

Analysing organisational culture and social behaviour patterns: An exploratory case study

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ABSTRACT

The present study aims to propose a model suitable for Turkish organizational culture using observations, a qualitative research method. The reason behind this is that observation is frequently used in ethnographic studies, i.e. studies analyzing culture. An ethnographic study revealed the foundation of the organizational culture of the observed ABC firm. These factors can be listed as fear, fear-driven paternalism, pressure, silence, intimidation, ennui, insensitivity, and apathy and gossiping. It is possible to say that an abusive level of productivity is aimed at the organization and an authoritarian understanding of management.

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Introduction

The aim of this paper is to analyze the exploration process of organizational culture in an industrial organization in Turkey. By the cooperation of the top management of the factory, the author was employed as a system analyst in the human resources department. She started to observe the organization systematically as a participant-observer.

Analyzing the culture of an organization plays a vital role in explaining human and/or group behavior and thoughts within the organization. From this point of view, culture has been a subject of social science disciplines such as anthropology, sociology, and psychology. Even though culture is examined by different scientific disciplines and through different points of view, the features displayed by culture are the same for all scientists.

The first characteristic of culture is being social. Culture is a structure that sources from and develops through the relationships of individuals constituting the society or group with nature or each other. Every society has its culture and within each society, there are groups having different cultural features due to factors like differing climatic conditions or the variance of societies with which they have a relationship. Societies exist with the instinct of survival and, therefore, they share a wide range of features such as emotions ensuring unity and collaboration within the group, social audit mechanisms, and measures for defense against adversaries (Güvenç, 2002).

Another characteristic of culture is that it is learned. Culture is acquired by learning and its survival is ensured throughout generations (Güney, 2011). Behavioral patterns are not instinctual nor hereditary, they consist of habits developed after birth (Güvenç, 2002). The transfer from one generation to another occurs through experiences.

Organizational cultures are mostly constant and historical. Consisting of relationships of individuals among themselves and the accumulation originating from these relationships, culture does not come into being instantaneously and its continuity is ensured

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through intergenerational transfer. Human beings are the only living creatures who are capable of transferring their knowledge, skills, and behavior to their offsprings. It is the most crucial feature underlying the continuity and historicity of culture (Güvenç, 2002). Here, the term "historicity" means that culture has a past because it is transferred throughout generations via oral and written language, the greatest medium for cultural transfer.

While culture is transferred from one generation to another, every new concept, event, condition as well as each new culture encountered bring about innovation and change. An analysis of history shows that many factors such as wars, economic crises, migratory flows, and developments in technology caused cultures to change in time. From this point of view, it is possible to state that culture is both a mark of distinction for societies and a dynamic structure (Tezcan, 2008). Furthermore, culture is transferred throughout generations using symbols, giving it a symbolic aspect. These characteristics of social culture are mostly observed at the organizational level as well.

Cultures are systems of rules and they meet needs. Groups or societies transfer rules such as the ways to behave and act in the face of a situation or event to individuals through values and assumptions. Each individual within the society in question acts instinctively in accordance with the cultural rules to be obeyed. In today's business world, only the organizations that integrate employees with the company can gain a competitive advantage by adapting faster to ambient changes and differentiating themselves from competitors owing to their strong culture (Brown, 1998). A control mechanism based on organizational values and norms increases the willingness of members to succeed as well as their motivation for conducting activities (Deal & Kennedy, 2000) while preventing potential conflicts within the organization (Eren, 2001). These features make organizational culture an even more significant element for organizations.

There are many classifications regarding organizational culture in academic literature. Certain classifications differentiate strong and weak cultures or separate general culture from subcultures while others are based on organization-specific factors such as the environment, risk-taking level, and management structure. As it is known, each subculture consists of values from the general or societal culture in which it is included. The best examples of this are given in the studies of researchers on societal culture such as Hofstede (1990) and Ouchi (1989). The organizations examined in these studies reflect every aspect of their respective national cultures. The results of the studies show cultural differences particularly between Asia and the Americas.

One of the key points to be mentioned regarding culture is that organizational culture cannot be analyzed separately from societal culture. Studies concerning culture demonstrate that a societal culture or an organizational culture forms its unique values and norms influenced by its geographical position, land features, climatic conditions, neighboring countries, and relationships with these countries. These values and norms, in turn, direct interpersonal relationships, ways of working, perceptions of time, and even decision-making behaviors.

It is possible to state that national cultural structures cannot be separated from the past of the said country and that they will bear the traces of past events since culture cannot be altered in the short term. Especially for a country with strong roots like Turkey, it is observed that while cultural changes occur at a slow pace, existing values and norms undergo minor changes for adapting to each novelty and they are hard to alter profoundly. It is important to determine the positions and origins of differences, particularly cultural ones, in order to reveal the Turkish cultural structure. In this case, studies conducted in the United States or the Far East will not correspond one-to-one with Turkish culture and, therefore, the structures of Turkish organizational culture.

In societies, a wide range of factors such as family structures, ways of childrearing, political systems, regimes they were governed under throughout history, environmental circumstances, and conditions of the physical and political periphery influence societal culture and organizational culture. For instance, the past of Turkish society makes the culture adapt values such as compassion, non-reaction unless it is necessary to react, sensitivity, understanding, a collectivist structure, and austerity. These features of the societal culture have paved the way for organizational characteristics such as loyalty, external locus of control, and foregrounding organizational interests over self-interests. In conclusion, indicating which features of a given organization are suitable for a model in the literature is not suitable for defining organizational culture and will only lead to the overlooking or disregard of elements unique to Turkish organizational culture.

The context of Turkey, a transition point between East and West comprised of regions with varying cultural motifs and different cultural characteristics, is problematic while classifying cultural structures aimed to be revealed. Researchers dealing with organizational culture usually opt for the organizational culture model within other models in the literature that they prefer the most. Then, they define and model culture by explaining cultural elements that are inharmonious with the preferred model or their differential aspects. Thus, the definition is based on existing models rather than the Turkish culture model, and the reflection of Turkish culture on organizations as well as its features are not put forward clearly.

A Critical Assessment

Defining organizational culture, a sub-element of societal culture is not possible only using applications based on certain scales measuring the state of the organization in a given time without knowing about concepts such as the mental structures of individuals, their relationships, factors constituting the physical and psychological structure within the organization and the extent to which societal culture is reflected upon the organization. This is because mutual relationships between organizations and their environment and members change and evolve continuously. In this holistic structure, elements with non-linear and mutual relationships bring about new phenomena and relationships. Organizational systems that are constantly changing and renewing themselves cannot be measured with instantaneous data on any given phenomenon or questions posed cannot be confirmed nor falsified in this environment.

Upon examining studies on culture, one can see that anthropological studies aimed at seeing and showing how people adapt to different conditions since the very beginning, how these ways of adaptations change and evolve and how various global events transform these adaptations are commonplace. Fundamental studies within the scope of anthropology, sociology, and other social sciences dealing with culture show that societal culture and organizational culture have hard-to-reach characteristics with deep roots. Therefore, the researcher needs to spend a lot of time to reveal each detail so that they can analyze organizational culture.

The present study aims to propose a model suitable for Turkish organizational culture using observations, a qualitative research method. The reason behind this is that observation is frequently used in ethnographic studies, i.e. studies analyzing culture. Laying the foundations for anthropology analyzing culture and social behavioral patterns shown by people in certain cultural environments as well as how they are perceived and how people adapt to these patterns, ethnographic studies prescribe the presence of the researcher in the area and direct observations regarding the subject of the study (Yıldırım & Şimşek, 2013). Prominent figures from the field of cultural anthropology like Bronislaw Malinowski and Margaret Mead took the first steps of participant observation and used it in ethnographic studies. To study a primitive tribe on the Trobriand Islands, Bronislaw Malinowski lived on the island for many years (1999). In his 'Primitive Society', based on his research on the tribe, the author discussed the importance of making observations from within while examining societies and cultures in ethnographic studies. Malinowski indicates that misjudgment is inevitable if legal, moral, economic, and religious principles and codes developed by the society are interpreted based on the researcher's values (1999). Moreover, he also mentions the significance of the researcher's ability to make interpretations from the point of view of the society in question by spending a long time in the context of these structures forming the culture of the group or society examined in the study (Malinowski, 1999).

Clifford Geertz (2011), another important figure in anthropology, lived in both countries in which he conducted his research, studied vigorously with Indonesian and Moroccan students to acquire a good command of the national languages, and tried to maintain contact with the students at these countries to integrate into the society; his actions underline the significance of both field research and observation for ethnographic studies.

Considering all these reasons, unlike other studies on organizational culture in the Turkish academic literature, participant observation, a qualitative analysis method, was preferred in the study since the subject of the research is organizational culture, which cannot be separated from societal culture, and as anthropological methods cannot be disregarded while analyzing organizational culture. The data collected by observation surely are more effective in terms of understanding the values, beliefs, and assumptions of every individual within the organization and are stronger tools for describing the characteristics of Turkish organizational culture. Defining the features of Turkish organizational culture in a clear-cut manner will provide a starting for other researchers who will conduct studies on organizational culture. This asserts how crucial the present study is.

Another problem of the literature is that since culture models are mostly made in the Americas or Asia, organizational culture models and typologies proposed in such studies reflect exclusively Western or Eastern cultures. Turkey, positioned as a bridge between Western and Eastern cultures, and Turkish organizational culture, displaying features from both cultures, distinguish itself from all these organizational culture models in the literature and does not correspond directly with these models due to its distinctive features like paternalism, fatalism, religious tolerance, and obedience. The literature review showed that the research studies conducted in Turkey mostly focus on identifying the dominant characteristics of the culture, explaining the relationships between cultural characteristics and organizational factors, and defining the features of the local organizational culture while attempting to explain the cultures of the organizations examined in the said studies by means of organizational culture models recognized by the academic literature. Scales used in the studies were mostly proposed by the scientist creating the model in the first place and the results were tried to be correlated with the structures of the model in question. These models attempted to be used as a mold in which a Turkish organization is to be placed were consistent with the ongoing structure with some of their aspects; however, there are many deficits and questions, leading to the inability of clearly presenting the studied culture forming the basis of the studies.

Based on this point of view, the objective of the present study is to research the validity of the culture models in the literature in Turkey as well as the aspects of Turkish organizational culture distancing it from existing models and to propose a model that is suitable for Turkish organizational structure.

The process of theory development in qualitative research consists of a series of consequent operations. One of the most crucial steps of this process is sample selection. In sample selection, variables preferred are smaller in scale when compared with quantitative research studies due to various factors such as the lack of experienced and well-versed researchers to conduct the study, costs, and

time (Kurtuluş, 2010). The sampling model used in qualitative research is called "teleological sampling". Unlike quantitative sampling approaches developed based on probability theory, the main purpose of the teleological sampling model is to collect in-depth information regarding the person, event, or situation examined in the study in line with a certain purpose (Özdemir, 2010, p. 327).

Based on this, the present study employs the method of teleological sampling and examines a textile company operating in the Central Anatolian Region of Turkey. The study is comprised of observations made two days a week for seven months. Open or closed-ended questions prepared beforehand were not asked during observations; instead, conversations between employees in their natural settings were analyzed and, if deemed necessary, spontaneous questions were put to learn more about details.

Validity and reliability in qualitative research are about the contentedness of the researcher during the process. The observations made for seven months were adequate to provide sufficient information to analyze the organization in terms of its cultural characteristics. Despite the limitation of movement within the factory and the fact that the research was conducted on certain days of the week (Tuesday and Thursday), the seven-month process of observing break times, lunches, and shuttles within the organization is satisfactory for understanding and analyzing its cultural characteristics in the widest sense as the period includes one religious (Eid al-Adha) and two official holidays (29 October, the Republic Day, and New Year's Day). Furthermore, the detailed reporting of the data as field research findings is a vital factor for ensuring validity.

Implications

Before correlating the cultural structure of the organization ABC with the existing models in the literature, it would be appropriate to state the general characteristics of the organization. The organization in question is a clothing company. Thus, it is possible to talk about two different social classes, namely the production staff and white-collar employees. The atmosphere within the institution, therefore, has different features stemming from these two classes. The relationships between office personnel make use of more formal means. Interdepartmental communication is conducted via e-mail correspondences and telephone calls in a formal language. In the production department, however, relationships are more informal. The employees address one another using the terms of endearment (brother-sister "*abi-abela*") and prefer face-to-face communication. Although the language used in the production unit is affected by the cultural levels of employees, the relationships within the organization bear the traces of a family-like environment.

It was observed that symbols strengthening culture or increasing the loyalty of employees to their work, managers, and environment were not frequently used. Only a few departments (human resources, foreign trade) makes use of elements reminding of the institution such as logos, emblems, or posters. In fact, apart from a limited number of departments with external connections, HR and wholesale/retailing section, even the furniture is old and not suitable for fulfilling general needs.

In the production unit; no logos, emblems nor posters are visible and the absence of a dress code or uniform among employees is worthy of attention. Logo colors used within the institution are limited; as the colors are rather disturbing tones, they evoke a sense of alienation rather than belonging among employees.

"...when I saw it for the first time, I was like 'why this yellow', I still hate it, it demotivates you..."

Physical conditions in the organization are also seen to affect the habits of production workers and office employees. Cold temperatures in some offices, particularly during winter, requires additional efforts for heating. Production workers, on the contrary, have to endure extreme heat. These efforts affect employees in a variety of ways ranging from working habits to clothing. Production employees cannot wear the aprons provided because of the heat and wear items in which they feel comfortable; as for the office employees, they need to make their outfits more informal to protect themselves from the cold temperatures.

"...what kind of a job is this, I thought working at ABC would require more formal attire. I did not know you worked so closely with production. As high-heel shoes were too distracting while other employees wore slippers, I no longer wear heels".

Places in which employees spend their breaks are also limited. Employees try to rest and spend time relaxing by sitting on the ground in the yard, beside the machines or by walking around the yard. Office employers alternatively spend time around their desks but both groups of workers have problems regarding the extent to which recreation is provided.

"Production workers do not pay attention to hygiene. Did you notice that the upper parts of rubbish bins are cut in a triangular shape? Do you know why? Because employees turn the bins around and sit on them. And the reason why benches were removed is that they eat something and leave rubbish behind. Mr. Haluk was enraged upon seeing the filth and yelled at me to remove the benches. So, we had to do it..."

Another factor that will ensure the strengthening of institutional culture along with unity and solidarity is the organization of ceremonies. There are no ceremonies nor meetings organized by the managers to motivate employees and to encourage socialization in the organization. Celebrating feasts among employees before the actual holiday remains a small-scale ceremony among production workers.

"When I asked Zeynep if there is a ceremony for the holiday, she told me there is not. But the break bell rang 15 minutes earlier than usual, my colleagues did not know the reason why. Meanwhile, Ms. Ayşe and Mr. Akin wished us a happy holiday. The scene we saw when we went down to get on the shuttle surprised Kerem, Zeynep, and Defne as much as it surprised me: The workers were in line, wishing each other happy holidays. I was even more surprised to see that Zeynep and Kerem, working here for a couple of years now, were unaware of this tradition..."

The managers gather the employees around only to react to some certain social situations during break time and convey messages about unity and solidarity. It is also known that the managers promised a picnic, but this promise was not fulfilled. While no special ceremonies for promotions and retirement were observed, the department in which the researcher was present celebrated a few birthdays; however, such celebrations were not allowed in other departments.

"There are no meetings, ceremonies, and organizations (like picnics, sports activities, etc.) within the institution to maintain solidarity among employees. Furthermore, the lack of a daycare center is not regarded as a problem even though the majority of employees are women. A picnic was promised years ago, even little flags were supposed to be distributed. But this promise has not been fulfilled for years..."

As far as institutional values are concerned, the presence of problems in superior-subordinate relations, the expectation of obedience from employees regardless of working conditions, and the constant emphasis on production show that organizational values focus on financial factors.

"In another conversation, Özge told me that the word for overcoat was misspelled in many instances, from product cards to labels. When I suggested going to the origin of the mistake to solve the problem, she said that there was nobody to deal with it, that it was not worth the effort, and that this place is another world of its own".

Even though implemented recently, the open-door policy accepted in many departments is an indication that the importance of communication is understood. Particularly, the use of the term of endearment "abi" while talking about the factory owners shows that family values are foregrounded, and an atmosphere of amity and respect is desired. The timely and exact payment of salaries, food supplies distributed during Ramadan, and suits gifted on feasts cement these values and play a role in the development of organizational culture.

"I do not think that if I had the chance to speak to the factory manager (mentions him as Haluk Abi), he would not refuse me... I was dismissed in 2008 because of the crisis. Maybe if I had come back 1-2 months later they would have hired me back, but they did not at that time... There is also a shuttle, which is also important... One day, I was completely broke. In fact, we saw each other during the funeral of a former employee... I also expressed my gratitude to Mr. Ali as he paid me. Even though they expect performance and certain figures, I want to come back... Getting paid on time regularly is important..."

Apart from all these features, there are also different characteristics observed within the institution. The first one is the existence of paternalistic behavior. Even though paternalism is mostly seen in Asia, the feudal structure and patriarchal features of the former Ottoman state allows paternalism to be observed in Turkey as well. Managers regarding employees as their owners, their attempts to be present during their special occasions such as weddings or funerals, and employees refraining from their managers and showing obedience mixed with fear demonstrates the paternalistic structure of the organization.

At the same time; employees using terms of familial endearment while talking about managers contributes to a structure in which they do not find it strange when managers make decisions about their personal lives in addition to work lives in a voluntary relationship and, thus, adhere to their decisions. However, it should be noted that this structure is based on fear. It is possible to claim that the major reason behind refraining from the employer is the thought of being unemployed. When employees disobey the employer, they are "banished" to different departments within the organization, assigned to places in which they do not want to work, or even dismissed.

"...Me: Maybe my presence might affect your working conditions.

M: No, whatever you say, they will not do it. When the problems are communicated to the management, 'we' will be the responsible ones. We had previously said that we were not able to discuss our problems with the upper management, that we had communication issues, but they did not care. People can exaggerate a lot here. In that case, you can find yourself driven to another department or dismissed without compensation"

"The people state that they do not want to talk about this, they are quite nervous, even checking their surroundings all the time."

"Now, if Mr. Ali comes by while I am writing a work e-mail and I greet him later than usual or do not see him, I am blamed for watching TV (TV: laptop)... And Internet access is limited here... Whenever he comes, everyone rushes to pay their respects and kiss his hand. Everyone tries to butter him up, and that is what the bosses like... Whoever compliments them the most is promoted to the highest post..."

Although the reason for the fear, the source of paternalism, ought to be the respect for elders or parents, the case is different in the organization. While relationships among parties help with the exchange of financial, social, and other resources, the employees are expected to be the party making sacrifices. Therefore, unlike the "kind-but-firm" aspect of paternalism observed in Eastern societies, it is closer to the "seemingly gracious dictatorship" seen in Western societies. This might be explained with Turkey being located on a transition point between Eastern and Western cultures and having various characteristics of both cultures. This feature, reflected by societal culture, shows that during economic and technological development, paternalism has turned into a structure in which a materialist ideology became dominant and has not been preserved as it has been in Eastern societies.

Furthermore, the high-power distance is expected to be observed within the institution as it lays the foundation for paternalism associated with the avoidance of ambiguity.

The factor of fear within the institution is another attention-worthy element apart from paternalism. The anti-democratic structure developed within the organization is one of the underlying reasons behind the fear.

"No, people are not valued here. But think of it, if [the manager] organized meetings, showed that they care about their employees, the employees would be more motivated, everyone would be happier... They would be more loyal..."

"Here, we only worry about today and the future because of the fear..."

Starting from the moment of hiring, the positions of employees within the company are definitely not based on merit. Whoever has more influential connections or gets along with their superior better has a better chance of getting promotions and higher salaries. Those without these connections cannot say anything about this situation.

"...most of the managers do not belong in their places. They start as managers just because they are either from the same village with or related to someone influential..." This leads to conflicts between the employees and the manager.

"The greatest problem is this: The manager knows next to nothing about the job and tries to justify his position by yelling like there is a mistake even though there is not... For example, when the number of cloth batches was calculated to be insufficient, I reported my superior about the issue only to be reprimanded. They said 'Now, will I be the one calling Şişli and ask for more batches?'"

"...they assigned an engineer to help me, they do whatever I say, but this is not the task for an engineer..."

Likewise; employees not being assigned to tasks suitable for their professional qualifications, the lack of emphasis on experience and specialization, and the prevention of personal development of employees contribute to the fear among employees. This is because when employees ask to pursue a master's degree to develop their potentials but then are fended off with responses like "sure, but we will cut your wages", they are rendered unable to ask for permission for a second time due to the fear of losing their jobs, let alone not being able to start a master's degree.

"To attend master's courses, you need to accept that there will be cuts from your salary, not to mention doubled workload. Talk about the support for education, huh!"

Another reason behind the fear is the lack of motivation techniques or the demotivation of employees. The list of production numbers marked with red by the factory manager when the numbers are insufficient, the group pressure in case of overproduction and the head worker constantly forcing workers to produce more stimulates fear among the employees.

"There are a couple of clothing factories here, one of them is said to be on the brink of bankruptcy... Especially the tailors need this place... Everyone is so worried about performance and this leads to more mistakes. As a mistake affects everyone, everyone yells at one another... Head workers are rude to their subordinates. You are only human, your performance might accidentally be lower from time to time, but no, you get a red marked list right away... They always want us to do more. But we are only human, how long can this last? They want us to act like robots or machines..."

The expectation of achieving more in a short time, time pressure, inadequate physical working conditions, and the lack of job security are also quite common within the organization. Additionally; the vagueness of professional roles, low support from the management, performance standards that are always expected to rise, the weakness of relationships between superiors and subordinates as well as among colleagues leads to the emergence of intimidation as a stress factor to the cultural structure.

"...Those working in production can only use the restrooms with the permission of the head workers, and that time is cut from their wages... Everyone here is waiting for the time for compensation, nobody in their right mind would stay here for another minute... Whenever you resist something and said something about it, then that is it, you are fired... Recently, they wanted to change the line of an employee of 18 years, they had already received the compensation. They resisted it, and they were shown the door. As a result, they just left... Actually, I cannot stand this either, but I have a mortgage, I need to support the education of my children, my wife also needs to work... When one employee performs better, they get a reaction from others on the production line, they try to act at the same pace..."

In particular, the weakness of relationships between subordinates and superiors as well as among colleagues leads to problems in interpersonal communication and eradicates the environment of trust. One reason for this is the existence of a large gossip network within the organization. The "gossip culture" within the organization was frequently observed by the researcher. Warnings about gossip such as "If you do not want something to be heard, make sure you say that while telling it to someone" or the accusations of being within the gossip network like "I do not want the guys downstairs to know about my situation" clearly demonstrates this gossip culture.

The problems arising from gossip and the atmosphere of fear within the organization force employees into silence. Something said uncarefully can be spread to the entire factory by word of mouth and, even worse, when the word reaches employers, this causes even greater problems.

"...Something I say can always be exaggerated. [The managers] make decisions based on rumors and not on facts... I ran into a friend who used to work in production and now works at a different place. I asked how they were. They said that they were quite relieved because they had feared not being able to find a new job once they left Y. That is true. I am also here for my family and my child, and if I did not have the debt... Like many employees here, I also fear not being able to find a job (potential offers would be blocked) if I leave this place. This is the aim..."

The silence is prevalent not only in interpersonal relationships but also in relationships between subordinates and superiors. Anyone stating an opinion about anything being branded as "know-it-all" or being reprimanded by the managers, along with other factors, gradually pushes employees into silence.

"I think today was the most enjoyable day here. Mr. Ali brought two kittens to the factory from home. They were at the cafeteria until a place was found for them. Janitors, Ms. Ayşe, Mr. Akın, Ms. Tuana, and the social services manager had quite fun with the kittens, they took photos and even shared them on their social media. And when I said that the cats were adorable, but the cafeteria was not the right place, they gave me strange looks... When I told Özge about that, she said: 'They surely thought that you are a know-it-all... When someone warns or states that a problem/situation must be resolved or fixed, they think that they talk a lot and incite others... Whatever the reason, even though it would help them, it is better not to talk'"

Another factor observed within the organization is the tendency of over-saving. Some departments using yogurt buckets as rubbish bins, the insufficiency of physical conditions within the organization, and the manager wanting to make a tablet case out of a notebook binding can be given as examples. Besides, the employees acting shy when stating important needs such as stationery supplies or water and the attendant asked them why they ran out of these supplies so quickly are indicators of a culture oriented towards over-saving.

"The storage section is one of the coldest places. A friend who worked close to the storage for a while: we asked for additional heaters several times. But no heater was sent. Then, a client visiting our office saw the situation and gifted us a heater. However, it got lost during relocation..."

"For example, Mr. Ali changed his modest station wagon with which he said he was content because of the reactions of the people around him".

Unlike austerity, a characteristic of Turkish culture, problematic working hours for more production as well as an abusive understanding of productivity among managers aiming maximization with the thought that no new technology or change in physical conditions if the production continues in existing circumstances against those trying to adapt to contemporary conditions with outdated technology is prevalent within the organization. The fact that the managers change their cars due to reactions from others shows signs of austerity in terms of their perceptions of luxury or wealth, but this disappears as the generation changes.

Conclusion

In conclusion, it must be noted that using scale-based methods to analyze organizational culture is not suitable for revealing the organizational culture with every aspect. The results of this seven-month ethnographic study clearly prove this. Only 18 out of 47 factors from the 20 organizational culture models examined in the study were observed within the organizational culture of ABC. Unable to be obtained through means outside ethnographic studies, these factors form the foundations of the organizational culture of ABC.

Revealed through an ethnographic study and laying the foundation of the organizational culture of ABC, these factors can be listed as fear, fear-driven paternalism, pressure, silence, intimidation, ennui, insensitivity, apathy, and gossiping. It is possible to say that an abusive level of productivity is aimed at the organization and an authoritarian understanding of management.

These factors are seen to be reflections of Turkish culture and, as a result, demonstrate themselves in Turkish organizational culture, a sub-branch of Turkish national culture. Although study results cannot be generalized, the organizational culture of this institution operating in the textile sector can be named as "Oppress and Manage-Intimidate and Manage" and it is presented as an example model for Turkish organizational culture.

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