigor.

The document analysis researcher can start by systematically examining existing documents including those as formal as the mission statement and as informal as staff email corridor chat. At one time, a major new source of analysis of organizational documents became available in the form of organizations' websites. In addition, a meeting that you might have with someone wanting to know more about the organization's culture will often be confidential. In consent form terms, this might present a difficulty and suggest a certain approach: make use of such

CHIB Amina Djazia
Associate Professor
International Management of Companies and International Marketing
Abou Bekr BELKAID Tlemcen University
Faculty of Economics, Business and Management
Business Department

data, but make it anonymous. Once a body of material has been located, the sociologist is duty-bound to systematically analyze output: organizational narratives are comprehensive. Only a written document (albeit a partially inflicted one) such as the example above enables the reader to appreciate the full cultural narrative of the organizations that it represents.

5. Culture and Identity in Organizational Change

Dynamics of Organizational Change: Assumptions in Theoretical Models and Socio-Cultural Perspectives

5. Culture and Identity in Organizational Change

In this paper, cultural dynamics and identities are addressed as two concepts that are intrinsically linked. From a grounded theoretical perspective, transformation or change in organizations results in, and is steered by, both affecting an organization's culture and identity. Since it may be assumed that these concepts are each other's necessary counterparts, the aim is not to discuss the distinction, but to emphasize their intricate relationship and how, in organizations, they are inextricably linked.

For many years, a rich body of work and theory has developed. This work continues to contribute to our understanding of organizations and the individuals who work in them. Sharing common grounding themes in the sociological tradition and seeking to explore much more than merely the pursuit of organizational efficiency, the newer organizational design and change literature is relevant in offering insights on the exercise of sociological imagination when seeking to theorize about organizational change. It is suggested that the culture and identity of the organization must therefore be framed – both analytically and empirically – through the gaze of wider social and political domains.

Culture consists of shared symbols, norms, and assumptions that evolve over time; it is sense-making glue for tying people and policies together in orderly, reciprocal relationships. As will be elaborated more fully in Chapter 6, culture can become a powerful change barrier. Individuals, particularly members of pluralistic groups, have distinct worldviews and related habits of thought. These structures vary as cultural, occupational, economic, and political influences collide in the matrix of human thought. In the micro-society of distinct identities, sharing and reusing these entrenched individual ideas and attitudes permit the development of common cultural assumptions about the way society or the place of employment 'ought to

CHIB Amina Djazia
Associate Professor
International Management of Companies and International Marketing
Abou Bekr BELKAID Tlemcen University
Faculty of Economics, Business and Management
Business Department

be.' Cultures do change, albeit more slowly. In essence, submissions of cultural change view it as demands and forces that cause cultural change in response to acculturation or environmental influences that promote or compel cultural change.

5.1. Resistance to Change

Another critical aspect of organizational dynamics is resistance to change. Several psychological and social reasons lie behind employees' opposition to change. It is not sufficient to support, if only in a rational way, that changing is the best solution. They fear the future and the increased insecurity. Resistance to change may refer to employees' reluctance concerning new technologies and practices that often conflict with what people value, practice, and believe. However, it should be recognized that resistance can also encourage change, draw attention to necessary issues, stimulate emotion, and foster new interests or support. Employees may have very good reasons to oppose new forms of organizing. Their categorical opposition should already be considered a kind of knowledge. People in an organization do not embrace change – whatever it may represent – in positive and enthusiastic ways. Not infrequently will change be associated with feelings of isolation, loneliness, and separation. Quite paradoxically though, the positive corollary to this universality of resistance might be employees' demands for acceptance, and a kind of pained but also anger-tinged solidarity that might surface when people feel together in their resistance. Resistance to change rests jointly on psychological perception and the social circumstances faced by employees. Another main reason for resistance against change is quite different. Employees can change, but their culture is so strong that the target of what needs to change is not the employees or management, but the culture of the organization. Change is rejection. The more strongly employees are involved with the organization, the stronger the rejection of changing its culture.

5.2. Cultural Integration in Mergers and Acquisitions

Cultural integration is a critical factor for the success of a merger and acquisition. A complex intertwinement of rituals, myths, heroes, values, original and prospective organizational and professional stories, organizational folktales, traditions, rules, and ceremonies makes it possible to seek and find awkward issues of identity, not-standing issues, or bizarre ones in the certain late-capitalism world of companies' performativity. Therefore, the emphasis that is given to understanding which guidelines the details of the two involving organizations' cultural values are is absolutely right. That implies making sense of the corporation's narrative

CHIB Amina Djazia
Associate Professor
International Management of Companies and International Marketing
Abou Bekr BELKAID Tlemcen University
Faculty of Economics, Business and Management
Business Department

framework of each other. The corporate stories in fact seem to be able to give the sensitive connecting fil rouge to direct the composition of a non-endless list of critical issues definitely to face.

Cultural integration problems start from the difficulties that arise in blending two different cultures. If these differences are somehow in the organizational identities and the organization becomes part of ourselves, the heterogeneity that we meet can result in a conflictual situation. We must say indeed that, in essence, in each company there is more than one cultural group. The guidelines of the Powers and the Management imply investing and organizing workshops developed in the field to share knowledge and awareness among the managers in charge of the negotiating process. Dedicated one-day joint activities can, for instance, be organized during the due diligence process. The goal is thus to create a 'marriage culture', mixing and aligning both content and container. The mechanisms of the social and cultural construction of reality can be put into motion to proceed in the same direction. The guidelines suggest the adoption of two main discursive tools: (i) co-construction of the narratives to establish the bases for building the future culture and the desired company identity; (ii) involving the top management to integrate them into the complex dynamics and processes at stake.

6. The Role of Leadership in Shaping Organizational Culture

Leadership plays an influential, if not central, role in shaping and establishing the culture of an organization. Through their vision, behavior, decisions, and the messages they communicate, leaders lay the basis for shared values, behavioral norms, and behavioral expectations, encouraging organizational members to care for and attend to a variety of things, prioritize values in a certain order, engage in specific ways, control impulses, adhere to standards, use time and other resources in a particular fashion, and form relationships with others in particular ways. Leaders thereby construct and manage a set of concrete expectations that are embedded into the processes and practices of the organization and are evident in the behavior of its members. Transformational leadership strategies can be used to shape or establish cultures that are aligned to the desired identity with manager-subordinates working towards a shared vision. A critical role for effective leadership is to ensure coherence between the organization's preferred values or

CHIB Amina Djazia
Associate Professor
International Management of Companies and International Marketing
Abou Bekr BELKAID Tlemcen University
Faculty of Economics, Business and Management
Business Department

culture and the leadership style as this will reduce structural barriers in the overall change process.

The managers have resilience and appreciative skills in their leadership style. The high-performance culture includes rewards in alignment with performance. An adaptive culture that rewards continuous improvement is more likely to result in benchmarking and best practice and encourage education, training, and development. A potential complicating factor for managers influencing organizational culture is the frequent changes to the organizational context. Organizations seek to develop a leadership ideology that is consistent with norms and values but also models to embrace strategic change, ensuring cultural continuity with a select process of reinvention. Employees seek a tangible relationship between espoused values of hospitality and customer satisfaction, and day-to-day behaviors. Modeling of desired behaviors, setting expectations, and effective communication of these expectations are central functions of leaders in the influence and management of culture and organizational identity.

The establishment of organizational identity and the construction of cultural narratives and shared meanings rest with the role of the leader within the cultural and social construction of the organization. The communication of cultural narratives is traditionally narrative-based or ritualistic and is initiated and maintained by the leader. The construction process is initiated by the setting of behavioral expectations such as the role of a project team leader in the introduction of teamwork values. Over time, this project leader gains the commitment and bonds the group to a collaborative ethos, returning on the completion of the project to the reaffirmation of these links as valuable life learning and as a contributor to an enriched behavior base. Thus, the leader, via the communication of expectations and the modeling of behaviors, garners commitment to and from others, defines roles, constructs relationships that socialize organizational members into the cultural and genre norm of their role and, as a broader part of the organization, into a collective culture.

7. Diversity and Inclusion in Organizational Culture

A healthy organizational culture, which includes the organization's culture and identity, is one in which all employees can thrive. Diversity and inclusion are cornerstones of a healthy culture. Diversity, by itself, includes all of the differences that characterize members of a particular group or organization and can be

CHIB Amina Djazia
Associate Professor
International Management of Companies and International Marketing
Abou Bekr BELKAID Tlemcen University
Faculty of Economics, Business and Management
Business Department

categorized along dimensions such as race, gender, ethnic group, age, personality, cognitive style, tenure, organizational function, educational background, and sexual orientation. Inclusion is the need for all employees to feel welcomed at work, recognized for their distinctiveness, and to feel that their contributions matter. Fostering an accepting and inviting work environment is integral to what makes any company successful. Diversity of thought has been established as the driver of improved creativity, along with increased problem-solving capabilities and market insights. It is also seen that employees work harder and even beyond their normal obligatory duties when they are referred to in language that acknowledges their differences. Social comfort is of utmost importance to humans.

While organizations can support the diversity of their staff, it means nothing when this diversity is openly dismissed or not fully supported or accepted within the organizational structure. Problems can also arise when individuals don't feel relevant in the workforce due to the ingrained organizational culture. It's a significant achievement to hire more diverse team members, but it has little value if that still does not allow them to do what they deeply care about. There are a range of initiatives that organizations must carry out from a leadership and management perspective to ensure a comprehensive solution to diversity and inclusion. The application of strategic diversity and inclusion practices and policies, without ensuring that the culture of their organization is one of openness to diversity, also means that little headway is being made. In accomplishing this, there are a number of approaches that can be adopted. Civil service leadership also links management of staff performance with diversity aspirations. This commitment and practice should be clearly articulated by the leadership in all written documents and forms, as easily as performance improvement discussions, policies and principles, and strategic planning. In order to ensure that immeasurable aspects of work are turned into the imaginable, inclusive targets or measurable plans should be established. Open attitudes to diversity need to be facilitated, and role models should be fostered.

8. Organizational Subcultures and Countercultures

Understanding the complexities of organizational identity can be complicated by the existence of subcultures. As part of the research and consulting work on how identity is being played out in organizations, there is a subset of employees who work in 'a different world'. They report that individuals from a different department are 'more likely to understand what I think and feel about my work than someone

CHIB Amina Djazia
Associate Professor
International Management of Companies and International Marketing
Abou Bekr BELKAID Tlemcen University
Faculty of Economics, Business and Management
Business Department

from my own department'. It is individuals in different departments that reflect subcultures. These subcultures indicate that within the culture of the whole organization, distinct cultural differences can be recognized.

Subcultures emerge from many different bases: different 'businesses' or departmental goals and subunit or divisional goals, as well as employee demographic differences such as gender, tenure, race, and age. If the workforce holds all these subcultural dimensions, then it is quite reasonable to assume that the organization's total culture will most likely be a combination of the separate ones. Each one is expressed in a different proportion, and the value of combining all of them is the demonstration of their heterogeneity that can offer different operating and identifying routines based on the organization's strategic goals. In recent years, the possibility of countercultures has been suggested, stereotypically; hippie subcultures, but with a powerful insight that these types of subcultures actually have a significant relationship with the socio-technical systems they oppose. Almost in contrast with these symbolic connotations, the occurrence of subcultures is often considered positively associated with the vitality of the organization. Executives interviewed in this study viewed subcultures as a mechanism for challenging the current situation. Countercultures prod for innovation, not to destroy a company. They are also necessary as a forcing function for change. Given that the meaning of subcultures is dependent on contingency, some research also contends that subcultures can be the forerunners of societal change.

Given these various views, it is essential to treat organizational subcultures in detail. To ignore subcultures in an inquiry about organizational culture is to ignore part of the culture, betraying the variables that can affect interpretations of the elements that make a culture unique. In this section, however, we are required to ignore this specific rule by considering the more general elements by assessing what counts as subcultures or not. For our purposes, we shall define subcultures as those smaller cultural units which reflect the norms, values, and artifacts of an organizational culture but do so in a manner distinctive to their own way of life. Most subcultures continue to give allegiance to the 'mainstream' or dominant culture but emphasize or interpret their own units' cultural elements in a different fashion. We also address countercultures: a subculture that does not reflect the mainstream culture of the organization.

CHIB Amina Djazia
Associate Professor
International Management of Companies and International Marketing
Abou Bekr BELKAID Tlemcen University
Faculty of Economics, Business and Management
Business Department

The formation of subcultures is most likely to be a reflection of rewards and occupation. Subcultures offer areas from which to recruit in the same mold, others as opposition groups who are disenchanted with the philosophy of the parent organization, and hence exist as continuing sources of conflict. Where they have developed as opposition groups, they can subvert company plans and indeed can undermine them. The management of cultural variations where there is a firmly established counterculture can therefore be critical in managing change. It is wise to obtain historical records to help catalog the arrival of subcultures and countercultures.

9. Globalization and Cross-Cultural Organizational Identity

During the last decades, the development of countries' economies has been deeply influenced by economic globalization. The markets and management practices are becoming more integrated and spreading to all corners of the world. Currently, the main challenges of management, marketing, and organizational communication are linked to the development of practices to guide in a context of cultural diversity. Globalization presents different challenges for the behavior of employees. They are supposed to possess the necessary skills, knowledge, and understanding of cultural differences in order to function in a team or under the leadership of someone from a different cultural background. In cross-cultural organizations, individuals must interact with their superiors, colleagues, customers, and clients from all over the world. Work presumes both the codification of values and is conducted as codified values. Organizational culture is a form of persistence in the reusable codification of values. For organizations, the value of a given configuration has clear implications for how to act in the world. In society, values serve as a background and permeable identity. The performance of a company has long been subject to the effects of encounters between different cultures. In companies, managers seek necessary skills, knowledge, and understanding. People search for ways to interact with others from different cultures and how to lead a business in other cultures. A global business standard is necessary for thinking towards the standardization of local organizations, but in reality, culture is complex, and social identities vary from one culture to another. In the real world, messages from one person to others can be interpreted differently due to low context. High-context culture involves culturally diverse people who may have limited space and time. Cross-cultural communication becomes an important strategy and is an advantage when doing business in the

CHIB Amina Djazia
Associate Professor
International Management of Companies and International Marketing
Abou Bekr BELKAID Tlemcen University
Faculty of Economics, Business and Management
Business Department

global market. An international company is expected to be a multicultural business that uses cross-culture for its competitive potential. It is important to avoid actions that can be seen as an insult to another culture. Although managing different cultural groups can reduce business efficiency, it can also be very reflective when two cultures are diametrically opposed. Moreover, international institutions use cross-culture approaches to standardize global policies of local adaptation while adding relevant value that aligns with local culture.

10. Ethical Considerations in Studying Organizational Culture

Ethical Considerations in Studying Organizational Culture. The study of culture in an organization has become an area of interest in various disciplines, including the sociology of work and organizational behavior. Drawing on the habits and traditions of classical sociology, we emphasize that the maintenance of high ethical standards in the inquiry remains a preoccupation as much for researchers as for research participants. The fact that sociologists can work in such areas without ethical approval can compromise the rigor of the inquiry, and particularly the rights of the researched. At the same time, of course, it needs to be recognized that the complexity of today's discursive moralities, in terms of both legitimate sociological inquiry and political and social obligations, often makes difficult our research commitments in this area, and calls for greater reflexivity on our part as researchers. This article considers the ethical dilemmas that are manifested in the inquiry process.

Economic sociologists researching in a variety of industries and organizations can encounter particular problems here. Continually, it is reported, senior decision-makers are prepared to be interviewed and to offer their perspectives on organizational life with little formal imposition in terms of censorship or clearance. However, ethical uncertainties are made complex because researchers often conduct day-to-day studies of the workplace with a view to gaining as much validity as possible. Possible issues revolve around the intentional relaxation of the significance of the research, the normative aspect of whether an individual should be given the right to divert another 'for the greater good' of the research, the level of confidentiality offered as opposed to that which the individual might expect, and the consequences that the research might have on the individuals and their organization. The ethical hazards of seeking a genuine understanding of

CHIB Amina Djazia
Associate Professor
International Management of Companies and International Marketing
Abou Bekr BELKAID Tlemcen University
Faculty of Economics, Business and Management
Business Department

organizational life are linked, therefore, less to the potential misinterpretations of data or to interviewees' baseless accounts of their roles and experiences, and more to the potentially uninformed role that the researcher plays in attuning to these accounts. Highly structured interviews, judicious use of questions and observation guides, and more particular proxies can have the consequence of restricting insight. Moreover, the performance of any inquiry that requires observant data inevitably 'disrupts' the subjects of inquiry and so generates an artificial representation of social conduct. Moreover, values concerning one's experimental design have possible implications for the results of one's inquiry, probably biasing them in specific directions. Ethical concerns may be seen, then, as a passive or obstructive obstacle in the research process. Instead, it is argued, appropriating three perspectives, rather than focusing solely on why such engagements might be viewed as ethically problematic, will make a more relevant preoccupation for the research project and help critique existing ethical structures.

11. Conclusion and Future Directions

The discussion in this chapter gives a clear picture of exactly what we gain from taking on a sociological approach to organizational culture and identity for the decade between 2007 and 2017. This discussion underlines the centrality of culture and identity in contemporary organizational dynamics; the mutual construction of culture and identity; and the increasingly diverse range of dynamic mechanisms aimed at managing those mutual constructions. Thus, opening up culture to both analyzing its mechanisms and impacts also leads us to identity, to the "renewed identity question of 'who are we'." Opening up culture to studying simultaneously the 'city inside', for example, or where it happens, and the 'state that administers' speaks to its continuing interest and relevance as an approach that provides an ethnographic sensibility – looking in some detail at the local, idiosyncratic, detailed, fine-grained, particular, and quite possibly 'just plain weird' aspects of organizational life.

Because these domains of inquiry significantly address questions of power and inequalities, and they offer a critical (and even resistance-based) perspective on dominant managerial and individual change agendas, they are collectively perceived as contributing to what we can term the 'sociology of organizational culture and identity'. We argue along these lines that the promise and richness of this overall tradition need to be revisited and reasserted in approaches and areas such as identity work, 'new' organizing, and strategizing.

CHIB Amina Djazia
Associate Professor
International Management of Companies and International Marketing
Abou Bekr BELKAID Tlemcen University
Faculty of Economics, Business and Management
Business Department

The Future: Researching the Unknown It is the case that organizational dynamics are now described as too dynamic to plan ahead. In this increasingly complex organizational landscape, digital transformations are all around us – the potential for "smart everything" from smart cities to e-health, cars, and homes is claimed to be a very near future, yet we do not know what this future will look like, i.e., who will be affected, what implications for organizational culture and identity, and why. Amplified by globalization processes, issues like climate change, technological progress, as well as the accompanying political and social dynamics are characterized as VUCA – Volatile, Uncertain, Complex, and Ambiguous – and the list of acronyms that can be used here is disorderly. (Edensor, 2020)(Latta, 2020)(Yue et al.2021)(Aisyah et al.2022)(Christensen et al., 2020)(Ashforth et al.2020)(Da Veiga et al., 2020)(Nabella et al.2022)(Cherian et al.2021)

References:

Edensor, T. (2020). National identity, popular culture and everyday life. researchgate.net

Latta, G. F. (2020). A complexity analysis of organizational culture, leadership and engagement: integration, differentiation and fragmentation. International Journal of Leadership in Education. [HTML]

Yue, C. A., Men, L. R., & Ferguson, M. A. (2021). Examining the effects of internal communication and emotional culture on employees' organizational identification. International Journal of Business Communication, 58(2), 169-195. researchgate.net

Aisyah, S., Ilmi, M. U., Rosyid, M. A., Wulandari, E., & Akhmad, F. (2022). Kiai Leadership Concept in The Scope of Pesantren Organizational Culture. Tafkir: Interdisciplinary Journal of Islamic Education, 3(1), 40-59. jurnalikhac.ac.id

Christensen, T., Lægreid, P., & Røvik, K. A. (2020). Organization theory and the public sector: Instrument, culture and myth. researchgate.net

Ashforth, B. E., Schinoff, B. S., & Brickson, S. L. (2020). My company is friendly,""Mine'sa Rebel": anthropomorphism and shifting organizational identity from "What" to "Who. Academy of Management Review, 45(1), 29-57. researchgate.net

CHIB Amina Djazia
Associate Professor
International Management of Companies and International Marketing
Abou Bekr BELKAID Tlemcen University
Faculty of Economics, Business and Management
Business Department

Da Veiga, A., Astakhova, L. V., Botha, A., & Herselman, M. (2020). Defining organisational information security culture—Perspectives from academia and industry. Computers & Security. [HTML]

Nabella, S. D., Rivaldo, Y., Kurniawan, R., Nurmayunita, N., Sari, D. P., Luran, M. F., ... & Sova, M. (2022). The Influence of Leadership and Organizational Culture Mediated by Organizational Climate on Governance at Senior High School in Batam City. Journal of Educational and Social Research, 12(5), 119-130. researchgate.net

Cherian, J., Gaikar, V., Paul, R., & Pech, R. (2021). Corporate culture and its impact on employees' attitude, performance, productivity, and behavior: An investigative analysis from selected organizations of the United Arab Emirates (UAE). Journal of Open Innovation: Technology, Market, and Complexity, 7(1), 45. mdpi.com