



T.C.
YEDİTEPE ÜNİVERSİTESİ
GRADUATE INSTITUTE OF SOCIAL SCIENCES

CORPORATE CULTURE AS A MANAGEMENT TOOL
AN OBSERVATIONAL STUDY IN AKBANK

by

Şaha B. Baygöl

Supervisor
Prof. Dr. Ayselİ USLUATA

Submitted to the Graduate Institute of Social Sciences
In partial fulfillment of the requirements for the degree of
Master of
Arts

İSTANBUL, 2002

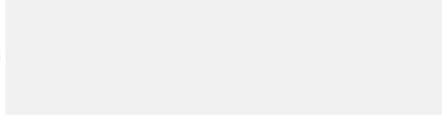
**CORPORATE CULTURE AS A MANAGEMENT TOOL
AN OBSERVATIONAL STUDY IN AKBANK**

by

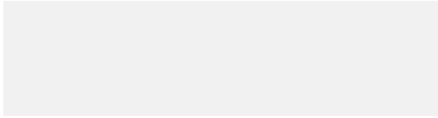
Şaha Burcu BAYGÜL

Approved by:

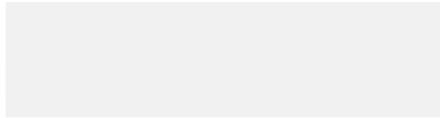
Prof. Dr. Ayseli USLUATA
(Supervisor)



Prof. Dr. Mustafa Dilber



Prof. Dr. Mahmut Oktay



Date of Approval by the Administrative Council of the Institute/...../2002

To Mom for her endless love and patience,
and Dad for his affection and support

TABLE OF CONTENTS

LIST OF EXHIBITS	IV
LIST OF FIGURES.....	V
LIST OF TABLES.....	VI
ACKNOWLEDGMENTS	VII
ABSTRACT.....	VIII
ÖZET	IX
1. INTRODUCTION	1
1.1. METHODOLOGY.....	2
1.2. LIMITATIONS	3
2. CULTURE AND ORGANIZATION AS SEPARATE CONCEPTS.....	4
2.1. THE CONCEPT 'CULTURE'	4
2.1.1. <i>Definitions of the concept</i>	4
2.1.2. <i>Manifestations of culture</i>	7
2.1.3. <i>Layers of culture</i>	8
2.1.4. <i>Cultural dimensions</i>	11
2.1.4.1. <i>Power distance</i>	11
2.1.4.2. <i>Individualism and collectivism</i>	12
2.1.4.3. <i>Masculinity and femininity</i>	12
2.1.4.4. <i>Uncertainty avoidance</i>	13
2.2. THE CONCEPT "ORGANIZATION"	15
2.2.1. <i>Definitions of the concept</i>	15
2.2.1.1. <i>Historical definitions</i>	15
2.2.1.2. <i>More contemporary definitions</i>	16
2.2.2. <i>The reasons for studying organizations</i>	17
3. CORPORATE CULTURE	19
3.1. ORIGINS OF CORPORATE CULTURE	19
3.1.1. <i>Anthropology</i>	22
3.1.2. <i>Organizational climate</i>	23
3.1.3. <i>National culture</i>	25
3.1.4. <i>Human resource management</i>	26
3.1.5. <i>Performance researches</i>	26
3.2. DEFINITIONS OF CORPORATE CULTURE	27
3.3. THE SOURCES OF CORPORATE CULTURE	31
3.3.1. <i>National Culture as a source</i>	32
3.3.2. <i>Dominant leaders as a source</i>	34
3.3.3. <i>Type of business / Business environment</i>	36
3.4. LEVELS OF CULTURE.....	36
3.4.1. <i>Artifacts</i>	39
3.4.2. <i>Values and beliefs</i>	45
3.4.3. <i>Basic Assumptions</i>	46
3.5. TYPOLOGIES OF CORPORATE CULTURE	48
3.5.1. <i>Harrison/Handy typology</i>	49

3.5.2. Deal and Kennedy typology.....	51
3.5.3. Sonnenfeld Typology.....	53
3.6. OTHER ORGANIZATIONAL STYLES.....	54
3.7. HOW MANY CULTURES?	56
3.8. CULTURAL ISSUES IN MERGERS, ACQUISITIONS, AND JOINT VENTURES	58
3.9. FUNCTIONS OF CORPORATE CULTURE	59
4. AN OBSERVATIONAL STUDY IN AKBANK.....	61
4.1. INTRODUCTION	61
4.2. THE ROUTE.....	61
4.3. OBSERVING AKBANK	63
4.3.1. Overview	64
4.3.2. <i>The physical setting and the artifacts</i>	64
4.3.3. <i>Akbank's statements about its culture</i>	68
4.3.4. <i>Greeting strangers</i>	71
4.3.5. <i>Observation of time spent</i>	72
4.3.6. <i>Summary of findings</i>	73
5. CONCLUSION.....	75
APPENDIX 1	78
APPENDIX 2	79
APPENDIX 3	80
APPENDIX 4	81
APPENDIX 5	82
REFERENCES.....	83
CURRICULUM VITAE OF THE AUTHOR	86

List of Exhibits

<u>Exhibit 2.1 Layers of Culture</u>	9
<u>Exhibit 2.2 Key differences between collectivist and individualist societies</u>	13
<u>Exhibit 3.1 Definitions of organizational culture</u>	28
<u>Exhibit 3.2 Some metaphors from contemporary literature</u>	31
<u>Exhibit 3.3 Sources's of corporate culture</u>	32
<u>Exhibit 3.4 How leaders embed cultural elements</u>	35
<u>Exhibit 3.5 Contents of organizational culture</u>	38

List of Figures

<u>Figure 2.1 Three levels of uniqueness in human mental programming</u>	6
<u>Figure 2.2 Manifestations of culture</u>	7
<u>Figure 2.3 Factors distinguishing various cultures</u>	14
<u>Figure 3.1 Levels of Culture</u>	37
<u>Figure 4.1 Organizational Chart</u>	65

ACKNOWLEDGMENTS

I would like to acknowledge my special thanks to my thesis supervisor Prof. Dr. Aysel Usluata, for her guidance.

I also would like to thank Ebru Baygöl for her encouragements, and Dilâra Bayraktar, without whose support this study could have never come to an end.

Finally, a very special thank you goes to Alper Özpınar who has always come to my help in my hardest times.

ABSTRACT

In the last decades, organizations faced the reality that they have to adopt new approaches that aim at more and more quality in every aspect of their working lives in order to be successful; thus the human factor has re-appeared as the most important element in organizations. Many organizations, slowly or quickly are understanding the importance of the social and cultural factors that might affect the motivation and performance of their employees, and are taking these into account when effectiveness is in question.

Beginning with industrial ethnographers and social anthropologists, many scholars from a vast variety of disciplines paid and are paying attention to the corporate culture. Different professional training and different reasons to explore the subject result in disagreements on the concepts. This thesis aims to integrate different definitions, theories and findings on organizational culture, trying to be both inclusive and selective. This work may contribute to the discussion whether corporate culture is a management tool that guides the member's of an organization or a metaphor used to describe an organization. The conclusion suggests that corporate culture which establishes the environment in which members learn the history, shared values and behavioral norms of the organization and sets boundaries that influence the conversations, actions, even the thoughts of the members, can be an effective management tool.

Techniques used are (1) secondary research for the first part of this work, (2) primary research which involves a case study; using the suggested observation methods by Deal and Kennedy (1992) and Schein (1999).

KEY WORDS: Culture, Organization, Corporate Culture, Cultural Perspectives.

ÖZET

Son yıllarda kurumlar başarılı olabilmek için her alanda daha fazla başarıyı hedefleyen yeni yaklaşımları benimsemek zorunda oldukları gerçeğiyle karşı karşıya gelmişlerdir; bunun bir sonucu insan unsuru kurumlardaki en önemli öge olarak tekrar gündeme gelmiştir. Birçok kurum sosyal ve kültürel faktörlerin çalışanlarının motivasyonu ve performansı üzerindeki etkisini anlamaya çalışmakta ve etkinlik sözkonusu olduğunda bu faktörleri göz önünde bulundurmaktadır.

Endüstriyel etnograflar ve sosyal antropologlardan başlamak üzere, çok farklı disiplinlerden gelen pek çok bilim adamı kurumsal kültür konusuna ilgi göstermişlerdir. Farklı uzmanlık alanları ve konuya eğilmekteki çeşitli sebep ve yaklaşımlar, kavramlar üzerinde değişik görüşler oluşmasına yol açmıştır. Bu tezde, çeşitli tanımlamaları, teorileri ve araştırmalardan alınan farklı sonuçları kapsamlı ancak seçici olarak sunmak hedeflenmektedir. Çalışmanın amacı kurumsal kültürün bir kurumu anlatmakta kullanılan bir metafor mu, yoksa kurumun üyelerini yönlendirmekte kullanılan bir araç mı olduğu konusundaki tartışmalara katkıda bulunmaktır. Sonuç olarak, kurumsal kültürün *etkin bir şekilde kullanıldığında* kurum üyelerinin tarihi, paylaşılan değerleri ve davranış normlarını öğrenebileceği bir ortam oluşturabileceği ve böylece etkin bir yönetsel araç olabileceği öne sürülmektedir.

Kullanılan teknikler şöyledir: (1) birinci bölüm için ikincil araştırma yapılmış, (2) ikinci bölüm için ise Deal and Kennedy'nin (1982) önerdiği gözlem methodları kullanılarak Akbank'ta bir gözlem çalışması gerçekleştirilmiştir.

ANAHTAR KELİMELEER: Kültür, Kurum, Kurum Kültürü, Kültürel Bakış Açıları

TABLE OF CONTENTS

LIST OF EXHIBITS	IV
LIST OF FIGURES.....	V
LIST OF TABLES.....	VI
ACKNOWLEDGMENTS.....	VII
ABSTRACT.....	VIII
ÖZET	IX
1. INTRODUCTION.....	1
1.1. METHODOLOGY.....	2
1.2. LIMITATIONS	3
2. CULTURE AND ORGANIZATION AS SEPARATE CONCEPTS.....	4
2.1. THE CONCEPT ‘CULTURE’.....	4
2.1.1. <i>Definitions of the concept</i>	4
2.1.2. <i>Manifestations of culture</i>	7
2.1.3. <i>Layers of culture</i>	8
2.1.4. <i>Cultural dimensions</i>	11
2.1.4.1. <i>Power distance</i>	11
2.1.4.2. <i>Individualism and collectivism</i>	12
2.1.4.3. <i>Masculinity and femininity</i>	12
2.1.4.4. <i>Uncertainty avoidance</i>	13
2.2. THE CONCEPT “ORGANIZATION”	15
2.2.1. <i>Definitions of the concept</i>	15
2.2.1.1. <i>Historical definitions</i>	15
2.2.1.2. <i>More contemporary definitions</i>	16
2.2.2. <i>The reasons for studying organizations</i>	17
3. CORPORATE CULTURE.....	19
3.1. ORIGINS OF CORPORATE CULTURE.....	19
3.1.1. <i>Anthropology</i>	22
3.1.2. <i>Organizational climate</i>	23
3.1.3. <i>National culture</i>	25
3.1.4. <i>Human resource management</i>	26
3.1.5. <i>Performance researches</i>	26
3.2. DEFINITIONS OF CORPORATE CULTURE.....	27
3.3. THE SOURCES OF CORPORATE CULTURE.....	31
3.3.1. <i>National Culture as a source</i>	32
3.3.2. <i>Dominant leaders as a source</i>	34
3.3.3. <i>Type of business / Business environment</i>	36
3.4. LEVELS OF CULTURE.....	36
3.4.1. <i>Artifacts</i>	39
3.4.2. <i>Values and beliefs</i>	45
3.4.3. <i>Basic Assumptions</i>	46
3.5. TYPOLOGIES OF CORPORATE CULTURE	48
3.5.1. <i>Harrison/Handy typology</i>	49

3.5.2. <i>Deal and Kennedy typology</i>	51
3.5.3. <i>Sonnenfeld Typology</i>	53
3.6. OTHER ORGANIZATIONAL STYLES	54
3.7. HOW MANY CULTURES?	56
3.8. CULTURAL ISSUES IN MERGERS, ACQUISITIONS, AND JOINT VENTURES	58
3.9. FUNCTIONS OF CORPORATE CULTURE	59
4. AN OBSERVATIONAL STUDY IN AKBANK.....	61
4.1. INTRODUCTION.....	61
4.2. THE ROUTE.....	61
4.3. OBSERVING AKBANK	63
4.3.1. <i>Overview</i>	64
4.3.2. <i>The physical setting and the artifacts</i>	64
4.3.3. <i>Akbank's statements about its culture</i>	68
4.3.4. <i>Greeting strangers</i>	71
4.3.5. <i>Observation of time spent</i>	72
4.3.6. <i>Summary of findings</i>	73
5. CONCLUSION.....	75
APPENDIX 1	78
APPENDIX 2	79
APPENDIX 3	80
APPENDIX 4	81
APPENDIX 5	82
REFERENCES.....	83
CURRICULUM VITAE OF THE AUTHOR	86

List of Exhibits

<u>Exhibit 2.1 Layers of Culture</u>	9
<u>Exhibit 2.2 Key differences between collectivist and individualist societies</u>	13
<u>Exhibit 3.1 Definitions of organizational culture</u>	28
<u>Exhibit 3.2 Some metaphors from contemporary literature</u>	31
<u>Exhibit 3.3 Sources's of corporate culture</u>	32
<u>Exhibit 3.4 How leaders embed cultural elements</u>	35
<u>Exhibit 3.5 Contents of organizational culture</u>	38

List of Figures

<u>Figure 2.1 Three levels of uniqueness in human mental programming</u>	6
<u>Figure 2.2 Manifestations of culture</u>	7
<u>Figure 2.3 Factors distinguishing various cultures</u>	14
<u>Figure 3.1 Levels of Culture</u>	37
<u>Figure 4.1 Organizational Chart</u>	65

List of Tables

<u>Table 3.1 Categories and examples of cultural forms</u>	39
<u>Table 3.2 Types of Rites</u>	44

ACKNOWLEDGMENTS

I would like to acknowledge my special thanks to my thesis supervisor Prof. Dr. Aysel Usluata, for her guidance.

I also would like to thank Ebru Baygöl for her encouragements, and Dilâra Bayraktar, without whose support this study could have never come to an end.

Finally, a very special thank you goes to Alper Özpınar who has always come to my help in my hardest times.

ABSTRACT

In the last decades, organizations faced the reality that they have to adopt new approaches that aim at more and more quality in every aspect of their working lives in order to be successful; thus the human factor has re-appeared as the most important element in organizations. Many organizations, slowly or quickly are understanding the importance of the social and cultural factors that might affect the motivation and performance of their employees, and are taking these into account when effectiveness is in question.

Beginning with industrial ethnographers and social anthropologists, many scholars from a vast variety of disciplines paid and are paying attention to the corporate culture. Different professional training and different reasons to explore the subject result in disagreements on the concepts. This thesis aims to integrate different definitions, theories and findings on organizational culture, trying to be both inclusive and selective. This work may contribute to the discussion whether corporate culture is a management tool that guides the member's of an organization or a metaphor used to describe an organization. The conclusion suggests that corporate culture which establishes the environment in which members learn the history, shared values and behavioral norms of the organization and sets boundaries that influence the conversations, actions, even the thoughts of the members, can be an effective management tool.

Techniques used are (1) secondary research for the first part of this work, (2) primary research which involves a case study; using the suggested observation methods by Deal and Kennedy (1992) and Schein (1999).

KEY WORDS: Culture, Organization, Corporate Culture, Cultural Perspectives.

ÖZET

Son yıllarda kurumlar başarılı olabilmek için her alanda daha fazla başarıyı hedefleyen yeni yaklaşımları benimsemek zorunda oldukları gerçeğiyle karşı karşıya gelmişlerdir; bunun bir sonucu olarak insan unsuru kurumlardaki en önemli öge olarak tekrar gündeme gelmiştir. Birçok kurum sosyal ve kültürel faktörlerin çalışanlarının motivasyonu ve performansı üzerindeki etkisini anlamaya çalışmakta ve etkinlik sözkonusu olduğunda bu faktörleri göz önünde bulundurmaktadır.

Endüstriyel etnograflar ve sosyal antropologlardan başlamak üzere, çok farklı disiplinlerden gelen pek çok bilim adamı kurumsal kültür konusuna ilgi göstermişlerdir. Farklı uzmanlık alanları ve konuya eğilmekteki çeşitli sebep ve yaklaşımlar, kavramlar üzerinde değişik görüşler oluşmasına yol açmıştır. Bu tezde, çeşitli tanımlamaları, teorileri ve araştırmalardan alınan farklı sonuçları kapsamlı ancak seçici olarak sunmak hedeflenmektedir. Çalışmanın amacı kurumsal kültürün bir kurumu anlatmakta kullanılan bir metafor mu, yoksa kurumun üyelerini yönlendirmekte kullanılan bir araç mı olduğu konusundaki tartışmalara katkıda bulunmaktır. Sonuç olarak, kurumsal kültürün *etkin bir şekilde kullanıldığında* kurum üyelerinin tarihi, paylaşılan değerleri ve davranış normlarını öğrenebileceği bir ortam oluşturabileceği ve böylece etkin bir yönetsel araç olabileceği öne sürülmektedir.

Kullanılan teknikler şöyledir: (1) birinci bölüm için ikincil araştırma yapılmış, (2) ikinci bölüm için ise Deal and Kennedy'nin (1982) önerdiği gözlem methodları kullanılarak Akbank'ta bir gözlem çalışması gerçekleştirilmiştir.

ANAHTAR KELİMELER: Kültür, Kurum, Kurum Kültürü, Kültürel Bakış Açıları

1. INTRODUCTION

In the last decades, the internal and external responsibilities of the organizations have changed and broadened. Organizations realized that they have to adopt to new approaches that aim at more and more quality in every aspect of their working lives in order to be successful. Thus, there has been a significant growth of interest in the employee improvement and the human factor has re-appeared as the most important element in organizations. In this way, social and cultural factors that might affect the motivation and performance of the members have begun to be one of the main concerns the managements.

Scholars from a variety of disciplines (including industrial ethnography, social anthropology, psychology, sociology, organizational behavior and management) have produced theoretical and empirical studies. On one hand, different approaches and different interests in making research have brought the advantage of viewing the subject from different perspectives and thus, seeing the multi-dimensional aspect of corporate culture. On the other hand, one of the results of this variety has been theoretical disintegration which makes it quite difficult for students and practitioners to pursue future corporate culture research.

As this study will be a modest attempt to try to determine a working definition, to explore and understand the idea of corporate culture: how it comes to be, what characterizes it and what may be the functions of culture in an organization. Reviewing the findings of all the research conducted by scholars coming from different disciplines, this work aims at combining the diverse array of studies into a framework that displays different perspectives used to understand cultures in organizations.

In the light of the studies of those scholars, this study also seeks the answer to the question, "Can the corporate culture be used as a management tool to guide and control the members of an organization?"

1.1. Methodology

The first part of this study will comprise the literature review. The results of the literature search, will be given in the first two chapters. The first chapter will introduce the “culture” and “organization” as separate concepts in order to set the stage for discussing the concepts in corporate culture. The second chapter will begin with reviewing some past attempts of studying corporate culture which will be followed with definitions and with the findings of the latter research. This part will also include the different perspectives used to understand organizations, and the categorization of corporate cultures. The discussions will help to understand if the management of an organization can use culture to orientate the employees and make use of culture as a guiding and controlling tool.

The second part will comprise the findings of primary research which includes an observational study in Akbank. The purpose of this study is to observe and to explain the practices of the theories put forward by scholars in a living organization and to figure out to what extent an organization can use/is using culture as a management tool. In this study the observation method suggested by Deal and Kennedy (1982) will be used, which includes studying the physical setting, reading what the organization says about its culture, watching how the company greets strangers, interviewing the organization’s members and observing how they spend their time.

Finally, conclusions will be drawn in the light of the studies of the scholars and the findings that come out from the observational study.

1.2. Limitations

Time has always been a limitation for most of the research, as it has been the biggest limitation in every stage of this study.

The second limitation has been put by the rules of libraries that refuse to loan books to the students.

Still, the major limitation has come while selecting an organization in which the observations should take place. Banks are one of the most guarded organizations in every aspect, so most of them would not let anyone to wander around, ask questions and learn the internal affairs of the organization. Akbank has also been unwilling for this kind of a research, but fortunately accepted the request after putting limitations which would make them feel safer. These limitations include observing in three groups only, make interviewing and wander about only in the three groups, and not going out of departments without the accompaniment of an insider.

2. CULTURE AND ORGANIZATION AS SEPERATE CONCEPTS

2.1. *The Concept 'Culture'*

2.1.1. Definitions of the concept

Culture is not easily defined; it is assumed to be defined easily, but when one tries to do so, it will be seen that it is not easy, because it can have different meanings in different contexts. Brown (1998) has mentioned that in 1952 the anthropologists Kroeber and Kluckhohn identified 164 different definitions of culture.

Culture is derived from the Latin word "cultura" which meant to cultivate. In the Middle Ages, but especially after the 18. century, the term started to be used as 'improving human mind'. The term culture is most broadly used in anthropology, especially social (or cultural) anthropology (Alemdar ve Erdoğan,1994:167). Anthropologists offer vast definitional riches most of which can be esteemed as appropriate. *Culture* is the sum total of all the shared, taken-for-granted assumptions that a group has learned throughout its history (Schein, 1999:29). "*Culture* refers to the social heritage of a people – those learned patterns for thinking, feeling, and acting that are transmitted from one generation to the next, including the embodiment of these patterns in material items. It includes both nonmaterial culture – abstract creations like values, beliefs, symbols, norms, customs and institutional arrangements – and material culture – physical artifacts or objects like stone axes, computers, loinclothes, tuxedos, automobiles, paintings, hammocks, and domed stadiums...Very simply culture has to do with the customs of a people, and a society with the people who are practicing the customs (Zanden,1993:33). Kroeber and Kluckhohn (1952) after pointing out those 164 different definitions, offered their own definition:

“Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiment in artifacts; the essential core of culture consists of traditional (i.e.; historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other, as conditioning elements of future action”.

Schein (1992:12) defines culture in a similar way “ a pattern of shared basic assumptions that the group learned as it solved its problems of external adaptation and internal integration, that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think and feel in relation to those problems”

In this thesis culture will be defined in Geert Hofstede’s words in his “Cultures and Organizations: Software of the mind” (1991). He calls patterns of thinking, feeling and acting *mental programs* or *software of the mind* and puts forward that one’s behavior is determined by her or his mental programs the sources of which lie within the social environments in which one grew up and collected one’s life experiences, starting within the family; continuing within the neighbourhood, at school, in youth groups, at the work place, and in the living community. According to Hofstede, mental programs vary as much as the social environments in which they are acquired and the term for such mental software is **culture**.

Hofstede talks about two cultures; culture one meaning the ‘civilization’ or ‘refinement of the human mind’ the results of which are like education, art and literature. Culture two corresponds to the concept of mental software and common among social anthropologists who use culture as a catchword for all those patterns of thinking, feeling and acting . Culture does

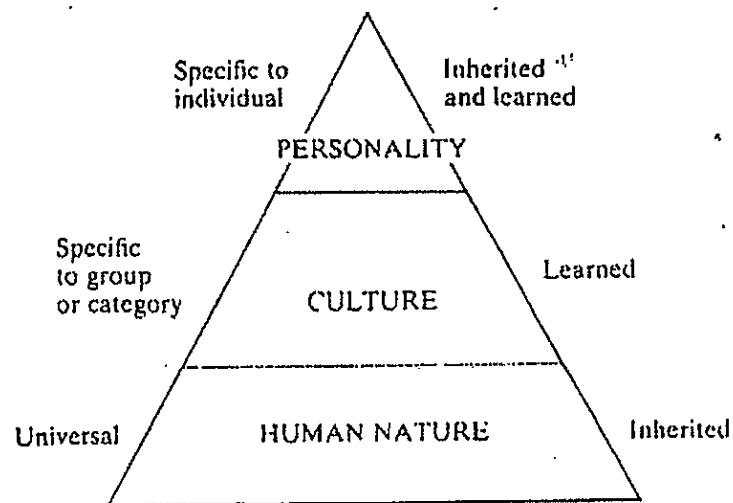


Figure 2.1 Three levels of uniqueness in human mental programming (Hofstede, 1991:6)

not only include the activities supposed to refine the mind but also the ordinary and menial things in life such as greeting, eating, showing or not showing feelings, keeping a certain physical distance from others, etc.. Culture two is a collective phenomenon as it is at least partly shared with people who live or lived within the same social environment. It is the collective programming of the mind which distinguishes the members of one group or category of people from another.

Culture should be distinguished from human nature, and from an individual's personality as represented in Figure 2.1. Human nature is what all human beings have in common, deriving from one's genes and determining physical and basic psychological functioning. The human ability to feel fear, anger, love, joy, sadness ... all belong to this level of mental programming. However, what one does with these feelings, how one expresses fear, joy, observations and so on is modified by culture. Culture, as defined, is learned not inherited; it derives from one's social environment, not from one's genes. The personality is the unique personal set of mental programs which one does not share with any other human being, based upon traits which are partly inherited and partly learned. 'Learned' here means: modified by the influence of collective programming (culture) as well as unique personal experiences (Hofstede, 1991:4-6).

2.1.2. Manifestations of culture

Manifestations of cultural differences can vary. Although a large number of different aspects or elements of culture are identified, according to Hofstede's 'onion diagram' as seen in Figure 2.2, the following four covers the necessary ones:

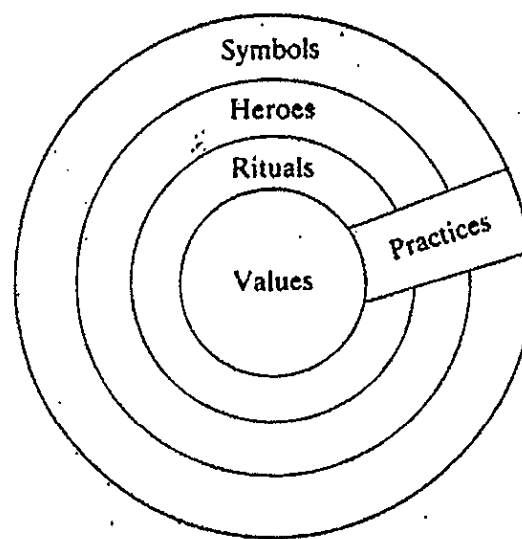


Figure 2.2 Manifestations of culture (Hofstede, 1991:9)

At the core of the diagram, it will be seen that values are intangible aspects of social life. As they lack the physical existence, symbols are used to understand and process them. *Symbols*, are words, gestures, pictures or objects that carry a particular meaning which is only recognized by those who share the culture (Hofstede 1991:7) or they are objects, conditions, acts or characteristics of persons that signify something different or wider from themselves, and which have meaning for an individual or group (Brown, 1998:22). Hofstede also argues that new symbols are easily being developed while old ones easily disappear, whereas symbols from a cultural group can be copied by others and this is why symbols have been placed into the outer, most superficial layer of Figure 2.2.

Merriam- Webster's Collegiate Dictionary defines *hero* as a a man admired for his achievements and noble qualities. According to Deal and Kennedy heroes are the people who personify the culture's values and as such provide tangible role models (1982:14). They are persons, alive or dead, real or imaginary, who possess characteristics which are highly priced in a culture, and who thus serve as models for behavior (Hofstede: 1991)

Rituals are collective, systematic and programmed day-to-day activities, technically superfluous in reaching desired ends, but which, within a culture, are considered as socially essential, examples of which can be greetings, social and religious ceremonies (Deal and Kennedy, 1982; Hofstede, 1991). Zanden states that rituals are social acts prescribed by rules that dictate how human beings should comfort themselves in presence of a sacred (1993:37).

According to the onion diagram of Hofstede, values are the core of culture. Values are beliefs and attitudes, consciously or unconsciously held by a culture. They are the broad ideas regarding what is desirable, correct and good that most members of a society share. Values reflect relatively general and abstract beliefs that they do not explicitly specify which behaviors are acceptable and which are not (Zanden,1993:36; Adler,1997:15). They help people determine what *ought* to be done.

2.1.3. Layers of culture

Hunting and gathering societies are the earliest forms of organized life. Society refers to a group of people who live within the same territory and share a common culture. By virtue of this common culture, the members of a society typically possess similar values and norms and a common language. Societies, which can be small as a tribe formed of a dozen people and as large as modern nations with hundreds of millions of people, represent the most comprehensive and complex type of social structure in today's world (Zanden,1993:50).

Exhibit 2.1 Layers of Culture

Hofstede (1991) identified six layers of mental programming corresponding to different levels of culture:

- 1) National level
- 2) Regional level (including religion and ethnicity)
- 3) Gender level
- 4) Generation level
- 5) Social class level
- 6) Organizational level

A *nation* is a unified territorial state with a political system that governs the whole society. Nations should not be equated to *societies* because the concept of a common culture applies strictly speaking, more to societies than nations. Within nations there are strong forces such as one dominant national language, common mass media, a national education system, a national army, a national political system... a national market for certain skills, products and services. In research on cultural differences nationality should be used with care. It is often the only feasible criterion for classification. Rightly or wrongly, collective properties are ascribed to the citizens of certain countries (Hofstede:1991:12). But still, as Schein (1992) testifies, it is dangerous to stereotype people sharing same cultures.

All the societies in the world are formed of people with different colors, languages, values and religions. These differences cause cultural differences within societies forming *regional, ethnic and religious cultures*. Members of these groups, especially the ones from ethnic and religious groups, face the reality that they are standing at a point between their own group's culture and the dominant culture of their nation. Thus, ethnic and religious groups are very important determinants of being minority, as one property of minorities is being characterized by physical or cultural traits that distinguish it from the dominant group. By virtue of these traits, its members are lumped together and "placed" together in less desirable positions in the social structure (Zanden,1993:203). Cultural differences among religious

groups are very significant; religion influences the dressing, language, nearly all the behavior of the believers. But when the histories of the countries are examined, it can be seen that the religious culture is a combination of that religious culture and the previous culture of that country/region.

Societies assign gender roles to human beings depending on the anatomical differences between men and women. Hofstede describes *gender level of culture* as:

“If we recognize that within each society there is a men’s culture which differs from a women’s culture, this helps to explain why it is so difficult to change traditional gender roles. Women are not considered as suitable for jobs traditionally filled by men, not because they are technically unable to perform these jobs, but because women do not carry the symbols, do not correspond to the hero images...(1991:16)”

Gender roles show great variation from one society to another. Generally, in most societies men are expected to behave masculine, while women should be feminine.

The generation level is the one which is formed of the differences of parents from their children and them from theirs.

Social class is a complex term employed in defining different things. Social classes can be distinguished by inequalities such as occupation, wealth, power, authority, working and living conditions, life-styles, education, religion, and culture. Zanden states that when we talk about “upper class”, “middle class”, and “lower class” we refer to these social classes as distinct groups. He also talks about “life chance”; a term meaning the likelihood that individuals and groups will enjoy desired goods and services, fulfilling experiences, and opportunities for living healthy and long lives. He mentions that the members of the higher social classes need to devote a smaller part of their resources to survival needs than do

members of the lower social classes. Social class associates with various patterns of behavior. For instance, it influences political participation, (voting increases with socioeconomic status in most Western nations) and it is an important determinant of sexual behavior since the lower classes are more likely to experience sexual intercourse and other sexual behaviors at earlier ages than are the higher classes (Zanden,1993:181-182).

Much has been said about organizational or corporate culture in recent years. It is different from national cultures in many aspects but, to some extent, is influenced by the cultural patterns in societies. Organizational culture, which will be defined and discussed in detail in the following chapter, is shared values and beliefs that underlie a company's identity (Kreitner and Kinicki,1998:60).

2.1.4. Cultural dimensions

Hofstede (1991) describes four dimensions which he has found after making research across more than 50 countries. These four dimensions are (1) power distance; (2) collectivism versus individualism; (3) femininity versus masculinity; and (4) uncertainty avoidance (Pheyse,1993; Hellriegel, Slocum and Woodman, 1995; Adler,1997; Greenberg and Baron,1997).

2.1.4.1. Power distance

Power distance is the extent to which an unequal distribution of power is accepted by members of a society. Inequality within a society is visible in the existence of different social classes: upper, middle, and lower. Hofstede has formed a *power distance index* which measured the differences between the members of these groups and the results of which inform us about dependence relationships in a country. In *small power distance* countries there is limited dependence of less powerful members on more powerful ones. They are

interdependent, and the emotional distance between them is relatively small. In large power distance countries the less powerful members are much more dependent on the superiors, and emotional distance between them is large, the less powerful members are unlikely to approach and contradict their uppers directly (Hofstede,1991; Adler,1997; Greenberg and Baron,1997).

2.1.4.2. Individualism and collectivism

Individualism exists when people are apart of the group, stressing personal goals and interests, taking care of only themselves and their immediate family, with less concern to groups. Collectivism leads people toward the welfare of the group, with emotional affection to the other members. People take care of each other in their particular groups, holding common goals instead of individual ones (Adler, 1997; Hellriegel et al, 1995). Exhibit 2.2 show the key differences between collectivist and individualist societies in means of general norm, family, school and workplace.

2.1.4.3. Masculinity and femininity

Masculinity versus femininity is the extent to which highly assertive masculine values predominate versus showing concern for other members' goodness.

According to Hofstede (1991) masculine societies are the ones in which gender roles are very distinct, people are highly materialistic, men are assertive, tough and acquisitive whereas women are more modest and quiet. In masculine societies, gender roles are defined rigidly and gender-based stereotypes play significant role in one's job determination. In feminine cultures roles of men and women harmonize, people stress concern for others. An important point here to mention is that Hofstede's intend to define these societies is not to suggest that males and females possess or lack certain characteristics. Adler (1997) has given another name 'career success and quality of life' to this dimension, since the masculinity/femininity dimension does not correspond with contemporary understandings of masculinity and femininity.

Exhibit 2.2 Key differences between collectivist and individualist societies (Hofstede, 1991:67)

<i>Collectivist</i>	<i>Individualist</i>
People are born into extended families or other ingroups which continue to protect them in exchange for loyalty	Everyone grows up to look after him/herself and his/her immediate (nuclear) family only
Identity is based in the social network to which one belongs	Identity is based in the individual
Children learn to think in terms of 'we'	Children learn to think in terms of 'I'
Harmony should always be maintained and direct confrontations avoided	Speaking one's mind is a characteristic of an honest person
High-context communication	Low-context communication
Trespassing leads to shame and loss of face for self and group	Trespassing leads to guilt and loss of self-respect
Purpose of educating is learning how to do	Purpose of education is learning how to learn
Diplomas provide entry to higher status groups	Diplomas increase economic worth and/or self-respect
Relationship employer-employee is perceived in moral terms, like a family link	Relationship employer-employee is a contract supposed to be based on mutual advantage
Hiring and promotion decisions take employees' ingroup into account	Hiring and promotion decisions are supposed to be based on skills and rules only
Management is management of groups	Management is management of individuals

2.1.4.4. Uncertainty avoidance

Uncertainty is being unable to predict something certainly. All people face the fact that we can not know what will happen in the future, so it is impossible to avoid a certain amount of uncertainty. All people have a general uncertainty about what will happen next, with a worry to prevent unpleasant consequences of present situations. Hofstede states:

“Feelings of uncertainty are not only personal, but may also be partly shared with other members of one's society. Like the values...,feelings of uncertainty is

acquired and learned. Those feelings and the ways coping with them belong to the cultural heritage of societies and are transferred and reinforced through basic institutions like family, school and the state. They are reflected in the collectively held values of the members of a particular society. Their roots are nonrational. They lead to collective patterns of behavior in one society which may seem aberrant and incomprehensible to members of other societies (1991:111).”

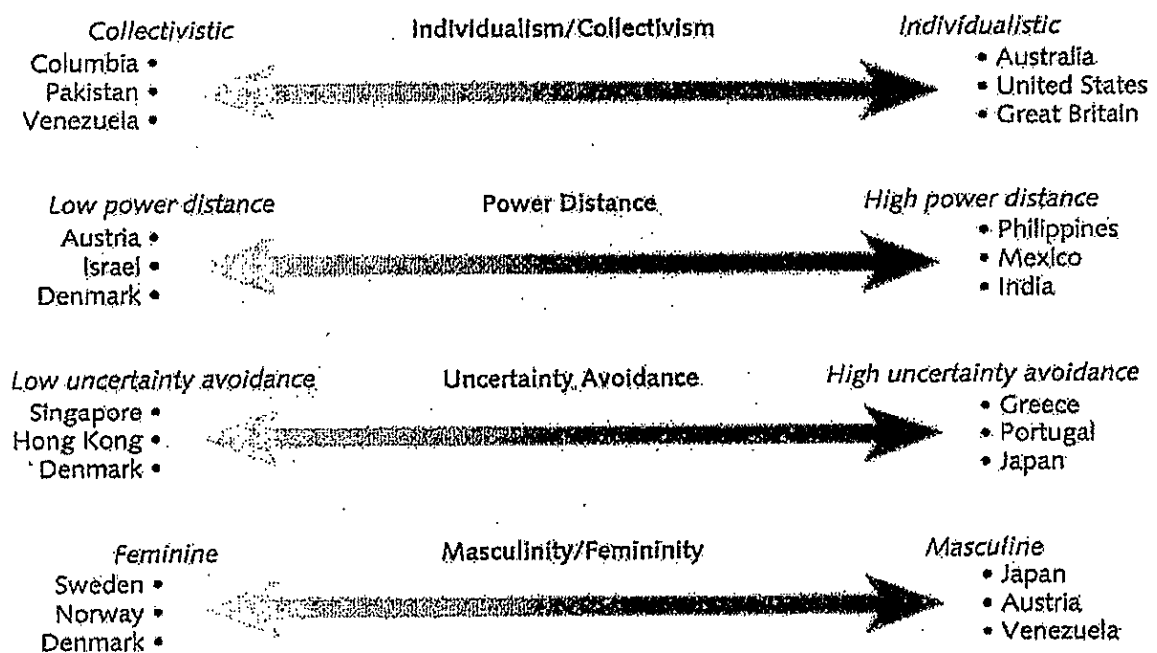


Figure 2.3 Factors distinguishing various cultures (Greenberg and Baron: 1997:43)

Culture is important because it affects other things that are going on. It affects how people view the world and happenings, the way they perceive, think and behave, not only in their private lives, but also at work. Thus, culture has become an interesting and worth-to-study field for management scientists. Since, the current perception is likely to accept people as the most important element of organizations; and researches have showed that culture has a significant affect on the effectiveness and the performance of people – thus the organizations – more strategists found interest in learning more about culture and the way it influences the corporate life.

National culture is the context that influences working life of an individual, group or organization. The above introductory information on culture will be partly useful for understanding corporate cultures.

2.2. The Concept “Organization”

2.2.1. Definitions of the concept

Definitions are employed to understand and discuss concepts more easily. As definitions are forms of understanding, same concepts can be defined differently by different people. In the same way, the term ‘organization’ has been defined in dozens of different ways.

In the following section, definitions developed by some scholars will be considered to reach a working definition for this thesis.

2.2.1.1. Historical definitions

Hall (1999) has given place to definitions of Weber, Barnard and Marx who have brought different and new perspectives to the subject during their ages. Weber (1947:145-146) has brought some general definitions, firstly distinguishing the “corporate group” from other forms of social organization, which involves “a social relationship which is either closed or limits the admission of outsiders by rules,... so far as its order is enforced by the action of specific individuals whose regular function this is, of a chief or ‘head’ and usually also an administrative staff”. This definition of Weber has been basis to many other definitions with its elements. Organizations involve social relationships which include some parts of the population while keeping someothers out. Another element, the “idea of order” is a structuring of interaction imposed by the organization itself, which is one of the differentiating elements of organization from other social entities, suggesting that organizations contain a hierachy of

authority and a division of labor in carrying out their functions. Weber adds the statement that interaction is “associative” rather than “communal”, by which he differentiates the organization from other social entities, such as the family. He also notes that organizations carry out continuous activities to achieve purposes since organizations are designed to do something.

Barnard defines an organization as “a system of consciously coordinated activities or forces of two or more persons” (Barnard,1938:73). Barnard emphasizes the role of individual in communication and decision-making. Different than system-based opinions of Weber, Barnard’s concerns are the human side of organizations.

Hall points out that Marx has been in touch with organizations in his studies on ‘social order’. The most important component of his studies concerning organizations is the ‘outcomes’, by which products, artifacts or constructs and the activities are meant.

2.2.1.2. More contemporary definitions

Greenberg and Baron (1997:8) have defined the term as “a structured social system consisting of groups and individuals working together to meet some agreed-upon objectives”; in other words, organizations consist of structured social units, such as individuals and/or work groups, that strive to attain a common goal, such as to produce and sell a product at a profit. According to another definition, organizations are the social systems that arise from the union and interaction of the humane values and technical values; formed by people rather than mechanical systems, in which socialization process is equipped by social values, social norms and social structures (Şişman,1993:5).

From these different definitions, the following definitional issues may be reached:

First, an organization is a group of people consciously organized to accomplish an overall, common goal or set of goals. Second, to be called an organization a group has to be

formally organized, and be established at a certain time, to achieve certain aims. There has to be social relationships in that group which should be formally structured. Labor force and resources have to be divided and managed effectively to get the work done.

Thompson and McHugh testify the above statements with the following words:

“If organizations are consciously created instruments, then their purpose can be defined in terms of goal-seeking. This is unexceptional and, infact, provides a means of distinguishing organizations from social institutions ... or movements (for example, feminism), which do not manifest systematic structures and processes for controlling relations between means and ends.”(1995:9)

2.2.2. The reasons for studying organizations

“We are born in organizations and most of us spend much of our lives working in organizations. We spend much of our leisure time paying, playing and praying in organizations” (Etzioni, 1964)

There are several reasons for studying organizations. One – maybe one of the most rational ones – is the statement made by Etzioni mentioned above. Each day, organizations are playing more and more important roles in national policy and business events. Two other answers to the question why to study organizations has been given by Hall (1999:1-2): first, they are one of the most dominant components of our lives and the society; it is impossible to live without having an interaction with an organization. Second, organizations have outcomes. Organizations have outcomes for themselves, their members but also for the communities in which they operate. There may be one or more than one dominant organization for communities, but even the effect of one single organization can be great in communities in terms of both positive and negative consequences. Besides these, organizations play an active

3. CORPORATE CULTURE

“Culture is a property of a group. Wherever a group has enough common experience, a culture begins to form. One finds cultures at the level of small teams, families, and workgroups. Cultures also arise at the level of departments, functional groups, and other organizational units that have a common occupational core and common experience. Cultures are found at every hierarchical level. Culture exists at the level of the whole organization if there is sufficient shared history. It is even found at the level of a whole industry because of the shared occupational backgrounds of the people industrywide.” (Schein, 1999:13-14)

When one describes the corporation s/he has just joined, s/he is likely to describe the culture of that corporation. The physical work environment, equipment, the work pace, task duration, task variety, responsibility level, the managerial style etc. are all aspects of corporate culture. Anyone who has worked for several numbers of different organizations will recognize the cultural differences within them, even s/he can be aware of more than one culture in one organization.

In the following sections, after examining the origins of current interests in corporate culture and defining the concept, different aspects of culture will be discussed from different perspectives.

3.1. Origins of Corporate Culture

Many scholars think that the start of the studies on corporate culture is closely related with the economical and social situations of the western developed industrialized societies. In the recent past, these societies faced a dramatic economic fall and problems including drugs, unproductiveness, competition, disloyalty and employment affairs in organizational life were

related to this fall. Increasing patterns of consumption and hedonism reduced the impact of authoritarian leadership and obedience. When organizations/companies began to be more and more threatened with this problems, they began to search and thus, saw the relationship between these matters and culture. Through these studies, it has been understood that the cultural aspect of organizational life should be kept under examination and more studies should be conducted on beliefs, attitudes and values of the employees. Also, the opinion was highly maintained that 'man' is a cultural and a symbolic entity whose opinions and perceptions have to be managed as himself. In other words, the terms 'collective culture' and 'corporate culture' have been subject to interest, in one respect, as a result of the splits and cultural frustrations that took place in those societies' social structures. In addition to the situation in western societies, some research has been conducted by the end of 1970s in order to find out the dynamics that form the base for the success of some American and Japanese enterprises. Since structural and ethical studies have been insufficient to explain the differences between these enterprises, researches on the effect of national, local, and corporate cultures on their success has begun. These researches have showed that different organization and management styles do not form only in different nations and cultures but also in the same nation and culture (Şişman, 1994).

As a result, structure and management strategies have been stressed for years when organizations were in question; by 1980s corporate (organizational) culture has began to be mentioned as a new field to explain the elements like beliefs, values, traditions, symbols that influence the behavior of members of organizations'.

Trice and Beyer briefly describe the history of cultural research on organizations. They mention that the first systematic attempt occurred in the early 1930s by the Hawthorne studies at Western Electric Company in Chicago, Illinois, which had formed a base to understand human behavior in organizations and concerned with experiments on the relationships between experiments on the relationships between productivity and the physical work environment. The important names in this study were Elton Mayo, a faculty member in Harvard Business School,

who is widely regarded as the founder of what is called the *human relations management** and who was hired as a consultant by Western Electric; and anthropologist W. Lloyd Warner, who was employed to adapt the anthropological methods he had used to uncover social structure and belief systems in tribal societies to the current work community within Western Electric plant. Warner also had studied the community of Newburyport, Massachusetts, aiming to shed light on the way which behavior, values and attitudes of that had shaped the community influenced the behavior, values and attitudes of employees in the work place. He focused on the influence of a community's culture on the cultures of workplaces, similar to the studies he conducted at Western Electric: how workgroup cultures affected worker behavior and productivity in a specific work setting (Trice and Beyer,1993; Warner and Low 1947).

Warner continued his studies at the University of Chicago but not to anthropological studies within work organizations. He and one of his students, another important name, Burleigh B. Gardner, started consulting a firm in their personnel problems keeping their efforts under the aegis of the university. Gardner, after completing his Ph. D. degree, taught the first course in applied industrial anthropology in 1942 and wrote the first textbook that took a cultural perspective on work organizations. After Gardner left university for full-time consulting, his place was filled by another student of Warner's –William Foote Whyte – who carried the cultural approach forward (Trice and Beyer,1993; Gardner, 1945).

Re-emergence of interest in corporate culture studies in the 1980s came not from industrial ethnographers who were comfortable with naturalistic, historical and qualitative research methodologies, but from management scientists and behavioral scientists who were more familiar with hypothesis-testing quantitative methodologies, inspite of the fact that they were dissatisfied with the conventional, positivistic, functional, and bureaucratic models of organization. Matters became further complicated by different interests in the topic because of different professional training and adherence to different professional cultures and their

* Human relations management is the perspective on organizational behavior that recognizes the importance of social processes in work settings (Greenberg and Baron, 1997:12).

paradigms (Hamada and Sibley,1994:4). Trice and Beyer summarize the intensive interest on the subject in the following words:

“...the study certainly received a big impetus in the 1980s. The two best-selling books were widely interpreted as saying that organizational cultures were important for organizational productivity and adaptability: Peters and Waterman’s *In Search of Excellence* (1982) and Ouchi’s *Theory Z* (1981). ... two other books on organizational cultures garnered widespread attention from managers and the press (Pascale and Athos, 1981; Deal and Kennedy, 1982). Many business and trade magazines featured articles on the topic. Between March 1983 and October 1984, five major conferences on corporate culture and organizational folklore and symbolism were held many of them bringing managers and scholars together.”(1993: 29-30)

The roots of the concept ‘corporate (organizational) culture’ can be found at first in cultural (social) anthropology; whereas, according to Brown (1998), the origins of the current interest stems from organizational climate, national culture, human resource management and performance researches.

3.1.1. Anthropology

One of the rare subjects that are agreed upon by most anthropologists is that the term culture was first introduced by the British anthropologist Edward Burnett Tylor, who defined the word as ‘that complex whole which includes knowledge, beliefs, art, law, morals, custom and any other capabilities and habits acquired by man as a member of society’ (Tylor in Hamada and Sibley,1994; Tylor in Brown, 1998).

As one aspect of culture is being an integrated system invariably related to other things, functionalists started to seek patterns of such integration. By the beginning of 1970s, declining number of academic positions available to new anthropologists lead them to the fields outside academia and encouraged them to work on new research interests such as organizations and work life of people, as new levels of integration. Hamada and Sibley maintains that since anthropology studies the human condition, or the nature of the humanity, in all times and places, it is the most cross-cultural, eclectic and interdisciplinary science. Thus anthropological studies of organizations provide a different perspective from organization and behavioral sciences. They explain their assertions as the following:

“With a data base built upon information from 3,000 societies, anthropology’s time line extends 65 million years into prehistory. Anthropology searches for the essential biological and social characteristics shared by all primates,... and attempts to identify unique characteristics of our species. So far the discipline has articulated an important issue of human variation and similarity. Anthropology has accumulated a distinctive data base on human ideas,customs, traits and principles involving human work life.” (1994: 5-6)

3.1.2. Organizational climate

In management studies the two concepts ‘culture and climate’are mostly confused.

Schein in his ‘Organizational Culture and Leadership’ defines climate as ‘the feeling that is conveyed in a group by the physical layout and the way in which the members of the organization interact with eachother, with customers, or with other outsiders’ (1992:9).

According to W. Charles Redding who studied the concept climate (Redding in Timm, Peterson and Stevens,1990:115), there are five components that taken together, determine the

organizational climate. These components are (1) the degree to which management is supportive to its employees' efforts, (2) the extent of participative decision making used, (3) the degree of trust employees have in management, (4) the amount of freedom to communicate openly, and (5) the firm's degree of emphasis on high performance goals.

Until the beginning of 1970's, organizational culture studies that were being conducted related to the climate studies. But as Trice and Beyer (1993) mention, these two concepts have distinctly different origins and meanings. At first, organizational climate is concerned with the psychological environment in which individual behaviors occur. It arose from the perceptions of the people working in that organization, not directly from the organization, thus, focused on the perceptions of individuals about their organizations, rather than beliefs, values, or norms shared by groups of people. Second, climate researches depended on the measurements of attitudes reflecting people's core understandings of their organizations, which can not reflect culture alone. In short, culture is a whole that is shared by a group in means of beliefs, attitudes and norms which also covers the climate, whereas climate refers to the psychological environment.

Climate is an intersubjective and important construct which has been studied at both individual and organizational levels. It is a critical link in the individual/organization tension because, different from culture, it represents members' generalized beliefs and attitudes about the organization whereas "culture focused on the basic values, beliefs, and assumptions that are present in organizations, the patterns of behavior that result from these shared meanings, and the symbols that express the links between assumptions, values, and behavior to an organization's members. The focus on organizational culture has, in contrast to climate research, been more qualitative and idiographic in approach, and has employed methods that have been predominantly clinical, ethnographic, and anthropological"(Denison, 1990:27). Climate cannot be adequately measured with the objective, observer-based variables advocated by ecological psychologists, such as measures of organizational structure, turnover, goals or management styles (Putnam and Pacanowsky,1983:198). The results of climate researches

were likely to suggest that a more comprehensive approach was needed to understand human side of organizations.

3.1.3. National culture

According to one approach, corporate culture has three dimensions, (1) the workers/members of the organization bring their own cultures and ethnicity to the organization (for instance, in a work place in which most of the workers are Muslims, lunch will contain no pork); (2) every organization is influenced by the culture in which it operates (for instance, American and Japanese companies use almost the same technology but they have totally different corporate cultures: in Japanese companies the organization and the personnel seem and feel like a family, in which dismissals are rare but the wages are low and managers are old. In American companies there is a circulation of new employees; the managers are young, the work is competitive and stressful); (3) the culture of the organization itself, formed through time or created according to the needs, goals and philosophy of that organization (Drafke and Kossen, 1998).

Organizations are mostly accepted as a sub-culture of the culture in which they are operating in. There has been many researches on national cultures, focusing on how different or similar cultural characteristics were reflected in the work organizations of different countries. André Laurent studied the managers in nine Western European countries, the United States and three Asian countries, to learn their approach to more than sixty common work situations and found significant differences in each country. Hofstede corroborated and integrated the results of Laurent's and others' research and expanded to over 60 countries, in which he surveyed managers and employees working for an American multinational company. The results were confirming those of Laurent's, exposing that there were highly significant differences in the behavior and attitudes of employees and managers from different countries. Hofstede suggested that national culture explained more of the differences in work-related

values and attitudes. The four dimensions of culture, which were mentioned in the first chapter, were found by Hofstede by which he summarized those differences (Trice and Beyer,1993; Adler,1997; Hamada and Sibley1994).

General results of these studies suggest that corporate cultures are likely to absorb from and reflect the main values, norms, standart behaviors of their cultural environment and substantial differences exist among national cultures.

3.1.4. Human resource management

Organizational culture has also evolved synchronous with human resource management. Suggesting that people rather than technology, systems and structures are the key element of organizations, human resource specialists claim that organizational culture is the territory of the human resource manager. "Textbooks and popular journal articles commonly exhort those working in the field of human resource management to be sensitive to the values and beliefs of their organization's culture, and recommend that it should be managed through human resource policies, programmes and systems" (Brown, 1998:3).

An important point that Trice and Beyer (1993) has mentioned is that the input of human resources affects organizational cultures, as we have mentioned above, because the people who are recruited into organizations bring their cultural understandings with them.

3.1.5. Performance researches

Literature search from 1980 to 1985 indicates that concern on relationship between organizational cultures and organizational performance has rapidly increased, suggesting understandings why and how organizations are effective or ineffective. On the one hand, there were practitioners, who were concerned with how cultures might improve organizational

performance; putting forward that cultures tend to contribute in some way to the systematic balance and effectiveness of an organization (Trice and Beyer, 1993: 21-23). On the other hand, authors of many books concentrated on what might be called the 'behavioral side' of management and organization who were explaining the difference between successful and not-so-successful organizations with the values and principles that underlie their internal organization. This group of authors have emphasized a set of elusive, 'soft' variables that are usually regarded as important, but are often seen as having little direct and predictable impact on the fate of an organization (Denison, 1990:1-2).

3.2. Definitions of Corporate Culture

Scholars from a vast variety of disciplines such as anthropology, psychology, sociology and organizational behavior have produced studies on corporate culture. Since, perspectives and areas of interest distinguishing these disciplines are widely different, many issues, including definitions, remain unagreed upon. Brown has made a selection of the best known definitions which is given in Exhibit 3.1. These definitions reflect how vast is the variety of understandings of corporate culture.

Marin and Siehl in their article named "Organizational Culture and Counterculture: An Uneasy Symbiosis", summarize the reason of this much interest and research on the subject in four sentences:

"First, cultures offer an interpretation of an institution's history that members can use to decipher how they will be expected to behave in the future. Second, cultures can generate commitment to corporate values or management philosophy so that employees feel they are working for something they believe in. Third, cultures serve as organizational control mechanisms, informally approving or prohibiting some patterns of behavior. Finally, there is the possibility, as yet

unsupported by conclusive evidence, that some types of organizational cultures are associated with greater productivity and profitability. (Sypher,1990: 71)”

The definitions contained in Exhibit 3.1 expose that scholars are divided into two groups: those who see culture as a new metaphor for organizational studies, and others who refuse that culture is a metaphor. It is essential to define the concept metaphor before giving place to discussions of the two groups mentioned above.

Exhibit 3.1 Definitions of organizational culture (Brown, 1998:7-8)

The culture of the factory is its customary and traditional way of thinking and of doing things, which is shared to a greater or lesser degree by all its members, and which new members must learn, and at least partially accept, in order to be accepted into service in the firm. Culture in this sense covers a wide range of behavior: the methods of production; job skills and technical knowledge; attitudes towards discipline and punishment; the customs and habits of managerial behavior; the objectives of the concern; its way of doing business; the methods of payment; the values placed on different types of work; beliefs in democratic living and joint consultation; and the less conscious conventions and taboos (Jaques, 1952:251).

The culture of an organization refers to the unique configuration of norms, values, beliefs, ways of behaving and so on that characterize the manner in which groups and individuals combine to get things done. The distinctiveness of a particular organization is intimately bound up with its history and character-building effects of past decisions and past leaders. It is manifested in the folkways, mores, and the ideology to which members defer, as well as in the strategic choices made by the organization as a whole (Elridge and Crombie, 1974:89).

A set of understandings or meanings shared by a group of people. The meanings are largely tacit among members, are clearly relevant to the particular group, and are distinctive to the group. Meanings are passed on to new group members (Louis, 1980).

Culture... is a pattern of beliefs and expectations shared by the organization's members. These beliefs and expectations produce norms that powerfully shape the behavior of individuals and groups in the organization (Schwartz and Davis, 1981:33).

A quality of perceived organizational specialness – that it possesses some unusual quality that distinguishes it from others in the field (Gold, 1982:571-2).

Corporate culture may be described as a general constellation of beliefs, mores, customs, value systems, behavioral norms, and ways of doing business that are unique to each corporation, that set a pattern for corporate activities and actions, and that describe the implicit and emergent patterns of behavior and emotions characterizing life in the organization (Tunstall,1983:15)

I will mean by 'culture': a pattern of basic assumptions – invented, discovered, or developed by a given group as it learns to cope with its problems of external adaptation and internal integration – that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think and feel in relation to those problems (Schein, 1985b:9)

The culture metaphor points towards another means of creating organized activity: by influencing the language, norms, folklore, ceremonies and other social practices that communicate the key ideologies, values and beliefs guiding action (Morgan, 1986:135).

By culture I mean the shared beliefs top managers in a company have about how they should manage themselves and other employees, and how they should conduct their business(es). These beliefs are often invisible to the top managers but have a major impact on their thoughts and actions (Lorsch, 1986:95).

Corporate culture is the implicit, invisible, intrinsic and informal consciousness of the organization which guides the behavior of the individuals and which shapes itself out of their behavior (Scholz, 1987:80).

Culture refers to the underlying values, beliefs, and principles that serve as foundation for an organization's management system as well as the set of management practices and behaviors that both exemplify and reinforce those basic principles (Denison, 1990:2)

Culture represents an interdependent set of values and ways of behaving that are common in community and that tend to perpetuate themselves, sometimes over long periods of time (Kotter and Heskett, 1992:141).

Culture is 'how things are done around here'. It is what is typical of the organization, the habits, the prevailing attitudes, the grown-up pattern of accepted and expected behavior (Drennan, 1992:3).

Culture is the commonly held and relatively stable beliefs, attitudes and values that exist within the organization (Williams et al., 1993)

Organizational culture is not just another piece of the puzzle, it is the puzzle. From our point of view, a culture is not something an organization has; a culture is something the organization is (Pacanowsky and O'Donnell-Trujillo, 1982: 126).

Metaphor is created when one thing is described as if it is something else. According to Alvesson, a metaphor takes place when a term is transferred from one system or level of meaning to another, thereby illuminating central aspects of the latter and shadowing others, allowing an object to be perceived in terms of another object. He suggests that “a good metaphor depends on an appropriate mix of similarity and difference between the transferred word and the focal one. Where there is too much or too little similarity or difference, the point may not be understood” (Alvesson, 1993:10). Alvesson also points out that the mastery of metaphors involved in thinking and research suggesting that it encourages creativity and insight, draws attention to the partiality of the understanding gained by an approach built on a particular root metaphor and may foster tolerance for alternative approaches.

According to Brown (1998), after the publication of the book *Images of Organization* (Morgan, 1986), interest in the argument that organization theory consists of series of metaphors for understanding organizations has increased significantly. He has summarized the two main arguments; (1) viewing culture as a metaphor for describing organizations and (2) viewing culture as a variable which deals with features like values, norms, language that affect the way employees and managers perceive, think and behave.

Researchers who have the first perspective have used the two metaphoric notions which were (1) the organizations are like machines, and (2) the organizations are like organisms (Lundberg, 1985:197).

But Trice and Beyer mention that to adopt a metaphoric view that organizations are like cultures implies that ‘culture is something an organization has’; borrowing the statement from Smircich (1983). To reject the metaphoric view is to assert that ‘organizations don’t *have* cultures, they *are* cultures...(Weick in Trice and Beyer,1993: 21). Trice and Beyer, finds second view, which promotes the culture as an expression of human consciousness, as a more valuable perspective. This perspective also forms the basis for this thesis.

Exhibit 3.2 Some metaphors from contemporary literature

Culture as exchange-regulator: culture is seen as a control mechanism that can handle complex exchange relations.

Culture as compass: sees the direction-pointing capacity of the shared value system as the core of organizational culture.

Culture as social glue: culture contributes to avoid the fragmentation, conflict, tension, helping organizational life to go in harmony.

Culture as sacred cow: deeper levels of culture and members' internalization of certain ideas and values, and the image of the sacred cow appears to capture significant dimensions of this metaphor.

Culture as manager-controlled rites: this metaphor suggests that managers are capable of standing 'above' culture and controlling it.

Culture as affect-regulator: culture is seen as a 'control device' to inform, guide, and discipline the emotions of organizational members.

Culture as non-order: draws attention to the assumption that modern societies and organizations are characterized by ambiguity – uncertainty, contradiction, confusion.

Culture as blinders: views culture as being funneled through unconsciousness, and therefore differs from what is indicated by the organization, which is a metaphor for order and orderliness.

Culture as world-closure: suggests that culture prevents people from understanding social reality stresses sociological rather than psychological elements and may be called world-closure; views organizational culture as a management strategy which aims to implant management's favourable perceptions and definitions of social reality in the interpretive schemes of employees.

Source: adapted from Alvesson (1993: 18-24)

3.3. The Sources of Corporate Culture

There are many approaches on the sources of corporate culture. Most of the scholars agree that *national culture*, the *dominant leaders* and the *business environment/ type of business* are the most important sources of organizational cultures. Still, many researchers have added their own list of factors they think are influential in forming corporate culture.

Drennan (1992) has made his own list of sources, which is one of the most extensive ones. According to Drennan there are twelve factors which shape corporate culture : (1) influence of a dominant leader, (2) company history and tradition, (3) technology, products and services, (4) the industry and its competition, (5) customers, (6) company expectations, (7) information and control systems, (8) legislation and company environment, (9) procedures and policies, (10) reward systems and measurement, (11) organization and resources, (12) goals, values and beliefs. Schein has his own list, given in Exhibit 3.3.

Exhibit 3.3 Sources's of Corporate Culture (Schein,1999:30)

<p>External Survival Issues</p> <p>Mission, strategy, goals Means: structure, systems, processes Measurement: error-detection and correction systems</p> <p>Internal Integration Issues</p> <p>Common language and concepts Group boundaries and identity The nature of authority and relationships Allocation of rewards and status</p> <p>Deeper Underlying Assumptions</p> <p>Human relations to nature The nature of reality and truth The nature of human nature The nature of human relationships The nature of time and space</p>

3.3.1. National Culture as a source

It was mentioned above that the organizations are significantly affected with the national culture they are operating in. Hofstede's four dimensions distinguishing these differences were also mentioned, and explanations of them were given in order to be discussed in this phase.

These four dimensions which are power distance, individualism/collectivism, masculinity/femininity and uncertainty avoidance explain many differences in work-related values.

Power distance measures “the extent to which less powerful members of organizations accept an unequal distribution of power. To what extent do employees accept that their boss has more power than they have? Is the boss right because s/he is the boss (high power distance) or only when s/he knows the correct answer (low power distance)? Do employees do their work in a particular way because the boss wants it that way (high power distance) or because they personally believe that it is the best way to do it (low power distance)?”(Adler, 1997:51).

Individualism versus collectivism is another dimension that affects corporate culture. At the organizational level assumptions are, to some extent, likely to reflect the assumptions of the wider culture. The national culture may include collectivist values, still, the dominant leader(s), however may believe in the success of assigning individual tasks in order to minimize the group-cooperative work within the organization. Or while the environment in which the organization exists is highly individualistic, the leader may emphasize cooperation and communication among subordinates as the best means of solving problems and implementing solutions because that would lead to the level of teamwork that task accomplishment requires. These two leaders would develop quite different working styles, which would be reflected ultimately in the organization’s processes, reward systems, and control systems (Schein,1992:133).

The third dimension, masculinity/femininity also has important implications in the workplace. As Brown puts it:

“In high-masculinity societies, social gender roles are clearly distinct, with men supposed to be assertive, tough and focused on material success, and women

supposed to be more modest, tender and concerned with the quality of life. At work managers are expected to be decisive and assertive, great emphasis is placed on competition among colleagues and high performance, disputes tend to be resolved by conflict, and the prevailing ethos is that one lives in order to work. In high femininity societies social gender roles overlap, with both men and women supposed to be modest, tender and concerned with the quality of life. Here managers use intuition and strive for consensus, there is stress on equality, solidarity, and quality of work life, conflicts are resolved by compromise and negotiation, and the dominant idea is that one works to live” (Brown, 1998: 45).

Uncertainty avoidance level of a workplace can be found in the answer to the question ‘how often one feels nervous at work’. The answers range from ‘I always feel this way’ to ‘I never feel this way’. Researches have shown that this depends on (1) job stress, (2) agreement with the statement, (3) the percentage of employees expressing their intent to stay with the company for a long-term career. In uncertainty avoiding societies’ workplaces, there are many internal rules and regulations controlling the work process because people feel comfortable in structures environments, where there is little place left to chance and initiative (Hofstede,1991:120).

3.3.2. Dominant leaders as a source

According to Schein (1992) leaders are the main source of corporate culture. Because they impose their own values and assumptions on a group which form the basis of that organization’s culture.

Brown argues that this idea of Schein, discussed in his book *Organizational Culture and Leadership*, has played an important role in the popularization of the idea that a single influential individual can create corporate culture. Brown points out that “organizations do not form accidentally, or spontaneously but are initiated by individuals or groups with specific

goals. ... During the early phase of an organization's existence founders are in an extremely privileged position. They determine what mission is to be pursued and in what business context, they usually decide who is to be recruited and what rules, systems and procedures will be instigated, and have considerable powers of discretion over what constitutes acceptable patterns of behavior in the workplace"(1998:48)

Exhibit 3.4 How leaders embed cultural elements (Schein, 1999: 98)

- | |
|---|
| <p>I. Primary embedding mechanisms</p> <ul style="list-style-type: none">○ What leaders pay attention to, measure, and control regularly○ How leaders react to critical incidents and organizational crises○ Observed criteria by which leaders allocate scarce resources○ Deliberate role modeling, teaching, and coaching○ Observed criteria by which leaders allocate rewards and status○ Observed criteria by which leaders recruit, select, promote, retire, and excommunicate organizational members <p>II. Secondary articulation and reinforcement mechanisms</p> <ul style="list-style-type: none">○ Organization design and structure○ Organizational systems and procedures○ Organizational rites and rituals○ Design of physical space, façades, and buildings○ Stories, legends, and myths about people and events○ Formal statements of organizational philosophy, values and creed |
|---|

The summary of the Schein's statements on the influence of the founders and the leaders on corporate culture is given in Exhibit 3.4.

3.3.3. Type of business / Business environment

The structure, nature and activities of the business environment of an organization has significant effect on its culture. Brown mentions that the missions and goals, structure and the nature of organizations cause differences in their operational requirements:

“The operational requirements of service organizations differ in fundamental ways from those of manufacturing organizations, organizations in the public sector tend to develop in markedly different ways from those in the private sector, and large organizations have a very different ‘feel’ compared with their smaller counterparts” (1998:48).

This statement of Brown has been founded on Deal and Kennedy’s statements in their book *Corporate Cultures: the rites and the rituals*, which suggested that every company faces different affairs depending on their products, competitors, customers, technologies, government influences, and so on; and to be successful in these marketplaces each of them has to carry out certain activities which mean selling for some, innovation or management of costs for some others. The ‘business environment is the single greatest influence in shaping a corporate culture’ (Deal and Kennedy, 1982:13).

3.4. Levels of Culture

Theorists have identified many different aspects of levels of corporate culture. Some of them named those levels as the *manifestations* (Hofstede, 1991) or the *contents* (Brown,1998) of corporate culture. These explanations sometimes overlap or coincide. In this section, after mentioning the two most known models of Schein and Hofstede, Brown’s categorization will be used, as he has reached a very comprehensive content, bringing the studies of many scholars together.

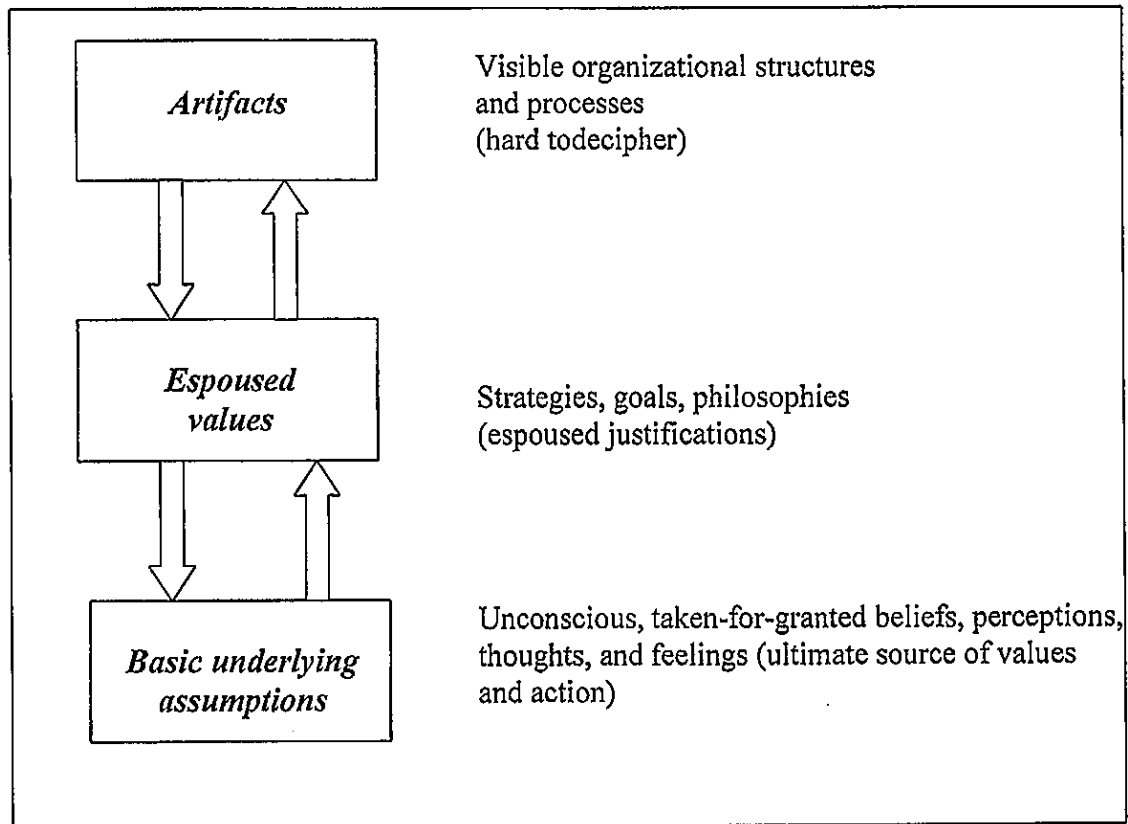


Figure 3.1 Levels of Culture (Schein, 1992:17)

Many researchers use Schein's model of levels in which culture can be analyzed (Nelson and Quick, 1995; Brown, 1998). Schein refers to the term *level* as the degree to which culture is visible to the observer. While some other scholars describe the deepest levels of culture with the 'values', at Schein's model, which reflects cognitive perspective, the basic assumptions are at the root. (Schein, 1992) He describes the reason as:

"... my preference is for "basic assumptions" because these tend to be taken for granted and are treated as nonnegotiable. Values can be and are discussed, and people can agree to disagree about them. Basic assumptions are so taken for granted that someone who does not hold them is viewed as crazy and automatically dismissed." (Schein, 1992:16)

According to Hofstede's model, which was illustrated in Figure 2.2 the four concepts; *symbols, heroes, rituals, and values* cover the total concept neatly. Values had been accepted the core by Hofstede as he claimed that values cannot be discussed nor can be directly observed by others.

The elements in both models and more have been brought together by Brown(1998), which are illustrated in Exhibit 3.5.

Exhibit 3.5 Contents of organizational culture

According to Brown, there are 10 elements of organizational cultures, some of which are accepted as forms of another element by different theorists:

- artefacts;
- language in the form of jokes, metaphors, stories, myths and legends;
- behavior patterns in the form of rites, rituals, ceremonies and celebrations;
- norms of behavior;
- heroes;
- symbols and symbolic action;
- beliefs, values and attitudes;
- ethical codes;
- basic assumptions;
- history

Source: adopted from Brown (1998:10-11)

The Trice and Beyer (1993:77) have named the observable manifestations of cultures as 'cultural forms'. They testify that 'cultural forms consist of observable entities through which members of a culture express, affirm and communicate cultural substance to one another.' Table 3.1 lists these cultural forms and gives examples in each category. The components of the cultural forms will be discussed with the other elements of culture pointed out by other scholars.

Table 3.1 Categories and examples of cultural forms (Trice and Beyer: 1993:78)

Category	Examples
Symbols	Objects, natural and manufactured Settings Performers, functionaries
Language	Jargon, slang Gestures, signals, signs Songs Humor, jokes, gossip, rumors Metaphors Proverbs, slogans
Narratives	Stories, legends Sagas Myths
Practices	Rituals, taboos Rites, ceremonials

3.4.1. Artifacts*

Artifacts are the symbols of culture in the physical and social work environment (Nelson and Quick, 1995: 488). Schein defines artifacts as easiest level to observe: that one sees, hears and feels when s/he goes into an organization. Schein includes 'the visible products of the group such as architecture of its physical environment, its language, its technology and products, its artistic creations, and its style as embodied in clothing, manners of address, emotional displays, myths and stories told about the organization, published lists of values, observable rituals and ceremonies, and so on' in the artefact level and point out that:

"It is dangerous to try to infer the deeper assumptions from artifacts alone because one's interpretations will inevitably be projections of one's own

* Some scholars has referred "artifacts" as "artefacts".

feelings and reactions. For example, when one sees a very informal, loose organization, one may interpret that as inefficient if one's own background is based on the assumption that informality means playing around and not working. Alternatively if one sees a very formal organization, one may interpret that to be a sign of lack of innovative capacity if one's own experience is based on the assumption that formality means bureaucracy and formalization" (Schein 1992: 17-18).

Some of the different types of artifacts observable in organizations are:

Corporate architecture and corporate identity: In the last decades, more and more organizations make investments to their physical work environments. The factors, which contribute to the formation of physical work environment, can be counted as the building, color and design, light, noise, ventilation, layout, security and the equipment. Brown (1998) argues that the emphasis on corporate surfaces is a purposeful adaptation to the modern-society of our time in which judgments are made in terms of appearance. He also points out to a research by Berg and Kreiner who made the following six suggestions concerning the functions of corporate culture:

“1 The architecture of corporate buildings has a significant influence on human behavior in terms of how we interact, communicate and perform our work tasks...

2 Buildings may serve as totems or uniting symbols or corporate identity for employees. This is evidenced by the tendency for many organizations to use pictures of their buildings in advertising and in their annual reports and accounts.

3 Buildings can act the symbols of an organization's strategic profile....

4 Buildings can in effect become part of an organization's product....

5 Buildings can be symbols of organizational and individual opulence, status, potency and good taste among other things. For example, large organizations often commission well-known architects to produce buildings which become 'landmarks' in big international cities, while executives who populate them will often vie for the most prestigious offices and furniture.

6 Buildings are often intimately bound up with the history and development of an organization, and changes in location often mark radical alterations in the strategic direction or general character of a company... buildings can be used to symbolise history and tradition..."(Berg and Kreiner in Brown, 1998: 14-15).

Corporate logos and mission statements: Corporate logos can be defined as the graphic design of corporate identity, differentiating an organization from others. The logo of Apple computers is an apple, the forbidden fruit of Eden, from which a bite has been taken, which symbolizes the birth of new knowledge.

Mission statements provide two major influences: (1) purpose and meaning to make people understand why the work of organization is important; (2) clear direction and goals that serve to define the appropriate course of action for the organization and its members (Denison, 1990). As it refers to the business aims and the key beliefs and values, it can be an excellent source of information regarding culture (Brown, 1998).

Language: 'The most obvious manifestations of culture are common language and common ways of thinking. ...when new employees try to figure out how to dress, how to talk to their boss, how to behave in group meetings, how to decipher all the jargon, and acronyms that other employees throw around, how assertive to be... and so on' (Schein: 1999:42). Language is defined as the shared system of vocal sounds, written signs, or gestures used by members of a culture to convey categorized meanings to each other. ...Organizations use metaphors (the company is like a "big family"), proverbs (Everyone at Northrup is in

marketing), gestures (mandatory smiles at Mc Donald's) and specific jargons to create certain cultural images (Trice and Beyer, 1993:78).

Personal enactment: The behavior of organization's members can be the indicators of culture. The members learn how to behave by observing others and patterning their own behavior similarly. The people in dominant positions transmit values to others in the organizations through modeling appropriate behavior. Top managers form the models for employees (Nelson and Quick, 1995).

Organizational stories, legends and myths: *Organizational stories* make individuals learn from experiences and struggles, and they make sense out of life in the organization. Stories have been accepted as an important part of organizational culture since the time first researches on the subject were conducted. Stories affect people's understanding of situations and events. The stories about influential individuals become *legends*; and when they are about fanciful organizational creation they are called *myths*. *Organizational legends* are narratives that focus on heroic individuals in the past. They are more common in organizations than true myths. *Myths* are narratives that explain how the organization has come to its present position (Fiske in Hamada and Sibley, 1994). 'Myths differ from stories in their high seriousness. They are used to explain the origins or transformations of things of great importance. In myths, explanations are placed beyond doubt and freed from argument' (Kluckhohn 1942 and Kluckhohn & Leighton 1980 in Trice and Beyer, 1993).

Stories can be accepted as the most effective ways to implant and reinforce organizational values to the members of organizations. Some of the themes that appear in stories are: stories about the boss, stories about getting fired, stories about how lower-level employees can rise to the top and stories about how the company deals with crisis situations (Martin in Nelson and Quick, 1995: 491).

Ceremonies, rites, rituals and taboos: Brown defines ceremonies as celebrations of organizational culture, or collective acts of cultural worship that remind and reinforce cultural values (1998:21). According to Trice and Beyer, a '*rite* amalgamates a number of discrete cultural forms into an integrated public performance; a ceremony connects several rites into a single occasion. Rites and ceremonials differ from most of the other cultural forms because they often have technical and practical, as well as expressive outcomes. Trice and Beyer's research, had identified six distinct types of rites that occur in both tribal societies and modern organizations, which are given in table 3.2. Other features of rites and ceremonies are described in the following words:

“Like myths, they often have a sacred quality; and some rites are intimately connected with myths. ... they are social dramas, with well defined roles for people to perform; they are sufficiently elaborate and detailed to require preplanning,; and they are invariably collective activities that have audiences.”
(1993:110)

Besides ceremonies, *rituals* in organizations bring life under control and crystallize key values for the members of the organization (Fiske, 1994: 107). They are 'rules that guide behavior in corporate life and are in effect, dramatizations of the company's basic cultural values. Behind each ritual is a myth that symbolizes a belief central to the culture. Without this connection, rituals are just habits and do nothing but give people a false sense of security and certainty' (Deal and Kennedy, 1982:62). *Rituals* are relatively simple combinations of repetitive behaviors, often carried out without much thought, and often relatively brief in duration. The negative counterpart to the ritual is the *taboo*. Taboos specify which behaviors are prohibited. Like rituals, taboos are usually unspoken and unwritten; they are thus excellent examples of how culture is taken for granted (Trice and Beyer: 1993:107-109).

Table 3.2 Types of Rites (Trice and Beyer 1993:111)

Type of Rite	Example	Manifest Expressive Consequences	Examples of Possible Latent Expressive Consequences
<i>Individual Focus</i>			
Passage	Induction and basic training, U.S. Army	Facilitate transition of persons into social roles and statuses that are new for them	Minimize changes in ways people carry out social roles Reestablish equilibrium in ongoing social relations
Degradation	Firing and replacing top executives	Dissolve social identities and their power	Publicly acknowledge that problems exist and discuss their details Defend group boundaries by redefining who belongs and who doesn't Reaffirm social importance and value of role involved
Enhancement	Mary Kay seminars	Enhance social identities and their power	Spread good news about the organization Provide public recognition of individuals for their accomplishments; motivate others to similar efforts Enable organizations to take some credit for individual accomplishments Emphasize social value of performance of social roles
<i>Group Focus</i>			
Renewal	Annual meetings	Refurbish social structures and improve their functioning	Reassure members that something is being done about problems Disguise nature of problems Focus attention towards some problems and away from others Legitimate and reinforce existing systems of power and authority
Conflict reduction	Collective bargaining	Reduce conflict and aggression	Deflect attention away from solving problems Compartmentalize conflict and its disruptive effects Reestablish equilibrium in disturbed social relations
Integration	Corporate Christmas party	Encourage and revive common feelings that bind members to a social system	Permit venting of emotion and temporary loosening of various norms Reassert and reaffirm, by contrast, moral rightness of usual norms

3.4.2. Values and beliefs

The importance of the values and beliefs has been stressed in much of the published research on organizational culture. Values are the second deeper level of culture. Values are the underlying beliefs of what should be done and what should not be done; and are intimately connected with moral and ethical codes. Hofstede (1991) defines values as the broad tendencies to prefer certain states of affairs over others; they are feelings dealing with evil versus good, abnormal versus normal, irrational versus rational and so on. Hofstede also argues that values are among the first things children learn and thus many of them remain unconscious to those who hold them. 'Beliefs, on the other hand, concern with what people think is and is not true. In practice, beliefs and values are often hard to distinguish between, because beliefs about how the world works frequently involve values, that is views about what should or ought to be done (Brown, 1998: 26).

Denison (1990:4-6) points out that management practices stem from and reinforce the dominant values and beliefs of the organization. He also argues that 'effectiveness (or lack of it) is a function of the values and beliefs held by the members of an organization. Specific values, or agreement on specific values influence effectiveness... strongly held beliefs, a sense of mission, or the consistency that comes from a set of shared values and beliefs do provide a fundamental basis for coordinated action within an organization'. This statement takes place with the other effectiveness suggestions of Denison. Deal and Kennedy (1982) also put forward some shared values influence effectiveness/performance: (1) managers or people in dominant positions pay attention to the matters stressed in the corporate value system, (2) *down-the-line* managers, who are orientated by their perception of the value system, make marginally better decisions, on average, and (3) people work harder as they feel a part of that system.

While discussing if the corporate culture is a metaphor or not, the compass metaphor was mentioned. In the following sense 'wrong values are like a defective compass: they indicate

the 'wrong' direction, and consequently people will not get where they want to go (or, perhaps, where management wants them to go). *Right* values are associated with a well-functioning device and *wrong* values with a defective one' (Alvesson, 1993: 19).

According to Schein when a group is first created or when it faces a problem or a task, the solution to that situation comes from someone who prevails and reflects that person's own assumptions about what is right or wrong. The important point is that, the group does not have any shared knowledge, as they have not yet taken common action in response to the new problem. Schein describes the following process in the following words:

"If the manager convinces the group to act on her belief and if the solution works and if the group has a shared perception of that success, then the perceived value ... starts a process of *cognitive transformation*. First it will be transformed into a *shared value or belief* and, ultimately, into a shared assumption (if action is based on it continues to be successful). ... Not all values undergo such transformation. First of all, the solution based on a given value may not work reliably. Only the values that are susceptible to physical or social validation and that continue to work reliably in solving group's problems will become transformed into assumptions' (1992:19-20).

3.4.3. Basic Assumptions

When a solution works repeatedly for some other problems too, then it is accepted as reality. Then, basic assumptions are taken for granted as a solution to a problem within a cultural unit. A synonym near to basic assumptions is 'theories-in-use'. Schein has made a typology of basic assumptions with five dimensions: (1) man's relationship to nature, (2) the nature of reality and truth, (3) the nature of human nature, (4) the nature of human activity, and

(5) the nature of human relationships (Schein in Lessem, 1990:69; Schein in Brown, 1998:28-31)

Man's relationship to nature is about the key members of the organization may perceive themselves and their organizations to be in control of destiny. They may view the relationship of the organization to its environment as dominance, submission, harmonization or adaptation.

The nature of reality and truth involves the linguistic and behavioral rules that define what is real, what is true and what is not, which can be reached through traditions or the supposed wisdom of trusted leaders, rational-legal process involving sophisticated rules and procedures or in some organizations it can be reached by believing in it is what survives conflict and debates whereas in others 'it is true if it works' assumption is consented.

The nature of human activity deals what is the right thing to do for the members of the organization's members; to be proactive achievers who work hard, to believe in free choice or to be more fatalistic in work life.

The nature of human nature: this covers the content of and contrast between Theory X and Theory Y. In some organizations the management adopts either Theory X, or adopt Theory Y. Some others motivate their members by monetary consideration while some others get use of the need for social approval or the self-actualization.

The nature of human relationships: People's relationships in workplaces vary widely depending on the organization. Relationships may differ in individualistic and collectivist organizations and in democratic and authoritarian ones... Beliefs of people in what is right or wrong can also be affective on their relationships.

Schein (1999) puts forward that among the levels, basic assumptions are the most difficult to change. Changing them means resurrecting, reexamining and changing some more stable portions of cognitive structure.

3.5. Typologies of Corporate Culture

Many researchers studied on developing typologies and taxonomic systems that categorize organizations according to their predominant features. Those given below are adapted from the brief summary of Trice and Beyer (1993:17).

Mitroff and Kilmann (1975) Sensation-thinking culture
Intuition-thinking culture
Intuition-feeling culture
Sensation-feeling culture

**Quichi and Jaeger (1978),
Quichi (1981):** Type A culture
Type J culture
Type Z culture

Deal and Kennedy (1982): Tough-guy macho culture
Work hard – play hard culture
Bet-your-company culture
Process culture

**Kets de Vries and
Miller (1984):** Paranoid culture
Avoidant culture
Charismatic culture
Bureaucratic culture
Schizoid culture

**Sethia and
Von Glinow(1985)** Apathetic culture
Caring culture
Exacting culture
Integrative culture

In addition to Trice and Beyer's summary, the typology of Harrison and Handy (in Pheysey 1993) and Sonnenfeld (in Greenberg and Baron: 1997) And must be given as an important contribution to the subject:

Harrison (1972, 1987a) and	Role culture
Handy (1978 and 1985):	Power culture
	Achievement (task in Harrison) culture
	Support (person in Harrison) culture
Sonnenfeld (1988):	Academy culture
	Club culture
	Team culture
	Fortress culture

Among those researches three of the best-known typologies will be analyzed to learn more about culture types.

3.5.1. Harrison/Handy typology

Handy reworking on Harrison's research on the types of corporate culture, suggested four main types (Wilson and Rossenfeld, 1990; Pheysey, 1993; Brown, 1998)

The power culture: There is a single source of power, whose influence spread throughout the organization; there is inequality of access to resources. People in power-oriented culture are motivated by rewards and punishments. 'The internal organization of power culture is highly dependent on trust, empathy and personal communication for its effectiveness. There are a few rules.... Resource power and to a lesser charisma is the main bases for the exercise of authority here... The greatest strength of power cultures is their ability to react quickly, but

their success largely depends on the abilities of the person or people at the centre.' (Brown, 1998: 66-67).

The keywords for introducing power culture may be: central power source, rule by fear, acceptance of hierarchy, quick to react, strong, and few rules.

The role culture: The name 'role' is given to this type of culture, because it refers to the expected way in which a person occupying in a certain position has to act. This is controlled by job descriptions, rules and procedures and principles for fixing remuneration. 'The Role orientation assumes that people work most effectively and efficiently when they have relatively simple, clearly defined, circumscribed and measurable tasks. Clarity and precision of roles and procedures are striven for in order to fit the parts of the organization together like a machine' (Pheysey, 1993: 17).

The keywords for introducing role culture may be: logic, bureaucracy, procedures, and rules.

The task / achievement culture: This form of culture focuses on the achieving the tasks, instead of position and charisma; people are interested in working themselves and have personal reassurance to see that work is done. Teams are assigned to focus on specific projects. The organizations whose cultures can be described as task culture have flexibility, adaptability and individual autonomy. They pay importance to teamwork; respect is based on expertise and ability rather than age or status (Pheysey, 1993; Brown, 1998).

The keywords for task culture may be: task / achievement orientation, expert and team power, flexible, personal control.

The person/support culture: 'the support-oriented organization offers its members satisfactions which come from relationships; mutuality, belonging, and connection.... The assumption is that people will contribute out of a sense of commitment to a group or

organization of which they feel themselves truly to be members, and in which they believe they have a personal stake' (Harrison in Pheysey: 1993:18).

In the person culture, the members, who are organized in minimal structure, decide on their work allocation and have almost complete autonomy. Power is shared.

The key words for support culture may be: minimal structure, individual responsibility and autonomy, shared power based on expertise.

3.5.2. Deal and Kennedy typology

Tough-guy – macho culture: This is a high risk culture, in which individuals have to be tough to their work and colleagues in order to succeed. This type of culture is usually seen in young ones and focuses on speed rather than endurance. Not taking or taking an action is a big challenge and a very important decision; quick feedback is taken when these decisions are right or wrong.

In this atmosphere of stress both rewards and punishments come early; there is great deal of internal competition, tension and conflict. This intensive pressure and unceasing pace often results in 'burn-out'.

The greatest strength of of tough-guy – macho culture that is being able to do what needs to be done in high-risk, quick return environments, is also the source of its real weakness. The emphasis on short-term, risk taking approaches prevents long-term investments. The high turnover of people who fail in the short-term makes it difficult to build a strong, 'holding with each-other' culture in the tough-guy climate. Deal and Kennedy gives police departments, surgeons, advertising, television and movie industries as the examples of tough-guy – macho culture.

The key words for tough-guy – macho culture may be: high risk, quick feedback, and fluctuating structure.

Work hard – play hard culture: In this more yielding culture, the employees take little or no risks as it is in the sales organizations. Success means persistence and as it is in the tough-guy –macho culture, there is a quick feedback. Dynamism is the weapon of work hard – play hard culture.

There is low risks because ‘no individual sale will severely damage a rep, and production systems have many checks and balances built into them to neutralize the occurrence of big risks. ... work hard – play hard cultures are often customer focused’ (Brown, 1998: 70).

As the examples of this culture Deal and Kennedy cite real estate, computer companies, automotive distributors.

The key words for work hard – play hard culture: relatively low risk, flexible structure.

Bet-your-company culture: The organizations, which invest millions in a project so that have to develop, refine and test decisions before realizing them, fall into this category. This means high risk, slow feedback but not less pressure. ‘Instead of putting their careers on the line – as tough guys would – corporate betters often risk the future of the entire company. These corporate giants may not flounder on one bad investment; but it is possible for two bad decisions to sink a company’ (Deal and Kennedy: 1982:117).

These organizations focus primarily on future and investments. Decision-making comes from the top, and members of the organization tend to be respectful to the authority and hierarchical order.

The key words for bet-your-company culture may be: very high risk, slow feedback, and clear-cut hierarchy.

Process culture: This is a low risk, slow feedback culture. The materials they write, such as reports and memos, seem to disappear. Because of little feedback, members of the organizations in these culture focus on *how* to do rather than *what* to do. People try to protect themselves and stay ready to be guarded as small events may take major importance.

‘The values in this culture center on technical perfection – figuring out the risks and pinning the solutions down to a science. In other words getting the process and details right. ... Rituals center on work patterns and procedures, there is a great deal of discussion about these matters. ... Like corporate bettors, process people also pay inordinate attention to titles and formalities. Their tightly structured hierarchies come very close to a class system’ (Deal and Kennedy, 1982: 119-121).

The keywords for process culture may be: low risk, slow feedback, procedures and strict hierarchy.

3.5.3. Sonnenfeld Typology

Different scholars have used this typology. One of these is Sonnenfeld, who made significant researches concerning business world. So giving his name to this typology may be appropriate but not a definitely right action. Greenberg and Baron (1997: 473-474; Hellriegel et al, 1995:465) have described these types of corporate culture as the following:

Academy culture: The world-wide known companies such as Coca-Cola, General Motors, and IBM are good examples to organizations with academy culture, in which new graduates are trained to become experts in particular functions and provided opportunities to master different jobs, thus they can move from one position to another.

Club culture: This name is given to this type of culture because as it is in clubs, some organizations attach great importance loyalty, fitting-in and commitment. Club culture values age and position, it is unusual for one to move upward quickly. Stable and secure employment takes place.

Team culture: In, for instance, a baseball team, the audience knows and easily identifies who are the stars, who are talented and highly paid. Similarly in many organizations, which adopt team culture, best performers take the best salaries, incentive payments and autonomy to some extent. Members of such organizations tend to be entrepreneurs, innovators and risk takers. Team culture is often seen at high-tech fields, advertising agencies, banks, law firms, and so on.

Fortress culture: This type of culture is usually seen at organizations who are facing big problems, mostly downsizing or restructuring thus dismissing some employees. They do not guarantee stability and secure employment.

3.6. Other Organizational Styles

Research has not covered a universal typology of cultural styles, thus it is important to provide examples of various types of culture. In the following, typology which has been reproduced by Kreitner and Kinicki (1998:65) from Cooke and Szumal's 'Measuring Normative Beliefs and Shared Behavioral Expectations in Organizations: The Reliability and Validity of the Organizational Culture Inventory' (1993) is given. Each type depends on a set of normative beliefs.

Achievement culture: This type of culture focused on success. There are set and definite aims and goals. Members are expected to adopt these aims and goals. Organizations of this type value members who set and accomplish their own goals besides the organization's.

Self-actualizing culture: Focuses on actualizing one's self. Training and improving members' skills are very important; management supports the attempts of the employees in means of education. Creativity, quality over quantity and individual growth besides task accomplishment are valued.

Humanistic-encouraging culture: This is a supportive approach, which applies open-door policy. The organization is managed in a participative and person-centered way. Members are also supportive and constructive. Bureaucracy does not take place. So the relationships are close.

Affiliate culture: Interpersonal relationships are of great importance. Members are expected to be friendly, open and sensitive to the satisfaction of their work group.

Approval Culture: In approval culture there is no place to conflict and dispute. Members do not often oppose to each other; thus there isn't criticism. They try to get along with each other. Interpersonal relationships have to be pleasant.

Conventional Culture: This can be named as a traditional type of organization. Organizations that are conservative, and bureaucratically controlled take place in this category. The hierarchical order is very significant. The members are expected to conform and follow the orders. Organization has clear rules and a certain punishment system.

Dependent Culture: As it is in the conventional culture, the organization is highly centralized. The dependence on the boss/manager is in the highest level that leads people to do only what they are told and to clear all decisions with superiors.

Avoidance Culture: A culture based on punishments. The organization fails to reward success but punishes mistakes immediately. This negative system leads members to shift responsibilities to others and avoid being blamed for a mistake.

Oppositional Culture: Confrontation and negativism are rewarded in these type of cultures. Members are expected to criticize others and gain status through criticizing. The opposite of this type is the approval culture.

Power culture: Nonparticipative organizations structures on the bias of the authority inherent in members' positions. Members believe they will be rewarded for taking charge, controlling subordinates and at the same time, being responsive to the demands of superiors. All the authority is in the hands of upper levels.

Competitive Culture: The tasks are like contests. Every individual is in competition with the others. Winning is valued, generally reward system runs.

Perfectionalist Culture: Members are expected to be perfect. Persistence and hard work are valued. Mistakes are avoided in long working hours. Everybody feels the pressure of the necessity of being perfect.

3.7. How many cultures?

It is too rare to see that an organization has only one homogeneous culture. Many of them, especially the large ones have several cultures. Some scholars argue that organizations, which develop and operate in national cultures, which emphasise individualism and freedom of association, have disproportionately large numbers of subcultures. Subcultures 'are cultures existing within parts of organizations rather than entirely through them. Members of subcultures share values in addition to the core values of their organizations as a whole' (Greenberg and Baron, 1997: 473).

Subcultures consist of distinctive sets of ideologies, cultural forms, and other practices those identifiable groups of people in an organization display. They may also exhibit the same

elements that cultures have; still their distinctiveness can vary. Subcultures encourage their members to loosen their commitment to the overall culture and may generate shared rationalizations that make them ready to violate significant aspects of it (Trice and Beyer, 1993: 174-177) . Trice and Beyer in addition to their statements, suggested four social conditions that give rise to subcultures:

Differential interaction: In organizations, as it is in industries, communities and whole societies, some people associate with one another more frequently than with others, and that form the basis of subcultures. An organization's size, structure, rules, regulations hierarchies of authority, occupational mix and many other things can be counted as the factors that lead the formation of subcultures.

Shared experiences: Culture is formed over time as people share experiences, values and beliefs. People working in close proximity identify the same problems they have to cope with, and share their experiences. They interact to overcome problems and uncertainties; and to accomplish shared goals which result in shared reactions and solutions, thus similar behavior.

Similar personal characteristics: Same or similar age, ethnicity, occupational training, education and social class among the members of an organization, because they have common ground, encourages the formation of subcultures as people do not need to replace their present beliefs and values very much.

Cohesion: Factors like agreement on group goals small size, tasks requiring interdependence, physical isolation from other groups performance success or failure can result in cohesiveness. When cohesion forms, members tend to spend more time with one another and influence one another. Cohesiveness provides ground for formation of subcultures. Trice and Beyer (1993) also gives the example of coal miners who become more than cohesive groups; subcultures, because of the continual threats they faced as work groups.

Alvesson points out that 'an organizational culture can be unique without being coherent or independent – the combination of subculture rooted outside the organization leading to unique patterns and dynamics with a strong local touch; presupposing that the subcultures interact rather than existing independently and isolated within the organization, for example, in different departments or on various levels in the hierarchy' (Alvesson, 1993: 75).

3.8. Cultural Issues in Mergers, Acquisitions, and Joint Ventures

In the global world, more and more organizations and companies acquire each other, merge or engage in various kinds of partnerships or joint ventures. Many of these organizations have already formed their own corporate cultures. Schein (1999:8-13) suggests that there are three possible patterns when cultures have to be combined: separation, domination or blending. Schein defines these cultures as:

Separation: the pattern that allows the combining organizations to keep their separate identities with the belief that a common culture is impossible to implement.

Domination: the pattern in which one culture dominates the other. This is ordinary when one of the organizations acquires the other. In the case of fifty - fifty joint ventures, it is usually seen that one culture is usually dominant as in the example of a German and a French partnership that could not remain separate and was dominated by the French because the location of the organization was in France.

Blending: the pattern in which the cultures integrate. This pattern is the ideal one if it is obtained by taking the best of both cultures. There are two levels of blending culture, one is to create a new superimposed set of values and adapt them to the units. Second can be summarized as taking the accounting system from one parent, the human resource system from the other.

3.9. Functions of Corporate Culture

According to Deal and Kennedy whether weak or strong, culture has a powerful influence throughout an organization; it affects practically everything – from who gets promoted and what decisions are made, to how employees dress and what sports they play. (1982:4). They point out two important functions of culture. First, culture guides how people are expected behave most of the time through informal rules. Knowing what is exactly expected, employees spend little time on thinking and deciding how to act in a given situation. Second, culture enables people to feel better about their actions thus, tend to work harder. Deal and Kennedy underline that these functions are seen at strong cultures.

Different scholars mentioned different functions corporate culture. Trice and Beyer (1993:8-12) describes corporate culture's functions as the consequences of it. These include:

- Management of collective uncertainties
- Creation of social order
- Creation of continuity
- Creation of collective identity and commitment
- Encouragement of ethnocentrism
- Generation of dual consequences such as technical and expressive, latent and manifest, and functional and dysfunctional.

Kreitner and Kinicki (1998:62-63) also testify those functions put forward by Trice and Beyer and suggest that corporate culture fulfills mainly four functions:

- *Give members an organizational identity:* The journalists working in 'Cumhuriyet' declare that they are Kemalist and they believe in secularism.

- *Facilitate collective commitment:* The corporate culture leads members to commit themselves to the goals of the organization through many ways one of which is making them proud of their organization.
- *Promote social system stability:* One of the functions and consequences of corporate culture is to reinforce the belief that conflict and change are managed effectively, which spreads positivity.
- *Shape behavior by helping members make sense of their surroundings:* Culture helps the members to understand what is done with what purpose and how the organization intends to accomplish its long-term goals.

Brown (1998) also counts conflict reduction, co-ordination and control, reduction of uncertainty, motivation and competitive advantage among the functions of culture.

4. AN OBSERVATIONAL STUDY IN AKBANK

4.1. Introduction

In the previous chapter, the main emphasis has been on the definition and contents of culture. In this chapter the system for diagnosing and deciphering culture designed by Deal and Kennedy (1982:129-135) is introduced and used to understand and describe corporate culture of Akbank, in all its richness, as fully as possible.

In this study, questionnaires are not used. Schein (1999) believes that questionnaires do not and can not reveal cultural assumptions. There are several reasons for that; first of all it is not possible to design questions which cover all of the external and internal dimensions of the culture of an organization. Instead, questions designed are, almost invariably, about employees' feelings and understandings of their working relationships and involvement in organizational affairs which measure company's climate, not the culture. Second, it is inefficient and probably invalid to ask individuals about a shared phenomenon; because every individual can access to shared tacit assumptions in different levels. And a third reason is that surveyed individual may lack the required attention while reading the questions. Schein suggests that doing a culture study by forming focus groups in which values and shared assumptions are openly discussed sends a totally different signal to the respondents. There is no place for surveys in Deal and Kennedy's method either; the method of Deal and Kennedy is mostly constructed upon techniques that consultants rely on. They warn the appliers about the incompleteness, which can bring about superficial results, but add that it is surprisingly helpful in diagnosing an organization's culture.

4.2. The Route

The routes that are used in studying Akbank are as follows:

Study the physical setting: Today, most of the modern organizations pay more attention to their physical appearance. Many of them invest increasing amounts of money in stylish buildings, decor and design, and landscape architecture; they reflect their pride through their physical environment. Consistency among sites is a factor to look for. Another important factor is the consistency across the classes of employees in order to understand if the physical settings indicate an organization's attitude toward different levels of members.

While studying the physical setting of Akbank, some components of artifacts which were introduced in Chapter 3 will be mentioned.

Read what the organization says about its culture: The organization's own determinations about itself can be excellent source of information regarding culture. The source to examine includes annual reports, quarterly statements, press releases and so on. The important point not to be omitted is that, in spite of all the good intentions expressed, the practices may differ on a large scale.

Test how the company greets strangers: The reception area is a clue to the culture, it is a place that reflects the values of culture. The impressions should be reached by watching if the reception is formal or informal, relaxed or busy, elegant or nondescript. Does the receptionist take the rituals seriously?

Interview organization's members: All the people in an organization can answer questions about the organization, even the newest employees. The aim in interviewing people is to find out both consensual and conflicting perceptions. The suggested questions are:

- Tell me about the history of the company. What were its beginnings?

This question aims at understanding if the members communicate the facts or the mythology of the company as they understand it.

- Why do you think the company is a success, or otherwise, what explains its growth or decline?

The aim in asking this question is to view their impressions of the cultural values.

- What kind of people work here? Who really gets ahead in long term? Who are the company heroes?

Through the answers to this question a picture of the hero in that culture can be obtained, besides many rhetoric descriptions of one's colleagues.

- What kind of a place is this to work in? What is an average day like? How are things get done?

Answers to the last question form the clues to characterize the important rituals, meetings, and procedures.

Observe how people spend their time: Watching people is beneficial in making comparisons between what they say and what they do.

4.3. Observing Akbank

In this study Akbank is observed mainly in three corporate management units: Investor Relations and Strategic Planning Group, Corporate Communications Group, Integrated Communications Group. From the findings of the observation, a general idea about the culture of Akbank is reached.

As it was mentioned in part 4.1.; this study is based on observations following Deal and Kennedy's (1993) routes. The interviews are made to look for consensual and conflicting perceptions. The findings that come out of the interviews are given along with those of observations.

4.3.1. Overview

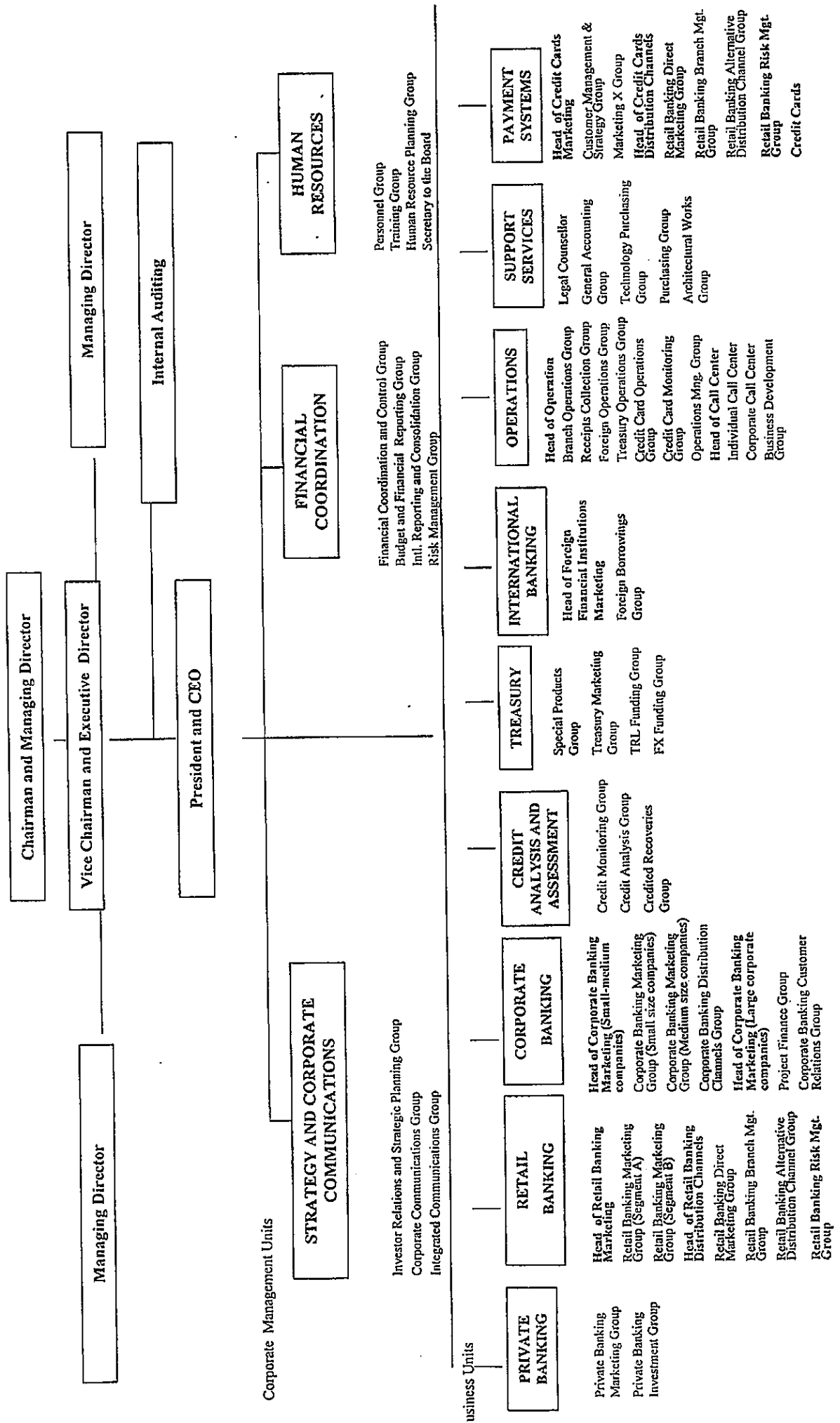
Akbank is established as a local bank in 1948, in Adana with the purpose of solving the financing problems of entrepreneurs from Adana and Kayseri who established textile firms at Çukurova region. Akbank was founded by Ömer Sabancı, Bekir and Ahmet Sapmaz, Nuri Has, Behice Naci Yazgan, Mustafa Özgür and İbrahim Tekin, the businessmen who took the lead in the industrialization of the region with the support of their families.

Akbank employs 7661 people, % 47 women and % 53 men, according to the February 2002 records. Before the re-structuring which has started in 2001, the company was operating through functional departments; recently organizational structure is based on business units and work groups. There are group managers, assistant managers, specialists, assistant specialists and officials in groups that are under the control of an executive vice president, who also controls one or more other groups with the supervision of president. Organizational chart is illustrated in figure 4.1.

4.3.2. The physical setting and the artifacts

Head quarter of Akbank continues its operations in Akbank's widely known construction in İstanbul: Sabancı Center. Sabancı Center consists of two buildings, which are named Sabancı Towers. One of these Towers serves as the Sabancı Holding's building, whereas the other belongs to Akbank Head Office.

Figure 4.1 AKBANK T.A.Ş. ORGANIZATION CHART



The consciousness in corporate architecture and the large investment Akbank has made in its physical work environment can be noticed easily by an outsider. The building itself, makes the visitors feel the prestige, power and formality. This view of outsiders initially based on the outside appearance of the building which has a uniting affect on the members. The respect formed by the general appearance effects the relationships inside the building.

Consistency reigns in the building. The physical structures are very well defined and are the same in almost all departments. People are working in open-office system. The desk seperators of the officials, assistant specialists, specialists and assistant managers are at different heights; thus one who knows about this configuration can understand the position of each employee in an office. The department manager's room is the only closed division in the office. The layout of the management floors may differ from those of business and corporate management units.

The colors of Akbank are used neither outside the building, nor in the offices. Illuminating system is the same in all offices. The general ventilation system is at the level that comforts almost everyone at the same time. Windows surround the offices, but the construction of the tower does not allow to open windows in the office. So there is lack of fresh air, which leads employees to go out for a while after having lunch in the dining hall. Nonexistence of open windows and the thickness of the panes results in a noiseless workplace.

The new and well-kept technical equipment and the uniformity attract attention. There are huge supply cupboards in each office, which can be accessed by every employee in the office. However, this access is not valid in all departments. In some, as the supply is written as the expenditure of that department, permission even for a pencil may be in question. In addition to this, losing a pen or pencil may be a source of guilt in those departmant's.

Akbank has considired the comfort of employees; the desks and chairs are well-designed and comfortable. There is a vending machine which offers various kinds of drinks on every

floor. A voucher key is given to the assistant specialists and the upper level employees, which substitutes for money and is being loaded every month. The employees at the lower level have to buy a key and load the voucher by themselves. While this unequal treatment is very significant in some groups, in others this situation is solved by sharing the keys with officials.

Akbank's corporate identity has been prepared in March, 1993 and revised in June 2000 in order to promote Akbank in integrity and consistency. On the other hand, the identity should help create a powerful, reliable and careful Akbank . Logo is the base of the corporate image systems. So it is definitely stated to obey the characters and the colors of the logo. Akbank has chosen 'Akbank red' and black as the corporate colors. The font is displayed in Appendix 1. Akbank's amblem, which has been created in 1948 has never changed. The letters 'A' and 'K' have been taken from the first syllable of 'Akbank'. The amblem is displayed in Appendix 2, in black and white.

Communication is referred to as a very important process and has been regulated by the organization. It is underlined that the first purpose in communication is understanding; thus to speak in plain Turkish is essential. Still, language is an indicator of the common ways of thinking; and one can easily recognize that members of Akbank use – or like to use - jargon between themselves.

How to communicate verbally and written is very well defined and communicated. For instance, it is stated that in a phone call the ones who call the members of management have to be the ones with the same and upper titles, and to call someone who has a secretary must be called at the secretary initially. However, this shows differences according to the called person's character and principles.

It was mentioned that organizational stories, legends and myths help individuals to learn from experiences or gain understandings of happenings. Members of the organization have a consensus that stories, legends or myths do not exist in Akbank. One reason can be that the

organization has everything written, so that there is no need for these kinds of formations. Another important absence is the ceremonies. Akbank does not have celebrations that are realized with the participation of the whole organization members, although they pay attention to the importance of collective act.

4.3.3. Akbank's statements about its culture

Akbank welcomes the new employees with a booklet, which includes a brief summary of all issues about the bank and hints on their adaptation process. And there is also another book, which consists of more detailed information on the Bank's history, management, trainings, fiscal and social rights, discharges, retirements and the expectations from employees. The following information is compiled from these books. Some important parts are displayed in Appendices 3, 4 and 5.

Akbank is a multispecialist bank in the Turkish banking system. The story behind Akbank's success is the strictly adhering to the basic principles and rules of banking through many years. These principles consist of privacy, to be in line with the law and the legal regulations, systematic working and giving the best quality service. The bank has a strong image of being a kind of school in the sector to learn the banking bussiness in the most detailed and right way. The bank is sensitive to learning; sharing the information is one of the main principles of the company. For the employees, especially for the new beginners, the company is very attractive to work at.

Beside these principles, the bank offers some opportunities to its employees in career planning, education and gives some fiscal and social rights. The company also clearly states its expectations from its employees.

Carreer Planning

In planning the professional life, Akbank offers attractive alternatives to its employees. From the down point – being a trainee- to the highest level – CEO, employees have the chance to get promotion depending on their performances and the establishment of the level to which they promoted.

To be able to get a promotion, an employee should have worked at least two years in one of these groups and to have a good employment record to go forward to another group.

The performance evaluation of Akbank usually depends on some criteria:

- adjusting to company norms in means of behavior and being presantable;
- having improving technical knowledge and showing improvement;
- being attentive and painstaking while working;
- attaching importance to the customer and senior-junior relations

The employees' careers are determined according to the result of these evaluations.

Training

In Akbank, the employees are given an education that is in parallel with the vision of Human Resources. The vision consists of the personnel profile who

- is fast in servicing and smiling;
- is in peace with oneself and the milieu;
- is efficient;
- improves oneself continuously; and
- is creative.

In Akbank, an employee's training begins with his/her working hours. There are many different types of trainings, which are: on-the-job training, basic training, career opportunity courses, foreign language courses, and education in abroad.

Fiscal and Social Rights

The fiscal rights can be counted as wages, premiums, awards and social aids. Akbank is quite sensitive to these subjects.

Akbank offers a health insurance that can be set as a model for every organization. This insurance covers solutions for the health problems of Akbank T.A.Ş. employees and for their family members whom they have to take care of.

The Expectations from Employees

Every single employee is expected to reflect the image and the principles of Akbank with either dressing or behaviour. There are dressing standarts for both women and men. Some of these are:

- Hair has to be appropriate and well- cared;
- Men should wear suits while women have to be dressed in skirt-jacket or trousers-jacket;
- Skirts must be in the appropriate length for the work place;
- "Décolltéé" is not allowed;
- Growing moustache is not preferred;
- Socks of men have to be darker than the suit; white socks are not allowed.

The company gives priority to act in accordance with the law and banking traditions and expects its employee to give best quality service to customers without making any seperation.

Team working in privacy and care is also one of the main principles that the employees should respect. Being innovative is an important asset.

Akbank stands behind the idea of “Being an employee of Akbank is having the best future.”

4.3.4. Greeting strangers

A visitor who comes to Sabancı Center is welcomed by the security personnel at the gate. S/he is questioned as to the reason for coming and who they would like to see. After getting the information, the security personnel calls the employee’s extension, informing that s/he has a visitor and being sent to reception. The visitor should pass through the X-Ray machine leaving the luggage/bag in another machine to be controlled. After completing the security operation, the visitor comes into the garden of the Sabancı Towers. Holding Tower and Akbank Tower are shown in the signboards. In the entrance of the Akbank Tower, there are turnstiles for the employees and the reception for the visitors to get information. Every employee has his/her own security card to pass through these turnstiles. The visitors should inform the officer in the reception about who they came for and which department that employee works at. The reception officer dials up the employee and calls him to reception to take the visitor upstairs if wanted. The visitors who come to Sabancı Center are not allowed to go in turnstiles alone. When the employee comes down to the reception to accompany his/her visitor, the reception asks the visitor to leave an identification card and gives a visitor security card. The card is available only for passing turnstiles and opening the door of employees’ floor.

The visitors are not allowed to wander about and the employee should again accompany his/her visitor to the reception. The reception officer takes the security card and gives the identification card back to the visitor.

After the assassination of Özdemir Sabancı, security measures have been tightened. The security staff are being sent to training programs to up-date their knowledge on techniques and to be able to manage unexpected events.

4.3.5. Observation of time spent

In Akbank, employees are very sensitive to working hours. Every employee is at work before 9.00 am and do not leave before 18.00 pm. One informs the assistant manager when s/he is going to be late. This is tolerated in some groups while 'excuse notes' have to be written in others.

Every group has its own method of determining the duty allocation. Some groups arrange weekly meetings to determine who will be responsible for which task. In some groups the managers and the assistant managers are making these decisions.

The executive vice presidents, or the group managers do not wander around, inspecting the goings on; but one can see them walking in the office talking to the assistants and/or specialists. The system cannot be called an open-door, but it is not a totally authoritarian system.

Almost all the personnel obey the general rules about either the security or the dressing and the hierarchy. But the implementation of the rules mostly depends on the group management. Some groups are stricter about the implementation of the rules whereas the others can show more tolerance to the employees. Still, an outsider can easily recognize the dressing and behavior norms and the carefully the members of the organization put them into practice by watching the employees.

The basic values in Akbank can be summarized as: loyalty, secrecy and integrity.

Interviews point out that the most general assumption seems to be the reliance on Akbank. Most of the employees recognize that one who is employed by Akbank and who adopts the principles of Akbank can stay in the organization permanently and may be promoted. Most of the employees underline that Akbank is one of the best organizations in the country to work at and that they are aware that any position in such a strong organization is a rare possibility in today's conditions.

4.3.6. Summary of findings

The observation study in Akbank has been beneficial to understand culture's strong influence on a company's and its members' behavior. Akbank observation has also obtained clues to propose that culture's influence is predictable. Akbank seems to have recognized this feature of culture and uses it effectively to manage the company.

One of the most important indicators that shows how company culture is used as guidance and control in Akbank is the voluminous written material on culture. Akbank has determined the regulations by testing the uprightness of the top management's decisions, and has established new rules in the light of those tests. There are brochures, booklets and regulations about almost everything. Akbank does not leave its employees alone or, in other words, does not allow them to slowly observe and adopt to the culture. Everything covered and uncovered by culture is clearly defined and presented to the employee from the beginning of his/her career in Akbank.

The most important point to mention about Akbank is that; the corporate culture is based very much on subcultures, which, in this case, can be called 'departmental cultures'. While one can talk about a dominant culture some manifestations of culture varies widely among work groups. This is the executive vice president's and the group managers' influence on the

culture of groups. They carry their own personalities and work principles to the work place. This formation is another clue that maintains the management tool function of culture. Because when observed attentively, it is seen that diversity of culture also depends on the business done in groups; for instance, although dressing norms are strictly defined and obeyed, the groups that work under intensive pressure are less concerned with dressing standarts. In other words, the top management condones different groups to carry out cultural norms in different levels in order to achieve tasks rapidly and efficiently. Thus, groups, which have totally opposite cultures can be observed.

This complete trust and dependence on the executive vice president and the group managers; while being a part of the dominant culture indicates two facts: (1) the top management, starting from the chairman to the president CEO, completely trusts the heads of management units and appoints those persons with a great concern – not just because of business affairs but also because of their management skills; (2) the top management allows different formations in the organization with a strong power of the dominant culture.

5. CONCLUSION

As it is mentioned repeatedly in this study, the research on the subject of corporate culture has been conducted by scholars from very different disciplines with very different interests and approaches, which makes it quite hard to find a term, concept or definition that is universally agreed upon. Both the nature and the functions of corporate culture are the main subjects of discussions. While there are some argue that corporate culture guides the thinking and behavior of employees; others view this phenomenon as once formed by the dominance of the founders and leaders and develop in time without any interfered changes.

Culture, is a phenomenon, which has different meanings in different contexts. It can be taken as just a system of symbols, a way to explain the goings-on in an organization, or a metaphor which can be recognized easily. If the culture is viewed as a mechanism that makes the organizational life predictable, how functional it may become can be realized. What has to be done is not to oversimplify it, but to gain insight into the basic values, assumptions and why and how people keep up with them and understand the critical role of culture in organizational life and success.

The question put forward in the beginning was, 'Is corporate culture only a method to explain the work life in an organization, or is it a management tool that guides the members of an organization?'

In search for the answer to this question, sources, formation and affairs of corporate culture were displayed, which, I believe, were all clues that corporate culture, when desired and reasonably used, can be a very effective tool of management.

These clues can be found in the components of corporate culture; for example in order to influence the understandings of 'the ideal worker', a new hero who has some distinct features

from the previous heroes can be positioned. Thus, the employees can feel and understand that the expectations of the management have been modified.

The dress codes of an organization may affect perceptions of both employees and outsiders, and when management feels that there is a need among employees to relax, they can create it by a small change in the dress codes such as creating a 'casual Friday'. Or when it becomes a hazard to be informal in appearance, management can declare a regulation and obtain the formality they want. This change may also make changes in the perceptions and behavior of subordinates.

Or, the management can simply use culture to generate continuity, to pass the existing system from member to member. For instance, in Akbank case, it was a custom to accompany to a new employee in public places within the organization, to introduce new employees to let them watch the seniors and learn how to act. Thus; culture serves as an orientation program for management.

Values can even be modified through processes of reward, punishment and control. Change in core values may be difficult, but change in behavior is easier which can later on turn into upper level values.

An important conclusion of this study has been an unexpected finding which resulted from Akbank observation. During the observation, *it has been realized that corporate culture is not a concept to be analyzed in organizational level; but that the different subcultures have strong effect on what goes on inside.* This situation is also a decision and a tool of the top management, who sets the head of corporate management and business units free to apply their own principles and values in the groups according to the type of business done in that group. To appoint the manager is a big challenge in that means, as s/he carries his/her culture to that work place and influences the performance as well.

In addition to this Akbank has been a great example to the corporate culture's function, or in other words, in turning features of culture into effective management strategies. Akbank predicts the consequences of culture and takes every step taking them into consideration.

This work attempts to contribute to the discussion about the 'function of corporate culture'. The conclusion points out the signs that corporate culture, establishing an environment in which members can learn the history, shared values and behavioral norms of the organization, setting boundaries that influence the conversations, actions, even the thoughts of the members, can be an effective management tool.

The findings of all research on corporate culture attracts the attention of the management because they point out that culture is an important source of power. To make use of that power, the leader/people in dominant positions need the vision, the ability and the skill to understand, articulate and manage culture through which they can both guide and control the members.

Logo bütün kurum imajı sistemlerinin temelidir. Logo, kuruluşun karakterini yansıtmalıdır. Bu nedenle, logonun karakterine, rengine sadakatle uyulmalıdır. Akbank logosu yalnızca kurumsal renkleri olan Akbank kırmızısı ve siyah olarak kullanılabilir. Akbank logosu, Sabancı Topluluğu kurum imajı için seçilen Micrograma ile, yazının karakterine uygun espasta dizilmiştir.

AKBANK

AKBANK

APPENDIX 2

Akbank amblemi 1948 yılında yaratılmış ve o yıldan beri uygulanmaktadır. Amblemi oluşturan A ve K harfleri, kuruluşun açık isminin ilk hecesinden alınmıştır. Çizimde de görüldüğü gibi "X" belirli bir uzunluk ölçüsü birimi olarak alınmış, amblemi oluşturan harfler ve çerçeve "X" ün katlarına göre boyutları çözümlenmiştir. Renk kullanılmayan uygulamalarda "Kırmızı"nın gücü etkisiyle ötürülen amblem, kurumun dinamik yapısını sembolize eden Amblem, renk kullanılmayan versiyonda siyah veya gri olarak uygulanır.



ÖNSÖZ

İLKELER VE SORUMLULUKLAR

Çalışma İlkelerimiz	8
Personelimizin Sorumlulukları	8
Akbank Yaklaşımı	9
Çalışma Ortamındaki Davranışlar	10
Ortak Alanların Kullanımı	10
Çalışma Saatleri	11
Fazla Mesai	12
Giyim Prensipleri	12
İletişim	14
Sözlü İletişim (Telefonlar)	
Yazılı İletişim (Yazılar)	
Medya ile İletişim	
Ziyaretler	21
Davetler	23

BANKAMIZ

Geçmişimiz	26
Bugünümüz	31
İştiraklerimiz	
Hissedarlarımız	
Geleceğimiz	33
Vizyon	
Misyon	
Stratejik Hedeflerimiz	

ORGANİZASYON YAPIMIZ

Yönetim Kurulumuz	36
Genel Müdürlük Organizasyonumuz	37
Gecmisten Bugüne Üst Yönetimimiz	40
Bölge Müdürlüğü Organizasyonumuz	41
Sube Organizasyonumuz	42

İNSAN KAYNAKLARI TEMİNİ VE PERFORMANS DEĞERLENDİRME SİSTEMİMİZ

Eleman Alımı	46
Performans Değerlendirme Sistemi	52

EĞİTİM POLİTİKAMIZ

56

İNSAN KAYNAKLARI PROFİLİMİZ

Çalışanlarımızın Analizi	62
Toplam Çalışan	
Bay/Bayan	
Yaş	
Ortalama Deneyim	
Eğitim	
Yabancı Dil	

MADDİ VE SOSYAL HAKLARIMIZ

Maddî ve Sosyal Haklar	64
Dinlenme Tesisi	67
Sağlık Yardımları	67
Emeklilik Sistemi	68
İzinler	68

Akbank ailesine hoşgeldiniz. Yeni bir Akbanklı olarak herhalde Bankamız ile ilgili aklınızda birçok soru vardır. Akbank'ta çalışma hayatınız nasıl olacak, Bankamız sizden ne bekliyor, siz Bankamızdan ne bekleyebilirsiniz, gibi. Bu el kitabı, sorularınıza cevap vermek ve sizi Bankamız ile ilgili olarak bilgilendirmek amacıyla hazırlandı.

Bankamız, sadece bulunduğu sektörde değil, ülkemizde, her yönüyle örnek gösterilecek bir kurumdur. Birçok şirketin kendisini bu şekilde tanımlaması mümkündür. Ancak ülkemiz tarihinin en ağır ekonomik krizinin yaşandığı bu günlerde böyle bir tanımlı yapabilmek, biz Akbanklıların haklı gururudur.

Bize bu gururu yasatan, güçlü sermaye yapımız, istikrarlı ve etkin yönetimimiz, disiplinli, çalışkan ve Bankamıza bağlı personelimiz, yasa ve kurallara bağlılığımız, müşterilerimize verdiğimiz kaliteli hizmet olduğu kadar, bizi Akbanklı yapan ve yaşamımızın bir parçası olan prensiplerimizdir.

Bizi bu kurumun çatısı altında bir araya getiren en önemli odak Akbanklı olma felsefesidir. Daha önce başka bankalarda veya işletmelerde görev yapmış olabiliriz. Ancak Akbank'ta görev yaptığımız sürece Akbanklı olmak hepimiz için bir gurur vesilesi olmalıdır. Bu kurumda, kriteri ne olursa olsun, hiçbir şekilde ayrımcılık yapılmaz. Hiç kimse daha önce mensup olduğu kurum, mezun olduğu okul, sahip olduğu siyasi görüş, üye olduğu dernek, bankada yetişmiş olduğu bölüm vs. nedenlerle gruplaşmaz.

Akbank yıllardır müşterisinde, devlette, ortaklarında, tedarikçilerinde, muhabirlerinde ve personeline "güven müessesesi" imajı yaratmış ve bu imajı sağlayacak tüm prensipleri benimsemiş bir bankadır. Bu prensipler, gizlilik, kanun ve kurallara riayet, düzenli ve itkeli çalışma ile kaliteli hizmet verme ilkelerinden oluşmaktadır. Tüm çalışanlarımızın bu prensipler dahilinde görevlerini sürdürmeleri kendilerinden beklenir.

REFERENCES

- Adler, N.J., 1997, **International Dimensions of Organizational Behavior**, South- Western College Publishing, Ohio.
- Alemdar, K. ve Erdoğan, İ., 1994, **Popüler Kültür ve İletişim**, Ümit Yayıncılık, Ankara.
- Alvesson, M., 1993, **Cultural Perspectives on Organizations**, Cambridge University Press, Cambridge.
- Anthony, P., 1999, **Managing Culture**, Open University Press, Buckingham.
- Brown, A., 1998, **Organisational Cultures**, Financial Times- Prentice Hall, London.
- Deal, T.E. and Kennedy, A.A., 1982, **Corporate Cultures: Rites and Rituals of Corporate Life**, Addison-Wesley Publishing, London.
- Denison, D.R., 1990, **Corporate Culture and Organizational Effectiveness**, John Wiley & Sons, New York.
- Drafke, M. W. and Kossen, S., 1998, **The Human Side of Organizations**, Prentice Hall, Massachussets.
- Drennan, D., 1992, **Transforming Company Literature**, McGraw-Hill, London.
- Etzioni, A., 1964, **Modern Organizatons**, Prentice Hall, Englewood Cliff.
- Fiske, S., 1994, "Federal Organizational Cultures: Layers and Loci", In Hamada, T. and Sibley, W.E.(ed.) **Anthropological Perspectives on Organizational Culture**, University Press of America, Maryland.
- Gardner, B.B., 1945, **Human Relations in Industry**, Irwin, Chicago.
- Graves, D., 1986, **Corporate Culture - Diagnosis and Change: Auditing and Changing the Culture of Organizations**, Frances Pinter, London.
- Greenberg, J. and Baron R.A., 1997, **Behavior in Organizations**, Prentice Hall, New Jersey.
- Hall, R.H., 1999, **Organizations: Structures, Processes, and Outcomes**, Prentice Hall, London.
- Hamada, T. and Sibley, W.E.(ed.), 1994, **Anthropological Perspectives on Organizational Culture**, University Press of America, Maryland.

Hellriegel, D., Slocum, J.W. and Woodman, R.W., 1995, **Organizational Behavior**, West Publishing Company, Minneapolis/St. Paul.

Hofstede, G., 1991, **Cultures and Organizations: Software of the Mind**, McGraw-Hill, London.

Jaques, E., 1951, **The Changing Culture of a Factory**, Dryden Press, New York.

Kreitner, R. and Kinicki, A., 1998, **Organizational Behavior**, Boston

Kroeber, A.L. and Kluckhohn, F., 1952, **Culture : a critical review of concepts and definitions**, Papers of the Peabody Museum of American Archaeology and Ethnology, Cambridge Harvard University.

Lane, T., 1989, **The Living Organization: Systems of Behavior**, Praeger, New York.

Lessem, R., 1990, **Managing Corporate Culture**, Gower, Hants.

Martin, J., 1992, **Cultures in Organizations: Three perspectives**, Oxford University Press, New York

Morgan, G., 1986, **Images of Organization**, Sage, Beverly Hills.

Nadler, D. and Tushman, M., 1988, **Strategic Organization Design: Concepts, Tools & Processes**, Scott, Foresman and Company, London.

Pascale, R. and Athos, A., 1981, **The Art of Japanese Management**, Simon & Schuster, New York.

Pepper, G. L., 1995, **Communicating in Organizations: A cultural Approach**, McGraw-Hill, New York.

Phesey, D. C., 1993, **Organizational Cultures: Types and Transformations**, Routledge, London.

Schein, E.H., 1992, **Organizational Culture and Leadership**, Jossey-Bass Publishers, San Francisco.

Schein, E.H., 1999, **The Corporate Culture Survival Guide: Sense and Nonsense about Culture Change**, Jossey-Bass Publishers, San Francisco.

Schermerhorn, J.R., Jr., 1996, *Management and Organizational Behavior: Essentials*, John Wiley & Sons, New York.

Sypher, B.D., 1990, *Case Studies in Organizational Communication*, The Guilford Press, New York.

Şişman, M., 1994, *Örgüt Kültürü: Eskişehir İl Merkezindeki İlkokullarda Bir Araştırma*, Anadolu Üniversitesi Basımevi, Eskişehir.

Thompson, P. and McHugh, D., 1995, *Work Organizations: A Critical Introduction*, Mc Millan Business, London.

Timm, P. R.; Peterson, B.D. and Stevens J.C., 1990, *People at Work: Human Relations in Organizations*, West Publishing Company, St. Paul.

Trice, H.M. and Beyer, J.M., 1993, *The Cultures of Work Organizations*, Prentice Hall, New Jersey.

Ward, M., 1994, *Why Your Corporate Culture Change Isn't Working - And What To Do About It*, Gower, Hampshire.

Weber, M., 1947, *The Theory of Social and Economic Organization*, Oxford University Press, New York.

Wilson, D.C. and Rosenfeld, R.H., 1990, *Managing Organizations: Text Readings and Cases*, McGraw-Hill, London.

Zanden, J.W.V., 1993, *Sociology: The Core*, McGraw-Hill, New York.

Şaha Burcu Baygöl
Moda Osman Zeki Üngör S.
No:15 D.6 Kadıköy
İstanbul-Türkiye
İş Tel: (216) 578 08 36- Faks: (216) 578 08 23
Mobil: (533) 235 62 69
e-mail: sbaygul@yeditepe.edu.tr

Kişisel Bilgiler

Uyruk : T.C
Doğum Tarihi : 28.09.1977
Medeni Durumu : Bekar
Yabancı Diller : İleri Düzeyde İngilizce
Başlangıç Düzeyinde Almanca

Öğrenim Durumu

2000 – Halkla İlişkiler ve Tanıtım Yüksek Lisans Programı
Halkla İlişkiler ve Tanıtım Bölümü
Sosyal Bilimler Enstitüsü
Yeditepe Üniversitesi
1996 – 2000 Halkla İlişkiler ve Tanıtım Lisans Programı
İletişim Fakültesi
Yeditepe Üniversitesi
1992 – 1995 Özel Moda Lisesi
1984 – 1992 Kadıköy Koleji

İş Tecrübesi

Eylül 2000 –.....	Yeditepe Üniversitesi İletişim Fakültesi Halkla İlişkiler ve Tanıtım Bölümü Araştırma Görevlisi
Temmuz 1998	A&B Tanıtım Stajyer

Bilgisayar Bilgisi

MS Office (Word, Excell, Power Point)

Ödül ve Takdirnameler

Yeditepe Üniversitesi İletişim Fakültesi Birinciliği.

Referanslar

Prof. Dr. Haluk Ülman
Yeditepe Üniversitesi
İletişim Fakültesi Dekanı
(216) 578 08 00 – (216) 578 08 22

Prof. Dr. Ayseli Usluata
Yeditepe Üniversitesi
İletişim Fakültesi
Halkla İlişkiler ve Tanıtım Bölüm Başkanı
(216) 578 08 26

Didem Dilara Bayraktar
Akbank
Yatırımcı İlişkileri ve Stratejik Planlama Grubu
İktisat ve Planlama Uzmanı