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WEEKEND MBA

**THE IMPACT OF POSTMODERN CULTURE ON ORGANIZATIONAL
CULTURE, SUBCULTURE AND SHADOW ECONOMY AS A COMPONENT
OF SUBCULTURE**

Master's Thesis

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**ISTANBUL, 2016
ABSTRACT**

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As modern world drives changes in generations, so it drives changes in organizational behaviors. Modernity and modern culture creates dramatic impacts or changes on daily routines, symbols, rituals, products, corporates, production methods, arts and consumer behaviors. On the nature of these impacts on individuals and components of organizational culture, it can be said that it has impacts on organizational cultures. In other respects postmodernism theories are essential parameters which have to be defined for understanding these impacts on organizational culture. On the other hand as a part of modern world, shadow economy, which is the one of the biggest economy in the world, is an inseparable part of the global economy. Additionally, shadow economy is a part of modern world and modern culture, consequently it is a ineluctable parameter for organizational subculture all around the world. This thesis aims to research these impacts on organizational culture in a time period which is from modernity to postmodern culture. In addition to main objective, this thesis also aims to focus on shadow economy and black market as a component of organizational culture. **Also, this thesis aims to understand differences between legal and illegal business which has pyramid scheme as organizational structure.**

Keywords: Modernism, Postmodernism, Shadow Economy

ÖZET

POSTMODERN KÜLTÜRÜN ÖRGÜT KÜLTÜRÜ VE ALT KÜLTÜRLERİNE ETKİLERİ, ALT KÜLTÜRÜN BİR BİLEŞENİ OLARAK GÖLGE EKONOMİ

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Mayıs 2016, 45

Modern dünya nesilleri değiştirdiği gibi, örgütsel davranışları da değiştirmektedir. Modernite ve modern kültür, günlük rutinler, semboller, ritüeller, ürünler, firmalar, üretim yöntemleri, sanat ve tüketici davranışları üzerinde belirgin etki veya değişimler yaratmaktadır. Bireyler ve örgüt kültürünün parçası olan bu bileşenler üzerindeki etkilerin, değişimlerin doğası gereği, örgüt kültürü üzerinde de etkileri olduğu söylenilebilir. Öte yandan, örgüt kültürü üzerindeki bu etkilerin anlaşılabilmesi için postmodernist teoriler, açıklanması gerekli parametrelerdir. Bunun yanı sıra dünyanın en büyük ekonomilerinden biri olan gölge ekonomi küresel ekonominin ayrılmaz bir parçasıdır. Ek olarak gölge ekonomi modern dünya ve modern kültürün parçası olması dolayısıyla örgütsel alt kültürün tüm dünyada kaçınılmaz olarak parçasıdır. Bu tez, örgüt kültürü üzerindeki bu etkilerin moderniteden postmodern kültüre kadar olan zaman aralığında incelenme amacındadır. Ana amacının yanı sıra bu tez, gölge ekonomi ve yasa dışı pazarlara odaklanmayı amaçlamaktadır. Ayrıca bu tez piramit yapılanmasını örgüt yapısı olarak seçen legal ve illegal iş modellerinin farklarını anlamaya çalışmaktadır.

Anahtar Kelimeler: Modernizm, Postmodernizm, Gölge Ekonomi

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1. INTRODUCTION

As modern world drives changes in generations, so it drives changes in organizational behaviors. In the recent past firstly, modernism and other related notions like Fordism started to impact daily routines, symbols, rituals, products, corporates, production methods, arts and consumer behaviors. As a nature of culture, organizational culture was influenced by this transformation. At that point, it can be defined as postmodernism theories are also essential parameters for understanding evaluation of organizational culture in that time period. Additionally, shadow economy can be defined as a new term for the world and organizational culture.

This will be a literature review based thesis which aims to research these possible impacts on organizational culture in a time period which is from modernity to postmodern culture. In addition to main objective, this thesis also aims to focus on shadow economy and black market as a component of organizational subculture.

In the first chapter, it will be attempted to describe modernism in terms of definition as term with other related notions. After that, it will be examined in another view as stages of modernism which will be classical modernism and late modernism. In the second chapter, postmodernism will be tried to explain as a term under the subtitles which will be postmodernization and postmodernism. In the third chapter, organizational culture will be attempted to examine in terms of definition, layers and components. After clarification about organizational culture, in fourth chapter it will be tried to understand organizational subcultures as component of organizational culture. Also in this chapter, impact of modernism and postmodernism on organizational culture, subculture will be tried to examine. In the last chapter, shadow economy and black market will be attempted to define and examine as a component of organizational culture. A case from Turkey will be showed as an example of this component. **Differences between Herbal life as a legal pyramid and TITAN as an illegal pyramid will be examined.** At the end, this knowledge will be discussed to understand the conclusion of thesis research.

2. LITERATURE REVIEW

2.1. ORGANIZATIONAL CULTURE

2.1.1. Definition of Organizational Culture

Organizational culture is the system of shared actions, values, and beliefs that develops within an organization and guides the behavior of its members. Each organization has its own unique culture. Just as personalities, organizational cultures are unique and two cultures are never same. (Schein 1985) This complexity has led researchers to examine different layers of organizational culture.

If culture of an organization is explained with a different way it means organization's values, principles and policies and it determines ways of employee behaviors among themselves and their approach to their jobs. Executives generally adjust their management behaviors in order to achieve the missions of organization, and this could affect the employees' job satisfaction. It is, thence necessary to understand the relationship between organizational culture, managing action and work satisfaction of employees (Tsai 2011). In this context, culture has a huge role in organizational life because the way how the company operates its business, behaves its employees or customers and to the whole society, the way of decision making and developing new ideas effects the productivity and performance, quality and safety. Culture is a way of sense-making in organizations. Sense-making can be defined as a collaborative process of creating shared awareness and understanding out of different individuals' perspectives and varied interests. To sum up, organizational culture is the composition of values and rituals which serve as a glue to integrate the members of the organization (Watkins 2013). Success of a company is not only related to employees abilities and but to an organization culture integrated to company's aim and mission. That's why it has great importance for sustainable and successful work places. Below, some points are listed in order to explain why culture is important:

- A correct culture encourages people to work with motivation and to be loyal employees.
- The culture outlines certain organization policies that give employees a sense of direction at the workplace. Everyone would be clear about their roles and responsibilities in the organization which prevents any confusion of tasks of employees.
- The work culture creates the image of the organization and it makes the company unique.

2.1.2. Layers and Components of Organizational Culture

The first layer concerns observable culture which can be defined as the way things are done in an organization. Important parts of an organization's culture emerge from the collective experience of its members. These emergent cultures have aspects which of them may be observed directly in day-to-day practices, but for the others should be described by specific events. (Mahwah 2006) The second layer recognizes that shared values can play a critical part in linking together people and can provide a powerful motivational mechanism for members of the organizational culture. The term shared in cultural analysis implies that the group is a whole which means not every member of an organization may agree with the shared values, but they will continue to be exposed to them. The last layer of cultural analysis is common cultural assumptions. These are the taken-for-granted truths that collections of organization members share as a result of their joint experience. It may be seen that, if it is wanted to define layers of organizational culture, it would be a starting point with defining components of organizational culture.

2.1.3. Components of Organizational Culture

Rites are standardized and recurring activities that are used at special times to influence the behaviors and understanding of organizational members; rituals are defined as systems of rites. A cultural symbol is any object, act, or event that serves to transmit cultural meaning. Organizational culture often specifies when various types of actions

are appropriate and where individual members stand in the social system. These cultural rules and roles are part of the normative controls of the organization and emerge from its daily routines. (Trice & Beyer 1984) Another component of organizational culture can be defined with shared values, meanings, and organizational myths. Shared values help turn routine activities into valuable and important actions, tie the corporation to the important values of society. The members of most organizations create and learn a deeper aspect of their shared culture. (Trice & Beyer 1984) It is said that like values, such assumptions become reflected in the organizational culture and also it is noted that organizations may begin to decline if managers share an unrealistic positive perception of them. (Collins 2009) Organizational myths are defined as unproven and frequently unstated beliefs that are accepted without criticism, but it is said that myths allow executives to redefine impossible problems into more manageable components. It can be said that myths can facilitate experimentation and creativity, and they allow managers to govern.

2.1.4. Types of Organizational Cultures

Every person has different and unique personal skills, behaviors and ways of communicate; just like companies. Every organization also has its specific values, guidelines and strategies which keeps it different from the other ones. Mainly there are two types of organizational cultures which are called weak culture and strong culture. It can be summarized as a strong organization culture; the culture refers to a situation where the employees adjust well, respect the organization's policies and adhere to the guidelines. In such a culture people enjoy working and take every assignment as a new learning and try to gain as much as they can. They accept their roles and responsibilities willingly. As just the opposite the weak organization culture is the one that individuals accept their responsibilities out of fear of superiors and harsh policies. The employees in such a situation do things out of compulsion. They just treat their organization as a mere source of earning money and never get attached to it (MSG 2014). Apart from above characteristic culture classifications according to Kim S. Cameron and Robert E. Quinn there are four culture types in organizations.

2.1.4.1. The hierarchy culture

This approach withstands to Max Weber's studies from 1900s and characterized by a formalized and structured place to work. Procedures govern what people do. Effective leaders are good coordinators and organizers. Maintaining a smooth running organization is important and company goals in long-term are sustainability and efficient and successful completion of tasks. Correct planning with the right strategy and low costs are the key to success (Cameron 2006, p.38). According to some past researches, hierarchical levels in organizations are compulsory for accomplishing the organization's tasks, determining the salience of managerial tasks, determining the perceptions organization members have of the skills (Corley 2004).

2.1.4.2. Normative culture

This is a culture which has strict boundaries with strict regulations and guidelines which forces employees to follow policies of the organization. Employees cannot easily change their regular job role or rules nor do anything different than what is asked from them. As a consequence of this strict structure this is not a suitable culture type for every type of people (Sponaugle 2014).

2.1.4.3. The market culture

Foundations of this result based type of culture are completely different from the hierarchy culture and based on the works of Oliver Williamson and Bill Ouchi. The market terminology in its name does not refer to market consumers in market place or not related to marketing facilities; but it means the company itself will be the market. The culture emphasizes finishing the work and completing the tasks successfully. Employees are competitive; management team is tough and has the highest expectations. What is keeping the organization together is the will of winning, reputation and success. Being the leader of the market culture is quite important and as a result of these expectations whole organizational culture is based on competition (Tharp 2011, p.3). In short, market-oriented culture can be conceptualized as an approach

including the four components of organization-wide shared basic values supporting market orientation, organization wide norms for market orientation, perceivable structures of market orientation and the market-oriented behaviors (Homburg&Pflester 2000, p.450).

2.1.4.4. The clan culture

A company which has the clan culture can be called as a more friendly work environment. The management is being considered as mentors or as father figures. The organization is held together by loyalty and tradition. There is great involvement. The organization emphasizes long-term Human Resource development and bonds colleagues by morals. Success is defined within the framework of addressing the needs of the clients and caring for the people. The organization promotes teamwork, participation, and consensus (OCAI 2016).

2.1.4.5. The adhocracy culture

The most important thing in adhocracy is flexibility and innovation. To be able to adapt and taking quick reactions against the changing market is an inseparable part of the corporate strategy. Leadership in this type of culture is showed by innovation and taking risks (Benjamin, 2016). This is a dynamic company culture with the focus of risk taking and principle of does it first.

2.1.4.6. Horizontal culture

Horizontal culture is generally is being preferred for startups since it makes for a collaborative, everyone pitch in approach. These types of companies have a new product or service which they're struggling to provide, therefore are more pliable and inclined to change the marketing strategies according to customer feedbacks. They would do whatever they can to make the customer satisfied; because company's success depends on it. In this culture titles don't mean much and there is a closer

communication between the management team and office people (Huebsch 2015). This type can be considered as just the opposite of hierarchical culture.

2.1.5. Organization Structures

Organizations are built with specific visions in order to accomplish their goals, and the structure type of an organization should help to its progress. Organizational structure means the way that an organization positions people and tasks; so that they can accomplish company goals. Although, in small work groups, formal structure may not be necessary, in larger companies decisions have to be taken about various tasks and they may need formal structure types. Decision making in a company is related to its structure which has their main dimensions, in general, which are centralization, formalization, and complexity. Centralization means the degree of the right to make decisions. A high level of centralization is the most obvious way to coordinate organization decision making. Formalization degree shows the extent to the rules and procedures which an organization commands employee's behaviors. Complexity means the condition of being composed with a lot of departments. Whereat, if the organization has many different levels, parts, mechanisms of control and numerous locations it would be considered highly complexed (Fredrickson 1986, p.15).

2.1.5.1. Functional structure

This type of organizations separates every part of the organization according to its purpose and tasks. For instance, there may be different departments like marketing, accounting, sales; but they are not linked to each other. Each functional part handles one sight of the product or service that they are providing. However this type may work well for small companies, bigger organizations can fail because of the restriction of communication between departments since the organizational boundaries don't let them to unite (Writing 2015). These organizations have characterized units that report to the same authority, generally it is top management.

2.1.5.2. Divisional structure

A divisional organizational structure usually consists of several parallel teams focusing on a single product or service line. Examples of a product line are the various car brands under General Motors or Microsoft's software platforms (Gillikin 2016). Inditex can be another appropriate example to this type since Inditex is the main company and Zara, Massimo Dutti, Bershka, etc. are the ones underneath the main organization.

2.1.5.3. Hierarchical structure

In the organizations that have this hierarchical type of structure employees are lined at various levels, every level is one step upper than the other. At every step in the chain, one employee has a number of workers which are connected directly to them. They have the same layout with a pyramid. Every employee except CEO or general manager is connected to someone who has a higher title in the organization. This structure comprise of many entities that subside into the most basic level of employees, who stands at the bottom of the pyramid.

2.1.5.4. Flatarchy structure

This flatarchy structure essentially removes unnecessary levels and spreads power across multiple positions (Alton 2016). In this type of companies, employees generally are completely free about when and where to work. However this may cause quicker and better decision making, at the same time it also may provoke confusions.

2.1.5.5. Holacracy structure

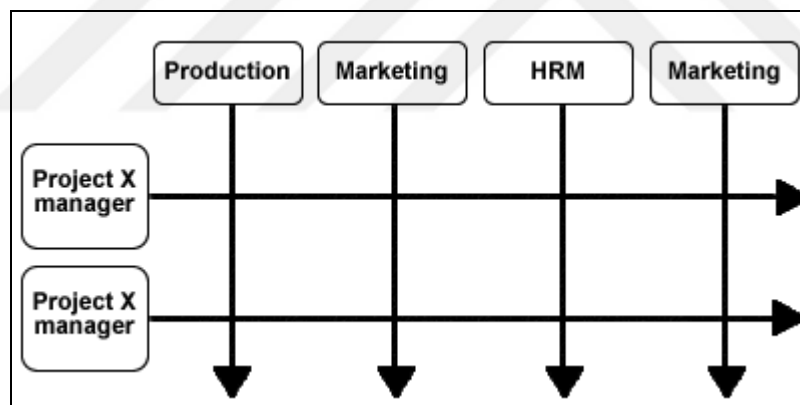
This is a new born type of organizational structure. It is a kind of flatarchy and means a governance structure which distributes the power between self-organizing groups, rather than the hierarchical authority in the typical hierarchical corporate culture model. Its prior mission is to ensure that responsible people of completing work are given the authority to decide how that work should be carried out. The work is more structured

with holacracy than conventional management. There is a clear set of rules, and processes for how a team breaks up its work and defines roles with clear responsibilities (Holacracy 2016).

2.1.5.6. Matrix structure

Matrix organization structure can be considered as a combination of functional and divisional organization types. Employees have managers more than one, for different projects. In this type of an organization, the company uses teams to complete tasks. The teams are formed based on the functions they belong to and product they are involved in (Tutorials 2016). In this context, matrix structure allows companies to have flexibility since several employees from different departments, skills and professions. Figure 2.1 shows working structure of a matrix organization:

Figure 2.1: Matrix organization structure



Reference: Textbook web site, Matrix structure - Project teams

2.2. MODERNISM

2.2.1. The Definition of the Modernism as a Term and Related Notions

Modernism is defined as a mode of thinking, characteristics of a style or product peculiar to modern times, and affinity to the modern. In the general sense, modernism has been defined as a controversy and breaks off from the tradition as well as a transformation or change in individual, social and political environments (Giddens

1990). Modernism arises, as modern thinking becomes a trend or tendency in the fields of arts and culture as of the mid 19th century. In the history of arts, the beginning of the 20th century has been addressed as "Classical Modernism; and in short, modernism refers to the styles we have correlated to the artistic movements arising in the early 20th century and dominating several arts in recent years (Berman 1992, p. 44). The main characteristics of modernism can be summarized as: an aesthetical self-consciousness and reflexivity, concurrence and rejection of narration for the benefit of montage, studying the paradoxical, indefinite, and ambiguously open-ended nature of reality, rejection of the notion of an integrated personality for the benefit of emphasizing unstructured and incomplete subject (Lunn 1985, p. 34).

Modernism has also been defined as an attempt to accept modernity as a reality with all its aspects. The term "modernism" is regularly used in the sociology of development to point out the influence of economic developments on the traditional social structures and values. The theory of modernism is used when addressing the development of science and technology, social development stages leaning on the modern nation-state, capitalist world market, urbanization and other infrastructural components. In general, based on a loose infrastructure-superstructure, certain cultural changes (secularization and occurrence of an ego-centric modern identity) are claimed to have arisen due to a modernization process (Harvey 2003). In this context, if one can address modernism as a world-view, modernization can be defined as an ideology (Featherstone 1990).

According to Daniel Bell, the main cultural assumption of modernity has been characterized as the ideal of autonomous individual that is the captain of his own soul, causing artistic pursuit towards an unhindered self in the field of culture and a bourgeois entrepreneur in the field of economy. Modernism forms a corruptive power, integrated with the hedonist culture of aggregate consumption, letting go of a hostile culture, turning the traditional values of bourgeoisie and Puritan ethics upside-down (Bell 1976). As a process, modernity is not basically addressed and considered since the 16th century due to economic and social conditions. Drawing its philosophical strength from the philosophy of Enlightenment, modernity takes the mind and individual to the center, rationalizes social life, pushes religion aside in social life and adopts secularity as a

principle. Modernity is intellectually attributed to the Age of Enlightenment, politically to the French Revolution, and economically to the Industrial Revolution (Jeanniere 1990, pp. 79-83). The use of *modernité* in French refers to the experience of modernism in which modernity is considered as a characteristic of modern life causing sensitivity to the temporary, amphibious and contingent nature of now, a sense of newness, detachment from tradition, and the discontinuity of time (Frisby 1985).

2.2.2. Classical Modernism

When approached from the viewpoint of the German theory of sociology in the late 19th century and the early 20th century, modernism is set into contrast with the traditional order in which a gradual economic and administrative rationalization and differentiation in the social world are pointed out (Featherstone 1990). The central dilemma intrinsic in classical modernism deals with prosperity and the distribution of prosperity. Karl Marx defines modernism as capitalist economy. While admitting the transition from previous societies to capitalism has led to progress, he has limited himself with criticisms against the capitalist economic system and its defects (foreignization, exploitation etc.) in his works (Marx 1967). According to Max Weber, the most defining problem of the modern world is the expansion of stylistic rationality at the cost of other types of rationalities, and as a result the emergence of the iron cage of rationality. People are imprisoned in this iron cage, so they cannot express some of their most humanistic characters. According to Emile Durkheim, modernism is defined with organic solidarity and the weakening of the collective consciousness. While organic solidarity is accompanied by more freedom and productivity, people find themselves frivolously drifting in the modern world due to the weakening of common morality. He believes developments in science and technology caused the traditional notion of authority and social sources of legitimacy to disappear and as a result with the radical changes brought forth by the disorder between the social functions, the anomic situation, which can also be defined as chaos has been triggered (Bayhan 1997, p. 104).

The villagers, tradesmen, and craftsmen of the traditional system could not keep pace with the rules brought by the exchange economy, as well as the new modes of

perceiving and showing effort, and the use of time and place that had to become modernized over time as requested by both the traditional and new orders in terms of economy, society, and culture (Tolan 1981, p. 248). Urbanization, accompanying modernization, covers the changes, which can be symbolized by the growth, enlargement, density, and the accompanying definitions of isolation in the individual's life style (Lefebvre 1998). When the point of view is expanded to cover the history of material culture in modernization in the industrial sense, the history of objects, material culture, images of spiritual-intellectual design and modes of behavior appear to be a part of the history of civilization. "...Objects are connected to historicity. They take part in historical process of change in culture, society and design. Their historicity reserves a place for daily objects within the history of culture, temporally defined to cover their formation as determined by the culture as well as their aesthetic recognition and different uses within time" (Ruppert 1996, p. 17). According to this view, considering objects have been produced according to the modes of work and taste of the time at a certain period in history, they are now produced to meet the increasing need for dynamism in the modern notion of culture at a historically suitable time, by separating the view from the body and replacing it with technique upon the industrialization as a new instrumentalization of human view. Accordingly, "Television is a product at the advanced phase of the industrial age treating the wish to extend the view of human beings. It is not the exposition of how individual's view is instrumentalized but how this view is partially detached from the body and replaced by technique" (Ruppert 1996, p. 177). In other words, the vision is objectified by detachment from the subject, human beings who see and absorb images at the other end of the spying device due to technical developments cannot manage the record of these images, thus the production and reception of images are separated from one another by the presentation of images prepared by others and it becomes estranged to human production. In the social order before modernism, inter-personal direct relations that can be exemplified as the realization of the division of labor and solidarity under traditions are recognized while in modernity inter-personal relations are created via abstract systems. Systems belonging to modernism define I based on the other and formulate the estranging power of the other towards I. Estrangement inevitably appears during the process of identifying the society with such an I defined according to this view. Advanced

industrial societies are claimed to be those where socio-psychological problems as well as class differences and social discomfort about the share from the prosperity are more widely observed.

The fourth of the classical theorists of modernity, Georg Simmel, is described as a modernist (Frisby 1992) and a post-modernist (Jaworski 1997, Weinstein-Weinstein 1993). Simmel is considered to have studied modernism primarily in the fields of city and money economy. In addition, city is the place where modernism intensifies and gets stronger however; money economy covers the expansion of modernism (Frisby, 1992, p. 69). Poggi (1993) treats modernism especially with its form related to money within the *Philosophy of Money* of Simmel (1907/1978). According to Poggi, modernity enables people to express a set of advantages, especially various potentials, which cannot be expressed in the post-modern society, and which is hidden and repressed. In this sense, Simmel views modernism as a view, namely a distinct manifestation of powers specific to humans, which have not been revealed before (Poggi 1993, p. 165). On the other hand, Simmel is interested in the powerful influence of money in the modern society and focuses on the negative results of money in view of modernism, especially estrangement.

2.2.3. Late Modernism

Jurgen Habermas observes the rationality structures of modernism in the corporate order and continues to emphasize the utopian potential of modernity. In a social context where the belief in the enlightenment project of a good society raised by mind has weakened hope and rejected ideal, Habermas has been one of its most vigorous advocates (Seidman 1991, pp. 166-177). Habermas (1987a) sees modernity as an unfinished project and claims there is more to do in the modern world before projecting the possibility of a postmodern world (Outhwaite 1994, Scambler 1996). Habermas (1986) is considered to have developed a theory of the pathology of modern society. Because, he considers modernism is contradictory to itself. By this, Habermas means that rationality characterizing social systems is different from the rationality characterizing the life-world and is in conflict with it (Özdikmenli 2011, pp. 239-258).

According to Habermas, social systems are becoming more complicated and differentiated, integrated and characterized by instrumental intellectual. Life-world witnesses an increasing differentiation, density, reflexivity, secularity and institutionalization of the norms of criticism (Seidman 1991, pp. 166-177).

Habermas assumes that a rational society will enable both the system and the life-world to follow their own rationality and rationalize their own forms (Habermas 1987b). The rationalization of system and life-world, leads to a society incorporating the truth, the good and the beautiful arising from a rational life-world, with material prosperity and total control on its surrounding as a result of the rational system. In the modern world, the system dominates the life-world and colonizes it (Honneth 1997). According to Habermas, the distinctive characteristic of modernism is the colonization of the life-world by the system. Habermas states the completion of the unfinished project of modernity does not lie behind the collapse of administrative and economic systems, because they are the prerequisites required to enable rationality of life-world and the partnership between the system and the life-world that constitute the cornerstone for the completion of the project of modernity (Habermas 1987a).

Anthony Giddens defined the modern world having roots in the 17th century Europe as a juggernaut. Giddens defines the juggernaut of modernity as follows: Humanity as a whole harnesses a runaway machine that can be directed to some extent, threatening to get out of one's control and which has a power to break into pieces. Modernity in the form of a juggernaut is extremely dynamic. It becomes a runaway world along with the great increase in the depth of the scope, pace of the change, which is more surplus than the previous systems (Giddens 1991, p. 16).

Giddens defines modernity with these institutions: capitalism determined by a class system formed of meta production, private capital ownership, wage labor without property ownership and such characteristics. It is industrialization, which covers the use of unmanned power supplies and machines in order to produce goods. Industrialization is not limited to the workplace and has an impact on a set of areas such as transportation, communication and domestic life (Giddens 1990, p56). As defined by

Giddens, surveillance refers to supervision of the activities of subordinates in collective in the political sphere. The last institutional dimension of modernity is military power, namely the supervision of the vehicles of violence covering industrialization of war (Giddens 2005).

In pre-modern societies, time is always connected to space and it cannot be measured for certain. With modernity, time has become standard and the close link between time and space has broken. In pre-modern societies, space is largely defined by physical existence, thus localized spaces. With modernity, it has become more and more possible to have a link with absent others which are far away. In his words, disembedding means to dislocate social relations from their concepts of interaction and restructure them within an indefinite time-space intervals. Three types of disembedding systems play key role in modern societies. First, money allows for a distanciation of time-space. Second, the expert system is defined as professional expertise or technical achievement” organizing all areas of material and social environments of today's world (Giddens 1990, p. 27). Expert systems include professionals such as lawyers and doctors. However, daily phenomena such as cars and houses are created and renovated by expert systems. Expert systems enable performance guarantee in time and space. Third, the dynamic characteristic of modernity is its reflexivity. Everything is open to reflection including reflection itself in the modern world. This leaves us face to face with a widespread uncertainty. Furthermore, the problem of double hermeneutics re-emerges as well, because the reflection of experts about the social world tends to change that world. According to Giddens disembedding mechanisms, though enabling safety in several areas, create a unique risk profile. Risks result from the creation of institutional risk environments such as global investment markets. People gradually become more and more aware of the risks and religions, traditions gradually become less important as forms of belief and these risks can be transformed into certainties.

According to Ulrich Beck, though in a new form of modernity, we still live in a modern world. The difference is that the previous classical stage of modernity has been connected to the industrial society; however the emerging new modernity and its technologies are connected to the risk society. Beck proposes: As modernization has

ended the feudal social structure in the 19th century and has created the industrial society, it has now ended the industrial society and another modernity has emerged (Beck 1992, p. 10). According to this view, humanity witnesses the beginning of modernity, but not the end of it. And this is called reflexive modernity. The central topic in classic modernity is the prosperity and fair distribution of prosperity while in advanced modernity the central topic is the risk, and how it can be prevented, minimized and directed (Bektaş 2009). At this very moment, according to this view, the ideal in classical modernity was equality. However, the ideal in advanced modernity is safety. People obtained solidarity in an attempt to achieve the positive goal of equality. However, in advanced modernity, solidarity is obtained by the efforts to achieve highly negative and defensive goals of avoiding dangers. Risks in the modern society are mostly generated by the sources of wealth and in a special industry, and side effects are foreseen to cause dangerous, even fatal results for the society and the whole world as a result of globalization (Featherstone, 1990, Robertson, 1992). Based on the concepts of time and space, Beck emphasizes that these modern risks are not limited to time or space. Even though social class is at the center of the industrial society and the risk is the basis for a risk society, risk and class are not considered to be two unrelated concepts. Advanced modernization can be said to create the reflexivity enabling the interrogation of itself and the risks it creates, even though it is the creator of those risks.

According to Bauman (2007), the aim in early modernity is to create and sustain the thing, which has been designed to last; however in the late modernity the aim becomes what is temporary. In early modernity elites showed a tendency to be in a settled and safe position within mansions and to make sure their works are done by those working for them, while the poor are living in motion in search for jobs and better safety. Elites have tried to do away with liabilities in order to gain advantage from rapid changes in the economy, especially in the world. However, the winds have changed on a large scale. On the other hand, the poor have been stuck in a certain place and cannot take advantage of the changes.

2.3. POSTMODERNISM

Postmodernism refers to a change of age including the emergence of a new social totality with specific organizing principles or a rupture from modernism itself (Kellner 1988, pp. 2-3). Both Baudrillard and Lyotard assume there is a movement progressing towards a post-industrial age. Baudrillard (1938) emphasizes that new forms of technology and information play a central role in the re-transition from a productive society causing simulations and models to reshape the social world so as to erase the difference between the real and the virtual to a productive social society. Lyotard (1984) states the world progresses towards a postindustrial order and thus claims a postmodern society or postmodern age. Lyotard prefers to emphasize that postmodern must be viewed as a part of the modern. According to him, postmodern only reveals a mood and intellectual state. Fredric Jameson (1984) uses a more periodizing concept of postmodern. This concept considers the post-modern as the cultural domination or cultural logic of late capitalism, the third great stage of capitalism in the aftermath of Second World War, and it supports his theses based on this logic (Featherstone 1990).

The field of urban studies is one where postmodernization can be used meaningfully. Philip Cooke defines postmodernization as a set of ideologies and practices, which have considerable spatial impact on the English economy since 1976 (Cooke 1988). Sharon Zukin (1987) wants to use postmodernization in order to focus on the restructuring of social-spatial relations with new investment and production models in the industry, services, labor markets and telecommunication etc. Another reason is, in addition to production, it can focus on the consumption processes and spatial dimension of particular cultural practices accompanying them (redevelopment of city centers and port areas, development of center of arts and culture in the city, enlargement of service group and gentrification) (Featherstone 1990).

According to Kohler (1977) and Hassan (1985) postmodernism was used for the first time by Federico de Onis in the 1930s in order to express a small-scale reaction to modernism. Postmodernism has been used by young artists, authors, and critics such as Rauschenberg, Cage, Burroughs, Barthelme, Fiedler, Hassan, and Sontag, in order to

express a movement beyond high modernism, which they consider to be exhausted and rejected because of the institutionalization of museums and academies. In the 1970s and 1980s, it was widely used in architecture, visual arts and performing arts and after those years the search for theoretical explanations and justifications for artistic postmodernism have expanded to cover wider discussions on postmodernity (Huysen 1984, p. 52).

Postmodernism is accompanied by several changes such as removing the borders between the arts and daily life, the collapse of hierarchic distinction between the high culture and mass culture/popular culture, a stylistic hybridity supporting the blending of codes and eclecticism, greeting the superficial shallowness of culture, parody, pastiche, irony and acting, disgrace of the uniqueness and prodigy of the artist, and assumptions that arts can only be made of repetitions (Featherstone 1990). As postmodernism draws attention to changes occurring in the modern culture, it is an area of interest in several disciplines in humanities and social sciences as well as a wide range of artistic practices. Artistic, intellectual and academic areas are determined as changes in the more comprehensive fields of culture including production, consumption and the circulation styles of symbolic products relating to more comprehensive shifts observed in mutual dependence and the balance of power between class fractions and groups in the inter-society and intra-society; changes in daily practices and experiences of different groups developing new identity structures and instruments of tendency, and using new explanation regimes in different ways as a result of some of these processes (Featherstone 1990).

Postmodernity refers to a historical period, which is considered to succeed the modern period; postmodernism refers to cultural products differing from modern cultural products while postmodern theory of society refers to a mode of thinking different from the modern theory of society. Thus postmodernism is said to cover a new type of theorizing related to the social world, new cultural products and a new historical period. Lemert asserts that the emergence of postmodernism can symbolically be based on the death of modernist architecture at 3:32 in the afternoon on July 15, 1972. This case is the collapse of the Pruitt-Igoe housing project in St. Louis. This massive housing project

in St. Louis represents the belief of modernist architecture where if the planners and architects construct the greatest and the best project, then the roots of poverty and misery will be eradicated. According to postmodernist thinkers the collapse of the symbol of this idea means the indirect confession of its own mistake by modernity and modernist architecture. At this point, the collapse of Pruitt-Igoe can be expressed as a reflection of differences between modernists and postmodernists about the possibility of finding rational solutions for the society's problems. Postmodernism is related to a cultural area in which postmodern products are assumed to by-pass and replace modern products. The modern theory of society searched for a rational foundation for the analysis and criticism of the society. According to Marx, this foundation is specific to typologies while according to Habermas it is in association with communicative rationality. Postmodern thinking rejects this foundationalism and has the feature of being relative, irrational and nihilist. Postmodernists reject the idea of a grand narrative or metanarrative. For example, from the point of view of Lyotard, when identical to metanarratives, postmodern information must cover the rejection of such grand narratives and Lyotard prefers localized narratives rather than metanarratives or grand narratives (Fraser 1989, p. 89).

According to Smart (1993), there are three postmodernist views. According to the first or extreme postmodernist view, there has been a radical rupture and the modern society is being replaced by a postmodern society. Advocates of this view can be listed as Jean Baudrillard, Gilles Deleuze and Felix Guattari. According to the second view, even if a change has occurred, postmodernism emerges within modernism and must be stated as a continuation of it. Marxist thinkers such as Fredric Jameson, Ernesto Laclau and Chantal Mouffe and postmodern feminists such as Nanoy Fraser and Linda Nicholson adopt this orientation. The last view, which is also adopted by Smart is that instead of considering them as periods, modernism and postmodernism can be considered to be in a constant set of relations with one another and from this perspective postmodernism constantly refers to the limitedness of modernism.

There are postmodern theorists claiming that even though postmodernity and modernity differ from one another, there is also continuity between them. The most well known

among these theorists is Fredric Jameson. According to Jameson, even though cultural rationality may have changed, underlying the economic structure is continuous with its previous forms. Capitalism remains to depend on old tricks to generate cultural rationality, helping it to survive. In spite of aesthetic changes, these changes have continued to be a function of underlying economic dynamics. According to Jameson, in today's world, aesthetic production is generally integrated with meta production, a wild economic pressure to generate new waves of different-looking goods attributes a gradually increasing essential structural function and position to aesthetic novelty and experience at a greater pace than ever before. Therefore, such economic obligations are accepted in all institutional support convenient for new arts from organizations and donations to museums and other forms of patronage (Jameson 1984, p. 56). This period has been defined as late capitalism by Mandel (1975) and Jameson, and it comprises the extraordinary expansion of capital to areas, which have not been materialized thus far (Jameson 1984, p. 78). According to Jameson, the key point of modern capitalism has been defined as to the fact that it enlarges the scope of commoditization and its multinational character.

Fredric Jameson presents a relatively clear image of the postmodern society, which has been formed of five main components. He describes the first one as the lack of indeptness and superficiality characterizing the postmodern society. He claims cultural products like to use superficial images and does not go deep into the underlying meanings. He describes it as a simulacrum in which the original and the copy cannot be distinguished from one another in a picture (Jameson 1984, p.66). In other words, it is described as a simulacrum without an original, without depth. The second is the decrease of emotion or excitement with postmodernism. The third is the loss of historicity. This is based on the view that one cannot know the past, he can only reach the texts about the past and can write other texts about it. This loss of historicity causes to have random parts from all styles of the past (Jameson 1984, pp. 65-66). Based on this result, another key term pastiche in postmodernism and events tatter for postmodern individuals and are discontinuous. The fourth one is the view of the existence of a new technology in relation to postmodern society. Reproduction technologies such as television and computers are dominant instead of production

technologies such as automobile assembly lines. Rather than technologies of the industrial revolution, the possession of technologies such as television which does not mean anything other than collapsing inwards by carrying its flattened image on the surface is exemplified (Jameson 1984, p. 79).

Imploding, flattening technologies of the postmodern period causes the production of different cultural products other than the ones produced by the expanding technologies of modern period. Jameson gives the example of the Bonaventure Hotel in Los Angeles, designed by famous postmodern architect John Portman, as a paradigm of this world and a place of the individual in this world. He has observed that one person cannot determine his direction even in the lobby. The lobby is a sample of an area where modern notions of space remain insufficient, Jameson refers to this as hyper space. This situation in the hotel's lobby is used as a metaphor for one's loss in the cultural blow of late capitalism and multinational economy. The idea of hyper space and the example of the Bonaventure Hotel's lobby represent the domination of space in the postmodern world. Therefore, the central problem of today is the loss of one's ability to map this space cognitively and to position oneself within this space (Berger 1998, pp. 103-107).

With the implosion of the distinction between the indicators and the reality distinguishing reality from simulations become more difficult. Negligence, indifference and inaction are all media indicators, simulockers and beneficial terms used to describe its nature filled with hyper reality. Baudrillard's postmodern vision covers developments such as the acceleration of inaction, the implosion of meaning in the media, the implosion of the social in the crowds, and the mass' implosion in the black hole of futility (Kellner 1989, p. 118).

2.4. DEFINITION OF SUBCULTURE AS A COMPONENT OF ORGANIZATIONAL CULTURE

An organization's culture provides meaning, guidance, and a sense of stability to members, but most organizations also contain a number of subcultures. At this point, it will be an explanatory topic to clarify the meaning of subculture. On the other hand,

culture as a living organism, then it is expected to evolve in time. It is said that, whereas organizations often have a single dominant culture with a universal set of shared actions, values, and beliefs, most of the organizations contain several subcultures as well as one or more countercultures. (Beyer & Trice 1987) Subcultures are defined as groups of individuals who exhibit a unique pattern of values and a philosophy that is consistent with the organization's dominant values and philosophy. (Cooke 1988, pp. 2-3) Countercultures are defined as groups whose patterns of values and philosophies reject those of the larger organization or social system. (Trefry 2006) In large organizations, subcultures and countercultures may naturally form based on ethnic, racial, gender, generational, locational, geographic similarities or income groups.

2.4.1. The Impact of Modernism on Organizational Culture and Subculture

In the early modern period, consumers were defined as groups, of which consumption plays an important role in their lives, distinguishing them from other social status groups. In this period, as industrial capitalism expanded in America and Europe, several consumption groups began to be formed (Veblen 1953). In modern capitalism the first group to devote itself to consumption is the victor of the American Civil War, the North Eastern industrial bourgeoisie or another group within this bourgeoisie. The main characteristic that distinguishes this group from others is that they were the first class that did not take part in the production processes in their specific period and that lived to consume, and not to work in the modern capitalism. This emerging consumption group is important in the view of the class system in the modern world and the processes of change of the organizations within the system.

Fordism, which emerged between the 1880-1920, had impact on the consumption culture and working conditions. In addition, workers were paid more in order to contribute and breath new life into the American economy by increasing the expenditure of workers. These years are considered as the period when the goods were consumed in masses when the mass consumption society was formed (Harvey 1989, pp. 147-149).

During the Fordist mass production and consumption period, new consumer groups appeared (Kara 2013, pp. 153-163). These groups began to make a choice between the things they bought and the concept of brand image is considered to have been formed during this period. In this period, the privileged target groups are the young men and women who still lived together and worked in high paying jobs. These groups are described to be younger when compared to married people who work in the production sector or heavy industry and thus are more privileged. The fact that this new type of Fordist consumer groups are still considered as the classes who have a profession, makes the Fordist period a part of the modern, rather than the postmodern (Gamble 1981).

In order to be a part of the mass consumption, one needs to have an income to meet basic needs and to have been socialized in the mass consumption system. Therefore, a great number of people at their period of retirement in the first periods of mass consumption do not fall under this category for one or more reasons (Bocock 1993). During the same years, women's new positions within the society draw attention. Women are not considered to work in jobs with added value, however the main function and obligation of women as a part of the mass consumption society in the modern civilized life order was to protect the respectable family name, to have a respectable consumption style, and to honor the respectable family name by spending their spare time gloriously.

It is stated that lifestyles observed in modern capitalist structures of society were not determined by professions but they emerge and are formed with them (Er 2014, pp. 413-453). The profession of a man who is considered to be the head of the household and earns a wage or salary, which is the main income of the house, is considered to be one of the most important factors, though not exactly the determinant of the lifestyle of the household. This is based on the view that not only the level of income is determinant in the consumption pattern but also on the view that the work outside the house is considered to have an important role on the shared values, tastes and grieves, and the hopes and worries of the household (Williams 1958).

In industrial capitalism, there is a type of production differing from other types of production in previous periods of history. Workers produce goods, which do not belong to them, with machines and tools, which do not belong to them. Marx calls this “estranged labor”. This way, the foundation of estranged consumption has been laid, members of proletariat purchase the goods produced by themselves and other proletarians. As a result of a government organized by production, people move away from one another and from the creation process. In early Modernism, this estrangement caused the laborers to direct their need to meet humanistic sentiments to consumptions in which they met their main biological needs and this estranged them from species-being and interrupts the conscious activities of life (Marx 1959).

Here a new cultural distinction is said to have emerged. This distinction is based on the preferences so as to the culture between the families that have no economic capital or that have reached an intellectual capital with less and families that have economic capital and reached an intellectual accumulation as well. The first typology protects and conserves the works of the main branches of art he already has while the second typology is more inclined to adopt the new generation works both in view of form and content.

2.4.2. The Impact of Postmodernism on Organizational Culture and Subculture

If the term modern refers to the industrial, capitalist city society where socio-economic class is determinant in the lifestyles and identity of people, postmodern refers to a society that can be called post-industrial and post-capitalist, formed of people living in suburbs, and in which fixed values have changed (Kumar 2005). Under postmodern conditions, the self, though not in a virtual change, goes through a more flexible and constant potential of change (Bauman 1992). Consumption seems to be a phenomenon exemplifying this state. Because the role of the human in the production implies a distance from a situation in which life and identity becomes the focus. Instead of roles assumed in work, roles in domestic formations, roles in sex life styles, roles in recreational activities gradually gain importance. Such phenomena are reflected in

sociology and social theory as a discussion of whether western societies are in motion towards a postmodern formation (Featherstone 1991).

Postmodern city life increases the need to consume in an area, which can reflect the consciousness of having a style, namely individual preferences as well as characteristics specific to a certain group. The city-dweller is stated to consume in order to create a sense of identity and express how he wishes to be perceived (Ekşi 2010, pp. 187-198). This causes the war of becoming appreciable. Classes at medium and below levels of social status and a majority of the proletariat imitate the habits of the groups, which have a higher status, thus these higher groups have to constantly change their consumption patterns.

In the 1950s, the structure of production changed. As a result, an inversion towards a social structure, which does not have fixed status groups and societies that have been through this transformation are called postmodern societies (Jameson 1983). From this point of view, the status quo of the group memberships in the modern period is replaced by instability. Products with a high status have been accessible by all who have sufficient economic power disregarding their social status and business line. Those who do not have sufficient economic income alternately try to be a part of this social structure by stealing these products from shopping centers. Correspondingly, the meaningful structure of these symbols change as a whole within the society (Featherstone 1991).

A study carried out in Australia on the elder, the poor, and the unemployed that are not the target groups of shopping malls, which is an important part of modern and postmodern culture in the daily life, has shown that they visit the shopping malls at least once per week. According to the same study, eighty percent of the unemployed men in Australia visit shopping malls once per week and nearly hundred percent of the unemployed women visit them once per week (Fiske 1989). The reason is not to do shopping but to walk around, see things and to be seen while avoiding extreme weather conditions. It can be said the actions of this group are based on the flaneur point of view of Simmel and Baudelaire for the modern world. However, the postmodern capitalist

system is always cautious of the flaneurs. They are expected not to disturb the real consumers and not to involve in theft incidents during the time they pass in the malls. Otherwise, various methods will be used to keep them under control and outside the borders of the malls if required (Alver 2012, pp. 285-293).

When compared to the period in which Marx proposes his social analyses, it can be said that in the postmodern world, with the impact of number and variety of consumption goods and experiences that can be purchased by money, estrangement and the impacts of the principles of the consequent objectification, alienation and loss of creative activity greatly differ now, and have even completely changed. This increase is such that capitalism has been said to change not quantitatively but qualitatively. Therefore, the consumption system changing and developing from the second half of the 20th century onwards cannot be evaluated with the lifestyle and culture of either Marx or the World War II. However, the concept of estrangement continues its existence while changing at the same time. Consequently, consumption patterns depending on symbols in the new generations are considered to be based on the effort to isolate themselves from the biological habits of consumption (Langer 1951). Within the context of modern consumption, sexuality determines the designs of perfumes, clothing, and body care products. In postmodern consumption, this is flagrant and used as an instrument to increase the sales of a product (Yeygel 2006, pp. 129-147).

At the end of the 20th century, it has been claimed that several groups attach much importance to their roles outside business life as to the roles in business life attached by previous generations. Now, people work not only to survive but also to afford to buy consumption goods in developed societies (Ozcan 2007, pp. 261-273). All of the goods presented in the advertisements may not be purchased by all. However, the fundamental motivation in life is stated as a wish to earn as much money as they can to consume them one day or a hope to find a job they can consume them (Robins, 1999: 179).

In postmodern societies, a class breaking off the chain is considered to be replaced by another. Therefore, structural distinction of the postmodern society cannot be described as a structure, which can be ruptured upon cancellation of production or consumption

by a class, as is the case in the modern society. As a result of this, classes and status groups inside the society are not evaluated simply by their economic values but by their consumption habits and symbols, and indicators determining these habits, even their culture in the general sense. In postmodernism, borders drawn for groups are determined more fluidly according to the conditions of modernism and people do not feel that they belong to the social status group they are a part of or even to the ethnic groups they are born to. They can change groups, or even have a progressive line parallel to their age. Therefore, when compared to the modern generation they can experience a set of colorful excitements and go in and out of organizational cultures.

Consumption patterns or recreational activities, which are different, separate or even excluding under modern conditions, are gathered together and more flexible approaches have been adopted in post modernism (Hall 1992, pp. 6-8). Instead of imitating life styles and consumption patterns of higher social status groups in modernism, people have other worries such as finding their style, fun, excitement, escaping problems at work, games, and being attractive for oneself and others (Weeks 1985).

In the postmodern world, rich aristocrats do not think of themselves as in the same class with the new rich groups and they attribute to intellectual capital, a new definition of capital. These two groups that will be considered at the same level in view of economic capital laying the foundation of class stratification of modernist thinking are not considered the members of the same social status. The distinguishing factor is intellectual capital, a new structure of capital formed by educational systems of modern, industrial capitalist societies. In the postmodern structuring of society, components such as class structures, status group structures, ethnic and gender structures, etc. do not determine people's actions, beliefs, values and wishes, and yet they are considered to be determinant in the limits of social and cultural wishes (Bourdieu).

According to Baudrillard, consumption in postmodern societies comprises the meaning of consuming indicators and symbols, not simple objects in the societies. Therefore, people may feel a sense of emptiness when they purchase an object they have long saved up and wished for. The expectation of consumption is a more entertaining

sentiment than the actual action of consumption that is considered a frequently experienced fact and this is described as proof that there are no limits in consumption. Consumption may be seen as an irrepressible meaning, because needs do not have any relations with the sense of satisfaction and reality principle and have become an idealist practice (Baudrillard 1988, p. 24-5).

Consumption becomes a subject relevant to relations with the cultural indicators and relations between these indicators. In this sense, as the consumption is an irrepressibly idealist practice, it becomes a phenomenon, which is impossible to come to an end and achieve a physical satisfaction. Consumption is based on a lack and never achieves satisfaction in postmodern organizations. As a result of unsatisfied consumption, unsatisfied demand causes these societies to need more sources. It becomes highly normal for people to try various routes to supply limitless resources required for limitless consumption.

2.5. SHADOW ECONOMY

In the modern world, it can be said that shadow economy is a global dilemma. In this chapter, first of all it will be tried to understand border lines of shadow economy in terms of defining shadow economy with legal and illegal activities which can be examined under the title of shadow economy. After that, it will be tried to define evolution of shadow economy with globalization as a component of modern culture. At the end of chapter, a case from Turkey “Titan” will be tried to examine in consideration of this knowledge.

2.5.1. Definition of Shadow Economy and Black Market

As a dilemma of modern world shadow economy has many descriptions which are defined by many different authors. One of these definitions says that shadow economy comprises all currently unregistered economic activities that would contribute to the officially calculated gross national product if the activities were recorded (Feige 1994, p. 119-36). Another definition could be summarized as the shadow economy as

‘market-based production of goods and services, whether legal or illegal, that escapes detection in the official estimates of GDP’ (Smith 1994, pp. 16-33). Shadow economy is defined in another way like those economic activities and the income derived from them that circumvent or otherwise avoid government regulation, taxation or observation (Dell’Anno 2003, p. 45). It can be said that shadow economy includes unreported income from the production of legal goods and services, either from monetary or barter transactions and so includes all productive economic activities that would generally be taxable were they reported to the tax authorities (Pedersen 2003). It can be defined that shadow economy is viewed under two main topics which are legal and illegal shadow economy. Illegal shadow economy is mostly defined as black market which can be described as a market which includes illegal trades and activities like drug trade, prostitution, illegal currency transactions and human trafficking (Feige 1989). In table 2.1, it can be seen taxonomy of types of shadow economy in terms of legalization and monetary of the related activities.

Table 2.1: Taxonomy of Types of Shadow Economic Activities

Type of Activity	Monetary Transactions		Non-Monetary Transactions	
ILLEGAL ACTIVITIES	Trade with stolen goods; drug dealing and manufacturing; prostitution; gambling; smuggling; fraud, human-, drug-, and weapon-trafficking		Barter of drugs, stolen goods, smuggling etc. Produce or growing drugs for own use. Theft for own use.	
	Tax Evasion	Tax Avoidance	Tax Evasion	Tax Avoidance
LEGAL ACTIVITIES	Unreported income from self-employment; wages, salaries and assets from unreported work related to legal services and goods	Employee discounts, fringe benefits	Barter of legal services and goods	All do-it-yourself work and neighbor help

Reference: Lippert, O. & M. Walker (eds.) (1997), *The Underground Economy: Global Evidences of its Size and Impact*, The Frazer Insitute, Vancouver, B.C.

2.5.2. Evolution of Shadow Economy and Black Market with Globalization

The definition of the shadow economy and black market might have important role in assessing its size and evolution in time. At this point, it should be said that all analyses about evolution have to be divided into two parts as legal and illegal activities. The

main reason of this can be defined as the differentiation between parameters of these economies. As example tax ratios, tax or regulation changes are very critical parameters for shadow economy but on the other hand these variables are not linked with black market. Black market activities like drug dealing, human traffic etc. are independent from increasing or decreasing the taxes. On the other hand, black market activities are defined as parameters which may affect shadow economy indirectly (Thomas 1992).

The detailed calculation method for the size of the shadow economy is defined as MIMIC (Multiple Indicators and Multiple Causes) as a calculation method. MIMIC method is used to approach to examine the relationship between the shadow economy and various economic variables. It can be mentioned that, in shadow economy literature there are many survey studies for defining these variables. After these survey studies, variables are defined under seven topics as tax and social security contribution burdens, quality of state institutions, labor market regulation, transfer payments, public sector services, tax morale and influence of all factors (Schneider 2009, pp. 1079-1116). Table 2.2 presents detailed calculations for 21 OECD countries until 2007 and also Figures are available up to 2012 only for the European OECD countries.

Table 2.2: Size of the Shadow Economy (% of official GDP) in OECD Countries

OECD countries	Shadow economy (in % of official GDP)					2003	2005	2007	2009	2011	2012
	Average 1989/90	Average 1994/95	Average 1997/98	Average 1999	Average 2001						
1. Australia	10.1	13.5	14.0	14.4	14.3	13.9	13.7	13.5	n/a	n/a	n/a
2. Austria	6.9	8.6	9.0	10.0	9.7	9.8	9.8	9.5	8.5	8.0	7.6
3. Belgium	19.3	21.5	22.5	22.7	22.1	22.0	21.8	21.3	17.8	17.1	16.8
4. Canada	12.8	14.8	16.2	16.3	15.9	15.7	15.5	15.3	n/a	n/a	n/a
5. Denmark	10.8	17.8	18.3	18.4	18.0	18.0	17.6	16.9	14.3	13.8	13.4
6. Finland	13.4	18.2	18.9	18.4	17.9	17.7	17.4	17.0	14.2	13.7	13.3
7. France	9.0	14.5	14.9	15.7	15.0	15.0	14.8	14.7	11.6	11.0	10.8
8. Germany	11.8	13.5	14.9	16.4	15.9	16.3	16.0	15.3	14.6	13.7	13.3
9. Greece	22.6	28.6	29.0	28.5	28.2	27.4	26.9	26.5	25.0	24.3	24.0
10. Ireland	11.0	15.4	16.2	16.1	15.9	16.0	15.6	15.4	13.1	12.8	12.7
11. Italy	22.8	26.0	27.1	27.8	26.7	27.0	27.1	26.8	22.0	21.2	21.6
12. Japan	8.8	10.6	11.1	11.4	11.2	11.2	10.7	10.3	n/a	n/a	n/a
13. Netherlands	11.9	13.7	13.5	13.3	13.1	13.3	13.2	13.0	10.2	9.8	9.5
14. New Zealand	9.2	11.3	11.9	13.0	12.6	12.2	12.1	12.0	n/a	n/a	n/a
15. Norway	14.8	18.2	19.6	19.2	19.0	19.0	18.5	18.0	n/a	n/a	n/a
16. Portugal	15.9	22.1	23.1	23.0	22.6	23.0	23.3	23.0	19.5	19.4	19.4
17. Spain	16.1	22.4	23.1	23.0	22.4	22.4	22.4	22.2	19.5	19.2	19.2
18. Sweden	15.8	19.5	19.9	19.6	19.1	18.7	18.6	17.9	15.4	14.7	14.3
19. Switzerland	6.7	7.8	8.1	8.8	8.6	8.8	8.5	8.1	n/a	n/a	n/a
20. UK	9.6	12.5	13.0	12.8	12.6	12.5	12.4	12.2	10.9	11.0	10.3
21. USA	6.7	8.8	8.9	8.8	8.8	8.7	8.5	8.4	n/a	n/a	n/a
Unweighted average for 21 OECD countries	12.67	16.16	16.82	17.03	16.65	16.6	16.4	16.06	n/a	n/a	n/a

Reference: Schneider F. & Williams C. C., (2013) *The Shadow Economy*. The Institute of Economic Affairs

It can be seen on table 2.2, since the end of 1990s, the size of the shadow economy in most OECD countries has decreased. The possible reasons of this case are shown as some reduction in tax and regulatory burdens in some countries up until 2007 (Bajada & Schneider 2009, p. 1011-33). On the other hand, it can be said that the size of the shadow economy is giving the alarm especially for some OECD countries.

Table 2.3: Regional Trend of Size of the Shadow Economy (% of official GDP)

Region	1960-1970	1971-1980	1981-1990	1991-2000	2001-2009
OECD-EU	20.32	17.89	16.51	15.939	14.56
Latin America	47.50	40.86	36.88	36.59	36.19
Post-Socialist	-	-	-	34.13	35.95
MENA	34.58	27.00	24.77	23.93	23.51
Sub-Saharan	48.71	41.74	37.44	38.68	39.00
Asia	39.40	34.39	29.63	23.97	19.85
<i>World</i>	25.75	22.56	20.76	20.02	21.67

Reference: Elgin & Oztunali (2012), “*Shadow Economies around the World: Model Based Estimates*”, Working Papers 2012/05, Bogazici University.

In Table 2.3, the evolution of the shadow economy size in different groups over time in approximately 10-year intervals can be seen. It can be said that table 2.3 presents that for almost all country groups (except for the post-Socialist one), there is an observation for declining trend over time in terms of the GDP-weighted shadow economy size on an annual basis (Elgin & Oztunali 2012).

2.5.3. Shadow Economy and Black Market as a Component of Organizational Subculture

According to table 2.3, a result can be syllogized that size of shadow economy in Latin America and Sub-Sharan is larger than the other groups of countries and on the other hand size of the shadow economy in OECD countries is smaller than the other group of countries (Elgin & Oztunali 2012).

According to another research with the similar results, the average size of the shadow economy throughout the world, weighted by national income, is defined as 17.1 per cent with 33 per cent unweighted average over the period 1999–2007. In this research

regions are defined by World Bank Standards. World Bank Standards aims that world in eight regions which are: East Asia and Pacific; Europe (non-OECD) and Central Asia; Latin America and the Caribbean; Middle East and North Africa; high-income OECD; ten other high-income countries; South Asia; and sub-Saharan Africa. According to this, it is possible to say that the shadow economic activities in OECD are on a lower level with 14 per cent than the world average. Also high income OECD countries have much lower level of shadow economic activity with 13.4 per cent. On the other hand Saharan Africa is seemed as the highest with 37.6 per cent, followed by Europe (non-OECD) and Central Asia with 36.4 per cent and Latin America and the Caribbean with 34.7 per cent. (Schneider & Williams 2013).

In many parts of the world, the shadow economy doesn't have the same meaning with the meaning for USA or high income OECD countries. In these parts of the world, economic activities like employee discounts or fringe benefits can be described simply as informal rather than the shadow. Such informal activities are seem not to take place because individuals are deliberately avoid paying taxes and avoiding abiding by regulation, but because the infrastructure does not exist for the effective and efficient registration of businesses and to ensure the efficient collection of taxes. In many poorer countries, the shadow economy is not defined as much a problem of evasion by citizens but of an inability of people to pay taxes and register their activity even if they would wish to do.

2.5.4. Case from Turkey: Titan Pyramid Scheme

Pyramid scheme is described as a business model whose participants attempt to make money solely by recruiting new participants into the program. The hallmark of pyramid schemes can be underlined as the promise of high returns in a short period of time for doing nothing rather than handing over participant's money and getting others to do the same.

The founders behind a pyramid scheme may go to great lengths to make the program look like a legitimate multi-level marketing program. But despite their claims to have legitimate products or services to sell, these founders simply use money coming in from

new recruits to pay off early stage investors. People are offered high amounts of return by the founders without any workforce. It is impossible to talk about any other source of income like retail sales or any other service. Eventually, it can be clearly said that the pyramids are always open to collapse. At some point the money pool could get too large for the system to raise enough money from new investors to pay earlier investors. That point for the pyramid is defined as totally collapse. Also it means for many participants that losing their all savings in the pyramid in a short time period (USSEC 2013).

In 1990s, name of TITAN (TITAN Uluslararası Bilgi İşlem ve Matematiksel Kazanç Sistemler Ticaret Danışmanlık Hizmeti) pyramid scheme was heard by all the people around the Turkey from breaking news. But, the main reason of this news was not about the collapse of the pyramid or the people who earned high amount of money from the system. The news was about a birth day party who's the founder of the Titan pyramid. Kenan Yaşaroğlu who was the founder of the TITAN did wanted to celebrate his 31st birthday with a luxurious party, but that party was become a story for the every bulletin in Turkey (Hürriyet Daily News 1998).

After that, Yaşaroğlu was indicted for tax evasion, unearned income, fraud and he was committed to prison for twenty five years, ten months with an extra penalty which amounts nearly twenty three Turkish Liras in 1997.

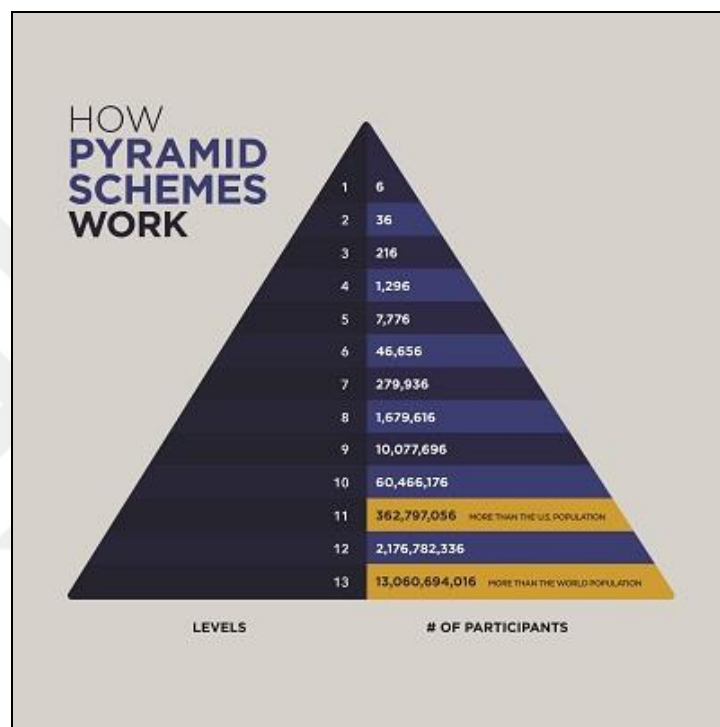
When Titan pyramid was collapsed, there were nearly thirty five thousand participants in the pyramid system. Some of them had already got their money back before the collapse, but most of them had lost all their money. The entrance fee was two thousand Marks in 1997 which was a huge amount of money for the average Turkish people.

2.5.4.1. Positioning of TITAN as a pyramid scheme

When the structure of Titan Pyramid Scheme is analyzed it can be seen that it is quite similar to hierarchic organizations since it works as a pyramid. The one who stands at the highest level of the pyramid is the one who has the most benefits from the system. Titan had the same structure type as the employees are lined at different levels which each of them are one step upper than the other. In Titan, at every step of the pyramid

scheme system, one member has a number of lower level members which are connected directly to them. Only the CEO was independent and had the most income of the pyramid. Titan pyramid had a work flow like shown in Figure 2.2; the number one is on the top of the system and receives commission from every new participant which is shown in other layers.

Figure 2.2: Typical Pyramid Scheme



References: United States Securities and Exchange Commission

2.5.4.2. Positioning of Herbal life multi-level marketing and differences between TITAN

After Titan pyramid scheme scandal in Turkey, it is forbidden to operate this kind of business. Although, there are companies in network marketing which has the same pyramid system but with legal operations. As an example we can focus on Herbal Life Company. It is s an American multinational multi-level marketing corporation that develops, markets and sells nutrition supplements, weight management, sports nutrition and personal care products (Wikipedia 2016). Unlike Titan Company Herbalife has products to sell and that makes it a Multi-Level Marketing company. A Multi-Level

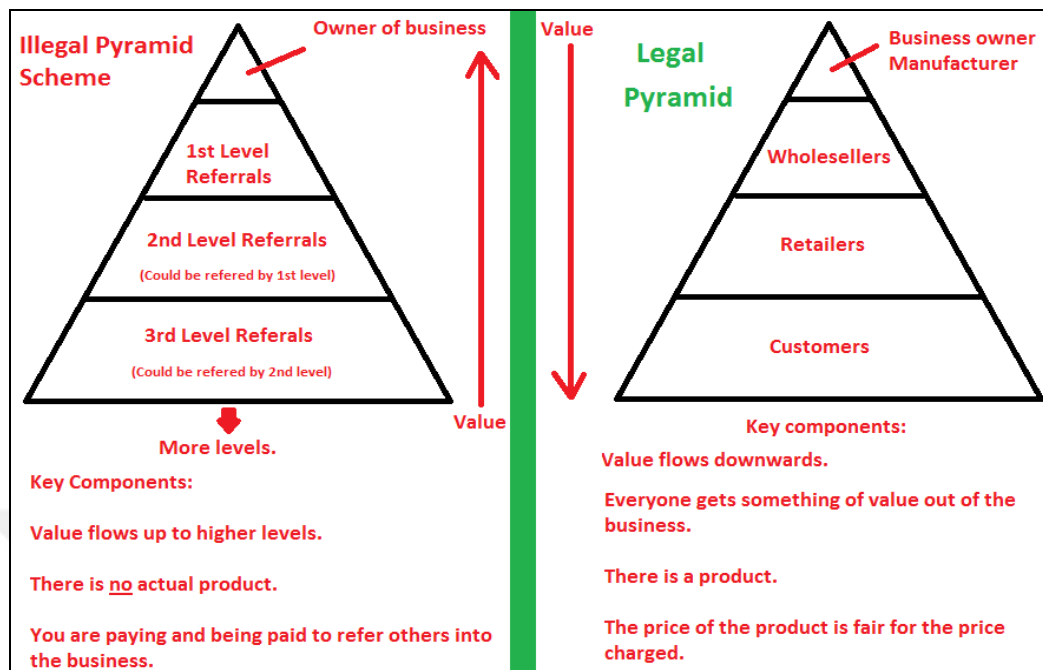
Marketing Company (MLM) means every member sell products to the public as direct sales. Every distributor earns extra commissions for its member's sales as well (FTC 2016). Herbalife is one the best known MLM companies after Oriflame, Avon, Amway. Herbalife MLM is a retail distribution company structure type which includes a manufacturer or retailer company besides a lot of registered distributors who distribute the company's products by direct selling. What keeps Herbalife different from other direct selling organizations is its compensation system. The system awards income to distributors for every sale they finalized and for all sales of distributors which are connected to them hierarchically. These are the distributors who are mentored by the upper level members. Also in Herbalife, most of the income comes from the products purchased by new distributors. In these organization the company's final customers, users and distributors are the same people.

Multi-level marketing companies like Herbalife, are considered as legal companies that sell reasonable products or services. Although they use a pyramid like sales and distribution system, members earn commission for products or services they and the ones in their down line sell to other people. This is the most discussed issue about their legality and reason of perception of that they are the same with pyramid schemes. However it has been criticized by many people for operating just like a pyramid scheme, it has quite different sides from illegal pyramid schemes.

- Titan Pyramid Scheme didn't has a product which would create a financial value in the market, Herbalife has.
- Pyramid schemes don't create any opportunity of employment or any benefit to the economy. Besides member fees are not fair and too high in order to get in to the community.
- Pyramid schemes do not obey the laws and evade tax from government.
- A legal MLM or network marketing company runs a legal business by creating a value which comes from a product or service with a fair price.

Figure 2.3 shows the differences between illegal pyramids and legal MLM or network companies in the context of pyramids.

Figure 2.3: Differences Between Illegal Pyramid Schemes and Legal Pyramids



References: How To Make Honest Money Web Site

It can be seen that main difference between TITAN and Herbal life is the product which would create a financial value in the market. This small difference causes a huge contrast between these pyramids. This small difference promotes one of the main theses of this research. It can be seen that there is a small thin line between legal and illegal economy.

3. CONCLUSION

As modern world drives changes in generations, so it drives changes in organizational behaviors. Modernity and modern culture creates dramatic impacts or changes on daily routines, symbols, rituals, products, corporates, production methods, arts and consumer behaviors. Before the definition of modernism as a mode of thinking, characteristics of a style or product peculiar to modern times, and affinity to the modern new economy, industry and other related terms of modernism had already started to evaluate life and organizational behaviors. After this evaluation, daily routines, organizational behaviors and human life are totally changed and consumption becomes a subject relevant to relations with the cultural indicators and relations as a part of it. In this sense, as the consumption is an irrepressibly idealist practice, it becomes a phenomenon, which is impossible to come to an end and achieve a physical satisfaction. Consumption is based on a lack and never achieves satisfaction in postmodern organizations. As a result of unsatisfied consumption, unsatisfied demand causes these societies to need more sources. Need of limitless source creates many different causes for organizations which shadow economy is one of them can be simply defined as unregistered economic activities. It may shows us that need of limitless source can lead people to unethical behaviors and these behaviors can defined as global dilemma for the modern world. TITAN case was a small part of this dilemma in 1990s which caused financial collapse for thousands of people. There are lots of practices for preventing society from shadow economy or managing cases like TITAN, but there is not an exact solution for today. As a person, the only thing we can do is trying to keep away ourselves from all unethical behaviors which are including shadow economy. If it is examined from the point of view of organizational culture it can be said that taking legal measures could be a solution. On the other hand because of the need of limitless sources it can be said that legal measures cannot be the exact solution for this dilemma.

This thesis aimed to examine this dilemma and causes of this dilemma from dawn of the modernism. **On the other hand this thesis aimed to understand differences between legal and illegal pyramid schemes. This thesis engendering ways to new**

researches may be focused on the other companies and the other thin lines about the shadow economy. Starting from this thesis and new researches may guide a new clear way to the new companies should follow.



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