



Theoretical and Methodological Challenges Associated with Element Analysis of Organizational Culture

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Abstract

This paper aims to conduct a comprehensive investigation into the various characteristics of corporate culture that exhibit commonalities across different cultural paradigms. The objective is to shed light on how these cultural elements can be managed or influenced through research and development, making it a crucial consideration for the effective control of organizations.

By examining the hypothesis and method of controlling organizations, we explore the possibility of managing or shaping organizational culture to achieve specific goals. The central focus of this article is to categorize the many aspects of organizational culture through empirical research, facilitating a deeper understanding of how these elements contribute to the overall dynamics of an organization.

The research reveals a total of thirteen distinct cultural components, encompassing a wide range of attributes from ethical principles to various organizational subcultures. By delving into each component, we identify the interplay between different cultural elements and their implications for an organization's success.

Through empirical investigation, this essay endeavours to offer valuable insights into the identification and understanding of these cultural components. Armed with this knowledge, organizations can effectively leverage and align their corporate culture to foster a positive work environment, enhance productivity, and drive sustainable growth.

Overall, this study aims to contribute to the existing body of knowledge on organizational culture and its influence on various cultural paradigms. It underscores the significance of culture in shaping organizational behavior and decision-making processes, thereby guiding practitioners and policymakers in making informed choices to cultivate a strong and cohesive corporate culture across diverse cultural contexts.

Keywords: *Corporate Culture; Cultural Paradigms; Organizational Culture; Cultural Elements*

Introduction

In the body of academic work, there are numerous notions and templates of organizational culture, which frequently lead to outcomes that are in conflict with one another. The argument that cognitive analysis is required for cultural aspects, which are fundamental components of the majority of models of organizational culture, may be appropriate. A better level of coherence between the many empirical investigations ought to be the result of having more knowledge of the culture and the ways in which it manifests itself (Wang, 2019).

As a result, the objective of this article is to conduct an examination of the numerous aspects of corporate culture that are prevalent across a variety of cultural paradigms. Because organizational culture may be handled, or at the very least impacted, via study and development, this is an essential obstacle from the perspective of both the hypothesis and method of handling associations (Soomro & Shah, 2019).

Literature Review

Genres, Elements, and Categories of Organizational Cultures

Representations and categories of cultural aspects that can be understood in a variety of ways are essential to gaining a knowledge of the culture of an organization. It was proposed that during the course of our investigation, we should consider as a given that the functionalist components of administrative society will be comprised entirely of traditional variables (Srisathan, Ketkaew & Naruetharadhol, 2020). These cultural variables may include things like values, fundamental assumptions, norms, artifacts, and so on. In turn, the model would represent the link between the important variables that describe the organizational culture and that allow for the culture's state to be predicted (Isensee et al. 2020). Because of this, the subsequent requirements would be satisfied: a pivotal connection between the variables and the possibility of verifiability would be satisfied. This indicates that the model would provide the capability to develop assumptions pertaining to civilization, which would then be verified utilizing approaches that are either efficient or at the very least possible (Oreg & Berson, 2019). The end result would be the establishment of a model for the formation of cultural typology, which is the taxonomy of diverse categories of culture based on important standards. This model for the production of cultural typology would be the end result. If you adopt such assumptions, you will be able to begin the consideration of the elements, through models, forms of organizational culture, and the method of their investigation. Because of this, you will be able to begin the analysis (Martínez-Caro, Cegarra-Navarro & Alfonso-Ruiz, 2020).

Identifying Aspects of Organizational Culture

According to the explanation that was provided by Gehrisch & Süß (2022), the most essential aspects of culture are the values, norms, and cultural patterns that exist within a society. These fundamental aspects of culture are what we refer to as cultural patterns since they are developed and disseminated within the context of a social society. This collectively, which is the organization itself and is founded on a community of values, norms, and cultural patterns, is what is referred to as the organization when discussing organizational culture. This organization is the organization itself (González-Rodríguez et al. 2019). This organization is built on a community that shares its values, conventions, and cultural patterns in order to provide a solid foundation for its operations. Scholars such as E. Schein, P. Bate, and A. Pettigrew were among the first to begin identifying the different components that make up organizational culture in the 1970s of the twentieth century. "Deconstructing" an organizational culture refers to the process of carrying out the aforementioned approach in its entirety. Along with the consolidation of some divides in the literature and the analysis of cultural adaptation to the practice of business, it is essential to identify the "canon" of organizational culture elements (Azeem et al. 2021; Da Veiga et al. 2020). This can be done in conjunction with defining the elements of organizational culture. This is because both of these tasks are interrelated. These elements include the following:

- cultural values
- fundamental presumptions
- social and organizational standards
- communication techniques, and stories, narratives, myths, and metaphors are only a few examples
- organizational stereotypical practices, rituals, and symbols
- taboo

- conventions
- administrative heroes
- subculture
- ethnic patterns
- ethnic artifacts

Discussion

From Values to Organizational Culture Artifacts

The most fundamental notions of morals or expectations continue to serve as the basis upon which a culture is built. These ideas include fundamental concerns about a person's position within an organization (identification), the characteristics of the environment, and other "existential" considerations. The social norms arise from the values, which in turn give rise to the social norms, which are generally held to mold the activities of members of the organization and take the form of injunctions or prohibitions (Tan, 2019). Social norms are generally held to mold the activities of members of the organization. It is a commonly held belief that members of the organization's behavior are being influenced by the social norms of the group (Allison, 2019). The mode of communication that is utilized within an organization, which can be exemplified by stories, narratives, myths, and metaphors, is an essential part of the culture of the organization in which the company functions. Stories, narratives, myths, and metaphors are all examples of this mode of communication (Dasgupta & Gupta, 2019). Myths, stories, and narratives are all different kinds of informal, verbal descriptions provided by employees of either genuine or, in the case of myths, fictitious renderings of the organizational reality of the past. They embody the "spirit" of the organization. Myths are fanciful depictions of the organizational realities of the past. Myths are fanciful depictions of the organizational realities of the past. According to the findings of numerous well-researched studies, the human brain apparatus is perfectly equipped to comprehend, recall, and even make an intuitive evaluation of a tale, particularly narratives that are emotionally charged. Stories of people who were in charge of uncommon activities, extraordinary events, or intense conditions are probably so firmly ingrained in the "collective consciousness" of the organization because of how often they occur. In most cases, the rhetorical framework of these tales is straightforward; yet the use of paradoxes, antinomies, and metaphors is prevalent throughout. Additionally, very significant is the presence of comedy, which frequently takes the form of tension (Dolamore, 2021).

A metaphor, which also exhibits the nature of the association it describes, is an additional significant component of organizational culture. They have a profound impact on the way that managers and other staff members think about the organization, as well as on the way that they think about their social relationships and their relationships with the environment. For instance, the managing of the many different forms of organizational life may have an effect on the use of organic metaphors. There would also be things like using military metaphors for things like the free market and competition, for instance. This would be one example (Joseph & Kibera, 2019).

The second element of organizational culture that will be examined is called ritual, and it was derived specifically from the fields of cultural anthropology and sociology. Within an organization, rituals serve to develop routines of behavior that are unchanging and unyielding (Mansaray & Jnr, 2020). The symbolic and recurrent actions that people engage in throughout their lives are what make up the cultural heritage that is transmitted through ritual. Incorporation (measures to improve the identification of workers with the business), deprivation (means of expressing the harm of status), commencement (the behavior of new employees), and conversion (in the event of an alteration of responsibilities) are the most significant aspects of the rituals. Initiation refers to the treatment of new employees. Important social purposes are served by rituals due to the fact that, on the one hand, they convey the message and, on the other, they establish norms for appropriate conduct. Adjustment comes to play a very significant role as a result of the fact that it demonstrates to workers how to "correct" function without always requiring them to engage in introspection and decision-making. A behavior pattern that is

inconsistent with ritual inside an organization is a cause of traditional misunderstanding and contributes to the destabilization of administrative routines (Torres, 2022). "Functioning in the social consciousness as simplified and valued pictures of reality" is what a stereotypical definition means. Because they are consistent with the fundamental premise underlying the process of economic decision-making, stereotypes play an important role in the execution of social activities. A significant portion of human perception and interpretation is accomplished through the assimilation of stereotypes, the medium of which is culture. Organizational cultures that have straightforward, prescriptive norms relating to all aspects of social reality tend to foster the development of stereotypes as a natural byproduct. These are the answers that are extremely typical to questions regarding identity, relationships, and working together with others (Szydło & Grześ-Bukłaho, 2020). These responses are reflected in other areas of the organization, such as the mission, vision, strategic goals, and organizational structure. Other aspects of organizational culture, such as tales, rituals, and language, are also affected by these responses. As we move away from the functionalist perspective, it is possible that we will be able to tie the stereotypes that are present within organizational culture to the designs that S.G. Harris advocated. One way to think about it is as the information structure diagrams that are generated from understanding and then used in the course of working in situations that are analogous. S.G. Harris outlines several distinct kinds of schemes that have their origins in the culture of the organization. For instance, saying "I'm a part of the organization" establishes the connection between the individual and the group's individuality, whereas saying "the organization has a personality" merges one's individual impressions and memories of the expectations placed on them by other members of the organization (Akpa, Asikhia & Nneji, 2021).

A "thing, person, object, etc., or their image, which is a sign of something, evocative of a concept in mind and causing some - especially deep- the content" is what we mean when we refer to anything as a "symbol." Symbols can be anything from "things" to "people" to "objects" to "etc." In terms of the company's culture, a symbol is a sign that conveys the organization's core beliefs and principles. The functionalist viewpoint places limitations on our ability to comprehend the symbol in its capacity as a logo, trademark, or color. From an interpretivist's point of view, it is quite extensive because nearly everything in the organization (words, events, circumstances, characters, and so on) has the potential to have a symbolic meaning (Schnackenberg et al. 2019).

The term "custom" refers to "conducting, behaving in a fixed way, doing something in the community, and doing something in the community that is often tradition." In organizational culture, the term "custom" refers to several types of recurring and fossilized social acts. These practices are comparable to rituals, albeit with a few key distinctions, and they are maintained in communal awareness as the prestige of social activity (Raiden & King, 2021). One example of an organizational practice could be something like "shared morning coffee" among the staff members. In spite of the fact that it has characteristics of a ritual due to the fact that it is petrified, employees are able to correctly diagnose the meaningfulness and purpose of this action. Habit, in contrast to ritual, is typically less rigorous and more focused on the individual. It also embodies the spirit of the Polish expression "I have a habit," which means "I have a routine." Heroes are notable organizational forms that had a great influence on the organization they were a part of. Heroes in organizations are always the organization's founders since their personalities, ideas, and ideas are almost always the fundamental basis of the organization's culture. Other characters could be supervisors, administrators, or charismatic staff working for the company. The narratives about the individuals, as well as the conventions and symbols that were developed by them, may have an effect on the tendencies of the corporate culture (Chen et al. 2020). You can find a number of papers on the "personality of organization" and the difficulty of coupling between organizational culture and the persons who compose it in the academic study that has been done. This problem pertains to the fact that organizational culture is composed of different people (Scaliza et al. 2022).

On the one hand, it is a topic or social action that is secretive and unchanging, while on the other hand, it is necessary organizations and even the time-honored tradition. The term "taboo" is a concept that was taken from the more in-depth areas of psychology, including both before and after Freud's psychoanalysis, as well as from cultural anthropology. The investigation of taboos is of interest

for the same reason to both functionalists and advocates of alternative paradigms. As an illustration, they are typically utilized in connection with worries concerning the discernment and stigmatization of impoverished classes in associations (Mishra, 2021).

Patterns of culture are frequently understood by looking at them through the lens of one of the most well-known anthropological publications, such as "Patterns of Culture" by R. Benedict. As an expression of the organization's predetermined set of values, the organizational culture will manifest itself as a reasonably stable way of the members of the organization interacting with one another. Because cultural patterns can be related to any action, both of the suitable methods of behaving in the administration are suitable approaches of communicating with one another (Sato, Sayanagi & Yanagihara, 2022).

In the context of organizational culture, the term "artifacts" refers to the noticeable manifestations of the execution of the organizational culture. In other words, artifacts are the "outward signs" of organizational culture. These manifestations can exist in the form of physical artifacts (such as space, structures, and architecture), behavioral artifacts (such as gestures of welcome and non-verbal communication), or linguistic artifacts (such as language contracts and shaping in the claims). Despite the fact that it was popularized by E. Schein in regard to organizational culture, the term "artifact" contains a substantial amount of ambiguity, which is unfortunate (Ilham, 2021). It is believed that Schein was the one who first popularized the phrase. On the one hand, much like archeology, it seems as though his understanding is limited to the obvious and mostly tangible expressions of civilization. On the other hand, when cultural anthropology is used as an example, the artifact is understood to be all the different sorts of expressions of the fundamental assumptions and values that are held by the organizational culture. The employment of artifacts constitutes an additional challenge, and this is something that is true for both the functionalist paradigm and the interpretative paradigm (Ababneh, 2021).

This subculture that exists inside the culture of society may choose to develop its incorporation in resistance to the mainstream culture of the association (counterculture), or they may choose to fight for autonomy. Either way, this subculture is a part of the culture of society. Crystallization is typically carried out through subcultures centered on principles that are not entirely aligned with the organization's culture. Some examples of professional subcultures are those found in hospitals, such as those seen among doctors, nurses, and management. Within the framework of the symbolic-interpretative paradigm, the ideas of subculture and counterculture are essential to the comprehension of culture (Tropman, 2022).

Aspects of the Differences in Cultures that Present Challenges

A systematic approach to the operationalization and assessment of organizational procedures is one of the advantages of utilizing this canon of elements. Another advantage is a consistent distribution based on which the mechanisms of organizational culture can be estranged from other organizational subsystems, such as organizational tactics and organizational formation. Both of these advantages are beneficial to the use of this canon of elements. The functionalist incompleteness and mixing of cultural components is an issue that arises as a result of this separation, which is a disadvantage. To claim that cultural elements such as missions or power structures exist seems like stating the obvious. The organization's identity as well as its core values are communicated through the mission, while the hierarchy of power serves as the primary cultural paradigm (Yumuk & Kurgun, 2020). On the other hand, in terms of the functionalistic-systematic methodology, these two components ought to be comprised in line with the strategy as well as the organizational structure. Even a cursory investigation demonstrates, as is obvious to everyone with an open mind, that many aspects of culture cannot exist independently. For instance, the concepts of standard, pattern, and the more general term "cultural artifact" largely coincide with one another. All of the components that make up an organization's culture are interdependent on one another on a structural level yet are organized in a hierarchical fashion. Values and fundamental presumptions are the factors that initially gave rise to culture and continue to be its essential constituents. It is common practice to see other aspects of organizational culture as nothing

more than a representation of the more fundamental aspects. On the cusp of comprehension, based on functionalism and interpretivism, are some recommendations pertaining to the analysis of culture, with the goal of avoiding the drawbacks of the "canon" of cultural components. Therefore, Gölgeci et al. (2020) proposes the idea of separating the components of culture that cannot be separated, and he believes strategy and structure to be components of culture. The following aspects of the company's culture are included in the proposal:

- Paradigm: what the organization is, what it does, what its mission and values are, and so on and so forth.
- Control systems, which consist of procedures to keep an eye on everything that's going on,
- The organizational formations, including hierarchies and divisions of labor,
- Power arrangements, including who makes decisions and what kinds of privileges people have,
- Symbols, including company logos and utility models, as well as status symbols that denote power,
- The establishment of more rituals and processes for meetings and reports than is strictly required,
- Stories and myths: narratives about individuals and consequences to communicate a message about what is assessed in the administration. These stories and myths are often passed down from generation to generation.

However, it would appear that this kind of expansion of one's understanding of culture is highly dangerous from both a cognitive and a methodological standpoint. Because strategy and organizational structure are both considered to be part of culture, it is impossible to approach these two aspects of organizational culture as equivalent subsystems. In this scenario, the relationship between the testing of the subsystems is rendered meaningless, and the focus shifts to an understanding of culture as a "metaphor core," a feature unique to non-functionalistic paradigms.

Conclusion

This article's goal is to provide an examination of the many characteristics of administrative culture that may be categorized through experimental research. Specifically, the essay will focus on how these aspects can be determined. It has been shown that there are a total of thirteen different kinds of cultural components, spanning from ethics to organizational subcultures. These cultural components have been categorized as follows: 1. It's not often that you come across cultural simulations that have all of these many kinds of diverse social characteristics. On the other hand, if we conduct studies on organizational culture using a range of different methods, we will be able to acquire explanations of the numerous mechanisms that constitute organizational culture. There is a lack of detachment and specificity in identifying the many cultural components of consolidating, which is possibly one of the reasons why theoretic conceptions are fuzzy and there are issues in operationalizing organizational culture. In addition, there is a lack of severance and specificity in identifying the many cultural parts of organizing. Therefore, before conducting any empirical research, the proposed solution is that it should be identified which components of whatever cultural paradigm would be operationalized in the individual study. This should be done before testing the null hypothesis that there is no solution to the problem.

Conflict of Interest

The authors declare that they have no conflict of interest.

Acknowledgement

The authors are thankful to the institutional authority for completion of the work.

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