

A CULTURAL PROJECT IN AN ORGANIZATION AND ITS PERCEPTION
AN ANTHROPOLOGICAL RESEARCH



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BY

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PLAGIARISM

I hereby declare that all information in this document has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all material and results that are not original to this work.



10.06.2022

Sadık Alper Bilgil

ABSTRACT

This thesis covers the examination of the "Values Transformation Project", which is being carried out in a technology company operating in the IT sector, from an anthropological point of view. Another important part of this work is that it shows the "Action Research" feature partially, if not completely. According to Panneeret al. (2016) Business Anthropology is divided into three parts: organizational anthropology, anthropology of marketing and consumer behavior, and design anthropology. This study is a study in the first part.

At the beginning of my work, the subject I wanted to investigate was how "values", which is the subject of all social sciences, are perceived on the basis of individuals after the conflict of habitus of all areas they belong to, and whether the power relationship, that is, hierarchy and strategy, changes this perception. However, as the work progressed, what started to emerge more clearly: the reaction of the management, who held the power, or rather the capital, and the employees who were given the task of transformation and who only held the "intangible capital" but no other capital, and whether this task has been accepted or not.

Basically, qualitative methods were used in the field. These are participant observation and in-depth interview methods. However, since this study covers a project and both qualitative and quantitative methods are used in organizations, the results of the

quantitative and qualitative researches carried out by the project team were also used to make the study more inclusive and to strengthen it in terms of triangulation.

When the fieldwork is finished, two results emerge. The first of these is the establishment of a relationship of trust that employees understand and expect from value work. Almost all of the employees stated that values should create a relationship of trust and that what is really needed is trust, either openly or implicitly.

Another result is that, this transformation is mostly seen as a cultural transformation within the this transformation was again the subject of Bourdieu's "area", "habitus" and "capital" in terms of which agent(s) is considered responsible in the field. In the interviews, both managers as agents holding economic capital and employees as owners of human capital said that this task should be embraced more by managers and their guidance and actions are important in the whole process.

During the study, the pandemic process came into effect as of March 2020. In the interviews held during the post-pandemic period, I asked questions in this direction to understand whether this process has an impact on values and perceptions. In this context, they talked about evaluation (Kuçuradi, 2018) rather than value. Therefore, a meaningful change in values could not be obtained from the eyes of the employees.

ÖZET

Bu tez bilişim sektöründe faaliyet gösteren bir teknoloji şirketinde yürütülmekte olan “Değerler Dönüşümü Projesi” ‘nin antropolojik bakış açısıyla incelenmesini kapsamaktadır. Bu çalışmanın bir diğer önemli parçası ise tam olarak olmasa da kısmen “Action Research” özelliği göstermesidir. Panneer et al. (2016)’ a göre Business Anthropology üç kısma ayrılır: organizasyonel anthropology, anthropology of marketing and consumer behavior ve design anthropology. Bu çalışma birinci kısma giren bir çalışma olacaktır.

Çalışmaya başlarken araştırmak istediğim konu tüm sosyal bilimlerin konusu olan “değerler” ’in kişiler bazında kendi ait oldukları tüm alanların habituslarının çatışması sonrasında nasıl algılandığını ve güç ilişkisinin yani hiyerarşinin ve stratejinin bu algıyı değiştirip değiştirmediği idi. Ancak çalışma ilerledikçe bunun yanında daha belirgin olarak çıkmaya başlayan şey: gücü, daha doğrusu sermayeyi, elinde tutan yönetim ile kendisine dönüşüme görevi verilen ve sadece “intangible capital” ‘ı elinde bulunduran ama diğer hiçbir sermayeye sahip olmayan çalışanların buna verdikleri tepki ve bu görevin kabul edilip edilmediği olmuştur.

Alanda temel olarak nitel yöntemler kullanılmıştır. Bunlar katılımcı gözlem ve derinlemesine mülakat yöntemleridir. Ancak bu çalışma bir projeyi kapsadığından ve organizasyonlarda da hem nitel hem de nicel yöntemler kullanıldığından çalışmanın hem daha kapsayıcı olması hem de triangulation açısından sağlamlaştırılması için proje ekibinin yapmış olduğu nicel ve nitel araştırmaların sonuçları da kullanılmıştır.

Alan çalışması bittiğinde ortaya çıkan durumda karşımıza iki adet sonuç çıkmaktadır. Bunlardan ilki çalışanların değer çalışmasından anladığı ve beklediğinin

güven ilişkisinin tesis edilmesi olduğudur. Çalışanların hemen tümü değerlerin güven ilişkisi doğurması gerektiğini ve asıl ihtiyaç olanın güven olduğunu açık ya da kapalı olarak ifade etmişlerdir.

Diğer bir sonuç ise bu dönüşümün, buna şirket içerisinde çoğunlukla kültürel dönüşüm olarak bakıyor, Bourdieu'nun “alan”, “habitus” ve “sermaye” bağlamında alanda hangi eyleyicinin/eyleyicilerin sorumlu olarak görüldüğü konusu oldu. Yapılan mülakatlarda hem iktisadi sermayeyi elinde tutan eyleyiciler olarak yöneticiler hem de insan kapitalinin sahipleri olarak çalışanlar bu görevin yöneticiler tarafından daha çok sahiplenilmesi gerektiği ve tüm süreçte onların yönlendirmesinin ve aksiyonlarının önemli olduğunu söylemişlerdir.

Çalışma esnasında Mart 2020 tarihinden itibaren pandemi süreci devreye girmiştir. Pandemi sonrası süreçte yapılan görüşmelerde bu sürecin değerler ve algılanmaları üzerine bir etkisinin olup olmadığını anlamak için bu yönde sorular sordum. Bu kapsamda değerden çok değerlendirmeden bahsetmiş oldular (Kuçuradi, 2018). Dolayısı ile çalışanların gözünden değerlerle ilgili anlamlı bir değişiklik sonucu elde edilemedi.

PREFACE

My interest in anthropology started when reviewing books at school where I went to a discount book fair after graduating from college. First of all, learning about the lives of different societies gave an enjoyable reading opportunity. This interest gradually increased and started to become more methodological. Then, one day, as a result of the advice of a friend who was also having his PhD at anthropology department, I applied to the doctoral program and was accepted.

From that day on, I had an awareness. I tried to examine all the daily events I encountered more carefully and away from subjectivity. After the scientific preparation and master's courses, I finished the doctoral courses and got my qualification. I also determined the thesis topic, it would be about masculinization at work. Because I believed that using anthropology knowledge in organizations would bring a big change to companies. However, after a discussion in the jury, it was requested to change the thesis topic. After that day, the problems brought by my private life and business life caused me to quit my thesis.

However, years later, I had the opportunity to do my thesis again. At that time, after working at many years in business life, I was continuing my life as a manager. As a company, we were interested in adapting to changing technological conditions and changing employee demands. The company had embarked on a major technological change. What we realized during this time was that we had a problem adapting to the

growing company and changing social life conditions. We started to work on this issue together with the consultancy company.

While dealing with the issue of how to distribute business information more easily and smoothly in the growing company, we saw that there was one more problem. As the company grew and the hierarchy tree expanded, the social ties between the employees weakened and the sense of belonging of the employees to the company was decreasing. As a solution to this, we tried to put forward the values study together with the consultancy company. The study continued with focus group studies. However, after the technology change project went to a different stage and the manager changes, the values study was postponed.

With the change of general manager in 2016, the company experienced a much bigger break this time. While its previous aim was to meet the technological needs of its parent company, it had projects outside of the main company, albeit relatively, now the target has been determined as being an international technology company. In this direction, agile transformation, productization transformation and marketing strategies were initiated in the company. The need for cultural change, which made itself felt in the previous project, started to be felt much more now. Based on this need, the values study was restarted.

Instead of conducting the values study with the participation of different teams, it started to be carried out under the roof of a special organizational unit formed in a wider range with different company and subject experience. This organizational unit started to work with surveys and focus group studies, and in the following periods, it started to try these changes to be internalized with different activities. My attempt to start my thesis again coincided with the same period. I wanted to determine the study as the subject of my

thesis, since this study is different from the previous ones, as it applies to qualitative methods and because it is closely interested in the problems I encounter as a manager.

It is stated that this transformation movement, which started within the company, will continue for many years. This study illustrates the situation at the end of the period between 2018 and 2021. Observation of the final results, project success and whether a result can be achieved remains as the subject of another potential study.



ACKNOWLEDGMENTS

This thesis is more than a standard PhD thesis. I started my journey at 2008 as a student at Anthropology Department, and finished all courses in a while. After courses I could not continue to my thesis, because of special life and work life issues. After all I met with general anxiety disorder. That is huge for any person. At this time period I was cut off from the university regarding rules of completion. But with the courage of my wife I started thesis again despite being in a difficult situation in my life. Completing this thesis with my situation is more than a success for me and for my family.

I would like to thank to my supervisor Fatoş Altınbaş for her help in the progress and direction of the thesis. My thesis monitoring committee members were wonderful. They support me in every condition I've faced during my thesis. I would like to thank Ayşe Hilal Tuztaş, who acted like a family member who came to my aid every time I need a help about any concept related with theory. I would like to thank Tolga Uslu who contributed to my theory and especially to organization part. I would like to thank Akile Gürsoy who accepted to be committee member and make contribution to semantic of my thesis. And also I would like to thank Banu Kavaklı for her contribution to structure of my thesis. I would like to thank to Egemen Yılıgür who is head of Anthropology department. He solved every small problem for me and supported me all the time.

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1 INTRODUCTION

The subject of this study is the values transformation project initiated by a technology company in order to solve the problems posed by the changing technological circumstances and social life styles. This project has emerged as a result of the company's seeing cultural transformation as necessary in order to manage its mission and vision and achieve the desired result. I will observe anthropologically how this project is carried out.

Due to the changing environmental factors in business life, the way of doing business changes from time to time. Mobile devices are the latest and most impressive discovery of this age, which we call the information age. Mobile devices have started to affect our daily life in an unexpected way. It can be said that we started to do our banking transactions, insurance transactions and many government-related businesses via mobile devices.

Mobile interaction also has found a place in our education life. With the online trainings that first appeared as an e-MBA (originally an online education system of Anadolu University Open Education Faculty via television can be regarded as the pioneer of these) and then covered many subjects and main disciplines, courses and trainings could be followed on mobile devices.

Many activities carried out by young people and even children gathering in physical spaces, such as playing games, chatting, etc., have been brought to the mobile world. Physical collaboration is no longer compulsory in many activities.

With the developing technology, people have started to become independent from the dependency of space while doing the work under their responsibility. As a result of

this, new communication ways are emerging apart from the face-to-face communication that we are used to. In this new situation, the interaction of individuals, who are the construction of the social, and the division of labor are reshaped, causing changes in individual needs. For example, since all the units of a job do not have to be done at the same time and in the same place, people can request to do the work under their responsibility from wherever and whenever they want. With the effect of all these changes, what is now more important for a workplace or even for a society may also differ.

As a result of these changes in our social world and business life, companies have started to change their behaviors, ways of doing business and even their values, which they consider as an obstacle to change in order to operate more effectively. If we want to look at the society, since we have to examine it with all its elements, looking at business life and understanding the changes there will help us understand the transformation of society. For this reason, it is the subject of this thesis to examine a company undergoing this transformation.

1.1 Research Subject

This research is carried out in an information technology company operating in İstanbul. The aim of the study is to determine the perception of values in the existing corporate culture in order to increase employee satisfaction and productivity and to examine the process of institutional and cultural change. The work on changing values in the corporate culture, which was previously done on the subject, was carried out by using the business management perspective and methods. This study is carried out by using the knowledge and method of cultural anthropology and will contribute to the subject of Business Anthropology, which has not been studied much in Türkiye yet.

The project to be examined is a work initiated by the company's own employees, and consists of people with different educational backgrounds and who have served in different positions within the team. The team includes people with a background such as theater director, sports magazine writer, etc. The main subject of the project is to determine which values are the most prominent and indispensable values in the company when it comes to corporate culture, to determine the most significant positive and negative behavior patterns as an indicator of the values determined, and to raise awareness, train and observe all employees in order to shape their business lives by remaining loyal to these behaviors.

The issue that the values that emerged and their behavior patterns as an indicator of these values are either interpreted in the same way by all individuals or not made meaningful has been determined as a success criterion for the team running the project. All actions to be taken after the determinations have two basic motivations. The first of these is that behaviors are made into a habit by people. The second is that the dual relationship of these behavior patterns with values is understood and interpreted in the same way. Because the situations that are included in the determined behavior patterns will not cover all possible situations, the situations constitute an example / template. With the interpretation of the relationship of these templates with values, people are expected to act based on this interpretation when they encounter situations that are not detected. In this context, people's interpretations of bilateral relations gain great importance.

The assumption of this study is the view that the company management's cultural change project, which aims to achieve its own goals, will not be internalized when it does not coincide with the employees' own subjective expectations.

1.2 Project Workplace Company

The company in which the research is conducted is a subsidiary of an important large company operating in the financial sector. The owner company is also one of the most established and institutionalized companies in Turkey. It operates in all cities and districts of Turkey.

This finance company was meeting its software needs with its own head office. With the change of city of the general directorate, some of the software developers left the job. Since the company could not get an experienced software developer from the market due to the recruitment rules, it was decided to establish a new company where there were no existing rules and technical personnel would be employed to overcome this obstacle, and then the company where the research was conducted was established in 2004. In the first stage, 40 software developers from the parent company were assigned to this company and recruitment was started from the market.

When it comes to the writing phase of the thesis, the company is in service in three countries, six cities and seven locations in total. It currently operates with more than 1500 employees. The company currently sells software to the parent company, its subsidiaries and other companies in the country and abroad. The mission and vision of the company, which set the goal of becoming an international technology company with the change of general manager in 2016, has been determined as follows:

Vision: To be a people-oriented global brand that produces leading technologies.

Mission: Digitizing our customers.

In this direction, he opened an office first in San Francisco and then in Shanghai and tried to be aware of the technological developments there. It aims to open up to the world from these two points.

In order to achieve its goals, the company has initiated radical change projects since 2016 and formed full-time teams for these projects. There is great activity within the company. At the same time, the company has made growth a goal. It collaborated with universities to discover and recruit talented people, and provided internship opportunities to students while they are still a student. Company wants to sign a contract with those who come from here at the end of the school. In addition, by creating a talent generation program, it started to include talented graduates from all over the country and supported growth. Since 2016, the number of employees has tripled.

As of the moment, the company gives the image of an institution that is constantly growing and constantly multiplying the products it produces.

1.3 Literature

The literature review primarily focused on anthropological studies made in profit-oriented organizations. In this sense, as we read through the books about the concepts of "Action Research" and "Applied Anthropology", it was seen that anthropological studies carried out in organizations found their place in the literature with the names applied anthropology, business anthropology or Institutional anthropology. It has been seen that the field of business anthropology, which emerged in the readings on this subject, which

will be detailed later, is divided into three parts in general (Panneer et al., 2016). These are, in order:

- *Organizational Anthropology*: It includes studies on the organizational network and corporate culture within the organization.
- *Anthropology of Marketing and Consumer Behavior*: Such studies, on the other hand, deal with the relations of organizations with their customers and try to solve the problems of how these relations should adapt to changing conditions.
- *Design Anthropology*: In this sub-field, it includes studies that cover the issues related to how the products of the organizations are designed to provide a gain, more customers, satisfied customers or increased productivity etc., to the organization.

In this context, when the literature is examined, there exists two category which are related with thesis. These are Organizational/Business Ethnography and Action Research. The resources found related with the former category are:

Wright (1994), Ybema & Buckley (1997), Jordan (2003), Jordan (2008), Yanow et al. (2009), Cefkin (2009), Jordan (2010) and Jordan & Dalal (2006).

The resources found related with the latter one is: Atweh et al. (1998), McNiff (2000), Fricke & Totterdill (2004), McIntyre (2008), Greenwood & Levin (2017) and Coghlan & (Rami) Shani (2018).

When these sources and the studies exemplified in them are examined, publications that try to understand workplace culture under organizational anthropology, in which the

thesis is classified, were found. However, they do not have a partnership to be directly related to the study. Examples of these are: Jaques (1970), Collinson (1992), Kunda (1992) and Fine (1996).

The studies that focus on identity in terms of similarity with the subject of the thesis are as follows. Although there is no value study in these, it seems a little closer to the subject: Parker (2000) and Jones (2006).

However, as a result of the literature review, a specific study on values among profit-oriented organizations could not be found. As mentioned above, as the most related studies organizational identity studies were found, which did not show a one-to-one correlation with value. For this reason, it can be said that this thesis, together with this feature, is a pioneering study in the field.

1.4 Research Aim

The aim of this research is to configure how a cultural change can be stimulated in an organization whether it is started with management or with need of people within an organization. The literature that took place in the information technology research company in Turkey could not find an anthropological study of cultural transformation efforts. Many companies receive consultancy from different consultancy companies under different titles in order to do business more effectively. However, none of these studies come across as a true cultural work. With real cultural work I am aiming to underline used methodologies like participant observation, in-depth interview. This research is an important study as it will examine a cultural study in an anthropological sense, where sense contains both methodological issues and insider/ outsider dichotomy, for the first time.

The first step is to identify the values that constitute / are desired to create the corporate culture in the company project being carried out and to create behavioral models of values as indicators of these values. This is the main subject of the study to be examined in the study. A new unit has been established within the company to carry out the project and its name has been changed to the "Transformation Directorate". The main duty of this directorate has been determined as leading the transformation projects related to the company.

Within the scope of the first phase of the project, it was decided to determine the values that have the highest importance that the employees want to see in the company. In this framework, a certain number of values have been determined by both the studies conducted by consulting consultancy companies and the survey research conducted by the project team. These numbers were reduced with the focus group studies created afterwards, and ultimately, 6 decisions were made with the senior management. These values are; sincerity, courage, passion, innovation, simplicity and unity.

Within the scope of the second phase passed after the determination of the values, the behavioral models that determine the content and limits of these values will be determined. When the first interviews were made, this stage was worked on. It was stated that focus group work with selected groups would be used to create these models. The next phase of the project is to transfer these values and behavioral models to the employees and to ensure that behavioral models are internalized by the selected catalysts.

In the first stage of the research, it is tried to examine how the values determined and the behavioral models that draw the boundaries of these values are interpreted by people in different positions and positions of corporate identity and why differences in interpretation arise, if any. In this context, one-on-one interviews are made with the list of interviewees to be formed with the snowball method. In addition, participant observation is made to see the picture of the whole company.

1.5 The Importance of Research

Research has two fundamental importance. The first of these is to examine how the cultural transformation in companies is perceived by different identities, and will be a preliminary study on identity and meaning in this field. This issue is examined considering that the cultural elements related to human beings will include personal differences in today's where personalization is important even in daily use brought by technology. In the literature researches, it is seen that the construction of corporate culture has been generally worked on, and it is seen that the people who keep the corporate identity alive do not focus on the effect of their identity on this. In the first impression obtained from the meeting with the project team, it was understood that the team did not focus on the possibility of a differentiation based on identity and meaning / interpretation. Secondly, this study can be described as Participatory Action Research in a sense. The work to be done is likely to contribute to the project team. This aspect is also of particular importance.

As mentioned before, these projects generally emerge as projects managed by people with business expertise, rather than anthropologists. The methods used are quantitative methods used by the field of specialization. We can define the project as a work done by local anthropologists who are the subject of participatory action research, together with the

fact that the people forming the team in the project subject to the research have a mixed history and the use of qualitative methods together with quantitative methods. Research dealing with the causes of non-participatory action research published in Turkey was an example of this aspect will also be important with. The details of this study, which will set an example for participatory action research during the field research process, is also examined and the details of the study is included in the thesis report.



2 ORGANIZATION

2.1 Industry 4.0 and Digitalization

As we choose Business Company as a field of topic we must consider how it is look like and what is ongoing debates over it. When we look at the literature there exists mainly two big cutting edge in organizational design. One of them is called genuinely industrial era and the other one is knowledge era or knowledge era or digital era. Following sections will stand on driving forces on organizational design, intangible capital as a solution to adapt changing conditions and organizational design attempts in this changing environment conditions.

As we look at the literature there exist diverse differences between these two organizations. Former one called mostly as M-shape organization where workforce management created a base for itself on command and control and there exists multidivisional structure (Sanchez-Bueno & Suarez-Gonzalez, 2010: 340; Rouleau et al., 2014: 2). Because there was no clear information for people who does not own capital and had a necessity for a job to survive. This makes capital owner easily operate on command and control way of management. This kind of organization was so-called functional organizations where there exist clear boundaries between functional departments such as marketing and sales, production, engineering, or finance (Sanchez-Bueno & Suarez-Gonzalez, 2010: 342). Another aspect of former organization is that it is driven by economies of scale (Krebs, 2007: 2).

As time passed, some changes occurred in the production processes of the products. These changes can be listed as follows:

- Changes in income of households therefore increase in the population that can afford the price of the product,
- Evolution in advance technologies such as metallurgy, computer science concerns production.
- Differentiation of product needs and customized product need,
- The emergence of public repression on environment,
- The unchanging maximum profit calculation on which capitalism is based

According to Bonanomi et al. (2019: 875) because of changes in structure of producing a good whether in business itself or in the environment organization needs to transform, because their business performance no longer acceptable. As a result of that organizations' current business model become irrelevant unresponsive and unready. Consequently, classical paradigm of management, formulated over last century facts, started to receive substantial critics already in its famous time period (Buble, 2015, pp1). As related with changes in production environment both physical and non-physical critics can be stated as follows:

- Because of consequences of production processes there exists some environmental issues. Such as pollution, scarce of raw materials, harm to nature and animals.
- As a result of tough competition conditions and customer needs there exists excellence principles which were in complete contradiction with former business model.
- Because of inadequate management paradigms the only ultimate way of competition is depending on manager's innovation capabilities.

- As a result of expanding organizational structures and increasing population there exists a self-learning needs where it can be called learning organization.

In the light of all these changes and the criticisms developing in relation to these changes, sharp changes started to emerge in the management and organization paradigms. While last century workforce management focused on command and control this century the workforce is directly focused on processes, such as skills in negotiations, problem solving, conflict resolution, coordination of in-organization interactions and cross-boundary interactions (Rouleau et al., 2014: 20). According to Krebs (2007, pp2) last century's economy and business driven by economies of scale this century's is driven by economies of networks. These developments show that the economy and maximization of business networks and processes are the hot topic of this century.

In the first half of the 20th century, organizations shifted their workforce from agriculture and crafts to industry-focused areas. In the second half of the century, it started to shift from the heavy industry period to knowledge-based production. It should not be assumed that the previous methods were abandoned and completely new methods were adopted. Here, in fact, they changed themselves to keep up with the changes they encountered in organizations, such as the processes necessary for a butterfly to emerge and the butterfly developing behavior patterns suitable for these processes. This transformation process continues continuously. The industrial model divided the workplace into two main parts in accordance with the way of doing business of the time. The first is workers, who are the primary persons who produce the job, and the other is the managing experts and managers who determine the job descriptions of the workers. Sharp legal and status

differences occurred between these two groups. In the new era, this distinction has become less and less pronounced in knowledge-based organizations. Because it started to be accepted that the way to be more efficient is through deepening the knowledge and experience of all employees and through smaller, distinctive and flexible projects instead of larger parts. Thus, it became more important to manage horizontal relations between teams and organizations than top-down management relationships (Kochan et al., 2002).

2.1.1 Conditions for change.

According to Church and Burke (2017: 49) we can examine the conditions that require change under three main headings. These are “changing nature of work”, “changing nature of data” and “changing nature of workforce itself”. First one is mostly related with the changing of boundaries around companies, functions to operate, teams and jobs. In other words, changing of how to make production. Second one is mostly related with how data is collected, how it is diverged, the velocity, variety, and volume of knowledge both public and private coming in and out of processes, tools and systems including the machines operates autonomously. Third one is mostly related with employees where there is a shift in gender equilibrium, multinationality, multiculturality, expectations of employees and social responsibility requirements.

2.1.1.1 Changing dynamics of work.

The approach that dominated organizational theory, teaching, and practice throughout much of the 20th century has scrutinized organizations from the top down, starting with the CEO being viewed as the "leader" who shapes the organization's strategy, structure, culture, and performance potential. The nature of the work and the role of the workforce began to be included in the analysis after considering the technology and

organizational design (Kochan et al, 2002: 2). Organizations and their conditions are becoming more and more complex and changing at an increasing rate. The effects of these changes are increasing day by day. Therefore, a subject that is important today may suddenly change and become unimportant tomorrow (Church & Burke 2017, pp48). For example, while it has been discussed whether social media tools can be used freely in the workplaces in the recent past, organizations are hiring social media experts beyond using them today. Today, many functions, recruitment criteria, advertising campaigns, positive and negative feedback come through these channels.

Today, rapidly changing conditions force organizations to be more open and more flexible and to consist of autonomous parts that move on their own in order to increase their efficiency and survive (Felin, 2015: 78). Information has become very important to reveal a product. The knowledge of employees has gained great importance as it requires enormous amounts of knowledge to complete a job. In this state, employees have a critical importance for the production of companies. For companies, the challenge is obvious, competent employees are now in the position of scarce resources, and more importantly, the situation of being scarce increases as the knowledge and skills of the employees increase. Organizations that want to compete in this environment must learn how to attract employees with these values in order to acquire knowledge and human capital (Rouleau et al., 2014: 12).

On the other hand, it is very difficult to please the employees. Because the wishes of all employees have a wide variety. However, field studies show that a good salary and benefits still remain of high importance for all employees. So, they are essential to make a job acceptable. Apart from these basic features, it is important to customize and design a

job for the employee. Studies show that while young workers demand to learn new information and increase their own competencies and experiences, middle-aged workers tend to equate work and family life together (Rouleau et al., 2014: 9). Those with older age attach importance to job guarantee and long-term contracts. In the field study, 23 of the employees feel that they do not have to continue with their current jobs and continue to seek alternative jobs (Rouleau et al., 2014: 9). All of this now explains why organizations care about people-oriented transformations.

Studies show that employees in the most successful community development companies act with the idea of partners serving a common purpose rather than giving their labor for a certain wage (Table 1).

Table 1 Industrial vs Knowledge Era Organization Properties

Industrial vs Knowledge Era Organization Properties

Organizations for Sustainable Community Development	Organizations for the Contemporary Economy
Overall Characteristics	Overall Characteristics
Serve local needs as identified by local people, niche market, and globalism from below.	Identify, cultivate and maintain markets by staying in touch with what consumers want, by niche marketing, and by coordinating markets.

Be competitive and efficient without losing sight of commitment to integrating social and economic dimensions.	Be competitive and efficient, exploiting the various forms of capital, particularly human and social capital.
Flexibility, responsiveness, adaptability. Minimize bureaucratic characteristics, innovative application of democratic values to workplace. Growth or expansion without rigidity.	Flexibility, responsiveness, adaptability. Relaxation of demarcation lines between people and between jobs. Flexible production system. Growth or expansion without rigidity.
Innovative re structures, product, etc. Incorporate democratic and participatory structures. Decentralize power to local levels.	Innovative re structures, product, etc. Flatter, more participatory organizational structures, though recognizing reality of management responsibility/control.
Increased skill levels, multi-skilling, ongoing education/training. New technologies used to full advantage.	Increased skill levels, multi-skilling, ongoing education/training. New technologies used to full advantage.
Networking, strategic alliances, joint ventures, partnerships. Connect with like-minded organizations inside and outside of the community.	Networking, strategic alliances, joint ventures, partnerships.

Promote citizenship, democracy, and responsibility to community. Character marketing.	Develop a responsible corporate image in the community. Image marketing.
Substantive rationale, stakeholders will benefit.	Instrumental rationale, shareholders will benefit.
Management Approach	Management Approach
Deemphasize hierarchy, avoid rigidity; lead by merit, explanation, consent; emphasis on communication and forging consensus; implement democratic and participative management.	Deemphasize hierarchy, avoid rigidity; lead by merit, explanation, consent; emphasis on communication and forging consensus; human relations focus (supersede or modify Taylorism)
Involve members and employees in conception stages, not just execution - genuine participation in management.	Involve employees in conception stages, not just execution - build support from beginning. "Managed" participation.
Cultivate involvement of members, employees and interested others; build cohesion and atmosphere of mutual respect and mutual adjustment; sense of shared responsibility. Facilitate identification and pursuit of common goals, democratic	Cultivate atmosphere of mutual respect and mutual adjustment. Find ways to cultivate team and other collective efforts toward common goals. Joint problem solving under management guidance.

processes, and a shared vision. Facilitate constructive ways of disagreeing.	
Eschew search for simple solutions; increase understanding of complexity and mutability.	Eschew search for simple solutions; increase understanding of complexity and mutability.
Leave room for analytical long term thinking, beyond narrow or short term local priorities, bringing together enterprise and association aspects of the organization.	Leave room for analytical long term thinking beyond the bottom line.

Note. “Organizations for the 21st Century? Co-operatives and "New" Forms of Organization” by L.H. Brown, 1997, *The Canadian Journal of Sociology*, 22(1), p. 72.

2.1.1.2 Digitalization.

Technology is developing day by day and even developing a little faster every day. Now we can observe technology in every aspect of our lives. Tools such as website, interactive applications, communication applications, mobile devices, wearable devices, social media applications, internet of things, virtual reality etc. create brand new digital experiences. These experiences change our lives greatly, thanks to which what we eat, where we go, how we get a job done, what we buy, what we learn, etc. are greatly influenced and changed (Schwer & Hitz, 2018: 1). From the perspective of companies, it causes effects on four main factors that determine digital transformation strategies and

operational burdens. These are processes, human resources, products and policies (Bonanomi et al., 2019: 874).

We can collect the changes that come with digitalization under three different headings: the minimization of products and their easy production, the internet making remote interaction possible, the change of employees' expectations from a job. By providing ease of coordination, Internet technologies enable it to separate large sections located hierarchically into self-managed autonomous groups that integrate through the open platform (Luo et al., 2018: 1). As a result, markets have turned upside down and pre-existing organizations will either adapt to this challenge or will have to pull out of the market (Schwer & Hitz, 2018: 1). Organizations need to carefully examine all these developments and review their strategies accordingly. Many organizations renounce their existing hierarchical structures in order to attract and compete with the generation Y, who want more autonomy, by taking advantage of the opportunities brought by technological developments and they are free of some bureaucracies.

2.1.1.3 Changing nature of data and knowledge.

In the industrial period, data were standing in the system as some reports and assets to be monitored. Very few were used to run existing jobs. However, thanks to the technological developments that emerged in the 21st century, the use of data in current business has become different. Data is no longer just a statistic, but an output of each step in the current process and an input of next steps.

Knowledge is now almost infinite, to make this more understandable, when the amount of data produced in the world according to 2018 data is examined, it is seen that it is approximately 18 zettabytes, ie> 18x1000x1000x1000x1000x1000x1000 bytes.

(<https://www.bernardmarr.com/default.asp?contentID=1846>) If we express this data in terms of a 100-page book, it will be 90 quadrillion books. To make it a little more understandable, it is necessary to build 530 thousand British Museum for these many books, that is, a library for almost every small settlement. Creating a meaningful result and input from this data is of a size that requires competence. And in this state, data can be bought and sold (Adams & Oleksak, 2010: 5).

At the point reached in the 21st century, companies need employees who understand this data and have competence and new ways of working in which these employees will be comfortable in order to open new income doors by using huge amounts of data. This requires an organizational design approach that includes certain elements of organizational behavior as well as management accounting and knowledge management (Adams & Oleksak, 2010: 2).

2.1.1.4 Conditions result.

The effects of the digital age, also known as the knowledge age or the second machine age, on organizations and people will not be less than the age of industrialization that started with the discovery of the steam engine (Schwer & Hitz, 2018: 9). In order to earn money in this period, companies have to adapt faster than ever to new conditions that change much faster than before. In fluctuating market conditions and industries, organizations can survive with structural information, processes and strategies. In this way, they can turn into fast changing organizations in an agile, reactive and competitive environment (Felin, 2015: 79).

According to Kochan et al. (2002: 3), the assumptions required by the organizational model of the industrial age and the assumptions required by the digital age

are not different but opposed to each other. Assumptions based on people, business, technology, leadership and goals are knitted in Table 2.

Table 2

Contrasting Assumptions in 20th and 21st Century Organizations

Contrasting Assumptions in 20th and 21st Century Organizations		
<i>Assumptions about:</i>	<i>Assumptions characterizing 20th Century Organizations</i>	<i>Assumptions that may characterize 21st Century Organizations</i>
People	Theory X: People are a cost that must be monitored and controlled	Theory Y: People are an asset that should be valued and developed
Work	Segmented, industrially-based and individual tasks	Collaborative, knowledge-based projects
Technology	Design technology to control work and minimize human error	Integrate technology with social systems to enable knowledge-based work
Leadership	Senior managers and technical experts	Distributed leadership at all levels
Goals	Unitary focus on returns to shareholders	Multi-dimensional focus on value for multiple stakeholders

Source: “Beyond McGregor's Theory Y: Human Capital and Knowledge-Based Work in the 21st Century Organization” by T. Kochan, W. Orlikowski, J. Cutcher-Gershenfeld, 2002,

https://www.academia.edu/13548295/Beyond_McGregors_Theory_Y_Human_Capital_and_Knowledge_Based_Work_in_the_21st_Century_Organization p. 4.

Traditional economics and organization theory sees labor as a cost to be controlled. This control activity also includes applying specific incentives to ensure that employees dedicate their full strength to the goals and success of the organizations. Because labor cannot be separated from human motivation and free will. The employee brings his own interests and powers to the organization as well as his own competencies. It also requires methods to prevent employees from joining their forces and resisting (Kochan et al., 2002: 4).

On the other hand, digital age organizational model studies define employees as the people who create the value of the organization. Employees participate in organizations and invest in their capital that they will use in their work, and in this way, they strive for the organizations they work with to achieve their goals. Employees increase their personal capital by taking advantage of continuous learning and development opportunities under constantly changing conditions. However, employees are also aware of their responsibilities arising from family, community and personal needs and therefore do not want to spend all their energies for the goals of the organization. Therefore, efforts must be made to integrate the personal aspects of work and life (Kochan et al., 2002: 4).

Human capital, which has become a very important value in the digital age, is included in the system with its own burden. For example, they do not only consider the

work as money to be earned for their labor, but also want to have a say in every process of what they produce. In the Sloan Faculty study, participants (students and faculty) found family-friendly policies, including flexible working hours, part-time mode of work, home service assistance, and day care most essential for satisfaction (Kochan et al., 2002: 10).

Changes in working patterns, e.g. consulting, free-lance, contractor, part-time, project-based, etc., have begun to require organizations to design and manage new ways of working. These types of working methods that employees can choose provide institutions the opportunity to access expertise from external sources, flexibility, reduce the number of personnel and related labor costs, and focus on core competencies (Kochan et al, 2002: 13). In addition, organizations expect employees to contribute to the continuity and effectiveness of the institutions. In order for all these expectations to be met, efforts must be made to ensure that employees act individually and collectively in a manner that addresses organizational and individual interests and expectations at the same time. All of these are the issues that new management styles have to address.

All these indicators highlight the importance of organizations in the digital age to focus on managing human and organizational use rather than managing technologies as physical assets (Kochan et al. 2002: 15). In addition to capital, which was the most basic element before, money, another concept that is equally important now emerges: human capital, social capital or intangible capital to all (Adams & Oleksak, 2010: 13).

2.1.2 Intangible Capital.

I have said in previous chapters that the 21st century brings its own challenges and with it opportunities. In this age that we call the knowledge age, we have seen that knowledge is a great capital as well as money. The impact of this new challenge on the

current way of doing business and management paradigms of organizations will undoubtedly be great. Because here we position the most knowledge besides money as capital.

Let's open up the intent in knowledge. We see that organizations, systems, applications, machines and even people are increasingly connected to each other over the widespread internet use and internet. This bond makes the information in each part available to the other, and as a natural part of this, it allows brand new information to be produced from existing knowledge. In the current situation, each individual and each organization continuously produces and consumes information. Therefore, Adams and Oleksak (2010: 16) sees factories as knowledge producing factories, not places that produce good, and names them knowledge factories. Because the most important asset of the new age is knowledge. The raw materials of the knowledge age are information-based intangible assets.

Something much more devastating happened in the first quarter of the 21st century. The idea of open-source development, which was first introduced by UNIVAC in the 1950s and continued with the LINUX operating system that emerged in 1991, has grown gradually at the beginning of this century and is now almost all the software of many large companies were made available to everyone as open-source (Dixon, 2004). Knowledge has become such an asset that is open to everyone and at the same time, new knowledge can be generated continuously and open new doors of income.

According to Rouleau et al. (2014: 2), knowledge management will become the basic competence of all knowledge age employees in the new period. All knowledge age employees must absorb the issue of how to manage knowledge and take responsibility in

this direction. Organizations need to ensure that systems and platforms are established that enable and support this knowledge sharing (Rouleau et al., 2014: 3).

What has been put forward so far shows us two things. If knowledge can multiply so quickly, and if it is a free asset that is accessible to everyone, beyond that, how will organizations continue to make a difference? To use any of these assets and earn money from them, they have to be combined into a system we call a knowledge factory (Adams & Oleksak, 2010: 16). It is necessary to make the following two inferences from this. If we establish an analogy with the factories of the industrial age, we will first need machines capable of processing this knowledge, and secondly, we will need a system that will operate these machines efficiently integrated with each other. The first is employee, and the second is the intangible synergy of organizations, that is, the spirit, that is, the management system it established.

We can divide the new capital, which we call intangible capital, into four different parts. These are human capital, relational (healthy network) capital, structural capital and strategic capital (Adams & Oleksak, 2010: 16). It would not be wrong to call here relational capital and structural capital as well as social capital. Because according to the human capital understanding, the more equipped an individual is, the more successful he / she is. In the concept of social capital, the subject is dealt with as "human", who can communicate better, create partnerships and contribute to the continuation of the actors besides human capital competencies (Başak & Öztaş, 2010: 33).

2.1.2.1 Human Capital.

We stated that the most important capital of organizations in the digital age is the knowledge that it accesses and creates value through and we asked the question what would

make the difference. This is where employees come into play as long as they are processed to the extent that they bring with them and add value to your data. Therefore, we can say that the most critical capital of organizations is human capital (Adams & Oleksak, 2010: 21). Employees' knowledge helps protect, maintain and improve an organization beyond creating it.

The success of knowledge age organizations depends on how much they are willing to invest in employees. In other words, the more an organization is willing to recruit and act together, the more it will make a difference. Human capital in the 21st century organization is seen as equivalent to financial capital in the 20th century (Rouleau et al., 2014: 8). It would be useful to take a look at Fortune's "100 best companies to work with in America" research. The research showed that there is a correlation between the companies' performances and to what extent company's care about their employees and to what extent they participate in the production processes and whether they give decision rights (Adams & Oleksak, 2010: 23). In addition, we can show how corporate companies try to build employee-oriented processes. For example, this long-established large company where the subject of the thesis is studied has started to implement employee-oriented projects. This example will neither be the first nor the last.

Therefore, we have shown how well-established companies of today attach importance to human capital and how they focus on producing value from it. But this effort will not be that easy. Because in the 20th century, employee needs were largely negligible because the salary provided largely provided employee satisfaction. However, wages are not sufficient to ensure employee satisfaction in the 21st century. On an employee basis,

radical changes have also occurred in the perspective of companies towards employees. While it was important for organizations to retain the best employees in the past, it has now become important to recruit rotation and other employees in order to gain experience in the market (Adams & Oleksak, 2010: 22). Human capital has become a very important capital of the knowledge age.

2.1.2.2 Relational Capital.

In daily life we are all connected to each other in one way or another. While we are buying bread from the oven with the owner, entering the organization's building with the security, at home with our family etc. It has continued in this way since humanity started its collective life. The knowledge age has not discovered the importance of relationships. However, the issue that was realized here is that these relationships that we use or refrain from using while doing business are now very important in the flow of knowledge and much more in our new business models (contracting, outsourcing, etc.). Because as we have said before, the most important asset of the knowledge age is knowledge and its transformation into useful. Here, the quality of the relationships becomes important as it is necessary to use this connection between us and the source wherever we need the knowledge to flow. We can basically divide relationships into two: organizational relation which is between customer, vendor, shareholder etc. and individual relation which is between colleagues, associates, subject matter experts etc. I will detail the latter one.

2.1.2.2.1 Individual Relation: Relation with colleagues, associates, subject matter experts.

Two different business relationships can be mentioned within the organizations. The first of these is the formal relations set forth in the documents and the management structure of the company, and the other is the informal relationships, which are both

personal relationships that arise due to the employees doing business together, and business-oriented relationships that emerge in order to do business more effectively (Britan & Cohen, 1980: 9). Both relationships began to change destructively with the knowledge age.

Over time, activities carried out as a single piece within an organization began to be detailed and began to require a lot of expertise. Therefore, it has started to need more knowledge than a team or a person can manage. Accordingly, the teams had more divisions compared to the past compared to their fields of expertise, and they started to require very good management of the relations between the teams in order to complete a job. In the findings part we will see related value with this purpose.

2.1.2.3 *Culture beyond capitals.*

Although culture is a very wide field, it has been frequently addressed in management studies. In general, it includes the daily lives of an organization, including the way of doing business. According to Adams and Oleksak (2010, pp65), culture should be considered outside structural capital, human capital, knowledge and process. Because while others depend on the dynamics created by formal means within the organization, culture also includes the informal, including all these. According to Bonanomi et al. (2019: 873), we can find both formal and informal structures within an organization. Formal structures define the assigned roles, responsibilities, how different levels of management share information and how decisions are made, through formal relationships. On the other hand, informal structures include roles and responsibilities that arise outside of the formal structure in accordance with the changing needs or instantaneous unidentified needs.

If an organization wants to keep the amount of efficiency expected from a team or a person under ideal working conditions and want to make it known, it must make the organization culture known. Because culture greatly affects the communication that takes place in the organization during the day, as it is known from experience, if the efforts of the management and the current culture do not match, it can lead to failure (Adams & Oleksak, 2010: 29). In addition, although all processes and information are well stored and organized in large companies, there are often situations where people do things with their own methods. In this sense, culture can be both a productive power and a destructive force for organizations.

Therefore, organizations should focus their attention on the values and behaviors promoted by culture (Adams & Oleksak, 2010: 29). It is known that many companies are currently working on culture and values and that they understand that one of the most important conditions of being a more effective and sustainable organization is depending on culture and values. The company subject to the thesis is an example of these organizations.

2.1.3 Organizational Change.

New developments and requirements brought about by the knowledge age force the current business manners to change. Organizations will strive in this direction, differentiate according to their willingness to change and will continue to survive. Nokia Company is given as the most striking example of adapting to change. The company, which had a 50% share in the global phone market in 2007, could not keep up with the smartphone concept, which was highlighted by Apple and that satisfies the customer much more, that is, the

touchscreen and many useful applications that carry the needs far beyond. Eventually Nokia crashed and sold to Microsoft.

Although the example of Nokia seems like a technological development, it hides much more behind it. Being more sensitive to customer needs and having a flexible and innovative organization that can meet these needs are two main secrets. According to Rouleau et al. (2014: 21), organizational change is highly political. Because the need for change that occurs includes individuals and groups with different interests, beliefs and power fields. Therefore, to respond successfully to the change needs that occur depends on how much the management will abandon the old-style management rules and adapt to the new ones and how willing it be.

Market conditions that develop under increasing competition in the knowledge age bring forward less guiding and more open organization (Felin, 2015: 90). This will be possible by organizing in accordance with current technological developments, global competition and changing social structure.

In today's conditions, people talk to each other through information technologies rather than face-to-face communication (Adams & Oleksak, 2010: 55). Organizations cannot escape this. This type of communication with external stakeholders, customers or vendors has also become widespread. We now communicate with email, messaging applications, and social media, and collaborative software platforms, applications running integrated processes rather than phone calls or short visits in our lives. Recent developments, especially in social media, have deeply affected the way people communicate with each other in both daily life and business life.

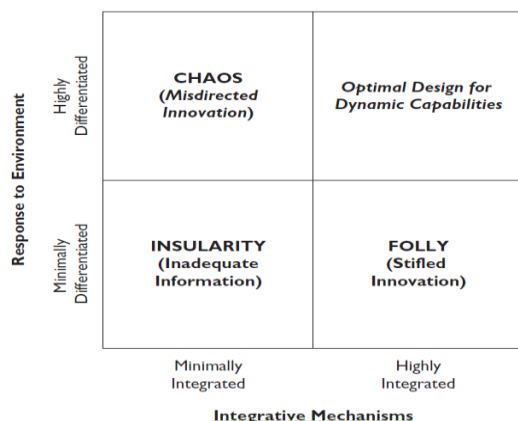
According to Puranam et al., in order to become a flexible and innovative organization, that is, an organization that is suitable for today's conditions, organizations need to solve at least one of the basic problems of the organization such as division of labor and allocation, performance management, knowledge provision in a new way compared to other organizations with similar goals (Billinger & Workiewicz, 2019: 2). Where innovative means the effect of the organization creating new ways of applying new knowledge and / or knowledge (Adams & Oleksak, 2010: 117).

This brings us to the question of what is the structural differentiation that enables organizations to create more dynamic and changeable capabilities in changing world conditions (Felin, 2015: 82). In the ongoing debate on how to develop this sensitivity, the literature has been divided. One of these is that, in accordance with the open architecture, it will be achieved by decentralizing the authority and decision-making mechanism, respecting and empowering workers at all levels (Brown, 1997: 71). While open organizational architecture may seem intimidating for most entrepreneurs and managers, it is possible to overcome them (Felin, 2015: 92).

In order to achieve this transformation and keep up with the changing market and world conditions, organizations should create employees and teams that find and absorb knowledge within their own structure and even beyond, and autonomy should be provided to these people to solve existing problems and seize opportunities. Figure 2.1 shows a solution for this.

Figure 1

Integration vs Response Chart.



Note. From “Designing Organizations for Dynamic Capabilities” by T. Felin, *California Management Review*, 58(4), p. 82.

According to Church and Burke (2017: 50), there are four different development and change areas for the organizations of the future. These are respectively *shift to platforms over products*, *shift to digital over mechanic*, *shift to insights over data* and *shift to talent over employee*.

Shift to platforms over products:

Following the rapid spread of the Internet, interpersonal and inter-company communication, and more so, inter-personal and inter-company communication intensified than ever before. These interactions deepened through social media, integrated process applications and open source knowledge sources. Especially as a result of the platform-oriented strategies created through e-commerce, the fields of activity that companies focus on have become more ambiguous than before (Church & Burke, 2017: 50). For example, <https://github.com/>, <https://aws.amazon.com/> etc. platforms have started to offer the assets

that companies operating in the field of information technologies have previously developed or purchased as products. On the other hand with the platforms such as <https://www.amazon.com/>, <https://www.hepsiburada.com/> etc. many people with their small businesses started to move into the fields of activity of large companies.

Shift to digital over mechanic:

One of the biggest transformation mottos of recent times is digitalization. Digitalization finds its place in many areas of life. The second big change happening in organizations today is to focus on digital rather than mechanical ways of doing business (Church & Burke, 2017: 51). However, it is not easy to achieve true digitalization. To achieve this, it needs the transformation of the organization and business processes from head to toe. And many organizations today are far from achieving this (Church & Burke, 2017: 52).

Business processes are very simple in traditional organizational models. It basically follows a simple supply chain model (Church & Burke, 2017: 52). The raw materials entering the system along the production line turn into a service or product as a result of certain operations with minimum human intervention. However, in digitalized organizations, the situation is far beyond this. With the process itself, a new knowledge is produced at each step and this knowledge is used both as a backward correction and replacement activity and has begun to be used as an input in a forward direction. In other words, all-digital organizations are uniquely positioned to generate, aggregate, synthesize, and process real-time information, allowing them to axialize and adjust delivery models (Church & Burke, 2017: 52).

Shift to insight over data:

With digitalization, data has now gained a different meaning. Because now huge volumes of data are produced. While data use is nothing new in organizations, expectations about how data is used are changing dramatically. Producing a useful output out of this enormous knowledge is infinitely more difficult than before (Church & Burke, 2017: 52). The generation of knowledge that will inform business decisions, guide certain actions and help determine future business directions has started to require multidimensional skills. For example, when you look at job postings, the most popular topic is data scientist.

Shift to talent over employee:

According to Burke and Litwin, all of the mission-vision, structure, systems and process, leadership and managerial behavior, cultural messaging, climate and employee value propositions must be properly aligned in order to keep up with the transformation brought about by digitalization. Here, the last piece is completed with the people and the culture they bring with them. In the new period, employees are now seen as qualified individuals who create added value for the organization by using their skills, knowledge and decision-making skills, beyond the individuals who perform the assigned tasks that emerged after the industrial revolution as described (Church & Burke, 2017: 53).

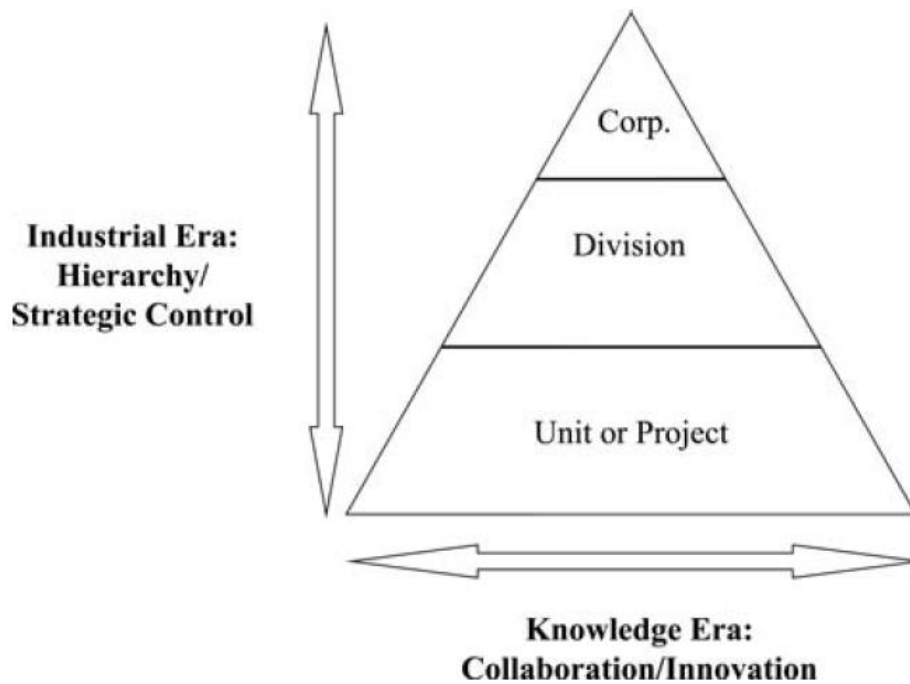
What reveals itself in these four areas is the shared culture and values created by the individual and the community. For this reason, it is inevitable that organizations turn into employee or culture-oriented forms. However, according to Church and Burke (2017: 53), if the managers cannot adapt to what the new age brings or do not care about the

change, the beliefs of the employees in this transformation and therefore their will and skills will remain at a minimum. This is discussed in the result part of the study, and it is seen how this is so true in practical life.

2.1.3.1 How Organizations Respond.

In order to adapt to changing conditions, organizations have started to question their business processes and management styles. As mentioned before, they have started to develop new data and human-based processes and management mechanisms. With the knowledge age, hierarchical management styles have been shown as the most fundamental problem. According to Sanchez-Bueno and Suarez-Gonzalez (2010: 341), it is not surprising that project-based forms of organization spread among employing organizations. According to Billinger and Workiewicz (2019: 1), the slow but steady replacement of traditional top-down hierarchies with more decentralized structures where a significant autonomy is given to employees and the decision of which job to take responsibility is seen as a necessity of the knowledge age.

In Figure 2, the hierarchical structuring, which is the dominant structure of the 20th century, and the developing cooperation and innovation-based structure with the knowledge age are shown together (Adams & Oleksak, 2010: 54).

Figure 2*Knowledge Era vs Industrial Era Organization*

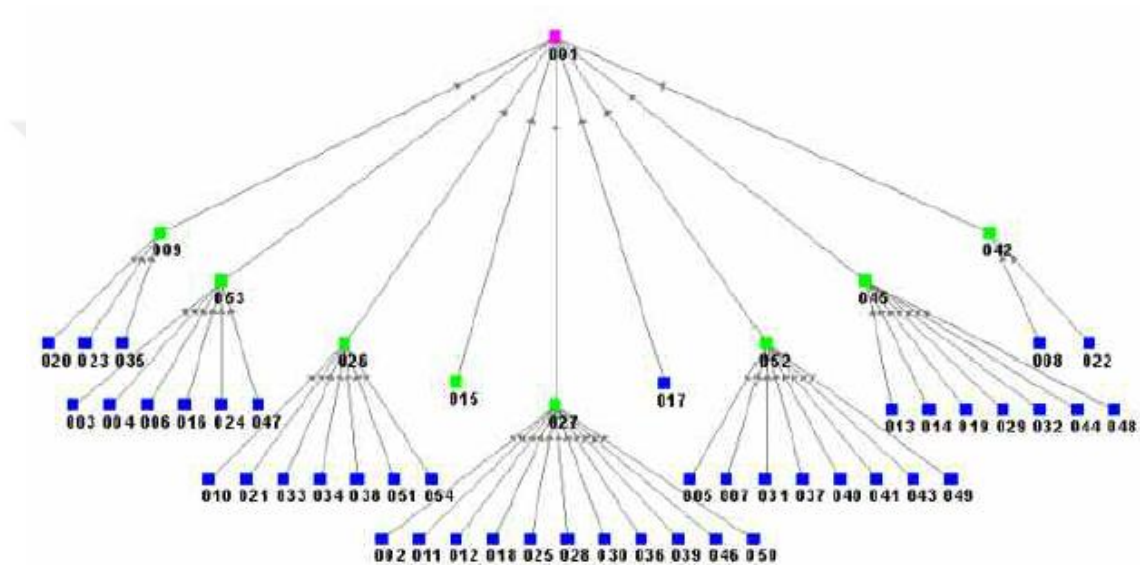
Note: From “INTANGIBLE CAPITAL: Putting Knowledge to Work in 21st Century Organization by M. Adams & M. Oleksak, 2010, p. 54.

In a study, organizational charts of an information technology company were drawn. It has been observed that different informal structures based on the flow and sharing of information are formed in line with the changing knowledge age needs (Krebs, 2007: 3). While Figure 2.3 shows the formal structure of the organization, Figure 2.4 shows the relationship of individuals with whom through which connections. As can be seen from

here, how things are done is beyond hierarchical structures and new organizational models that will keep up with this change have become necessary.

Figure 3

Formal Organization Chart



Note: From “Managing the 21st Century Organization” by V. Krebs, 2007, *IHRIM Journal*, 11(4), p.2.

organizations used this type of organization model (Schwer & Hitz, 2018: 4). In M type organizations head office and autonomous divisions are separated. Divisions are separated by subject areas and tightly connected to head office. On the other hand, divisions are autonomous where they can decide on their subject areas. Head office generally coordinate the process and allocate resources.

Oliver E. Williamson sets the characteristics of M type organizations as follows (Williamson, 1970 & Todeva, 2007):

- Head office and operating divisions are separated by location and also by concerns
- Operating divisions are separated by their subject matters.
- Each division takes responsibility for their operations. They work autonomously.
- Head office is concerned with strategy, planning, appraisal and overall coordination. It allocates resource depending on competing conditions.
- Head office staff is responsible for advisory and auditing issues.

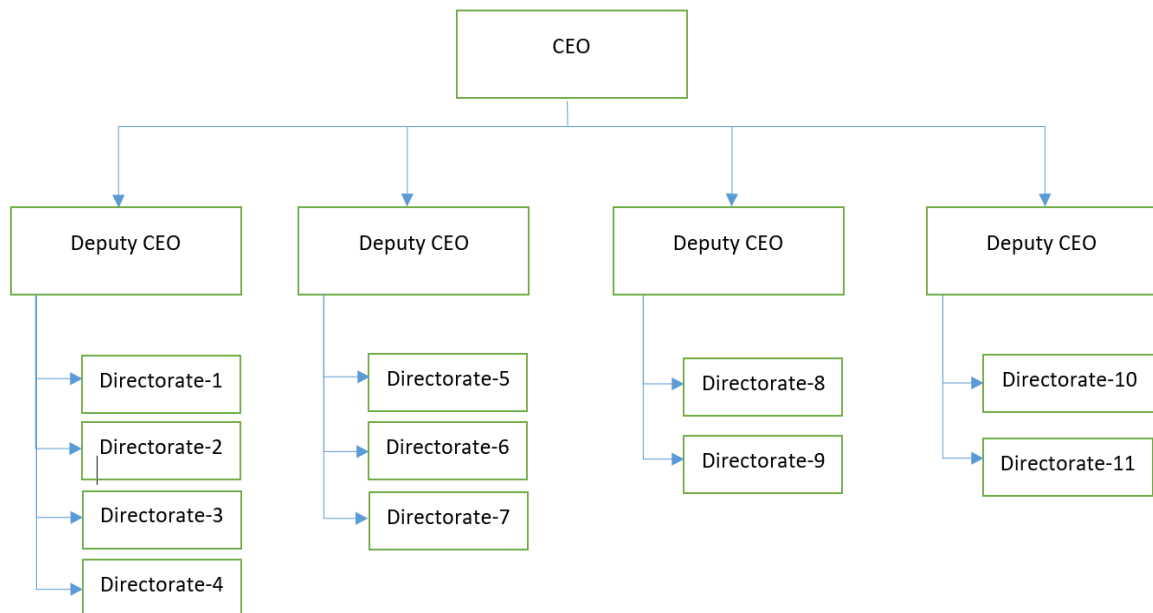
In M-type organizations whole is separated into smaller units with special interest areas. (Figure 2.5) This ensures that each unit focuses on its own work and does not get lost in a whole. It also allows senior management to focus more on strategies and market conditions by preventing them from getting lost in operations. Thus, the company has the opportunity to better manage its overall performance (Sanchez-Bueno & Suarez-Gonzalez, 2010: 342).

In the 20th century, M type organizations have been successful in their work. However, with the arrival of the knowledge age, two fundamental issues have challenged these organizations. The first is now the era of innovation, and innovation means

involvement of employees in decision-making processes, as the experience of employees at the heart of the business is very important for innovation. However, since this hierarchical structure is a chain of command, employees need approval at every step, making innovation almost impossible (Schwer & Hitz, 2018: 4). Another issue is that the employees force more autonomous working conditions in connection with this (Felin, 2015: 79). Therefore, the knowledge age has revealed the organizational models expressed as N-Type (Sanchez-Bueno & Suarez-Gonzalez, 2010: 343).

Figure 5 M-Type Organization Chart Example

M-Type Organization Chart Example



Note. From Personal Collection.

2.1.3.3 N Type Organizations.

The excess hierarchy brought by the M-type organization, which is widely and effectively used in the industrialization era of the 20th century, prolongs and slows down decision-making processes in the knowledge age that is rapidly changing and requires instant follow-up and action; for this reason, it is not a surplus value, on the contrary, it becomes a stumbling block in corporate culture in the knowledge age (Schwer & Hitz, 2018: 4).

The form of organization called N-Type in the knowledge age instead of M-Type seems to be a more useful form. N-Type promotes lateral communication instead of vertical flows and temporary constellations instead of permanent structures (Sanchez-Bueno & Suarez-Gonzalez, 2010: 343). As a result of the new form, features such as cooperation, coordination, integration, interdependence, mutual trust etc. have become very important.

This new form of organization, called N-Type, differs from the M-Type form with the following features: technological interdependence, interdependence of people, critical organization level, communication network, senior management role, competitive scope and basic organizational form. It is able to keep up with the rapid change required by the knowledge age by accelerating the decisions structurally, speeding up the work with increased attention and accelerating the processes by increasing the scope of decision and action (Schwer & Hitz, 2018: 4).

As the number of people reporting to the manager with flattening in the organization increases, the sub-units that will make decisions will increase, but the decision-making time of each manager will decrease further. In this way, decisions will start to be made fast. As a side effect of this, employees will be more motivated as they

will be more involved in the decision-making process and take responsibility (Schwer & Hitz, 2018: 4). Thanks to the flat hierarchy, it allows some decisions to be made at lower layers with less direct reporting. Thus, the management level spend more time on their focal points and their learning time is shortened. With the increase of individual responsibility areas and the encouragement of self-decision making and creative ideas, both the work done is accelerated and the way for faster adaptation to constantly changing conditions is paved (Schwer & Hitz, 2018: 4).

2.1.3.4 Forms of New Organizations.

The knowledge age-specific N-Type form and its differences have been mentioned instead of the M-Type organization model, which is mostly used in the industrialization era. However, the N-Type form also has many sub-differences within itself. According to Sanchez-Bueno and Suarez-Gonzalez (2010: 344), the size and role of the general office in N-Type form are divided into three according to interdepartmental integration, performance evaluation systems and divisional incentive systems: cooperative multidivisional, competitive multidivisional, and internal network. On the other hand, Schwer & Hitz (2018), Felin (2015), Krebs (2007), Giancola (2007) and Brown (1997) divides it into network organizations, task force organizations, holocracy organizations, polyarchy, and integration by social proof. However, if we examine it carefully, we can see that an organization has started to be structured in a way that utilizes all of them instead of one method. First, I will give brief summary of whole types, then I will give details about holocracy organizations which looks like more suitable for the current organization where this study is made.

2.1.3.4.1 Comparison of Organization Types.

If we want to compare the above-mentioned types of organizations in general, it would be appropriate to present a table like the one below. This table includes the basic principles observed in an organization, only those that are meaningful and comparable.

Table 3

M-type vs N-type Organizations

	M-Type		N-Type Organization	
	Organization	Network	Task Force	Holocracy
Hierarchy	Top Down	Flat	Flat	Decentralized
Focus	Product	Function	Project	Project
Information Flow	Vertical	Vertical and Horizontal	Vertical and Horizontal	Vertical and Horizontal
Dependency	Independent	Dependent	Dependent	Dependent
Knowledge	Localized	Distributed	Distributed	Distributed
Continuity	Continuous	Continuous	Discontinuous	Discontinuous
Role	Static	Static	Vary	Vary

Note. Personal collection

Hierarchy:

While the hierarchy determines the chain of command in an organization, it also affects the division of work done within the organization. In organizations where the

hierarchy is very dense, dynamism is significantly reduced. As can be seen from the table, roles and presence in M-Type organizations contain static properties. In organizations with less hierarchy, dynamism stands out. For now, it is not possible to talk about an organization where there is no hierarchy at all.

Focus:

Depending on the types of organizations, the focus of teams or individuals also varies. Where the hierarchy is dense and there is continuity, the focus points of the teams often remain constant as they are big changes in these organizations. In M-Type organizations or less dynamic network organizations, the focus is on invariable wholes such as product and function, while in other organizations the focus is on the current project scope.

Information Flow:

In organizations where hierarchies are dense, information flow takes place in the form of top-down. The fact that information sharing is low in old-style organizations is also a very important factor in the change of organizations. In this framework, information flow in N-Type organizations is provided both from top to bottom and between horizontals. The closest example to this is the company where the study was conducted. Some of the competencies that find a place in the company as a silo are horizontalized and it is aimed to maximize the information flow and sharing.

Dependency:

Dependency occupies the opposite position with other properties in the table. Because fast actions and results require as little dependency as possible. However, N-Type organizations, which are considered to be more efficient organizational forms, are much

more dependent than M-Type organizations. N-Type organizations are dependent in nature, while M-Type organizations qualify as independent. In order to minimize this dependency, more dynamic work teams have been formed in Holocracy organizations.

Knowledge:

All information is localized in M-Type organizations that act with the logic of silo. Therefore, all the information needed is also copied/reproduced in multiple silos. To avoid the inefficiencies and errors this brings, N-Type organizations keep common information in one place but accessible to all. While information is trapped in silos in organizations with a dense hierarchy, information has become widespread in N-Type organizations in a way that is accessible to the entire organization. Here, of course, we should not overlook illegal organizational structures, Figure 2.4. These structures naturally gave birth to an abnormal network to overcome this problem.

Continuity:

The continuity of the existing lowest-level teams is another productivity issue. In M-Type organizations and Network organizations, the immutability of teams becomes important in the long run, as the focus is on the unchanging parts. However, this is a major obstacle for organizations to be agile. With the continuous redesign of teams in Task Force and Holacracy organizations, this need for continuity is eliminated and the organization can exhibit more dynamic project management.

Role:

Together with the Information Era, we said that employees should be better equipped and that organizations increase their investments in employees in this direction. The reason for this is the idea of dynamically providing the required talent from within the

organization at the time of need. As the equipment of the employees increases, it becomes possible for them to take on different roles, and the need can be met without the need for a new hire or the interruption of another team. With this aspect, N-Type organizations turn into a form in which roles gradually lose their clarity. Holocracy is the most extreme of this in current organizational forms. Because here, roles and authorities are distributed to all teams.

2.1.3.4.2 Holocracy Organizations.

In Holocracy organizations, teams manage themselves autonomously. In this form of organization, more important than titles are the works and duties. Thus, by foreseeing a decentralized structure instead of a hierarchical structure, it is aimed to create self-managed teams by assigning more responsibility to the employees. Job descriptions are replaced by job titles, Thus, as the career pressure is partially eliminated, people devote more time to jobs and work motivated (Schwer & Hitz, 2018: 5).

Software developing companies, with digitalization, both well-established companies and startup companies that have emerged, produce software, and agile development has started to be carried out increasingly. Thanks to the autonomous software implementation processes called DevOps, organizations that used to renew products once a month or once a year in the past can now renew their products N times a day (Schwer & Hitz, 2018: 5). Organizations that benefit from this are now more closely connected with software processes, and even if they do not make software themselves, they renew their organizations in accordance with this method. We can give current company as one of the most basic examples to this. When the technology company they collaborated with

switched to agile software methodologies, they started to transform organizations into teams that they call project-oriented constantly changing Tribe.

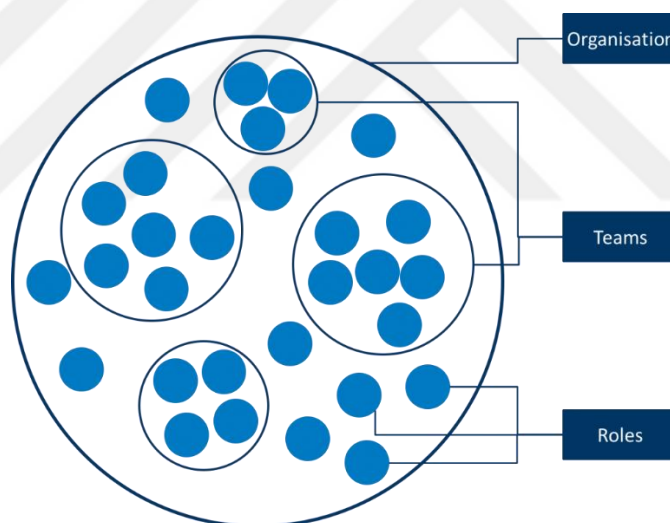
Holocracy's roles, rules, and meeting structures are more important than other methods. Authority is not distributed among a group by a leader at the top. All people in the company are subject to the same transparent rules (Schwer & Hitz, 2018: 6). There are now dynamic roles that move constantly instead of a static job description. Authority is distributed to teams and all employees in teams. The company, in which the subject of the thesis is examined, has been making organizational changes at least once a month for a long time. On the other hand, the rules are more transparently declared accessible to all, thus reducing the impact of suspected trickery among employees (Schwer & Hitz, 2018: 6).

In Holocracy, roles, a series of meetings and their nature have been determined to ensure autonomous management. Thanks to these, everything proceeds transparently (Schwer & Hitz, 2018: 5). It is tested that meeting process and transparent set of rules enable delegation of authority by empowering all employees to take a leadership role and make meaningful decisions. Meetings are classified as follows, since the implementation of this method is flexible, how which organization sets it up may vary, governance meeting, operation meetings, strategic meetings. In addition to this, roles are also determined. As these roles vary in each project, all employees feel responsible and competent and their motivation increases. These roles are: product manager, participates in all off-team relationships related to the product, moderator, person who keeps the record and list, and other team members. These roles are chosen by the team (Schwer & Hitz, 2018: 6).

As a summary in Holocracy, horizontal teams were formed instead of hierarchy. Figure 2.9 Authority is distributed to lower tiers. Team members can determine who will take on the roles each time. Each member can work by taking any role as needed. Responsibility, on the other hand, is spread over the whole team rather than the role. In this way, the creation of a continuous synergy and the fact that a person does not appear to be responsible in case of error ensures that motivation is kept alive (Schwer & Hitz, 2018: 6).

Figure 6

Holocracy Organization



Note. From <https://www.reflect-beratung.de/en/holacracy/> .

2.1.3.5 Leadership.

According to Rouleau et al. (2014: 17), although distributed authorization mechanisms continue, he states that there must be a leader and leadership is a phenomenon that requires a holistic approach that includes the energies, interests and desires of many people in the organization in their daily work.

According to Kochan et al. (2002: 6), there must be CEO and other managers who create and manage a clear and convincing common vision necessary for the organization. However, sufficient gain cannot be achieved unless the actions of senior managers include the desires and energies of all employees. Thus, leadership should be more than just a manager's narrow form of having certain competencies. If a leader can create conditions that enable employees at all levels in the organization to be active in their daily activities, they will be successful. The performance of the organization in the knowledge age depends heavily on the leaders' set of skills that cover the entire organization and time (Kochan et al., 2002: 6)

In study on the role of middle-level managers in the new period, she pursues the findings with the in-depth interview method (Livijn, 2019). In her finding, she shows that middle-level managers actively develop their own micro design, which is necessary for the implementation of macro strategy, beyond the implementation of the strategic logic that only senior managers develop and impose on the organization. Another role for middle managers is emerging: the role of design. In addition, in the new period, the less involvement of senior managers in vertical communication and the importance of collaborative horizontal communication have become another important issue (Billinger & Workiewicz, 2019: 4). We will see how middle-level managers are critical in cultural change projects within organizations depending upon interviewers comments.

Thus, in the new era, it is revealed that organizations must transform for the emergence of decentralized micro designs in order to design as a fundamental role and create conformity in a certain context (Billinger & Workiewicz, 2019: 4). All these show that the framework of leadership is also being redrawn.

2.1.3.6 Human Capital.

With the knowledge age, the emphasis on human / employee has started to change. Employees now stand in a much different place and importance for organizations than before. Organizations need knowledge workers, much more than employees' muscles and time. Organizations are willing to give their employees more power and control to give them the freedom to do their jobs. Many organizations also see the value of giving more control to their suppliers and see them as experienced outsourcing partners rather than generic suppliers competing against each other at the lowest price (Adams & Oleksak, 2010: 47). With the increasing importance of knowledge, the balance of power in organizations is changing and much more power is distributed to employees. Because organizations need the skills and knowledge of employees more than ever.

In organizational decision making, the unique knowledge of each employee is now needed, but no employee alone can provide the whole of this information (Felin, 2015: 81). In order to achieve the best efficiency in this environment, the task of managers in both concept and implementation is to design structures that bring individuals into contact with their respective environments, and to design processes that facilitate the learning, sharing and gathering of individual knowledge for the success of collective organization (Adams & Oleksak, 2010: 47).

In this environment where organizations adapt to change and still continue to adapt, the role of human is at a higher level than ever before. So much so that the culture, they live and live with the people in this beer are often used, in human resources and talent management departments, instead of "employer brand" and "employee value proposition".

Thus, approaches to culture and the personal and corporate values that make up this culture are increasing.

2.2 Fieldwork Company's Atmosphere

In this section I cover how aforementioned company is formed from beginning to this time. What kind of situations they waked through. There are some parts from the CEO and ex-chairman of the board.

The foundation story of the company where the study was conducted coincides with the early 2000s. At that time, the owner of the technology company was managing all software development life cycle activities of the company under a unit within itself. The owner of the technology company was continuing on its way with a limited capacity as a result of the resignations after the location change of the company. However, at the beginning of the 2000s, the large conversion programs requested by the other units of the owner of the technology company required a large amount of software developers. The owner of the technology company's human resources regulations prevented the recruitment of competent outside people with their positions.

In order to overcome this impasse, a separate company, which was owned by owner company but with its own human resources application, was established with the recommendation of the person who was the head of the software development unit at that time, and who is the general manager of owner company nowadays, and thus, it is possible to hire qualified people from the market with appropriate salaries and positions. In the first stage, this company was established with thirty people selected from the software development department of the owner of the technology company, and then this number

reached 400 in a not too long time. At first, activities such as analysis and design were positioned at the technology company's owner company to make software only at the beginning, and even if it was set out, it was decided to carry out all software life cycle activities by this company on the grounds that this solution did not provide the necessary speed in time. At the time of this decision, two hundred people were still producing projects in the software development department of the company, which is the owner of the technology company. Again, as the current general manager stated, this rapid growth caused cultural development to remain in the background within the company.

The technology company was originally a copy of the company from which it came from, as the technology company consisted of people who were kneaded in the culture of the technology company's owner company. However, with the rapid growth, a peculiar but irregular cultural integration has been realized with the coming together of people from many different companies who have acquired very different cultures. In 2011, it was decided to close the software development department of the company, which is the owner of the Technology Company, and to transfer the people who are still doing projects there to the technology company, and all software development works will be carried out by the technology company. With this decision, again nearly two hundred people moved to the technology company and were exposed to a second cultural adaptation.

Here, the main difficulty of adaptation has been in the wage and social rights policy. Because the owner of the technology company continued to manage the people it sends in accordance with its own wage policy and social rights policies. Since these people were sent to another group company by appointment, they left, protecting all their rights. There occurred differences because the owner of the technology company was one step ahead in

terms of wages and benefits (insurance, pension, etc.) compared to the market and the newly established company was positioned according to the market. These differences have complicated the issue of cultural adaptation. Again, with the statement of the owner company of the technology company's general manager, efforts were made to keep the technology company policies away from the owner company, allowing the technology company to have its own autonomous culture separate from the owner company. When we come to today, we can actually see this from many angles. The language used within the company is more unofficial, having free clothes, flexible working hours practices, and perhaps the transition to remote working with pandemic, human resources policies, etc. are completely different from the owner company.

With the success brought about by this separation, obtaining the necessary workforce rapidly, taking action faster, etc., it has been determined as a new target for this company to manifest itself as the leading company of Turkey and even an international player that performs any technological business in the best way. Again, according to the new general manager of the technology company, digitalization in existing markets rapidly changes the needs of companies; therefore, the main motivation of this transformation is to foresee a supply-demand imbalance in the market with the digitalization of many more jobs together with the opportunities created by new technologies with great changes in existing inventories.

With this goal, a structural reform has begun in the company. The new general manager, who was appointed as the head of the company, wanted to implement the Technology Company 2.0 project and prepared a roadmap in order to achieve this goal. While preparing this road plan, people who were successful in the field of

structural/cultural transformation in different companies from outside were recruited into the company. In the selection of these people, attention has been paid to the fact that the companies which have succeeded inspired by the owner company of the technology company's current general manager.

The main motivation of the Technology Company 2.0 transformation has been to create a company that will have a voice on an international scale and will adapt agile by accurately analyzing current technological developments and market needs. The basic change determined for this was foreseen as the change in the business model. Accordingly, it is aimed to switch from cost+ in the agreement with the owner company to a tariff model in a way that it will be based on the market values of the products and services.

A roadmap has been planned to determine the assets produced by the company within the determined plan and to switch to a product-based business and financing model. At the same time, the agile management style was targeted in order to adapt to the dynamic market needs and a road map was drawn accordingly. While all this is happening, the need to change the human resources management method has emerged. In this context, human resources management wanted to adapt to dynamic business conditions by focusing on the ability of dynamic teams to live and the ability to do business rather than the company's ability to do business.

According to the tech company general manager, as all these changes were happening, doing product-based asset management instead of bulk asset, switching from waterfall working to agile way of doing business, implementing dynamic team structures instead of permanent teams, etc., the culture would inevitably change. For this reason, the transformation of values project, which is the subject of the thesis, has been initiated to

create cultural awareness and to create a corporate culture that supports all these transformations. In this way, it is aimed to prevent the friction between the employee and the system that will be encountered in the transformations to be carried out by the company, and to adopt a culture that can live in the models to be determined, and as a result of this, all this effort will have a positive reflection on the company's financial values.

The company, which was under one roof at the beginning of this journey, is now transforming into a group company with four different companies belonging to it. All of these companies have their own unique specific goals. If a product within the company matures and promises to respond to all market needs, the process of exporting this product and all related employees as a single company, spin-off, seems to be in progress. Apart from these companies, two different companies have been established and sold so far.

The fact that three of these companies are abroad and that there is only one domestically seems also important in terms of showing how serious the company is in becoming a global brand. Especially the main purpose of abroad companies is to see where the technology is evolving in the world, to capture the opportunities inside and include them in their portfolio, to realize its own potential and to turn this potential into business opportunities in the foreign market. For example, the annual and monthly technology reports published by one of these companies have become reference technology reports on a local scale.

In addition, the company is also in the field as a venture capital. In this context, it has invested in many startups and started to support them. As an example, we can give the XXX project. The company wants to increase the chances of success of the company by appointing experienced experts in its own organization with financial assistance.

By assigning people who have reached a certain level of competence to startup companies, the company both opens a new career path for them and has also made an effort to create a healthy ecosystem in which it is at the center.

The technology company is still undergoing major changes and a new surprise development may come up every day. As an example to this, when this study started, it had only one company abroad, but now it has four companies, three of which are abroad, and one in the country. The picture to be given at the moment will probably be very different at the final stage of the thesis. Although the parent company currently employs approximately 1500 employees in four different locations, this number is gradually increasing. As an example of this growth, about a year before this chapter was written, the number of employees of the company was around 1100.

The company can be viewed from two different perspectives: units whose main function is software life cycle and service units. The company itself has made this distinction de facto, and career paths, titles, etc. differentiated. There are a total of forty groups in the company, eleven of which are directly subordinate to the general manager, and the rest are distributed among five different deputy general managers. Since there are constant organizational changes and new company establishments, in some cases, groups whose incorporation is still in the process of realization or for which the relevant deputy general manager has not yet been determined, work temporarily under the general manager for a certain period of time.

One of these groups is the most striking in terms of study. Because the company carries out all the transformation activities it carries out within its organization under the management of this team. The name of the team has been determined as "Transformation

Workshop". Sixty three people work in this department. The task of the team can be listed as coordinating all conversions, organizing related activities, preparing reports, conducting research, etc.

The story of the establishment of this team is also interesting. Before the new general manager arrived, there was actually a major transformation in the company. The transformation project of a large part of the software infrastructure of the technology company owner was initiated. This project started in 2014 and a part of it still continues today. This project was working with a consulting firm, one of the best known in the international market.

Five hundred people were working, including all stakeholders, during the peak period of the project. The consulting company was both serving the technical transformation in the infrastructure of the owner organization and was also interested in what could be improved in the technology company. In one of these studies, internal values were discussed and the values that the company should have were determined by survey and focus group studies. Then, studies and plans were made on how to keep these values alive in the corporate culture. While the project continued in this way, it was suddenly stopped and not allowed to move forward. It was concluded that the work done was not efficient.

Following the failure to obtain the desired results from the values study conducted with the consultant company, the new general manager stated that he decided to reconsider this work as he considered it to be an indispensable part of all technical and managerial transformations:

“In fact, the business model is changing when the business model changes, that innovation is related to the product and service from the cost plus 5%. We anticipated that we were transforming into a business model that would put it at the center on the human side. Actually, these things should begin, let me tell you too, should start from culture and values. When I started transforming this model, I saw the thing that your current habits, which you remember this akbil incident, it was also a huge decision point for me. In other words, this business is not only a model business, it is also said that this culture should be transformed, and the culture transformation is started after that.”

With this thought, a small group of four people started to think about this issue. This group included a new general manager, a person transferred from another very large technology company for conversions, a person from within the company, and a person who was brought to the company from the owner organization solely for this job. The biggest reference for the person coming from the owner organization was his great success in a human-oriented transformation project in the owner organization. In his own words:

“General Manager came to me at Technology Company. He said that I came to the Technology Company. Okay, we started some transformation activities here, we reconstructed the strategy, we are doing some infrastructural things, but we said that we cannot blow the transformation into people, there is a problem in blowing such transformation into the soul. I said what do you mean about blowing the soul? The man said that I'm not sure if we can make a transformation that touches people's hearts. We are a little weak on this side, we stay very technical, I stay technical and

my friend stays. He said if you could support me a little bit like that from time to time. I said okay”

The said small group thus formed a basis by holding meetings on this issue for a long time, about a year. Later, with this work that started to mature, it was decided to start the work as a project and the necessary managerial organizational changes were made and the Transformation Workshop group was formed and the person who was brought from the owner organization is selected to lead this group and the work was initiated.

While all these changes were continuing on the one hand, many other changes continued to occur in the company. The second office of the company was in the campus of the first establishment, but in 2011 it moved to an office of its own in another campus. This office, on the other hand, consisted of two buildings rented on the campus of another organization. The campus contained a restaurant for dining, a cafeteria, a prayer center, a cargo company office, the production facilities of the company owning the campus, and buildings belonging to some administrative units and a large green area. Since this campus is relatively old, a new building was rented as an office in a new campus built by the owner organization in 2015 and moved here. This was a campus with many office buildings, a dining hall, a small bazaar and a large courtyard. Although this was an office that pleased the employees compared to the old office, two things were seen as depressing for the employees. One of them was that the office was an average of half an hour further away from the home of all employees, and the other was that the courtyard was surrounded by offices and it was mostly granite as a coating instead of green.

Another development was in the field of education. Previously, training was provided from outside sources, which was managed by the executive committee and with

a very limited training budget. It was now decided to establish an academy within the company and to carry out all training activities by this center. One of the goals aimed here was to train internal trainers of the company and to meet the trainings from within the company as much as possible.

Employees to work in the training unit would continue to work in their current groups and spend certain days for training activities by planning according to training needs. In order to achieve this, a training called "Training of the Trainer" was organized and all trainer candidates were sent to this training and then they were evaluated. People who passed this evaluation were selected as trainers.

The technological infrastructure change undertaken by the company brought many new technologies with it. The vast majority of these technologies were again unfamiliar to a large audience in the company. For this reason, wide-ranging and diverse trainings started to be organized for many people. In this context, by 2020, 687 trainings were given to 16776 people in a year. In other words, a person started to receive a significant amount of training, about 15 per year. (According to a study conducted by TEGEP, the average annual training hour per person is 33. This is about 4 days and means one to 4 different trainings. The company provides training to its employees at least 4 to 16 times the average. <https://www.tegep.org/tegep/eep/kurumportal/Content/2017-kurumsal-egitim-arastirmasi-raporu-aciklandi/526/>) In addition, due to the fact that the evaluations made and the needs are versatile, agreements were made with online training platforms, and employees were given the opportunity to receive comprehensive training. The academy has started to provide training to external companies today and they continue to progress towards this goal.

The company has also started to transfer budget and human resource management responsibilities to group managers. Apart from the total budget management they are used to, all group managers will now plan the budget allocated to them, try to complete their work within this budget and try to realize the projects they promised to the customers. While previously technical and personal development goals were among the performance evaluation criteria, now the goals of group managers are in compliance with the budget. With the effect of this, changes began to occur in the behavior of the managers. For example, a manager wanted a group change of a person who could not take part in his own work that year and had high costs. Because previously that person's contribution to the group only directly affected the performance score of the person and indirectly affected the manager, now it started to affect directly due to the budget target.

Another change that occurred during these transformations within the company was the establishment of the "Corporate Communication" unit. Since the company did not have any experience in this unit, an employee, with external reference, was transferred to manage these works. According to the manager's own statement, this company, which previously worked like a part of the company that owned it, had to be transformed into a real company.

Again, according to her, before the company communicates with the outside world, it was necessary to make its communication within itself functional. She stated that they carried out many studies in this context. One of these is the activation of Workplace, which is Facebook's social platform for corporations, within the company. With this platform, all employees, independent of location, have become able to share and write comments in groups that are based on their work or special interests.

Another change was the activation of the Strategy and Marketing unit. This unit is now responsible for bringing together the necessary information to formulate the strategy of the company and conducting the strategy with a wide participation by ensuring the participation of all other managers in this business, which was previously the executive committee. However, this unit has also been established for marketing activities due to the aim of selling products to the outside world, while previously serving only the owner company. It was decided to recruit talented employees in this field that would now market the products and manage the sales and marketing affairs with this team.

Briefly, the current life in the company where the study was carried out worked in this way.

3 THEORY AND LITERATURE

When we look at the companies that have established their corporate structure worldwide, it is seen that in the expression of the culture of the company, they focus on the issues that individuals care about, apart from the corporate culture. Perhaps the best known of these is Google, a subsidiary of Alphabet Inc., located in the Silicon Valley of the United States. It has come to the fore with the fact that Google employees have developed opportunities to continue their lives in the form of a commune and their own private lives somehow. It is seen that such companies also work with anthropologists today. On the other hand, multinational companies such as IBM and HP have been working with anthropologists on many issues for a long time, and even have anthropologists within the company. Within the scope of this study, a project in which the cultural values of the company are determined and the internalization of the determined values in a medium-sized company operating in the field of technology is examined.

In organizational studies, the subject of culture has been handled in four different ways. The first of these deals with the problems of companies operating in local culture in various local regions of the world. The second deals with the problems of companies with employees of different ethnicities. The third one deals with informal behaviors and values outside of the formal rules which are determined by the company. The last approach deals with the values and practices imposed by management in order to keep the workforce of companies together and to act as a single body organism that responds faster to global changes (Wright, 2005). The project to be examined falls into the last category.

Institutionalized companies, which were mentioned in the organizational part, make sense of the organization differently than before in the 21st century and frequently make use of the cultural element in their organizational studies. As Scott (1987: 494) suggests organizations are not just technical compositions but they are all also social compositions. All social systems exist in an institutional environment, and this environment defines and delimits social reality.

Thus, first we will concentrate on Institutionalism where we will find how organizations can exist. Then, the details of the concept of solidarity will be examined in order to form an opinion about what keeps a society / organization together. In order to understand how individuals who, make solidarity real are seen as a value for workplaces, we will examine what is the “social capital”, which is very popular for more than a decade, and where is its importance for us. Then, the concept of trust, which is perhaps the most important concept in order for individuals who fulfill collaboration to form a social capital, will be examined. In order to understand what the conditions are, ie norms, for the existence of “Trust”, the concept of morality will be viewed as norms of social interaction. Finally, the subject of value, as the highest-level component of the morality concept, will be examined in detail in order to create a basis for the value transformation realized in the project, which is the goal of the study.

3.1 Institutionalism

In this section, institutional anthropology, which is trying to gain a special place in anthropology, is briefly mentioned. The history of institutional anthropology, how it is approached in this context, where it stands politically and the discourse that occurs in this context is mentioned. Then, it is mentioned how institutionalism is defined in general. The

concept of identity, which has an important place in the scope of the thesis, is examined from the organization window. Finally, the concepts of power and power relations, which manifest themselves in every situation where both parties are present, is examined in terms of organizations.

3.1.1 Institutional Anthropology.

Institutional Anthropology mostly covered and summarized by the book “Anthropology of Organizations” and edited by S. Wright we can see same author references in some of the parts of this chapter.

3.1.1.1 History.

Jordan (2010) proposed that business anthropology is of three types, namely: 1) organizational anthropology (the analysis of multifaceted organizations including their cultures, work processes, and change directives); 2) anthropology of marketing and consumer behavior; and 3) design anthropology (product and services design) (Panneer et al., 2016: 15). Here, referred to as institutional anthropology, Jordan's first chapter will be organizational anthropology.

The institution is one of the oldest subjects in the history of social thought. When you go back to the oldest times, it goes back to Herbert Spencer and William Graham. The first theorizing attempts take its roots from the evolutionary approach and treat the institution as a specialized functional organ that realizes the evolution of society and places it in context (Baba, 2009: 31). When the recent history is examined, we come across two types of organization patterns. In the first of these, the culture and news of the organization are defined as practices and diverge from mission statement. All practices are described down to the finest detail, and how to do it is made a guide, subjected to personal training

and followed in a disciplined manner. In this form of administration, management is distinctly different from the others. We know this as the Fordist style in the modernization era. In the second type, the sharp organizational structure found in the first is flexible. Employees were made into teams, and the powers and responsibilities of intermediate managers were restricted and spread down the hierarchy. Continuous improvement of operations is anticipated by the employees taking responsibility and being involved in the work. Thus, it was desired to respond more flexibly to changing environmental conditions and customer demands (Wright, 1994: 2).

In the light of the above-mentioned developments, a different approach has been searched for the concept of institution. A remarkable contribution and perspective on the cultural foundations of management has not been realized by development agencies and management planners. Reaching an ideal governance structure with an ethnocentric basis with a comparative method by looking only at structures and systems has not met the need sufficiently. In reality, what organizations needed was to realize a management mechanism for every situation they were in, considering their cultural foundations (Nicholson, 1994: 67). At this point, anthropology tries to define organizations as meaning-making sites by using a more interpretative perspective instead of the modernist organizational paradigm full of objective facts that prevailed in institutional studies during its time (Wright, 1994: 3).

Recently, anthropology has contributed to organizational studies in three different time periods. In these three time periods, which can be generalized as the 1920s, 1950s and 2000s, many questions were asked about participatory observation, one of the basic methods of anthropology, because both the environment was new to the method itself and

the environment in which it would be applied. Besides the method, the meaning, context and conceptual problems have been expressed and took place in discussions (Bellier, 2005: 5). The advantage of ethnography over all other quantitative research methods lies in the fact that it deals with group dynamics within a pattern rather than focusing solely on individuals. “The method of ethnographic research has been recommended as a successful approach to studying complex phenomena, enabling to construct a new theory and to address subjects that are not easy to quantify” (Gautier and Voynnet-Fourboul, 2017: 14). With this notion ethnographic and anthropological perspective gains an importance on organizational studies.

We can see the first studies of applying the methods of anthropology to organizational studies in the Hawthorne project by Lloyd Warner. He wanted to use his experience in the modern world of work, which he gained under the supervision of Radcliffe-Brown and in his fieldwork with Australian aboriginals. After his fieldwork, Warner was convinced that anthropological methods and concepts, despite their complexity, can be applied to all social communities. This thought led him to set himself as a goal to draw a new methodological framework for intercultural studies in a wide range of fields (Baba, 2008b: 30). Warner is one of the first to study contemporary workplaces and ways of doing business in American anthropology (Baba, 2008b: 32). With this study, he became the first American anthropologist to examine the concept of work in modern formal organizations. With this work, he managed to draw attention from the study of pre-literate societies in American anthropology to the study of contemporary institutions such as social class, ethnicity and formal workplaces in exclusive and complex societies (Baba, 2008a: 30).

In the Western Electric Hawthorne Plant study, which is one of the studies in which the first anthropological approach found a place in the field, a team primarily under the management of Elton Mayo approached the subject physiologically and psychologically. In the Human Relations methods that direct the current research, the problem expressed by the company was intended to be examined only where it appeared, and a conclusion was drawn from this. However, as the desired result was not achieved, Lloyd Warner was included in the study with the guidance of Mayo and adapted anthropological methods in this study (Wright, 1994a: 9). A closer look at this work will reveal that Warner went beyond the classical anthropology of the period and began to deal with the problems faced by anthropology in the modern age today (Baba, 2008a: 31). In his works, he examined the problematic of subject and object, the subject's position, the meaning of their personal and institutional movements, and the position and stance of individuals within the cultural foundations of an institution (Bellier, 2005: 243).

The Bank Wiring Observation Room study continued to be a classic regarding the use of participant observation and interview method in the organizational structure. In subsequent studies, anthropologists developed different methods of interaction and communication flows within the spatial order of organizations, which are used even today (Wright, 1994a: 9). Arensberg and Chapple, one of Warner's former students at Harvard, started to work in industrial anthropology, after his success in the field. The Society for Applied Anthropology, founded by Arensberg, Chapple and other anthropologists in 1941, is even today the oldest and largest professional applied anthropology association (Jordan, 2003: 11). With this community, many ethnographic studies were conducted on the effects

of technological changes on institutions, incentive systems and organizational changes in workshop productivity in the 1940s and 1950s (Wright, 1994a: 8). In 1943, with Warner lead the way, a Committee on Human Relations in Industry was established at the University of Chicago with Burleigh Gardner.

3.1.1.2 An anthropological approach to Institution.

When examining organizations, where the main focus area of attention is culture, rather than how organizations do their job or how they work more efficiently, how the organization itself is formed and what the organization means are more of interest (Wright, 1994a: 19). Anthropological studies, whether national or international institutions, organizations that have their own set of rules, need some rituals to survive, have their own language, policies, habits, need to survive, and at the same time, their needs with their environment and they regard each living organism as an ecological space or as a living organism that establishes relationships due to their dependence on it (Bellier, 2005: 265).

Thus, organization, or organizational identity, emerges as a complex phenomenon that needs to be examined with unique methods, considering that it has dynamic characteristics. Organizations that, in essence, depend on what has been done, that is, a continuous movement, are examined as a constantly evolving, changing organization or the ability to organize.

It would be a good choice to examine the interactions of organizations and their actors with ethnographic methods with these features. Examining the complex pattern of the organization, which is constantly in motion, in the light of daily events finds itself methodologically, with a state of being open to continuous improvement. When we look at it in this way, the perspective of anthropology or ethnography to organizations, which

are institutions that modern life has taken to a different point, is also in a state of constant development. Because the field itself is in an endless adaptation process (Gautier & Voynnet-Fourboul, 2017: 14).

Similar to the concept of solidarity in Durkheim sociology, a structural / functional perspective has developed in the approaches to organizations. Accordingly, organizational culture manifests in two ways. The first is called organization as a mechanical system and the other is called organization as a living organism as an organism that constantly interacts in line with its needs (Wright, 1994a: 18). In the former, it was viewed as a more defined system, acting within its own fixed rules and being managed scientifically or traditionally. In the second, more human relations and Subsequent Systems and Contingency theory are used. Accordingly, as Warner has demonstrated in the Hawthorne experience, the actors within the organization have some needs to be met in order for the organization to be organized properly. Accordingly, when viewed from the perspective of need, it has been regarded as an institution in need of continuous interaction with its environment in order to maintain the vitality of the organization by spreading it to the whole organization (Wright, 1994a: 18).

In Britan and Cohen's study of the anthropology of bureaucracy, it is claimed that organizations consist of three layers. Accordingly, the formal layer includes the diagram of the organizational structure, job descriptions, decision mechanisms, goals, rules and policies. The informal layer, on the other hand, includes the positions of the employees and teams towards each other and their behavioral models and it is mentioned that this affects the vision and mission defined in the formal system (Britan, Cohen, 1980: 9). Also, according to Wright, organizations actually contain two different cultures. (In fact, maybe

it would be necessary to make a correction to Wright. It would be healthier to think of this as a perspective of organizational culture in different environments rather than as two different cultures.) The first of these perspectives is defined as the visible face of the organization, which determines the hierarchy and structure of the organization, which we can call formal culture, includes the rules that must be applied, includes the vision and mission of the organization, and manages the decision-making mechanisms.

The second perspective is also considered as an informal perspective, which actually exists, but whose traces we cannot understand in writing or by looking at it from a distance, which also has an effect on the formal perspective when it accumulates the necessary energy. In the second perspective, the focus this time turns to the actors working in the organization. The interactions of these actors within the organization gain importance. From a holistic point of view, we can emulate the concept of habitus, which Bourdieu made fame here, it is the entire life of the actor, both inside and outside the institution, which guides the in-house interactions and should be examined in a holistic manner (Wacquant, 2006: 318). Thus, all interactions within the organization and its environment are included (Wright, 1994a: 17). In field research this is also considered to detect how their life experience is affecting their in-company relations and perceptions.

As a result of the effects and developments of the above-mentioned approaches in anthropology, the idea of looking at organizations as a whole of the historical background of the actors with their cultural baggage and their efforts to make sense of the situation they are in, instead of a structural integrity that occurs as a result of written rules and where there are routine face-to-face encounters between actors, has been occupied (Wright, 1994a: 14). Thus, it has evolved from a functionalist / structuralist perspective to a point

of view where symbolism and meaning gain importance. In-depth interview questions contain how people see each other as a person and how they are relating the company as a person just because to understand how those relations occurs within a company.

According to Morgan, corporate language, slogans, stories, myths, rituals and relationship patterns seen on the surface of organizational life point to a system of interpretation that takes place deeper and covers the whole environment (Wright, 1994a: 20). For this reason, it can be said that one of the purposes of anthropology's participation in organizational studies is methodological. Warner's work undoubtedly plays an important role in reaching such a conclusion. In the company's value transformation project, it is established as rituals and I will evaluate how those rituals worked in company.

Examples of Nader's work can be given as an example of the above-mentioned approaches. Nader adopted the concept of vertical section in order to reveal all forms of meaning in depth. Accordingly, for the children she studied in her study, instead of accepting families as children's development environments, she preferred to include all social components, from the access of food to them to the education they received (Wright, 1994a: 15).

Organizational studies have diversified over time according to their interests. In the first of these divisions, each part of the international companies focused on the effects of the parts located in different cultural venues on the management and production processes of the company as a whole. In other words, the formation of transnational companies is dealt with. The second one deals with how organizations that operate in the cultural environment in which they are located but have employees from different cultural localities integrate their employees. In the third perspective, the concepts, behaviors and values that

constitute the informal discourse mentioned above are focused on. Finally, the focus is on how the formal particles, values and rules set by the management as corporate culture keep employees together and how the company responds to changing environmental conditions as a whole (Wright, 1994a: 2). Last part is the subject of this thesis. There is an ongoing project which management started to change the company's culture to adapt employees to new working conditions.

3.1.1.3 Institution as political.

When we look at the way of approaching culture in organizational studies, we see that on the one hand, there is an approach that takes the idea that the organization itself creates the culture as a starting point, and on the other hand, culture is viewed as a concept that the organization has. When we look at the subject in its second form, we see the transition of culture from culture as an interpretation mechanism to culture as a means of control, which is in fact deep in all activities. The term culture used in this form becomes ideological (Wright, 1994a: 4).

Ideology as the representation of power is also what needs to be analyzed in institutional discourses because technical orders are not deprived of political influence (Bellier, 2005: 266). Pettigrew sees the effect of organizations as the legacy of political action systems and power struggles, as evident over time (Pettigrew, 1985: 26). The struggle involves mobilizing both interest groups in the firm and aspects of the wider economic and political structure that they seek to adjust to achieve their goals (Wright, 1994a: 16).

Political anthropologists have had to conceptually adjust their research and analysis methods, based on their experiences in many different types of fieldwork, to examine

powerful institutions that have a great impact on the world (Bellier, 2005: 243). This is particularly the question posed by Mary Douglas, "how do institutions think?" applies to associating various elements that are useful to answer. In the period of capital restructuring and institutional restructuring, the claim to "culture" in organizations is itself ideological (Wright, 1994a: 27; Douglas, 1986). In this context, there is a continuing debate about what culture is in organizational work: is organizational culture a defined rule and hierarchy inherent to the organization or an ongoing political process?

In another approach, it appears as it finds itself in the expressions of Linstead and Grafton Small. Accordingly, it is necessary to talk about two different cultures (Linstead & Grafton-Small, 1992: 332). The first of these is corporate culture and the other is the culture of the organization. In this approach, it separates the company and all the actors it contains. In the former, it is seen as a culture that manifests itself as rituals, values and rules, as a means of governance. The project which is the subject of this thesis is on values and rituals to keep those values alive in company. From this point of perspective, the project teams actually get the point and adapt their work to this kind of approach.

In the other, they see it as a culture that emerges in the interactions of all actors in the organization (I have mentioned these two concepts before as mechanical and organic culture) (Wright, 1994a: 18). We see the same kind of approach in Turner's two different ways of producing culture, as the culture of the company and the culture produced by the actors that make up the company (Turner, 1971).

According to this point of view, individuals cease to be passive entities who completely accept the corporate culture given to them by organizations and shape all their movements accordingly. Thus, in the second approach, employees adapt themselves

through the mundane details of their work through numerous and infinitesimal transformations of the dominant culture, recalling the "daily work outcome" of Manchester workshops between employees and managers (Wright, 1994a: 24).

Recent studies by the European continent and the American anthropology have shown that ethnographic and anthropological study methods are well suited to be studied as social and cultural structures related to the power of administrative and political organizations. As anthropology treats institutions as a scientific object, just as sociologists, political scientists and linguists do, anthropologists have to define the field and determine the object to be studied, especially in two points, in terms of determining their positions according to human science. In this way, there has been increased attention to the production of less authoritative texts and to conceptualize it as reflexive (Bellier, 2005: 244).

3.1.1.4 Institutional Discourse.

One of the issues that Institutional anthropology deals with is the language and discourses spoken by the parties. Do all actors speak the same common language in what we call organization, or are there differences in their discourse? If we interpret cultural producers as all actors in the organization, we have to pay attention to the fact that these actors have cultural baggage that they have carried on from the past (Bellier, 2005: 251). If we evaluate the subject within the framework of Bourdieu's concept of habitus, the experience and habits gained by people from all areas in which they operate throughout their lifetimes, how that person will react or, if we look symbolically, it is an interest to interpret what people want to express through the words and expressions they use is subject to explanation. That is also related with how people respond to the same values in this

thesis. I am digging how personal baggage is affecting the same concepts within the company. And also one of the important question which is explored in detail is how management and others also conceive values.

Accordingly, if the language spoken in organizations means one direction and the meaning it contains, it means another aspect and even more important. According to Bellier (2005: 253), if the final text is decided without considering the real personality of the individuals involved in the production of the discourse, without observing the emotions behind the expression of a particular sentence, and without knowing the arguments discussed earlier, the researcher is not allowed to characterize the founding character of the text. In other words, the difference of institutional anthropology lies in trying to make all stakeholders and different voices visible together with their identities. Hence critical discourse analysts and political anthropologists themselves are concerned with organizational practice. It is important to seek people for the construction of discourse. However, the same discourse can be studied from very different angles (Bellier, 2005: 257).

3.1.1.5 Meaning extraction.

With some problems encountered over time, some ethical concerns have arisen regarding the research techniques that anthropology has brought to social sciences. For this reason, anthropologists have tried to provide the objectivity of the research by developing different perspectives on this subject at different times. The two basic points of ethical concerns are, not to harm the existence of the person in the society, and the other is that the subject of the research can directly convey what the community or institution means in the results of the research.

As can be seen, ethical concerns and the work of producing meaning go hand in hand with each other. The two issues waiting here have a corrosive effect on meaning. The first of these is the tension given between the outsider, that is, the person who examines the society with an objective eye away from personal ties, and the community, and the second is the possibility of being away from the real context of the subjects because of the distance. Since the 1960's, the idea of taking part in the research as an insider instead of an outsider in order to close such possible gaps has started to show itself (Wright, 1994a: 14).

In this sense, doing fieldwork in companies is actually no different from doing research in communities. If being an insider means getting to know the community, being familiar with, and having the ability to access knowledge easily, we can see something similar at workplaces. With a set of rules defined for workplaces, how things will be done is defined. However, for reasons such as time and extra rights, employees sometimes use their personal non-business ties with the authority holders. Therefore, people who have non-business ties with people at critical points are more advantageous in terms of work. With this aspect, it becomes clear that the researcher, who's belonging to that society is not enough, must use an active political method in order for the research to dominate the field.

One of the most important parts of a research is that the researcher can act as a bridge between the society in which he works and the community he shares his/her knowledge with. The most effective way to do this is to have a command of the language and jargon of both communities. However, meaning is really a very complex phenomenon. Again, if we refer to Bourdieu, we can say that knowing the meaning of a person in the real sense requires interacting with all these fields, since the habitus of the person is shaped by the effect of the areas in which he operates and the language / jargon of each field is

different. For this reason, even if the situation of being a bridge is never real, the advantages of being an insider cannot be denied. However, as Bellier said: *“can we take the right measure of an organizational society which provides a space for dialogue but lets the decision-making system behind closed doors?”* (Bellier, 2005: 254).

3.1.2 Institutionalism.

Without permanent institutional structures that can be seen as separate from individual human action, "society" must be recreated day by day through individuals, as society needs to be recreated even for any value to exist (Graeber, 2017: 118). Therefore, the existence of institutions is a vital issue in human life. There have been many attempts to define society to date. There is an acceptance of the similarities and differences in one of them. According to this opinion, when society looks into itself, it contains samenesses, creates a sense of belonging around these similarities and thus maintains its existence. When looks outside, it defines itself and draws the boundaries by being different from those around it (Giddens, 1999: 220).

From a functional point of view, according to Malinowski, society has become an indispensable institution for meeting the psychological and biological needs of people (Lewellen, 2011: 21). According to the functionalist approach, the conceptualization of the concept of the institution takes place as a body that meets the re-emerging needs of the community to which the institution belongs and fixes it to its context (Baba, 2008a: 31). Likewise, Durkheim also talks about the function of institutions, but also emphasizes the psychological dimensions. According to him, in situations where there are no rules and norms, which he describes as anomie, communities feel a certain concern for their future

and their moments, so institutions are upset by a function that helps alleviate these concerns and thoughts (Fukuyama, 2000: 22).

In German ideology, society finds expression in terms of four moments. According to Marx, people who separate humans from animals are not just meeting basic needs in Maslow's pyramid, such as food and shelter, to live. According to him, people know that every act of production will always create new needs while meeting these needs, and that they will need the existence of other people in order to realize these productions, and that they will make birth and establish a family within this goal, and because they cannot do all these things alone, there is a need for another community above the family (Graeber, 2017: 99).

According to Mary Douglas, institutions start out with contracts, and they are shaped around common goals and desires, and as such, they are always at risk of secession, renegotiation and free riding (Douglas, 1986). In order to be able to institutionalize, people must first be aware of the cognitive conventions and willingly reflect them to their behaviors in order to mask the human characteristics (Powell & DiMaggio, 1991: 25).

As stated by Durkheim and Douglas in their theses, one of the main features of institutionalization is that their rules and norms are definite and cognitively contractual. Organizations in which routines and roles are formalized at a high level and reproduce themselves over time and where actions and structures are embedded have more institutionalization than non-formal social structures that lack them defines institutionalization and the existence of rules in social order (Zucker, 1987: 446; Scott,

1987: 495). According to him, social order is produced at the stage of self-realization. The person interprets the actions taken in his / her area, transfers them to others and subjects them to classification. As a result of these interpretations or classifications, all actors begin to respond to the same events in the same way, as they make cognitive agreements with all actors (Powell & DiMaggio, 1991: 25). Institutionalization occurs as a result of such interpretations and identifications. So, we get back to social contracts. The message that emerges from here is something like this: society arises from the consensus of the people. This consensus must always be reaffirmed, the ceremony of creating the society reorganized.

According to the thought stated by Marx and mentioned above, one of the basic motives of institutionalization is economic. Likewise, according to Powell and DiMaggio (1991: 3), individuals do their behaviors according to a stable and consistent order of preference, but they also do them under cognitive limits, incomplete information, and difficulties of observing and enforcing agreements. And, this comes at a cost. And people want to maximize their behavior on this environment. Likewise, Shepsle applies to the concept of cost-benefit in political institutions (Powell & DiMaggio, 1991: 5). Also, according to him, political institutions are in the form of preliminary agreements for the structure of cooperation, that is, people use it to reduce the cost of their transactions and reduce opportunism and to minimize other slippery grounds and to increase the probability of gain through cooperation and ensure stability.

Compared to the structural-functionalist school, in communities that have not yet stabilized, institutions have a feature that is constantly divided into smaller groups and restructured, resulting in new collaborations and struggles, redefining themselves and

completing their integration as a result of this struggle and cooperation (Lewellen, 2011: 112). On the one hand, it turns out that institutions are essentially historical phenomena, they are productions of history. According to Selznick (1949), institutionalization is a process and what happened to the organization over time. In order to understand an institution correctly, it is necessary to consider it in its historical context (Scott, 1987: 495).

Institutions have a high degree of stability and effective functionality as historical assets. With this state of affairs, they ensure social cohesion and ensure its continuity. Institutional elements are easily communicated to newcomers and are constantly in motion with their contributions and interpretations (Scott, 1987: 499). If it remains completely constant, it cannot preserve its existence this time, because resistance to change in a continuous medium of change will gradually weaken and disappear since it will no longer serve the operational cost-benefit calculation it previously allowed. Therefore, increasing the efficiency of institutions lies in locking their common goals.

Institutions must permit heterogeneity per se for their continuity. Because although a community runs together towards the common ideal, their interpretations will differ due to their habitus, that is, their different historical baggage (Bourdieu, 1977). In order for institutions to survive under this diversity, they need common access of all actors to the given resources. In the absence of this, stability deteriorates and conflicts arise. Although all actors are involved in the process of observing and negotiating around meanings, if notions, concepts and symbolic foundations cannot be shared on a common ground, some actors become weak (Wright, 1994b: 159). Organizations also carry out cultural production in two different dimensions, formal and informal over time (Nicholson, 1994: 72). In this sense, a healthy organizational identity must be formed for the continuation of institutions.

From above discussions top-management and project team seems to be aware of the fact that formal rules are not enough to consolidate whole company around a company's mission and vision. For this reason, they are trying to unify employees around picked values such as solidarity, innovation etc. According to Marx point of view or maybe we can relate perfectly to Bourdieu that people respond only when it is suitable to their own goal. And in-depth interviews are seeking to answer the question: *“How employees are responding to those rituals and how they are relating values into their habitus”*

3.1.3 Organizational Identity.

There are many reasons for the formation of organizations, but the most important of these is that individuals do not have the opportunity to achieve every goal on their own, and they form partnerships with other individuals to achieve their goals. It becomes important for partnerships to continue and individuals to be able to answer questions such as what is this organization, what is it for, and what am I here for. Organizational identity is defined in a permanent, distinctive and central position to answer the questions of who we are, what we do and what do we want from the future (Lin, 2004: 803). Organizational identity also serves as a guideline to every action taken by all individuals in the organization, so that actors can evaluate whether the results of their actions are acceptable, how they are shaped and whether they will be successful or not (Lin, 2004: 806). At the same time, according to Lin (2004), another important task of organizational identity defines to what extent the problem can threaten the organization when faced with a problem and helps the organization to solve the problem by turning it into an opportunity.

The word identity contains a duality within it, that is, while defining an individual together with their differences from others, that is, emphasizing the differences, on the

other hand, it also serves to define the person through similarities. But this apparent paradox is symbolic of the difficulty in identity theory as the tension between humanity's ever-competing and equally compelling needs for assimilation and uniqueness (Brewer, 2003).

The social realization of identity formation as a result of continuity of interpersonal interactions, even in individual identity construction, connects us to the subject of culture (Gioia et al., 2000: 65). Culture is represented as an identity through symbols. It is intrinsically complex due to its simple formality, malleability, ambiguity, and multivocality. Academics who are trying to define the world from a cultural perspective tend to see organizations as culture (organization as a culture or organization has a culture duality), thus defining organizational identity as the aspect of organizational culture that refers to itself. (Dutton et al., 1994: 242)

Organizational identity is something other than personal identity. Perceived organizational identity is structured at the individual level and refers to the organization's identity as understood by each member of that organization. Because while individuals join the organization, they do not leave their own identity, which they have created from the moment they were born, at the door of the organization. Dutton, Dukerich, and Harquail defines organizational identity as the cognitive bridge between the definition of the organization and the self-definition (Dutton et al., 1994: pp.2). Since social identity theory suggests that individuals tend to identify with social groups and identify themselves by establishing connections with these groups, the answers given by the members of the organization to the question of identity are very influential on the members' judgments

about their own organization and on the new identities they create with the organization (Lin, 2004; Pfeffer & Salancik, 1978).

In general, there are three basic approaches in organizational identity studies until today, functionalist; interpretivist; and radical structuralist. In these studies, three basic criteria of the organization are emphasized. These are, in turn, the central characteristic criterion, the discrimination criterion, and the criterion of permanence criterion (Albert, Whetten, 1985). While individuals consider the central, permanent and distinctive features of an organization, they actually reconstruct organizational identity as they perceive in their own cognition (Dutton et al., 1994). As a manifestation of this, the identities of almost all organizations seem to be formed by the combination of seemingly contradictory elements, so much that they manifest more strongly in a 'mixed organization'. As a result, we come across two different definitions of identity and there is a natural correlation between them, they are expressed as perceived organizational identity (structured at individual level) and organizational identity (established at organizational level) (Dukerich et al., 2002)

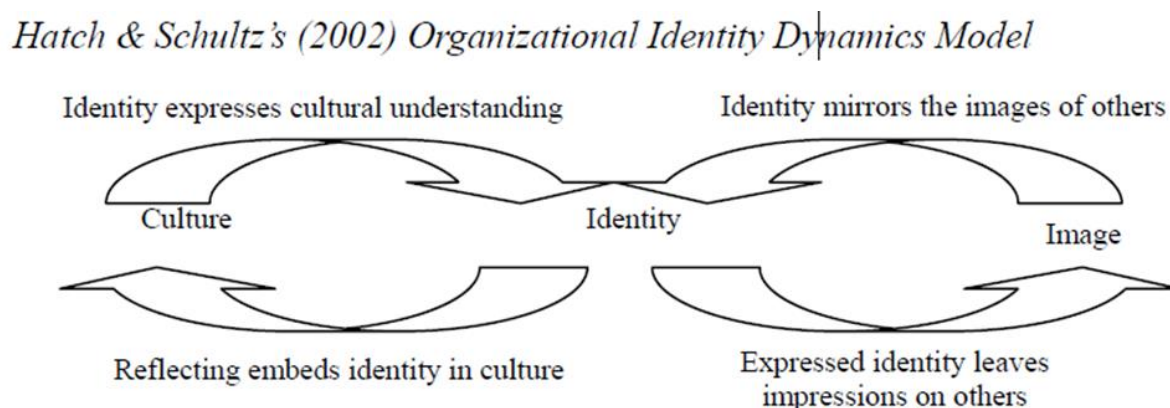
Albert and Whetten (1985) define organizational identity as a set of expressions that members of the organization perceive as central, distinctive and permanent in their organizations (Lin, 2004: 804). Centrality means that any statement must include characteristics that are important and necessary for the organization, so identity as an expression of central characters defines what is important and essential for the organization. The discrimination criterion emphasizes that the identity statement should distinguish the organization from others. A distinctive identity statement usually includes organizational ideology, management philosophy, and culture (Lin, 2004: 804). It helps the organization to find itself in a certain classification.

The permanence feature, on the other hand, refers to the temporality of the features that determine the way of action style and differences of the organization. However, permanence here means that the difference and what it expresses always exist. Otherwise, even if the content of the differences of the organization changes over time, its integrity will not deteriorate. According to Gioia et al. (2000), organizational identity has three elements and one of them is defined as enduring (or permanence). According to him, this permanence feature does not exclude elements that have disruptive features. Despite all this, it continues to exist. According to Gioia et al. (2000), organizational identity appears to be a relatively fluid and unstable concept. Therefore, although the organizational identity seems fixed in essence, they are in a continuous flow due to the uncertainties and variability of practices (Gioia et al., 2000: 65). Lin (2004: 807) suggests that when examining the relationship between identity and image, the apparent permanence of identity is in fact included in the stability of the labels they use by organizational members to express who or what they believe to be, but these labels have meanings associated with them and these meanings can actually change, so that organizational identity can change. Temporal permanence character emphasizes the permanent nature of organizational identity. Because the loss of organizational identity will have a strong impact on the establishment, as the historicity of identity is evidence of the difficulty of its reconstruction (Lin, 2004: 804).

According to Whetten (2006), organizational identity is not a concept to be defined objectively. It is open to subjective interpretations of those who observe or experience it. In this state, it is a concept that can be changed easily and routinely to suit the conditions of the day. Organizational identity is not an internally constructed phenomenon only. Identity includes the relationships of insider persons with each other and the interactions

and relationships between insider and outsiders, and is particularly highly influenced by individuals in the organization's impressions of those outside the organization (Gioia et al., 2000: 70). According to the identity interaction and individual identity model, interaction and organizational comparisons with other organizations have an important place in the formation of organizational identity (Erickson, 1968; Mead, 1934). As same with individual identity, the formation of organizational identity is a process of sequential comparisons between organizations (Lin, 2004: 804).

In this process, the members of the organization constantly compare the current situation with the ideal definition set in the mission of the organization, and constantly reconstruct the definition and identity of their organization as they take and internalize valuable external evaluations. Likewise, Hatch and Schultz (2002), in a way to include all of these, call the image formed by the observations of the outsiders, and portray them together with the relationships between organizational identity, organizational culture and image. (Figure 3.1) According to the model, individuals define organizational culture through organizational identity, which affects the opinions of those outside the organization about the organization. As an effect, the opinions of people outside the organization about the organization, namely the image, affect the organizational identity (Gioia et al., 2000: 65).

Figure 7**Organizational Identity Dynamics Model**

Note. “Organizational identity and its implication on organization development” by Y.Y. Lin, 2004, *Academy of Human Resource Development International Conference (AHRD)*, p. 804.

However, with a sense of continuity, organizational identity is an identity that changes in interpretation and meaning while maintaining labels for "core" beliefs and values that expand over time and context (Gioia et al., 2000: 65). Nevertheless, this statement suggests that identity is not strictly permanent and cannot indeed be, although it maintains continuity in its seemingly essential features. Organizational identity is also based on expressed values, but the inferences of these values are not necessarily fixed or stable. According to Weick (1995), identities consist of the interaction process and to switch between interactions is to switch between definitions of the self. Thus, on the one hand, organizational identity continues to exist in essence, and at the same time, as stated before, it continues to be in constant motion in the context of time and space.

It has been shown that organizational identity is also closely related to the actions, decision-making and interpretations of organization members and management, and they have a great impact on organizational changes (Lin, 2004: 803). Until now, it mentioned that organizational identity preserves itself over time, but it is also in a continuous flow. As such, the adaptations in organizational identity were mentioned as changes that occur as a result of interactions in daily life, which are unintentional ones. On the other hand, we can see the changes that will occur in the organizations as the changes that belong to this organizational culture, but they can also happen consciously. The differences between the ideal organizational identity that is already put forward and the organizational identity in the cognition of existing individuals force individuals to change in order to reach the goal. When a change in administrative terms like this is predicted, it also forces individuals to change in order to close the gap between the identity they perceive and the identity set for their goals. Lin (2004) showed how the process works at different layers, management and employees, in order to reveal the formation of organizational identity and the possible effects of changes to be made on it. (Figure 3.1) However, according to Dutton and Dukerich (1991), the existing organizational identity can also act as an obstacle to change. This is because members of the organization use the cognitive scheme to integrate previous and new information and tend to focus on new information consistent with their current schema and ignore incompatible ones. Resistance to information deviating from the current scheme is called cognitive inertia (Lin, 2004: 80).

3.1.4 Power.

Since power and power relations will be an expected phenomenon in the field of institutions and institutionalization as in every field, it will not be correct to make an analysis independent of the balance of power (Marsden, 1994a: 37). The organizational culture that occurs within the organizations, or the culture as an organization, I do not choose either one, it is a phenomenon that is constantly in motion. The changes that take place during this motion occur as a result of actions, as we have mentioned before. Action depends on the individual's ability to "make a change" in a pre-existing situation or sequence of events (Giddens, 1999: 56). According to Weber, power is the ability of one person or a group of more people to perform their own will in a joint action, despite the opposition of all other people and persons participating in the action when necessary (Joseph, 2020: 118). From this point of view, we can say that the action includes power in terms of transformative ability logically (Giddens, 1999: 57).

The more divided the institutional units in a field, the more effective the symbolic media that manifests itself in ideologies will be the power to regulate these units and the actions of the individuals in these units, moreover, this generalized symbolic environment will shape the exchanges and discourses among the actors in this field (Abrutyn and Turner, 2011: 293). Considering that there will be constant new structuring or changes in structuring forms within the organization, it has been mentioned before that the organization and with it the organizational identity will be in constant motion over time, and the power and power relations created by the actions will increase depending on this change.

The agents of actions can be at any level in the organizational hierarchy, management, or pure employee. The management area created by the managers, by its very nature, includes the activity of control. And a constant search for better in this area continues. Along with these searches, it can be used as a way of spreading cultural hegemony to the general through the cooperation of local value systems (Marsden, 1994a: 37). Here, it will be the case that power is used as a political control tool to achieve the desired results. On the one hand, although relying on power alone as a political control tool seems to be an effective way, if this is the only valid way to approve this administration, that society / organization will become very rigid over time (Marsden, 1994b: 37; Lewellen, 2011: 46). In this way, rules and norms are not strictly enforced, some are highlighted or weighed down by a complex set of criteria (Lewellen, 2011: 131).

Some researchers such as Keohane, Kratochwil, Ruggie and Krasner want to take a different view of organizations rather than looking structurally and prefer to see the organization as a structure flowing from top to bottom rather than as a structure flowing from bottom to top (Powell & DiMaggio, 1991: 7). With this point of view, the organization, as a culture that contains actors within itself, takes from itself the actions that take place within the organization and all the necessary power to carry out these actions.

In all cases there is a relationship of power and the reality of the application of power. There is a possibility of creating various uncertainties and conflicts in the sum of the actions of individuals, both in the individual sense and the informal groupings formed in line with the common purpose. A certain social balance is assumed, as the main problem is how the various conflict and interest groups maintain the balance of forces so that they

can establish a permanent social structure. What is this balance created with? What prevents conflict? (Lewellen, 2011: 23).

As a solution to this problem, some researchers talk about an application method called "process" (Marsden, 1994b: 45). Rather than imposing a biased understanding of the most efficient, effective and economic ways forward, this practice involves creating sustainable strategies that create space for maneuver by building where people are rather than asking them to be, through increased trust and reciprocity (Marsden, 1994b: 45). On the other hand, Bourdieu (1977) mentions the concealment of control means in goodwill relations. This method replaces traditional surplus value creation processes with unequal power relations. Thus, as a result of their own interpretation, all actors make a smooth transition to the targeted point. What is important here is to mimic the impact and visibility of power relations by enabling all individuals to participate.

When I wanted to work on this project there exists two questions. First one was how different people relate those values into their unconscious mind, which I am relating it to habitus mostly, depending on their other fields. Second one was how people respond to this change request. Because as I mentioned before people inclined to respond changes regarding to their future goals. This can bring a conflict between change request owners and consumers. This cause power conflicts in the company. Thesis also try to understand how this power relation occurred during the project.

3.2 Solidarity

The concept of solidarity entered the social sciences exactly with Durkheim. In this context, firstly, what this concept is and what it covers, and then the concepts of mechanical and organic solidarity put forward by Durkheim is mentioned. After this, the

necessary changes for solidarity in custom is pointed out and a custom solidarity connection is established. Then, it is mentioned why solidarity actually means sacrifice. After mentioning what kind of political power solidarity is as a soft power, what the concept of solidarity means from an organizational perspective is mentioned. Because our research continues on an organizational structure, and one of the concept project team is working actually solidarity as a value.

3.2.1 Meaning.

If we look at the definitions of three common dictionaries for Solidarity (Tiryakian & Morgan, 2014: 250):

Littre é Dictionnaire (1889): “The mutual responsibility that is established between two or more people”

Webster’s Encyclopedic Dictionary (1969): “Unity or communion of interests and responsibilities among nations or mankind in general”

New Oxford American Dictionary (2010): “Unity or agreement of feeling or action, esp. among individuals with a common interest; mutual support within a group”

As can be understood from these definitions, solidarity emerges as a desire and commitment to run towards a common goal. This indicates a medium in which there are three components in this partnership, namely, the presence of the community / group, the desire to achieve this goal due to a common goal for the people in the group, and the relationships the group has with other groups in order to advance this goal (Jeffries, 2014: 7). On the basis of this argument, group solidarity can also be defined as the function of controlling the rational behavior of the actors and the group they are in to provide the

necessary unity to provide resources, goods, etc. (Tiryakian & Morgan, 2014: 257). On the other hand, Pensky (2008) describes solidarity as the key point in providing social cohesion and coordination on a larger scale in their lives through small-scale interpersonal interactions (Tiryakian & Morgan, 2014: 260). According to Habermas, solidarity emerges as a relation of vulnerable and fragile lives embedded in concrete modern ethical contexts. As an example, he cites the agenda of who will be European in the debate on the European constitution (Tiryakian, Morgan, 2014: 260).

3.2.2 Mechanic vs Organic Solidarity.

Durkheim, as the person who uses the concept of solidarity most effectively, explained the foundations of the concept on social development in his early period (Schiermer, 2014). According to him, all communities are formed by the incarnation of some kind of social solidarity, in other words, communities require a cohesion between individuals and between individuals and the community. However, he divides the concept of solidarity into two according to the complexity of the communities. Especially in archaic societies where it is homogeneously distributed and differentiation is not so obvious, solidarity is about similarities and he calls it mechanical solidarity (Durkheim, 1997). He says that in organized societies where functions are divided, interdependent, mutual exchanges are increased and individuals' autonomy are increased solidarity consists of these characteristics and that this solidarity is built on differences and he calls it organic solidarity (Durkheim, 1997).

According to Durkheim, individual consciousnesses dissolved in collective consciousness in communities with mechanical solidarity (Gofman, 2014: 46). Since mechanical solidarity is directly related to collective consciousness (Schiermer, 2014:

167). He argues that solidarity is achieved by the common ownership of a certain number of forms of consciousness in society by all individuals (Gofman, 2014: 50).

Social cohesion and integration arise from the fact that individuals are homogeneous individuals; Individuals are part of a system that has similar jobs, the same education system, common belief education, similar life styles and standards, and is usually established through kinship (Social Science LibreText Association, 2020). Since these communities are based on this similarity, they try to preserve this similarity by suppressing individuals through strong regulations and norms. Hence, Durkheim says that solidarity is the sum of the beliefs and feelings common to the average members of society (Gofman, 2014: 46).

But here the mechanical side of solidarity does not mean it is produced artificially. With the analogy he uses here, he exposes solidarity as the essence, unlike any living organism's totality, that raw materials come together in harmony. In societies where this kind of solidarity emerges and develops, the individual becomes very much at the disposal of society (Gofman, 2014: 46).

According to Durkheim, he says that in developed and complex societies where organic solidarity is valid, social cohesion is inevitable in the division of labor in which each of them specializes in their own field, involving mutual assistance in order to form a whole, and thus results from the mutual dependencies created by individuals against each other (Social Science LibreText Association, 2020). In such communities, that is, in societies where organic solidarity is dominant, customs and traditions are less important. Social cohesion is generally based on the autonomy of individuals, division of functions, functional interdependence and exchange (Gofman, 2019: 46). On the other hand, in

societies dominated by organic solidarity, the collective consciousness does not disappear, it still exists and becomes more general, more limited and uncertain, but continues to work in the center in a very important place, which suggests that mechanical solidarity exists in all kinds of societies (Gofman, 2014: 46).

According to Gofman (2019: 28), although Durkheim is an epistemological and methodological rationalist, not an ontological one has grounded social reality and unity, which does not seem rational according to himself, on the basis of rational and scientific knowledge. According to Durkheim, the main indicator and trend of social development in communities where two different solidarities take place, although he did not actually mention the later mechanical, that is, the evolution from more traditional and simple societies to more complex and developed societies, is highly analytical and scientific, and the trend is the transition from mechanical solidarity to organic solidarity (Gofman, 2014; Gofman, 2019: 29).

In Durkheim's writings, at first the concept of mechanical and organic solidarity is included, later on he does not mention much about mechanical solidarity. However, according to Schiermer (2014: 65), what is really lost is organic solidarity itself and this is not actually due to Durkheim's orientation towards traditional and simple societies, on the contrary, it is due to the mechanical solidarity that develops and spreads in the modern world. According to him, there is only one solidarity, which is mechanical solidarity, and it is enough to have a common idea in time and space, that is, goals and ideals, for this solidarity to occur (Schiermer, 2014: 70).

3.2.3 Solidarity as a Custom.

According to Durkheim, in early societies, even if all members are separated, the things that hold the community together are the totemic objects of importance (Schiermer, 2014: 75). These objects keep a unity of meaning within themselves and this gives it the power to create a domain around it. According to him, the totem object establishes a link between exciting times and everyday times, sacred and unholy, collective and individual. In order to maintain social cohesion over time, it is necessary to establish rituals and some norms. Norms originate from solidarity, and they also serve to sustain it (Gofman, 2014: 50). As these norms begin to be displayed in practical life, they become traditions and customs as a result of repetitions. Thus, coexistence is attempted by creating traditions through rituals and objects in the center. According to Durkheim, traditions are one of the fundamental elements that make up social cohesion, solidarity (Gofman, 2019: 37). This commitment to tradition is central to solidarity. From this point of view, the tradition tries to hold the society together in simple and non-complex communities.

According to Durkheim, these objects and rituals, which serve to hold together in simpler communities, have actually become much more needed in communities where divisions have increased over time and where competition and struggle are necessary to exist (Schiermer, 2014). Although division of work increases interdependence, over time, more common consciousness is needed today than yesterday in order to keep communities together in an environment where there is more than one formation that undertakes the same task with the free market conditions and there is a very difficult struggle between them in order to survive. In an environment where the issues of world citizenship and average income are discussed, in an environment where individuals are increasingly likely

to leave their communities, communities have become in need of solidarity more than yesterday with the reflex to protect themselves.

When we consider this on the basis of organizations, an institution absolutely needs solidarity in order to keep the individuals within its structure together. Being aware of this, organizations need their own tradition, way of doing business, etc. to create an environment of solidarity. They manifest themselves, they seek to produce.

3.2.4 Solidarity as a Sacrifices.

Complex societies are moving towards more division and differentiation day by day. The same person becomes part of multiple communities at once. From a world where there were previously divisions such as family, school, workplace, and now due to the needs of different interests and non-governmental organizations, the membership of individuals to different areas, we borrow this term from Bourdieu, making it a part of each.

This multi-division, on the other hand, requires the society to need much more solidarity and accept common shares than before (Schiermer, 2014: 69). While pursuing a common goal, the importance of individual interests gradually decreases and individuals, whether voluntary or compulsory, must waive their own interests. Norms of coexistence, on the other hand, mean the well-being to renounce this welfare (Tiryakian, Morgan, 2014: 261).

Viewed from the outside, there are different opinions as to why the prosperous make such a sacrifice. According to Tiryakian and Morgan (2014: 261), helping those with low welfare stems from the pleasure of contributing to the construction of a fairer society for those with high welfare levels. According to Bourgeois (1902), behind this sacrifice

lies the debt of every citizen. According to him, every citizen is organized in "solidarity" with a social reform program that includes the weekly rest day, the organization of workers' savings and the separation of church and state, and for these reasons is indebted to this society and to the concept of solidarity that holds it together. This indebtedness imposes social duties on him/her (Tiryakian, Morgan, 2014: 251).

3.2.5 Solidarity as a Political.

Solidarity is also a political force. Since it provides unity for the same ideals and purposes, if there is an injustice, we can find solidarity as a resistance to this if there is a suppressed segment. In other words, as opposition, political solidarity is a form of action-oriented social activism that unites individuals with common opposition against perceived injustice or oppression. Beyond moral values and responsibilities, this solidarity describes a struggle, it is the driving force of a group of activists' struggles against the current injustices of the current social structure (Tiryakian & Morgan, 2014: 261). According to Fouill, solidarity allows people to find their own nature and achieve social justice without the need for the violence of revolutionary socialism. According to him, solidarity is shaped as a permanent social policy.

3.2.6 Organizational Solidarity.

Social solidarity develops through institutions founded on cognitive processes, reflexive worlds, that is, social groupings progress by creating their own worldview that makes them permanent and dominant patterns of thought that distinguish them from others (Tiryakian & Morgan, 2014: 21). This worldview, which is ingrained in the institutions, has an effect on the important decisions taken. With these aspects, institutions give individuals a classification system to follow, a sense of control with uncertainty, and with

them, they harmonize our perceptions with the relationships they feed and allow, thus eliminating different ways of perception and thinking. As a result, institutions control the cognitive processes of individuals by shaping them (Tiryakian & Morgan, 2014: 21).

When looking at the organizations, division of labor, common goals, beliefs and so on, just like in a society. There are groupings around the subjects, these are sometimes formal and sometimes informal groupings. Organizational areas do not only consist of formally divided collaborative groupings, age, ethnicity, gender, etc. It is also open to groupings (Abrutyn & Turner, 2011: 290). According to Warner, the similarities and contrasts around these groupings and their effect on social structures should be studied methodologically in all studies, both classical and contemporary (Baba, 2008a: 32). He tried to implement this with BWOR (Bank Wiring Observation Room), which is a part of the Hawthorne project and has also influenced its design.

“The BWOR also yielded the discovery of informal organization (i.e., social structures spontaneously constructed by organization members, not planned by management), and it probably was one of the first social science research projects that utilized an early form of network analysis” (Baba, 2008a: 46).

According to Bourdieu (1981), institutions act and become active only with the presence of individuals who are interested in them and feel safe and peaceful with this institution as at home. Common culture and structured equations in organizations are very powerful tools for integration. In projects carried out with teams within the organization, employees have become dependent on each other in order to achieve their own goals and corporate goals. That is why social scientists have recently argued that the success of the

institution beyond structural and formal realities depends more on people and their strong associations with each other, namely solidarity (İslamoğlu et al., 2007: 21).

From this perspective ongoing project at company where research is dealing with, there exists two possibilities. One of them how organization try to create solidarity around the value project, and they succeed or not. Second one is if there exists a solidarity between employees toward this project, where people may not be happy about what is going on at company. We will discuss this also in findings section.

3.3 Habitus

Habitus is a very old concept that dates back to Aristotle. However, it was the meaning that Bourdieu gave to habitus that made it so famous in social sciences. In general terms, habitus is a concept that tries to find solutions to the agents' relations in every condition. In this section, after giving a historical information about the origins of habitus, we will examine what habitus means in terms of anthropology. Then I will touch on the subjects of “fields” and “historicity”, which have placed habitus at the core of my work. However, there are sections about subjectivity/objectivity and change of meaning, which are important and create differences.

Right after, I will talk about social capital, which makes the “field” meaningful. Because, according to Bourdieu, all the history brought by the elements that make up the field constitutes a capital. One of them is social capital. Finally, I will touch on the issue of trust, which must exist between agents for all this to happen and will act as a mortar. It

has also been seen in the study that if we are talking about value, social capital, synergy, community, we must talk through trust.

It is important for me to understand well how individual operates in different mediums with their all history. Because all is about field and individual operate in the field. This brings us the concept of social capital which is related with the field, where this thesis put organization medium into this category. After some observations and interviews there exists a very important concept: trust. Because individuals all the time must seek certainty to act even in situations where there is no certainty they just fill out it with assumptions. So, they must trust what other parties can do or not do. That is why I will discuss it at last in this section.

3.3.1 History of habitus.

Habitus is an ancient philosophical concept stemming from Aristotelian and medieval Scholastic ideas (Wacquant, 2006: 317). When we go down to the origins of the concept of Habitus, we see that this caravel goes back to ancient Greece. First, Aristotle used the concept of hexis in the doctrine of virtue (Wacquant, 2006: 317; Kaplan & Yardımcıoğlu, 2018: 616). This term was later used in the 13th century in Thomas Aquinas's "Summa Theologiae" study, translated into Latin as "habitus".

Later, it was frequently used by classical period sociologists such as Emile Durkheim, Max Weber, Marcel Mauss, and Thorstein Veblen etc. For example, Norbert Elias in his famous work *Über den Prozess der Civilization* discussed habitus as the psychic taboo of civilized people (Elias, 1937). After the 1960s, it was reshaped by Bourdieu to create a

dispositional action theory suitable to reintroduce the creative capacity of agents (in structural anthropology) (Wacquant, 2006: 317).

3.3.2 What is Habitus.

Aristotle defines *hexis*, which is the first form of the concept of *habitus*, as an acquired but established moral character in a given situation, as the thing that guides our emotions, desires and actions (Wacquant, 2006: 317). This concept means temperament, possessiveness, acquisition and ability (Kaplan & Yardımcıoğlu, 2018: 616). According to Mauss, the definition of *hexis* is everything created by the collective and individual practical consciousness, and this is acquired through education. *Hexis* does not change according to individuals, but varies depending on society, education styles, culture and fashion (Çeğin & Tatlıcan, 2007: 305). In Thomas Aquinas's *Summa Theologiae*, it is defined as the ability to grow through activity or a permanent tendency suspended in the middle between force and purposeful action (Wacquant, 2006: 317).

Bourdieu (1977) defines *habitus* as the product of the work of indoctrination and appropriation necessary for these products of collective history, objective structures (eg language, economy, etc.) to succeed in reproducing themselves more or less permanently. The dispositions in organisms (which, if one wishes, could be called individuals) are permanently subjected to the same conditioning and hence placed in the same material conditions of existence. According to Lewellen (2011: 237), Bourdieu tries to unite objective and subjective, macro and micro, agent and structure in a single unified sociological system, opposing the institutionalization made with a meaningless and excessive abstraction and the observations put forward by positivism with a wrong detail. He tries to explain this complex structure with some basic concepts. These are field, *habitus*

and cultural capital as concepts that are intertwined but complement each other. According to Bourdieu (1977), habitus is a state of domination in practice that helps to determine its direction by making plans for the future, although it does not require consciousness during its use in the social field, although it is applied without explicitly stated by the agent.

Habitus determines the place of the person in the social structure, his position in a certain hierarchy, their gender, their place in the family in terms of age order. In this context, it is a concept that tries to find solutions to the agents in every condition (Kaplan & Yardımcıoğlu, 2018: 616). According to Joseph (2020: 109), my habitus is the social forces represented in me and the outside world (although the nature of representation is open to question). *“The body is in the social world but the social world is also in the body”* (Bourdieu, 1990:190). Habitus is a mediating concept that helps us to eliminate the common-sense dichotomy between the individual and the social by allowing "internalization of externality and externalization of internality" (Bourdieu, 1977). When the concept of Habitus is viewed from the basis of conceptualizations, it is expressed as the reproductive of the structure of which it is a product, an unselected principle of all choices that can be chosen. Bourdieu expresses this situation as conductorless orchestration, that is, regular improvisation (Bourdieu, 1997).

Again, despite the risk of carrying the same meaning, it should be said that the concept of habitus is not just the habits that we have acquired. However, what is revealed by the concept of habitus is the incarnation of habits in the body due to their temporality and, in this context, being affected by a culture (Bourdieu, 1990). At that time, the person gets used to the location of the furniture and rooms in his/her home, with or without awareness, over time. An individual who is familiar with the area he / she lives in will be

able to find a solution instantly, based on his own predispositions, when he or she is in any difficult situation (Kaplan & Yardımcıoğlu, 2018: 617).

For this reason, habitus adapts itself to the conditions it is in. When moving from one country to another or from one organization to another, there are many changes in consumption habits, spoken language, world view and more in culture. Due to its nature, when environmental conditions change, changes in the individual's own habitus will be observed as a result of the changes occurring in the intersecting areas (Bourdieu, 1977).

3.3.3 Fields of Habitus.

Bourdieu explains the habitus together with the concept of field. While explaining the concept of field, he makes use of the concept of capital (Bourdieu & Wacquant, 2003: 118). Bourdieu used *doxa*, *illusio* and *field* together in his explanations. According to him, *doxa* is the tendency to get involved in the game without questioning the well-known order. The game, on the other hand, includes the *field* as the place where all the things happened. The only thing that is necessary for the player to find the game worth playing and not to question the *doxa* while being satisfied with the current conditions is the interests of the player, thus *illusio* (Bourdieu, 1977).

In other words, the *field* is the area of expression of the concepts that Bourdieu defines as capital (Kaplan & Yardımcıoğlu, 2018: 615). Capital accumulates in the field and in order to benefit from this capital, the person joins the field in line with *illusio*, that is, his/her interests. The area that shapes the habitus plays an important role in the survival of the habitus by activating the agents that will ensure reproduction through the presence of the habitus (Bourdieu, 1977).

In order for a field to have capital, it must primarily have an institutionalization that can gain autonomy. After this gain of autonomy, it should form its own structure and be able to express itself of its concepts. Finally, it has to accumulate its historicity and symbols. Thus, field can take an attractive position for people (Bourdieu & Wacquant, 2003: 615).

Habitus is never a duplicate of a single social structure, as it is a layered and dynamic set of trends that record, store and prolong the impact of various environments that are encountered in a person's life successively (Wacquant, 2006: 319). Habitus appears as a result of the commodification of the inherent necessity created by a series of intersecting fields. The field shapes the habitus and continues its existence as it provides it (Bourdieu, Wacquant, 2003: 118).

All societies are both social systems and formed by the intersection of multiple social systems (Giddens, 1999: 221). If we say that the fields in which the person is involved represent a perspective of the habitus, we can say that the field consists of the combination and intersection of the habitus of all the individuals within it. Information obtained from the interviews conducted on Warner's Hawthron project in Chicago has shown that people carry their lives outside to the factory with them. Likewise, when they return home, they move some of their factory lives to their homes. Bourdieu refers to this with the term *Concordantia* (the acceptance and ultimate reconciliation of contradictory possibilities). Accordingly, habitus is not determined and independent, but it is also determined and yet free. According to Bourdieu, habitus should be understood as a way of thinking, way of research and perhaps interpretation rather than a “thing” (Joseph, 2020: 117).

3.3.4 Historicity of Habitus.

Another feature of Habitus is that it has a historical aspect. According to Bourdieu (1977) in short, the habitus, the product of history, in accordance with the schemes engendered by history. It is necessary for habitus to have this historical feature in order to continue its function and existence in these features. According to Lewellen (2011: 239), although habitus has been compared with Naom Chomsky's concept of deep language structure, as a fair share, there is nothing inherent here; it always arises from class-based socialization and emerges largely as an unconscious strategy of one's self-interest. Therefore, it is an accumulation obtained. This historical structure comes from the past and is in a form that extends to the future. Then, if we make another definition of habitus in this context, it is a history-making process in which individual and collective practices are formed based on history (Kaplan & Yardımcıoğlu, 2018: 616). That is why I am concerning about individual's historicity as a creation process of their habitus.

3.3.5 Subjectivity or Objectivity.

As Bourdieu defines, a person's habitus consists of the interactive combination of all areas where he/she is present. Here, although the action is performed by the individual, the habitus formed over the individual and the structure is ultimately the complete unity of the objective social structure (macro dimension) and the individual action (micro dimension), since the field includes the individual (Bourdieu, 1977). Habitus expresses itself in the struggle of many fields. As such, it is difficult or impossible for a person to think outside of these areas, namely his/her own habitus. For this reason, there are strong restrictions on objective knowledge. From this point of view, Bourdieu rejects postmodern subjectivity on the basis that it is an objective social structure that can be described with

systematically collected data and observations, independent of what is truly unique to individuals (Lewellen, 2011: 240). That is why I am searching how employees are operating in field with respect to their habitus. It is critical here that how they define themselves and how they relate society as a person and institution as a person. I included questions to figure out how this relation occurs in their mind.

3.3.6 Change of Meaning.

With Clifford Geertz in anthropology, an epistemological problem began to come up. According to Geertz, the important thing when defining culture is the symbolic expressions and meanings of these elements rather than the elements that the culture contains (Geertz, 1973). Geertz says that culture can be understood not by explaining but by making sense (Mirza, 2016: 3484). At this point, if we reconnect with Bourdieu, according to Bourdieu, who determines the habitus over the area, individuals' habitus consists of the intersections of fields as the place where the actions of the perpetrators find expression. Two different dimensions emerge here. The first of these is what are the fields of meaning that are effective in the habitus of the person acting and to what extent he/she is active, and the second is the field in which the action takes place. Here, just like Geertz, Bourdieu claims the subjectivity of the meaning to be inferred relative to the context. According to him, the meaning of an action varies according to the area in which it takes place (Joseph, 2020: 119). With this state of mind, if we are to make an observation, it becomes as important as the area we observe, as well as the individual or group targeted by the observation. This will require a deeper and more comprehensive knowledge.

Bourdieu mentions the concept of capital with field. Because, according to him, all the history brought by the elements that make up the field constitutes a capital. He divides

the types of capital into four parts, including the individual and the above. These are cultural capital, social capital, symbolic capital and economic capital respectively (Kaplan & Yardımcıoğlu, 2018: 618). Social capital has an important place among the ones that will correspond to field.

3.3.7 Social Capital.

3.3.7.1 History of notion.

As a result of the changes brought about by the modernization age, companies have started a search beyond commodities in order to step forward in the competitive environment. Managers started to care about "human" in order to keep up with the high performance criteria and continuous growth imposed by the new order, to gain competitive advantage with new ideas and to determine the targets precisely and quickly (İslamoğlu et al., 2007: 21). From this point of view, the history of how "human" will contribute more to organizations beyond what is given to him/her goes over a hundred years, and this is first encountered in Hanifan's expression (Aslan, 2016: 182).

When the literature is examined, it is possible to see that "human" capital is handled with different aspects. The first is human capital, which focuses on human individual abilities, the other is social capital, which focuses on social abilities. According to the human capital understanding, the more equipped an individual is, the more successful he/she is. In the concept of social capital, the subject is dealt with as "human", who can communicate better, create partnerships and contribute to the continuation of the actors besides human capital competencies (Başak & Öztaş, 2010: 33). As a matter of fact, according to Field, the high number of connections and common shares a person establishes with other people indicates that that person has a rich social capital (Aslan,

2016: 184). An important contribution to the concept of social capital comes from Bourdieu and Fukuyama.

According to Bourdieu, social capital is a type of capital that is applied at the time of need, accumulated as a result of all social relations that has been in it until that day and provides the necessary support to the person. According to him, social capital is all the resources that arise as a result of mutual relations, have historical continuity and accumulation, and are available to individuals or groups in these communication networks (Bourdieu, 1977). According to Kaplan and Yardımcıoğlu (2018: 169), social capital is expressed according to the position of the actors in the social dimension and the situation they are in, and it enables them to progress by adding new savings to their positions and positions.

Bourdieu builds social capital on the basis of the concepts of habitus, space, and capital. Here, while habitus refers to the individual or group, the field refers to the space in which the action takes place, and the capital refers to the resource in the middle in line with this action. In this state, social capital has a relationship with the group and the field.

According to Bourdieu, social capital is a type of capital that emerges by using potential resources associated with having continuous networks. In other words, social capital is the association of resources associated with belonging resources that emerge with the motive of belonging to a group (Bourdieu, 1983:190-191). According to Bourdieu, the basic basis of its characterization as capital lies in the transformation of social capital, which can also be expressed as an expression of dignity, into economic capital (Kaplan & Yardımcıoğlu, 2018: 619).

According to Fukuyama (2000: 38), social capital does not accumulate through the actions of the actors by acting on their own. Social capital is based on the domination of social values rather than individual values. Social capital is the ability of people to work together in groups or organizations for common purposes. According to Öksüzler (2006: 109), social capital serves as a function that ensures the cohesion of society and thus supports sufficient and necessary economic growth.

Although there is no single definition agreed on in the definitions made so far, if this concept is tried to be explained in general form, social capital; It is all of the values that regulate the coordination between individuals, non-governmental organizations and public institutions that regulate interpersonal relations and contribute to economic and social development, form the basis of actors' behavior, and thus create a secure communication network (Öksüzler, 2006: 11; Aslan, 2016: 182).

Based on these and similar definitions, three important points about social capital become clear: (1) social capital creates a positive externality for any group members; (2) these externalities can be achieved through mutual trust, norms, values and their impact on expectations and behavior; (3) mutual trust, norms and values arise through informal social networks and organizations affiliated with associations (Öksüzler, 2006: 111). As a melting pot of trust, critical to the health of the economy, social capital leans on the cultural roots of society (Fukuyama, 2000: 49).

3.3.7.2 Benefits.

According to Putnam, social capital provides easier communication in organizations and helps individuals to solve the problems they have accumulated. Thus, by increasing social trust and interaction, it makes it easier to resist the difficulties of life

(Aslan, 2016: 185). According to Fukuyama, social capital is the normal whole that emerges informally and instantaneously among individuals and enables the strengthening of collaboration (Fukuyama, 2001: 7). It also reduces transaction costs in organizations economically. In the political atmosphere, it constitutes the limited state administration and associational life necessary for the success of modern democracy (Fukuyama, 2001: 7).

According to Putnam, social capital consists of networks. Networks also inspire trust by enabling society to bond around common values. Through the trust created, it reduces the transaction cost by minimizing the control activities and possible friction movements that can happen in the interactions between the actors, as in Fukuyama (Aslan, 2016: 187). Coleman, on the other hand, introduced the concept of solidarity social capital with the importance he attributes to the networks, similar to Putnam (Başak & Öztaş, 2010: 33). Also, according to him, high density networks provide significant benefits both for the individuals within the network and for the community as a whole. Through such networks, individuals frequently come together and create expectations and establish valid norms in relationships as a result of sharing. (Başak & Öztaş, 2010: 33)

3.3.7.3 Relationship with trust.

Coleman, Putnam and Fukuyama have established an inseparable relationship between social capital and the concept of trust (Başak & Öztaş, 2010: 35). According to Coleman (1988: 98); the structures in networks, which have the feature of being closed, enable trust and reputation to be built through regular contacts and behavioral norms, and thus social capital is created.

According to Fukuyama, social capital is an accumulation that emerges through the trust spreading to networks in society or organizations, and the basic part of society is contained by communities of various sizes between the family and the nation (Başak & Öztaş, 2010: 35).

According to Putnam, social networks allow the trust to spread to the whole society; I trust you because I trust him and he has shown me that he trusts you (Öksüzler, 2006: 113).

According to Kirmanoğlu, social capital refers to the characteristics of social life such as networks, norms and trust that enable people to act more effectively in achieving their common goals, and social capital, which is also discussed in scientific research, indicates interpersonal trust. (İslamoğlu et al., 2007: 19)

3.3.7.4 Pending Dangers.

There are some considerations regarding social capital as a concept that accumulates and increases solidarity. One of these is the restrictions it imposes. Social capital sometimes becomes so strong and creates a comfort zone that individuals cannot try any position other than the current one. As a result of this trust, institutions find it difficult to take positions. For example, Fukuyama speaks of this danger of the Chinese family institution he points out. According to him, the Chinese family institution quickly provides the necessary conditions for the rapid establishment of a new company, on the other hand, it often puts major obstacles in the transformation of businesses into large-scale organizations (Fukuyama, 2000: 87).

Another danger is the reversibility of social capital. In other words, the social capital accumulated over time also faces the danger of extinction over time. Fukuyama points to this as an example of the civil society that was once very powerful in France, and argues that it was weakened by the state that later became extremely centralized (Fukuyama, 2000: 166). As a larger scale of this, we can see it in the nationalism movement. With this current, another form of association was created by attributing importance to other racial criteria beyond geography. Here we can certainly speak of a diminishing environment of trust, conscious or unconscious, thus weakened ties, and ultimately a social capital that has disappeared or dissolved.

On the other hand, the formation of an atmosphere of excessive trust and the fact that the society goes towards solidification causes side effects. Perhaps the most important of these results from the prioritization of externality by social capital. Because with this externality, it identifies those who are out of the net as the opposite pole, and group solidarity is usually bought at the expense of hostility towards out-group members (Fukuyama, 2001: 8). We might see this in current situation about pandemic. There seems to exist solidarity between vaccine supporters and anti-vaccine group. And this creates a gap between them and total solidarity suffers. And also, in this project we might see such kind of harm in the institution's solidarity.

3.3.8 Trust.

According to Giddens (1999: 120), emphasizing the prevalence of thinness in social encounters, repairing the dissolution in the social texture and maintaining "trust" suggests that the protection of social continuity and the implicit functioning of social reproduction is a fundamental priority. Trust is the product of long-established societies based on moral

norms or values (Fukuyama, 2000: 351). Many economists have emphasized the concept of trust while talking about social capital.

Trust is accepted within the concept of social capital, along with norms and networks (Öksüzler, 2006: 111). In the environment of rapid change and chaos brought about by the new economic order, trust has become an important issue for all institutions and actors. Because in-house trust is vital for actors to share information, to collaborate, to produce innovative ideas, to be understanding and empathize with others, to be open to criticism, to sacrifice for the institution and to avoid political behavior (İslamoğlu et al., 2007: 23).

According to Hansen and Barney (1994), trust arises in a relationship where there is a risk of vulnerability or negative consequences. This relationship also requires that neither side of the two parties will be abused by the other. According to Giddens (1991), a relationship partner is reliable when he / she deserves the trust of other parties. In other words, even though trust seems to be a feature of the person, it is actually related to the image of the person in the eyes of others. Therefore, a feature of the trust relationship emerges as a feature belonging to the parties of the second reliability relationship.

According to Solomon and Flores (1998), trust is related to lack of time and space. We do not need to have trust in the person, institution or thing whose behavior and consequences we know. For him, trust is a device for dealing with the freedom of others. Whether it is the actions of individuals or systems, trust always carries the connotation of reliability in the face of possible consequences.

According to Fukuyama (2000), trust is related to a person's belief in the honesty and accuracy of being fair about the other party, acting ethically and predictably. Trust is one of the basic things that people need and want in social life (Aslan, 2016: 187). According to Griffin and Williams, trust is about the belief in predictability about the behavior of the other party in a risky situation, thinking in the same way as (Hansen and Barney, 1994; Halis et al., 2007). According to Earl, trust is a strategy for people to survive in environments of social complexity and instability.

According to Sydow (1998), trust is a dynamic aspect of human relationships, a process that needs to be initiated, maintained, renewed and empowered continuously. Trust is not a social "thing" or a mysterious being, but a process defined and completed by choices. According to him, the word that should be used instead of the word trust should be trusting. According to Mayer et al., trust is the belief that the person with whom he / she is in a relationship will not need to defend himself / herself in their actions without any intervention (Halis et al., 2007: 189). According to McAllister (1995: 25), trust is the situation when we find good reasons that will cause trust in whom we can trust in which situations, from which perspective and under which conditions.

As mentioned earlier trust is a concept which is directly related with social capital where institutions are capable of doing their duties with the help of it. Thus, trust within the company where there is a change becomes important to maintain the stability of social capital and continuity of institutions. In the company where this thesis continues employees are faced with the risk of losing trust to other parties. In-depth interviews are the places where employees show their trust related issues. I will figure out how employees are

affected by ongoing change, where there are many changes in company like silo-based to product-based organization, waterfall product-line to agile product-line etc.

3.3.8.1 Trust and a Cost.

In many studies, generalized trust has been taken as basis while investigating the relationship between economic growth and trust. Because, generalized trust facilitates cooperation in economic activities and reduces transaction costs (Öksüzler, 2006: 111). According to Fukuyama (2000), official rules and regulations that replace trust in the society are known as "transaction costs" in the economy. In other words, widespread distrust in the society has a tax effect on all economic activities. Finding existing business partners in the market regarding the work done, negotiating the terms, preparing contracts, observing compliance with the laws, seeking rights based on previous contracts due to any loss of rights, including material damages that may occur in this direction are all called as transactional costs by the economists where trust is very important to decrease these costs. There is no need to draw up detailed contracts in cases of trust, take the trouble to find the right business partner every time and spend money by going to the courts in case of disagreement.

However, as can be seen from here, it is necessary to bear some costs such as having a historical background and enduring some negativities over time in order to be able to have confidence. According to McAllister (1995: 26), people or institutions make emotional investments in trust relationships, show sincere care and attention for the welfare of partners, believe in the virtues inherent in such relationships, and believe that these feelings are mutual. All of these appear as costs to bear in order to establish an atmosphere

of trust. However, since the benefit counted in return for the effort spent will be higher, trust is always there as a needed and pursued concept.

3.3.8.2 Trust Types.

When the literature is examined on trust, three types of trust classifications stand out. In the first of these, trust is divided into personal and impersonal. Personal trust is the trust that people begin to feel for each other as a result of sincere interactions between stakeholders in all events that happen in daily life. Impersonal trust, on the other hand, is the trust that occurs between organizations, perhaps what we can call corporate trust (Öksüzler, 2006: 111).

In the second classification of trust, which is shaped by Uslaner and used by some other social scientists, trust emerges in three different ways, namely, strategic / partial and interpersonal trust, which is surrounded by generalized moral elements; trust in social institutions (Başak & Öztaş, 2010: 36).

In the third trust classification, again, trust is divided into three classes. This classification reveals three different types of trust, either generalized or interpersonal, as generalized trust, thick trust, or institutional trust (Öksüzler, 2006: 111). Accordingly, generalized trust is the trust that occurs as a result of daily interactions within people's non-family networks. Thick trust is mostly defined as the trust that occurs within family networks. Institutional trust is the trust that individuals develop with the institution they belong to. As can be seen here, trust differs according to the organization in which people are located. Here, organizational trust is emphasized in the specific work to be done.

3.3.8.2.1 *Organizational Trust.*

The concept of trust has gained great importance for all actors in the institution in a corporate life where the clarity of the job descriptions is lost, the employees are included in the decision-making processes, the increase of decision-making mechanisms left to them, the division of the work within the organization into different areas of expertise, and in this context, the specialization of the individuals and the need for more cooperation in order to reach a result (Halis et al., 2007: 191).

Previously, the need for hierarchical structuring cannot provide sufficient control mechanism in business life that has changed and renewed itself. For this reason, hierarchical structures have become more simplified and flatter, participatory management understanding is developed, there is a reflex of benefiting from social capital, in an environment, organizational trust is needed rather than control activity (Halis et al., 2007: 191).

Trust is a social phenomenon that facilitates work within the organization. In recent years, when uncertainty and confusion have increased, hierarchical structuring has gradually flattened, more participatory management styles have been adopted and professionalization has increased, trust is seen as a more appropriate mechanism than hierarchical power and direct oversight to control organizational life (Özdel, 2012: 31). According to İslamoğlu et al. (2007: 26), when employees decide whether to trust an organization or not, they constantly observe the corporate environment and try to get an opinion about the status and roles of the organization's employees.

As it is mentioned earlier in organization section, there exists a change in thesis company's organizational structures where employees are getting more initiative rights and this brings us loose of powers in managers and there exists ever more responsibility for employees in which both scenarios acquire more trust for both parties. According to Halis et al. (2007: 188), organizations include their employees in decision-making mechanisms to increase their productivity, expand their areas of responsibility and powers, and provide an effective communication mechanism with two-way information flow. It creates control points based on the organizational trust that will occur as a result of all these. Thus, the organization has innovative, high morale motivated, task-conscious, high-performance employees, and at the same time, organizational efficiency is increased and continuity of success is ensured by minimizing friction and conflicts within the organization.

It is possible to classify organizational trust within itself. When we look at the institution as a legal entity, the trust towards the institution that constitutes the attitude of the people who are in contact with the institution, the trust established by the supervisors in the hierarchy established within the institution, and finally the interpersonal trust established by all employees among each other.

3.3.8.2.1.1 Trust the institution.

According to İslamoğlu et al. (2007: 26), when employees decide whether to trust an organization or not, they constantly observe the corporate environment and try to get an opinion about the status and roles of the organization's employees. To what extent the organization takes into account the benefits of the employees of the organization, the extent to which they have the ability to meet the necessary environmental conditions for their work to be more effective, the importance they attach to the additional contribution of the

employees, and the extent to which successes are rewarded are very important for corporate justice that will occur among employees.

According to Greenberg (1990), corporate justice emerges in two ways: the first of these, transactional justice, is about whether the decisions taken within the institution are made according to fair methods, and second distribution justice is about whether the employees have equal access to the resources, rewards and outputs within the organization. As a result of the provision of corporate justice, the trust of the employees in the institution increases and corporate trust is established.

In the company where thesis takes place employees also question this justice if there is real and true! (Who can say that ... is true or not anyway) valuation. (Kuçuradi's term is extended later) Depending on these evaluations (again this term is covered later at Kuçuradi's value theory part) of employees they are creating more trust or less of it. Some of them also insisting on justice as necessary "value" that should be in company's "value list".

3.3.8.2.1.2 Trust in a Manager.

Managers act as a bridge between employees and the corporate entity. Administrators are like a double-sided port. The employee is attached to the manager, on the other hand, the manager is attached to the institution, just like the employee. While dealing with the priorities of the organization on the one hand, he/she has to give importance to the priorities of the employees on the other. At the same time, it is the manager's duty to convey the institution's policies to the employees. At this point, they are a delicate balance element (İslamoğlu et al., 2007: 30).

While the premises of trust in the organization are transactional and distributional justice and organizational support, the premises of trusting the manager are justice, competence and positive response to employee priorities. In order for managers to establish a relationship with their employees, they should be sharing with their employees, communicate positively and should not abuse them. Again, with regard to communication, another expectation of employees is the consistency between what their managers do and what their managers say. If the employee cannot see this attitude, he/she cannot develop a sense of trust (Fischer et al., 2011: 30).

As can be seen from here, the most important element of trust in the manager seems to be open communication. In-depth interviews also showed this type of trust is necessary for transformation project to be successful in the mean-time. Employees mostly look at how their managers act in these changing environments and arrange their willingness regarding to their manager.

3.3.8.2.1.3 Trust among employees.

As mentioned before in social capital, one of the places where the most benefit in an institution is to minimize the possible friction that may occur in relations. If there is more trust between individuals, the communication channels will be healthier and the production will be more efficient (İslamoğlu et al., 2007: 37). According to McAllister (1995: 25), interpersonal trust is an important phenomenon in the organizational field. Trust allows people to take risks, where there is trust, there is a judgment that people will not abuse each other.

According to İslamoğlu et al. (2007: 38), employees' trust in each other and in their managers reduces the intention of people to quit, increases team success and increases loyalty to the organization (Fukuyama, 2000: 26). The priority of this trust is related to the extent to which individuals in the institution share norms and values and sacrifice individual interests to larger group interests. Trust emerges from shared values and rises when a community shares a set of moral values that lead to orderly and honest behavior.

3.4 Morality

As the thesis deals with moral issues it is necessary to have some insights in what is morality, what kind of morality definitions there exists, how morality can be subject of anthropology. Thus, in this section, I will focus on a few different definitions of morality in the social sciences. In these different definitions, the subject is examined through morality as duty, morality as functional, morality as discipline, morality as necessity, and morality as utilitarianism. In the interviews, attention is paid to whether values change from person to person, and if they do, how they change. In this section, opinions about whether morality is relative or universal is given. Since I will focus on values in the study, there is a section on studying morality. Finally, there is a section on how moral ethnography is done.

In the transition from life in nature to life in society, changes occur in human beings. People who previously acted with their instincts now act in line with the concept of justice and give it the measure of value (Rousseau, 2006: 18). According to (Giddens, 1999: 218), the concept of society is characteristically linked directly to the concept of constraint in social theory traditions. Society forces people to behave in accordance with the ideal person it puts forth, because in this way it ensures its survival.

According to Rousseau (2006), nobody has a natural authority over others, so there remains only one contract between human as the basis of all righteous authority. The society continues its life to the extent that it provides homogeneity, that is, the similarity of its individuals, through these contracts. According to Durkheim, solidarity and norms are two distinct features, while the set of rules shows two important aspects of morality. For him, morality is an integral part of social solidarity. Morality is shaped and altered with group and solidarity in group (Gofman, 2019: 26).

We have discussed the concept of Solidarity before. In this case, it would be appropriate to make a definition about the norms. Norms are a set of rules about what attitudes and behaviors individuals in a community should have in terms of the community to which they belong. Thus, norms determine the behavior of in-group individuals or inter-group networks and communication rules and provide an order (Aslan, 2016: 186).

Previously, it was stated that the most effective reason for the formation of social life was the desire of a person to establish partnerships for businesses that could not be accomplished alone. As this partnership grows over time and time progresses, some experience will arise for many activities. These experiences sometimes occur without the need for any relationship, and sometimes they occur together with the relationship due to the nature of the activity. In both cases, valuable information and behavior patterns emerge. Thus, a series of differentiated cognitive and normative systems emerge and tend to persist in different forms and contents in every society. These logics and behaviors create systems that individuals and organizations will use for their own interests (Scott, 1987: 500). This system is basically an accumulation of knowledge that determines the limits of thinking and acting. It is such an accumulation of knowledge that it determines the behavior patterns

of the same actions according to different places, times and situations and gives us information about right and wrong (Lewellen, 2011: 243).

Gathering the necessary information for every situation in life and evaluating possible options is a costly and time-consuming process. Therefore, the individual benefits from the treasure, traditions and customs accumulated within the society (Fukuyama, 2000: 52). Individuals do not freely choose between institutions, traditions, social norms or legal procedures. It does not do any activity in a way that has never been done before, for example, cannot create a new style of marriage or pay its tax debt. They learn how to do all these activities as a result of education, socialization, interaction and observations in life. Individuals are always faced with choices, but in doing so they seek guidance from others' experience in comparable situations and their references to standards of obligation (Powell & DiMaggio, 1991: 10).

The society creates a system with the patterns it develops over time, and wants this system to be strictly followed because its order, its future depends on these obedient behaviors. Therefore, when the style of acting in a certain way within the community becomes a habit, the society forces it on the individual. It manifests itself in the existence of the obligation to conceal the behavior that is contrary to an order in a human cluster (Weber, 1995: 58). In cases where they are not followed, they are condemned or they can go further and apply other sanctions (Durkheim, 2016: 35). This authority is called community morality, and the purpose of community morality is to create and maintain a healthy society. According Oktay (2005: 85), as it can be seen works of Rousseau and Kant, moral law is a common scheme for finding the ethical value of actions; it is a criterion

to test the quality of maxims, hence willing. He only says how an action must be based on will for it to be ethical - to be "good".

Acting morally serves as social benefit as well as personal benefit (Durkheim, 2016: 65). There is a sacrifice when a benefit occurs for society, on the other hand there is a gain purpose when a benefit occurs personally. That is why obeying moral authority is not only out of respect for it, but it also means obeying in a way that our action will benefit us and not harm us (Durkheim, 2016: 37). So, we can say that morality is a system of action rules that predetermine our behavior. These rules tell us how to behave in certain situations: The right behavior is to obey these rules (Durkheim, 2016: 166).

3.4.1 Morality as duty.

Morality is evaluated in two different ways in the literature, we can base one of these two different views on Durkheim and the other on Kant. In Durkheim's moral law, which he tried to explain through education, morality exists in society and the individual fulfills the requirements of society by complying with it. As such, it has a functional side (Durkheim, 2016). In Kant's view of morality, morality appears as a set of rules that are beyond individuals and must be followed just for being good without any purpose (Kant, 2018). According to Durkheim, in order to be truly human, man must establish as close relations as possible with the supreme source of this moral and mental life, which is the basic characteristic of humanity. According to him, this resource is not in human but in society. Therefore, the person who lacks these rules falls to the animal level (Durkheim, 2016: 77).

According to Kant, moral laws and their principles are found in practical knowledge separately from other information. These laws do not contain a piece of human knowledge,

but when applied to human beings, they give apriori laws to rational people (Kant, 2018: 4). It is valuable only as the will and not its suitability to achieve any desired goal. According to him, when an action originates from wanting the good only, under any circumstances it is valuable because it recognizes its value within itself, even if it does not go any way to achieve its goal, and failures take nothing from this value (Kant, 2018: 9).

On the other hand, when one's own happiness is the decisive reason for wanting, it becomes the exact opposite of this principle of morality (Kant, 2019: 40). Because for morality to be moral, it must be dependent on the duty principle. And the importance of duty comes not from its consequences, but only from its commandment as duty. For example, the fact that a seller is not deceiving his/her buyer would be in accordance with the duty principle. But here it is necessary to question what he/she did this for. If he has not done it because, as a smart seller, cheating the buyer will not be economically long-term in his own interest, there is no suitability for the duty here. Because here the seller has fulfilled the command of the duty for his own happiness (Kant, 2018: 12). Hence, the most important determinant of morality as a duty is intention.

When the homework principle is followed, all obligations are no longer subjective and become objective (Kant, 2018: 43). As such, all our expectations are met by the sovereignty of independent laws, rather than the human subject (Kant, 2018: 43). When morality is valid as a duty, our expectations arise from the self-reaction of the person, not from the reaction of others standing across the person who does not comply with the norms determined in a society. In other words, the person becomes his/her own control tool (Giddens, 1999: 131). According to Kant (2018: 46), what should happen in this situation

is to act not only as a means but also as a goal in rebellion, as it is for himself/herself every time.

According to Kant (2018), the reason why the character is moral is not inclination or fear, but simply acting in terms of compliance with the duty. Being moderate in excitement and passions, thinking calmly is not only good in many aspects but can also create value in the person, but no matter what, we cannot define this situation as indifferent good, here is the intention we need to know (Kant, 2018). As far as morality is concerned, examples are valuable only in terms of instilling a sense of impulse in individuals, that is, it makes the feasibility of what the law prescribes uncertain, makes visible the general articulation of practical rules, but cannot replace the true intent that hangs in the person and cannot justify directing ourselves according to examples (Kant, 2018: 25).

One should know the importance of what we call homework, the dignity of the moral law, and the value that obeying this law directly brings to a person in his own eyes, so that one feels the pleasure of obeying the law; and when he accuses himself of breaking the law, be bitterly keen on himself. So, this contentment or soul anxiety cannot be felt before the knowledge of the obligation and cannot be placed on the basis of this obligation (Kant, 2019: 45).

3.4.2 Discipline and Social Order.

We have previously stated that a person living in the form of a community lives and determines his/her path through the norms, which can transform over time, that are given in that community. It was previously stated that a person living in the form of a community lives and determines his/her path through norms, which are given in that community and can transform over time. Its continuity was also attributed to being moral

in the ideal. Thus, the solidarity in the society would not deteriorate, and social capital would continue to benefit society and individuals. For true empirical social research, Weber asks the question: what are the motivations that put individuals in the actions necessary for the survival of society above their own wishes? (Mazman, 2008: 69). Two important explanations on this issue in the literature come from Durkheim and Foucault.

Whether individuals are virtuous individuals or not in the thought of morality as duty, which is the basic principle of Kant, still depends on the decisions of individuals' self-selves. So how do these societies maintain their continuity? Foucault tries to explain this with the concepts of docile body and panopticon in relation to power (O'Neill, 1986). Since the beginning of history, there is a "thing" that is constantly changing, sometimes beneficial and sometimes harmful, and this "thing" is "power". Over time, this power has appeared in many states such as tribal chief, king, state apparatus etc. Beyond that, with its invisible side, it is always aware of everything and is always on surveillance (Foucault, 2020).

Foucault explains this with the panopticon. In the vicinity, a ring-shaped building: a tower in the middle; the large windows opened in the tower overlook the interior of the ring. The surrounding building is divided into cells, each one extending deeply throughout the building. These cells have two windows, one is open towards the inside and it coincides with the windows of the tower; the other, looking outward, allows light to travel across the cell. In this case, it is sufficient to place an observer in a central tower and close a madman, a patient, a prisoner, a worker or a student in each cell (Durkheim, 1965).

In fact, society somehow says it is watching over us. So, living by assuming that he/she is looking / seeing at any time, avoiding situations and actions that will lead his/her to be punished, internalizing what he/she is looking at and maintaining self-control is the

situation that individuals come to. Society is disciplined within the spiral of authority-centered control and control mechanisms. When we say how it provides this, we encounter the satisfaction of the feeling that we, as moral individuals, carry some of the virtues in our personality and therefore we are respected individuals. The satisfaction of the sense of self-glorification and acceptance as a respectable individual through virtues.

Durkheim approached this issue from another direction. According to him, every being equipped with reason behaves morally and at the same time fully autonomously, because it does nothing but follow the law of reason inherent in human nature. According to him, we are not really pure rational beings, we are also beings with feelings, and it is what sets these individuals apart. My pleasure is mine alone and reflects my personal temperament. So, our sensitivity leads us to individual goals, selfishness, irrational and immorality.

According to Durkheim, social continuity occurs with the dominance of social arrangements over the uncertainty of individuals' infinite and indefinite biological and psychological needs and desires (Kuçuradi, 2018). There are two entities in an individual: an individual whose basis is a biological and psychological being, and a social being that represents the highest reality in the intellectual and moral order we know by observation (Mazman, 2008: 70). Social order has an important place in Durkheim's sociology. For Durkheim, moral restraint is the essence of collective life. So, discipline is useful; this benefit is not only in the interest of society and is an indispensable tool, since regular cooperation cannot be established in the absence of society, it also applies to the benefit of the individual.

Discipline as the control that emerged in Foucault with its despotic state, and social order, which appeared softer in Durkheim, emerges from the same root, that is, the state of being a society. Society tries to impose this on its individuals only through moral values. Values, then, emerge as "things" that people want to have and when they do, it will secure their place in society. In this thesis it is also analyzed if employees are really looking at morality in this perspective or not.

3.4.3 Morality and Moral Anthropology.

Since the subject of the thesis is the transformation of values project carried out in an organization, it is useful to take a look at the moral anthropology talks on ethics, mores, morals, morality.

Mores and morality have been involved in almost all studies since the foundation of anthropology, sometimes latently and sometimes openly. Although this is not the main focus of the work, morality is one of the grounds in all kinds of main themes (kinship, economy, gift, etc.). May Edel and Abraham Edel, anthropologist and philosopher, who conducted a research on how much the subject of mores and norms in anthropology is the main theme of anthropology, observed how weak the link between philosophy and anthropology is, and they were able to access only four direct publications on morals or ethics in the official journal *American Anthropology* (Fassin, 2014a: 3).

A development to be called ethical turn in anthropology, with Didier Fassin at the forefront, voices were raised about making subjects such as mores, morals, norms, morality and ethics directly the object of research (Kapferrer & Gold, 2018). According to Sundar (2014: 266), the primary task of anthropologists today is to expand the public

understanding of what it means to be human, rather than to sanctify ancient structures. Pioneered by Didier Fassin, "A Companion to Moral Anthropology" puts forward the subject of moral anthropology as determining the moral structure of the world by focusing on topics such as good, bad, moral, ethical, value through the relationship between anthropology and moral philosophy (Kapferrer & Gold, 2018: 2).

On the one hand, although morality is put forward as the subject of anthropology, there are some who see it as irrelevant and even dangerous. According to Kalb (2018: 74), when we make subjects such as moral and ethic the object of the research, we actually shape the results of our studies with the effect of our own values and value judgement. While defending cultural relativism on the one hand, on the other hand, we may be faced with making a mistake of universalism. According to Rigi (2018: 156), the starting point of current moral anthropology is the globalization of neoliberal ethics. This leads to a "new" kind of politics based on the moral judgments of the anthropologist, and takes the form of "activist" anthropology, oddly devoid of any theoretically informed agenda (Friedman, 2018: 185).

According to Lézé (2014: 373), three different gains can be obtained from these discussions. There will be gains from direct research into morality in terms of social anthropology. In terms of moral philosophy, the gains that anthropology can bring to observe discussions with practice. Finally, it is put forward that anthropology can enlighten the moral interests that arise in the present contemporary societies as an achievement for everyone due to the debate on ethics and ethical issues in the public sphere.

3.4.3.1 *Morality or Ethics?*

According to Bell (2018: 50), the concepts of moral, morality, and ethic are all loose and very inclusive concepts, especially when they are expressed as a concept of value. In other words, they contain everything and nothing. Morality appears to us as a set of principles, rules of conduct. However, there are other rules that govern our behavior. We must discover the inner differences between these moral rules and other rules through their visible and external differences (Durkheim, 2014). According to Ladd (2014: 95), community morality is shaped around the word "ought". And it may be possible to distinguish between all the rules in society and the moral. According to Edel (2014: 47), we can only underline these concepts by considering the remaining sanctions when we remove the belief system sanctions, legal sanctions and motivations to avoid dangerous end.

Although the concept of morale is sometimes used by itself in studies, it is sometimes used with other concepts and dissolving within them. It has melted into other terms, sometimes "culture", sometimes "ideology", sometimes "discourse", used to describe rules, beliefs and ideas, which are mostly approved by anthropologists (Laidlaw, 2014). As a result, when we look at the literature, we can see that the subject is concerned with two different concepts that replace each other. One of them is morality and the other is ethics. Although morality is used relatively more in the literature, ethics has also been used occasionally to understand the difference between good and evil (Bell, 2018: pp.49; Ladd, 2014: pp.95; Shore, 2014: 143).

The word ethics has been considered as a broad concept and it has been pointed out that the concepts of morality, moral, values are embedded in ethics (Laidlaw, 2014: 96;

Ladd, 2014: 143). The English word "ethics" is sometimes used as a synonym for "moral", in this sense "morality" refers to the actual behavior of an agent rather than the principles advocated (Ladd, 2014: 145). The word "ethics" has been used by many authors on the ethics of illiterate societies to include actual behavior.

According to Ladd, 2014, morality / moral code is expressed as a set of principles and moral norms that determine whether things should or should not be done. Ethics includes both the moral code and all ethical concepts and argumentation associated with it. According to Lambek (2014: 112), ethics is not only about carrying out actions, setting criteria and making judgments, but also about confronting their and our limits. Ethics is more closely related to what is inherent in one's actions and is more closely related to what he/she says and does, beyond just values, rules and realizing the free will of the individual in accordance with these. According to Bradd Shore, a community does not establish a consistent moral order. Because it contains many values and norms that can conflict with each other but gain meaning within the context. Even if we talk about socially moral, instead of talking about a given systematic, we should accept a system where contradictory norms are allowed to live together and are seen as a resource that is consulted according to the situation (Fassin, 2014c: 90).

According to Anscombe (2014: 36), in order to have an idea about what the concept of morality / ethics is, we need to know what kind of a feature called virtue is and how it is associated with actions. For this reason, we need to relate what human action is, and how it relates to the desires and intentions it contains in order to do this or that. According to Simon (2014: 280), it should be expressed as the whole of the individual decisions that enable the reproduction of the established systematic besides the habitus of the individual

who is moral, or force these boundaries as the potential to change it or to resolve existing contradictions.

According to Kapferrer and Gold (2018: 7), Gluckman's main focus was on anthropology as the study of social action as moral action as a trait tool of social phenomenology. According to Gluckman, values of social were in a continuous process of building, so we can best derive the difference/change from the accepted routine of ongoing daily practice or in conflict points or from abstract or normative thoughts. As the foundation of the moral, value is formulated through the actions of individuals when confronted with sociomoral dilemmas and conflicts in value expectations. According to Shore (2014: 145), ethics occurs in contradictory situations encountered in life. As such, it is transcultural as well as the universal state of situations faced by a single individual.

To decide that a behavior is moral, a formulation such as this or the following behavior is the right one will not be sufficient. Because here we are faced with two situations, whether we should do it one way or another as a responsibility within the framework of predetermined responsibilities to be morale, or we should take the action that will give the most beneficial result in the current situation. In addition, definitions of "moral principles" and "reason for duty" should also be made. However, the boundaries of the concepts of good, morally good and right must also be determined. Should we separate something as "good" and "bad" or should we distinguish between "morally good"? (Anscombe, 2014: 36).

According to Evens (2018: 57) ethics continues to serve as an accepted standard of good when considered in terms of morality - that is, as it really is (Lukes, 2014: 151). expresses it as follows: no action has been taken solely on a duty-based basis; in some

sense it has always been necessary to find reason to be "good". The term "good" is not only what people think to be right in a broad sense, but also what they think or believe to be true, and therefore we can see their moral judgments as an expression of a particular ethic (Read, 2014: 164). Morality, which until now has always been paired with an "ought" or imperative statement, must be not only necessary, but also desirable and desired. This desirability is the second feature of all moral action (Durkheim, 2014: 60).

If we start from the principle of responsibilities and state that these responsibilities should have established rules from the very beginning or after their formation / maturation over time, then we are able to draw a limit. As far as limits are concerned, we have to take into account the limits of the individual will. In the case of individual desires conflict with the determined boundaries, we can define the moral as the imprisonment of the individual within the drawn boundaries in spite of the individual desires (Foucault, 2014: 43). Ladd (2014: 95) also points out that in order to transcend borders or to harmonize theory and practice, the ideals that constitute the moral code must be separated from the real practice that may deviate from it.

According to Foucault (2014: 43), morality in the broadest sense, although it is not possible to be completely separated from each other, contains two elements, these are behavioral codes and forms of subjectivation. Likewise, according to Durkheim (2014: 58), moral reality appears to us with two aspects, and these can be expressed as objective and subjective sides. Thus, we are talking about codes as the only place that is deemed necessary to be obeyed, the only place where universality can be talked about, on the one hand, and on the other hand, we are talking about the motives and desires of the individual (Foucault, 2014: 43). Although the definitions of absoluteness and universality on morality

are a historical development originating from Judaeo-Christian, it is useful to consider the comments on the universality of the subject (Fassin, 2014b: 14).

In this case, another question arises, is the question of whether each individual internalizes every code in the same way in every society. However, the way in which he/she adapts her own behavior to this defined scope also becomes an important issue. Because according to Read (2014: 164), morality is a product of evaluation. Likewise, Durkheim (2014: 59), besides the morality inherent in society, there are an infinite number of morality interpretations derived from this general morality, in which each individual harmonizes himself/herself. Because individuals see every problem/issue from their unique individuality glasses. This is actually a useful comment in terms of showing us three different dimensions of morality. These can be expressed as universality, locality and individuality.

According to Shore (2014: 143), the ethical system includes the evaluation of the individual's behavior over some moral rules, so it needs a predetermined rule set. If ethics are framed as models of moral reasoning, that is, models that advocate the rational choice and thought of autonomous individuals in the pursuit of objective standards, they almost always have to be analyzed in conjunction with uncertain conditions and highly contextualized conditions of human experience (Kleinman, 2014: 256).

According to Lézé (2014: 374), morality should only emerge in multiple fashion from local to national and international scales. Then how Truth and Reconciliation Commission in South Africa have commons with suicide bombings in the Middle East,

controversies on homosexual parenting and the wearing of the veil in France, corruption in Africa and the development of humanitarianism, the Occupy movement and the salaries of company executives, professional deontology in medicine or the fabrication of proof in the scientific world, the exemplary nature of elected representatives or the legitimacy of a just war, etc?

According to Durkheim (2014: 56), the moral arises only within a community, it requires more than one party and an interpretation of how something an individual does is perceived by the other person(s). In this case, too, the moral should at least stand above the individual and be understood as immanent in a community. Then we have to decide whether the moral has / should have a universality, or whether it is a phenomenon that can vary not only from society to society but also from person to person, or whether it should be a mixed state of both.

Consequently, in the light of the above, three main difficulties arise in moral anthropological research. The first is the problematic of universalism vs relativism, the second is the importance of freedom and individualism in forming and acting on moral principles, and finally, the centrality of social interactions in the formation of ethical life (Kapferrer & Gold, 2018: 3).

3.4.3.2 Perspectives of Morality.

Anthropology has worked on human issues since its emergence as a theoretical framework for the realization of human potential (Kapferrer & Gold, 2018: 5). Moral one can be listed as one of these areas. When the field is scanned until today, two different approaches in the field of morality based on Durkheim and Foucault appear, however, in

more recent dates, consequentialism may be shown as a third (Fassin, 2014a: 3; Fassin, 2014c: 88).

In the Durkheimian tradition, morality can be expressed as a set of rules that usually require some sanctions when violated, and thus regulate social life with its effect on solidarity and determine the regulatory moral obligations to achieve this. On the other hand, morality is defined as a set of traditions that are subject to social approval and therefore take different forms depending on cultural assets (Fassin, 2014a: 3).

In the former, it emphasizes the moral constraints that society imposes on individuals, positively as obligations as sanctions in the negative dimension, and in the second, the emphasis is more on the individual's ability to produce free moral reasoning and judgment despite the pervasive nature of society (Fassin, 2014a: 4).

3.4.3.2.1 Durkheimian perspective.

In the Durkheimian tradition, human personality is the most important object of our sympathy and developing it is a goal, morality defines the ideal, and individuals strive to reach this ideal (Durkheim, 2014: 62). By making morality a problem of rules and necessity and grounding it on a collective basis, Durkheim makes it impossible to think in terms of the individual's freedom to act ethically (Laidlaw, 2014: 100).

After giving morality a meaning to a certain unity, even though it is historically influenced and even this unity is built on opposite values, there will definitely be a consistency that allows the definition of local morality beyond individual variations (Fassin, 2014a: 5). Again, according to him, moral rules are created by an authority that is made just because they are ordered and has this power (Durkheim, 2014: 57). However, from one perspective helping others can be seen as a duty, for many sympathetic souls,

those who enjoy spreading happiness around without self-interest or arrogance, and for those who take the satisfaction of others as their duty, motivation is derived from their own existence (Kant, 2014: 25).

However, it is still necessary to establish a connection between the obligation to obey the rules and the desire to persuade the good (Fassin, 2014b: 15). Because it is impossible for us to perform an action without considering its content, simply because we are ordered to do so (Durkheim, 2014: 57). And this necessity is hidden in the existence of the collective that constitutes the society rather than the free will of the individual, as Kant argued (Fassin, 2014b: 13). In order for us to be agents of an action, it must concern our sensitivity to some extent and appear desirable in some way (Durkheim, 2014: 56).

3.4.3.2.2 Foucauldian perspective.

It is no longer a question of defending a particular moral meaning in a given society, but rather acknowledging that all people are capable of acting as ethical subjects. The second approach, inspired by Foucault, uses the ethical anthropology in which individuals have freedom (Fassin, 2014a: 4). Thought is what establishes the subject in relation to himself and others, and constitutes man as an ethical subject. Therefore, according to Foucault, the freedom of the ethical subject consists in the possibility of choosing the kind of self one wishes to be (Laidlaw, 2014: 105).

From this point of view, morality is not contained in external norms and values that the individual would simply try to respect. Rather, it is expressed by the techniques of the self and its actions against others. Ethics is a subjective process (Fassin, 2014c: 88). Actively answering the ethical question of how to live would be to describe the self-constitutive freedom (Laidlaw, 2014: 105).

3.4.3.2.3 *Consequentialist perspective.*

In deontological approaches, the person focuses on knowing and deliberately following the appropriate rules, not the consequences of his own actions, accompanied by the governing rules. Understanding the rules and following it intentionally is sufficient to ensure that the person is free of moral guilt. In a consequentialist framework, by contrast, one's actions are judged by their consequences, not by how closely they follow a particular rule (Robbins, 2014: 120).

According to this approach (Consequentialist ethics, where the explanation of the theoretical approach can be found in Max Weber's work), morality should be judged according to based on the results of what people say and do rather than according to the rules of behavior to be followed by the individual or the personal effort involved in emotions, reasoning and actions (Fassin, 2014a: 6).

According to the consequentialist approach, "effect produced" is accepted as the final criterion to enable decisions about good or bad actions. It is no longer about assessing whether a person is complying with a moral obligation or performing an ethical action, but about checking whether the results are positive (Fassin, 2014c: 89).

3.4.3.2.4 *Universalism vs Relativism.*

When we look at the anthropology literature especially last phases, for example applied anthropology, can itself be seen as a moral discipline in the normative sense that often tries to make the world a better place? This trend, matured by delicate questions, is often noticed in two points, the debates about relativism and universalism, and the points surrounding professional practice: doing ethnography morally (Fassin, 2014a: 7). According to Kluckhohn (2014: 130), the universality of the ethical / moral, viewed from an anthropological point of view, is part of a larger question: is there any kind of universal

or nearly universal phenomenon / norm that transcends cultural boundaries? As such, there have always been two different points of view, universalists and relativists.

According to Sidgwick, what should be is a possible object of knowledge, so what I decide it has to be should be decided by other rational and able-to-judgment individuals in the same way, as long as I do not make mistakes. Moral judgments contain moral facts and cannot be interpreted as judgments that respect the present or future existence of human emotions or any truth of the logical world (Westermarck, 2014: 69).

According to recent neurocognitive approaches to morality, both in terms of evolutionary biology and experimental psychology, all human beings are equipped with the same neurological and cognitive tools that they contradict the observed cultural variations, but which allow to envision a universal ethic (Fassin, 2014a, pp6). Based on Herzfeld's (2014: 182) research on the Mediterranean, states that even though moral values are double relative, the evaluation mechanism remains the same in the whole Mediterranean region. According to her, the value attributed to behavior depends on the way it maintains or threatens social cohesion.

Habermas criticizes Kant for the acceptance of an individual's ability to put himself in the shoes of any other individual and imagine in his imagination while making judgments on moral issues and states that no one can any longer have a transcendent preliminary understanding based on one or less homogeneous communication conditions that allow a norm to be tested, or that one's own point of view about himself/herself or the world cannot be correct (Lukes, 2014: 151).

Edward Westermarck thinks that morality is the product of emotions, not reason, so he/she offers a subjectivist reading of morality. Ultimately, moral judgments correspond to emotional responses or affirmations faced by individuals. It is the society that teaches us to distinguish right from wrong, and the traditions that guide us in this learning process. In this scheme of social reproduction of morality, changes are still possible when disagreements arise, raising the possibility of objecting to common values. In these conditions there is no rational basis of morality and hence the ultimate truth (Westermarck, 2014: 69).

According to Herzfeld (2014: 189), the full interpretation of moral value terms requires a clear perception of their linguistic and social contexts in every society. One of the works of the World Vision and Christian Care organization in Zimbabwe be shown as an example. As a result of the deaths of children while crossing a dam that became operational in March 1997, the public considered this construction morally dangerous. Because this dam is not built with traditional "Shona" rituals, the devil is now involved and morally dangerous. Good development in this context is "indigenous" development (Bornstein, 2014: 276).

Looking at the debates on morality, from one perspective people tend to think that cultural is relative, from another perspective they tend to think that there exist some mechanisms operate within a general framework. While for some, this is an existential requirement, for some, it seems to be pursuing universal truths, perhaps because it disturbs their conscience about some things put into practice in distant geographies or by people belonging to different identities in their own society.

I also looking for another approach to this subject regarding the ongoing thesis in this company. Departing from Bourdieu's habitus and field notions, someone can accept that people can observe the same event from different perspective regarding their habitus and in which field they are acting now. This is claiming how employees are evaluating values are depending on their habituses and fields. In-depth interviews and participatory observation will help about this topic if really there exists a subjectivity of morality even in same institutions.

3.4.3.3 Studying Morality.

One of the issues raised in the name of moral anthropology is to put moral issues at the center of the research. Thus, the moral debates that emerged in the last period of anthropology want to connect with the moral philosophy, which has previously addressed this issue, and by removing itself from existing rural issues, it addresses the major ethical issues in the contemporary world and finally wants to create a theoretical framework for itself (Kalb, 2018: 67). According to Gold (2018: 91), this project is problematic because values or morals are not always right and wrong; And the danger of making morality the focus of anthropology is that the discipline transforms into a totalitarian structure, morality, under unity. Thus, each discussion will have to be evaluated under an integral value system.

According to Holbraad (2018: 44), the purpose of anthropological analysis should be to use the diversity of these materials to solve the analytical framework in question, rather than to create a framework for moral and ethical analysis to shed light on various ethnographic materials. Thus, moral anthropology does not support certain values or adopt certain judgments any more than political anthropology does. Thus, taking into account the

moral positions of all parties, it treats moral tensions and debates as a subject of study, because moral anthropology does not have a goal of moralizing.

However, here again, there is the possibility of falling into danger, which is stated by Gold (2018: 91). Because moral decisions or actions cannot be determined by universal rules, procedures, or processes of judgment. Because morality in any society depends on the social practices and cultivation of virtues developed through social practices. Morality is centrally linked to self-care and self-cultivation efforts (remember the thesis that moral determines the ideal, human aims to reach it). Morality, with this aspect, is an integral and common aspect of social life, where no one is independent from the practical communities that shape the motivation for individuals to live well (Holbraad, 2018: 33).

If we are talking about a constant change and adaptation problem, it is necessary to look at the historical aspect of the moral and environmental conditions as Holbraad (2018: 33) stated. Because moral is always historical and always shaped by social context. That is, anyone wishing to investigate "morality" must take into account the different facts covered by the term. In this context, it will be necessary to observe the rules and values recommended by the institutions that are functioning in the collective lives of certain individuals or groups over time (Foucault, 2014: 43). With this aspect, it seems impossible to reach a conclusion by examining the morale in a short time, but it will be worth a try. Although the period between the beginning and the end of the thesis does not cover a long enough period of time, it will be kept long enough to give some clues.

According to Lézé (2014: 373), studies focusing on ethics in anthropology have theoretical, analytical and methodological effects. Until today, beyond providing a clear theoretical contribution under the name of moral anthropology, a certain field of study has

been expanded and the necessity of studying morality has been shed on. Only such research can contribute to what and how the relationship between the individual and society is at the theoretical level. The theoretical issue meant here is to understand the specificity of the existing social tension between morality and ethics rather than knowing whether morality is on the side of the individual or society, on the side of freedom or restriction, or on the side of objectivity or formal codes (Lézé, 2014: 374).

The studies will provide an opportunity to expand and enrich the explanation of anthropology regarding the complexity of social activities on an analytical level. On the other hand, they can show us as clearly as possible the concrete and limited situations, in these situations the individual act by obeying, valuing, encouraging or thinking, evaluating or changing, in which individuals need to act. On the other hand, they show us how the norms, values and moral influences invoked by individuals, be they responsibility or crime, honor or justice, help or prudence, freedom or dignity, are born and set in motion in practice. Methodologically, a new reflexivity regarding our moral approach to the field will create a new reflexivity, norms, values and influences in our moral relationship with our object of study (Lézé, 2014: 374).

3.4.3.4 Doing Moral Ethnography.

American Anthropological Association take a boycott decision in 2015 related with the ongoing violations of Palestinian. Parallel to this boycott, moral anthropology began to sprout. Here, as a biblical issue, it was aimed to defend human rights by standing by the oppressed and thus cleanse the discipline from the colonial impurities of the past (Gold, 2018: 91).

If the subject is approached in this way, we enter a process that compels us to have some values and take sides when we go to the field. According to some of the discipline, we should not take sides and be impartial. Thus, by making technically correct and value-free research, we should leave the judgment part to the reader. However, according to some, if there is no attitude based on the integrity of values, the work done will not benefit anyone (Becker, 2014).

The truth is that we can never avoid taking sides. As such, the question that arises is whether this bias leads to a distortion that would make our work unusable, or whether there is some distortion that needs to be taken into account in order to use the results of our study (Becker, 2014: 308).

Fassin prefers the term "moral anthropology". This term suggests that we consider our own moral standing. Whether we know it or not, there is always a moral positioning in the objects we choose, the way we interpret the facts, and the form of writing we detail (Kapferrer & Gold, 2018: 17). According to Becker (2014: 309), the bias that will affect both readers and researchers is deeper than the superficial differences that divide the schools of sociological thought, and must be sought in the characteristics of society that affect us all, regardless of their origins, methodological or theoretical persuasion. Maybe so it can be seen whether the researcher caused a bias in the study.

Indeed, an absence of judgment can result in complicity or lead to the depoliticization of the issues in question. It is therefore the implicit definition of morality that must be included in our attempts to analyze our position. A range of possible anger, indifference, and enthusiasm can add a special touch to our research. And it's not that easy

to artificially suspend them in the name of combating ethnocentrism. Therefore, it is worth considering them as they are: a moral engagement (Lézé, 2014: 374).

When the examples from the field are examined, it can be seen that when there is a serious trust in the perspective of the subgroup in hierarchical relations, bias and prejudice accusations emerge. The senior parties in the relationship are those representing the approved and official moral forces, while the subordinate group is the alleged violators of this morality. Because of sympathy, we can try to justify the side being examined as a deviant, which leads us to lose our neutrality (Becker, 2014: 311).

Conversely, in any organization, for example, whatever the rest of the organizational chart shows, the information flow arrows point up, thus (at least officially) that those at the top have access to a more complete picture of what is happening than any other. Members of the subgroups will have incomplete information and as a result their views of reality will be partial and distorted. Therefore, from the perspective of a well-socialized participant in the system, any story told by those at the top deserves to be seen as the most reliable account that can be made about the functioning of the organization (Becker, 2014: 309).

And so, we understand why we accuse ourselves of bias when we only take the subordinate's side. This is because we take as given the idea that the person at the top knows best in the official hierarchy. With them we assume that the man on top knows best. We don't know that there are parties to take and that we are getting one of them (Becker, 2014: 309).

At the point reached according to Becker (2014: 311), our problem is to make sure that our research meets the standards of good scientific study and that our inevitable

sympathy does not invalidate our conclusions, whichever perspective we have. Ethical rules in the research aim to help researchers to be able to rely on the technical and moral quality of the service offered to readers, sponsors, etc., who are expected benefit, and to control the dignity of the disciplinary members (Pels, 2014: 347).

One of the issues of bias in the field is being unconsciously present in the field with our own value judgments, that is, being caught in the grip of ethnocentrism. Moral or ethic is often associated with what is good. But what is good? Who determines this good? If the self necessarily defines a reflexive relationship between self and other, which is undeniably implicit in the transparent dual nature of self-consciousness, the self also defines the basic condition of ethics (Evens, 2018: 57). The moral values of the anthropologist not only disrupt the ethnographic understanding, but can paradoxically weaken the potential of anthropological criticism (Kapferrer & Gold, 2018: 17). According to Holbraad (2018: 31), failure to avoid ethnocentrism, causes us to project our own “models of goodness” to the people we work with, which is exactly what we describe as the danger of moralism.

Although moral anthropology rejects normative moral positions, here an implicit normative moral position is taken. In other words, the claim that there is a moral positioning that should be reflexively evaluated in our work objects is itself a normative moral position. Therefore, moral anthropology seems to shift into a moral discourse exactly the kind it questions (Bell, 2018: 52). According to Holbraad (2018: 44), even those who made significant contributions to the thought of Moral Anthropology express concern about the extent to which they have succeeded analyzing the ethnographic data of the writings associated with the ethical without the lens of our own moral assumptions, traditions, and concepts, or avoiding the trap of conducting moral analysis motivated by the impulse.

According to Ifeka (2018: 134), researchers focused on moral anthropology are also in an effort to create a global deified individual in an ideal global society and they could not realize this. Moral anthropologists thus reproduce their bourgeois logic by drawing others who do not belong to the capitalist environment in which they live, into an environment in which they articulate their ethical agenda.

Considering the arguments produced on and against moral anthropology, it is inevitable that our own moral values are involved in the field study. However, the issue is the consequences of our moral approach to the field. It seems that if we can delete ourselves from the text as much as possible, the audience can reach the desired benefit. For we must not deny that the reader's own perspective will be added to our understanding of ethics.

3.5 Values

In this section, we will look at the values that are the focus of the study. So far, we have talked about solidarity, which is necessary for a healthy continuation of a society, the concept of habitus, in which individuals in the society are constantly involved and forming individuals, and social capital, which accumulates as a result of habitus. Then we talked about trust, which is the most basic element necessary for all these to work. In order for trust to exist, people demand expected results in every relationship, so we talked about morality and different views on morality that will provide this. We saw that morality consists of certain norms and values. Now we can look at the value notion.

I will basically examine the concept of Value from four different perspectives. First of all, I will look at the framework in which value has sat philosophically since Kant. Here, I will examine the values (Value, Valuation, Evaluation) put forward by Kuçuradi, who examines the value comprehensively. The second one is the concept of value, that is, as a

psychological point of view, the things that people live for and are important in terms of their mental and social health. I will examine the arguments of Schwartz and those who gathered around his view, which grounded this point of view. Then, I will touch on the materialistic concept of value, which has become a reference in many subjects in social sciences, namely Marx's concept of surplus value and the positioning of value as a commodity. Finally, I will talk about how value is examined as an anthropological point of view, through Graeber. So, we will see recurrent references to same authors because the topic is analyzed upon their ideas.

The existence of value is old enough to be equated with the history of humanity. Considering, even in the society-state relationship described in the ancient Greek and Roman history, virtues and values were deemed necessary to give rights to all parties. Likewise, since an organization has similar characteristics with the society, a value system outside the norms determined in organizations will be needed (Rousseau, 2006: 117).

According to Graeber (2017: 79) and Baumeister (2005), value consists of a meaningful difference and an effort to categorize things. Value is the "things" that guide the wishes of those who accept it and enable them to take action. According to Kuçuradi (2018: 1), the term value is a term that has passed from economics to ethics and is one of the basic concepts of economic views put forward until today. However, according to Kuçuradi (2018: 12), value and values do not mean the same meaning, it may be partially related to the "valuation" emerging as a result of evaluations. For her, value is a concept of economics, that is, it only parallels the "appraised value", that is, the "value" appraised to things by special value judgments.

According to Kuçuradi (2018: 27), our understanding of values lies at the basis of all our relationships with people and ourselves, at the basis of our existence, and this is determined by our expectations from people and ourselves. Our understanding of value lies at the basis of our existence as a person with a certain integrity with our close circle, our age, past and future, in our relations with people and ourselves, in what others and ourselves do and reveal, and on the basis of this our understanding of human - what we expect from humans and ourselves. Personal values are opportunities that arise in interpersonal relationships such as love, honesty, commitment, etc. (Kuçuradi, 2018: 41).

3.5.1 Function of Values.

Some social scientists speaking on the concept of value have also emphasized the function of value. According to their explanations, value is not a "thing" that is given structurally, it occurs historically in space and time. According to Graeber (2017: 20), people perform all the activities they need in their daily lives in the form of producing material and moral social resources necessary for the creation and maintenance of interconnected dependent systems. Thus, they form meanings of life with the help of forms of organized commitments that they think those will facilitate their own productive activities, and values are a system of symbols as the source of all this. However, the symbol standing alone in the middle does not work alone. In order for these to be a motivator, there must be material objects or performances that can be turned into objects that can be perceived by people and societies. These can be achieved through action patterns.

According to Kuçuradi (2018: 6), a person evaluates everything she/he encounters in one way or another and takes decisions, takes a stand and acts at every step, later the relationship between this concept and value is discussed. Thus, values become one of the

elements that direct our actions in life. It is possible to see the most obvious examples of this in religion. Religions try to control people's thought world with the concept of the ideal afterlife. Through values, they impose the behavioral patterns necessary for the ideal eternal life they offer them. Thus, they try to organize people's lives through values. At the end religion makes "values" a functional tool.

3.5.2 Value as a Symbolic Media of Exchange.

The concept of "value", which is also seen as a functional tool, plays a very important role in the formation of common patterns in communities, regardless of the economic, moral or sociological forms of this concept. In the section of social capital mentioned earlier, the existing potential accumulated was mentioned. Here, the most effective concept in the formation of social capital is "value". According to Kuçuradi (2018: 7), value consists of what people do. Parsons and Smelser made an important contribution to this. According to them, it is the exchange of symbolic media that provides communication within and between individuals and corporate spaces. While this is medium money in the economic field, it is power in the political field. Likewise, in the cultural field, this medium is provided through "value" (Abrutyn & Turner, 2011: 286).

3.5.3 Meaning Differentiation.

While values provide a partnership as a means of cultural interaction in societies, they also contain differences. According to Durkheim (2016: 33), there are not only real facts in life, but also relative phenomena because it is possible for different people in society to be affected by the same events differently. Therefore, it is not possible to have a single and general code of conduct.

On the other hand, one of the people who made the most important emphasis on this subject is Kuçuradi (2018). According to her, all events are historically intricately linked and are in constant motion. Therefore, when examining a phenomenon, it is important both to examined's historical formation and to which part of the historical cycle of the event. Thus, the main problem that arises develops over the person making the assessment. Because this person exists in the distinction of evaluating and being evaluated at the same time (Kuçuradi, 2018: 47).

In order to analyze a person's action, decision or attitude correctly, we need to know that person in detail. We need to know how that person behaves in various life situations, how she makes decisions, in short, how he/she lives, that is, we must be in constant observation. On the other hand, despite all these, it can be said that a pure realistic assessment is almost impossible in line with the importance it attributes to the assessor (Kuçuradi, 2018: 62). That is why in thesis there are questions about how person is evaluating himself/herself and others in terms of his/her own.

3.5.4 Value-Valuation-Evaluation in Kuçuradi.

According to Kuçuradi (2018: 12), the concept of "value" is a concept that has been discussed extensively in the history of philosophy and has many definitions, which is because it is not clear in the minds of those who use it, a word that does not express something real, that is, an abstract and general concept. To explain this, she looks at the concepts of "value", "evaluation", "valuation" differently.

“Evaluation, showing the value of everything that exists about human beings; valuation is the realization of values, an artifact or an act. Evaluating values is the

business of philosophy, appraise values is the job of morality and of aesthetics.”
(Oktaý, 2005: 179).

3.5.4.1 Evaluation.

According to Kuçuradi (2018: 12), value and evaluation are different phenomena. Since it is the subject making the evaluation, the evaluation is subjective. Our attitude towards the people we interact with, every decision we make in the events and situations we experience, and our related behaviors are based on how we evaluate them. According to Kuçuradi (2018: 33), a person's evaluation of events, situations, herself/himself, other people, and ultimately one-by-one things is a feature of her/his structure and a way of being.

Evaluation-value relationship refers to a valuation of every one person makes in interpersonal relationships. The person tries to find his/her way in life as a result of these evaluations. The assessment made by the individual includes the appropriateness to the value of the evaluated within, the subjective relationship between the evaluator and the assessed, and the general value judgments valid at that moment.

What is meant by evaluating is to describe something in the light of mostly valid norms, rules, principles, standards, trends, norms, that is, not actually showing the value of the thing itself? Because the assessor makes his evaluations according to the values he has accumulated up to that day, the order of importance of these values against the current situation, his understanding of people, his interpretation of events, his view of life, and his expectations from himself and people (Kuçuradi, 2018: 35). As such, the same people, the same events, the same actions, the same phenomena are interpreted, explained and

evaluated in different ways by different people. Here comes the subjectivity of the evaluation.

3.5.4.2 Valuation.

According to Kuçuradi (2018: 33), evaluation is about judgment, while valuation is behavioral, value is out of all these. Events and situations are the result of individual valuations. What people always make, every decision, every step they take is a valuation of human reality. Each person acts according to his own understanding of human and life, and also according to the structure of existence as a person; the pattern of what people do create events; thus, historical reality is formed. Here we get back to Kant's morality in relation to value. Because, according to him, morality takes place as a vital scheme outside of all personal calculations and actions.

How the evaluation is the “thing” that we reveal and think about everything we are in relation to, every “thing” we actually do at every step is actually a valuation (Kuçuradi, 2018: 33).

According to Kuçuradi (2018: 35), the evaluation made by a person, his/her valuations and the value he/she attributes to what he/she evaluates are mostly related to the person's structural integrity. An idea of the value of something becomes clear only after answering the question of who it is valuable to and for what.

3.5.4.3 Relativity of “Values”.

There is always a subjectivity in valuation and evaluation. As mentioned earlier, evaluations arise in the relationship of things in opposing relationships, that is, value does not emerge without considering the person who act, the circumstances in which it occurred,

and the situation of the person making the evaluation. As such, countless different things, explanations, evaluations emerge about a situation, phenomenon, object, event, which countless people would say in countless historical contexts. In this case, only one is the actually correct (Kuçuradi, 2018: 79).

From another perspective, that is, from the one that is being evaluated, although they do the same event in the same way, despite the difference in meaning and intention, there is the problem that they are all evaluated in the same way. Even if people do the same thing for a different purpose, they are valued in the same way. Going back to the example of Kant's clever merchant, that merchant is valued as if he acted in accordance with the task even though all his actions were morally appropriate, although he performed his action in a way that was not suitable for the task, that is, different in intention.

As can be seen from all these, it is very important who performed this action and under what conditions in order for even a single action to be correctly understood and evaluated. Well, if such an assessment is available, Kuçuradi (2018: 66) asks who and how can we do it? In this way, she explicitly associates the evaluation and valuation work with anthropology. Because the methods of anthropology attach great importance to close and deep observation of people or events, thick description and reflexivity.

Considering the studies conducted on value so far, it is seen that there are basically three different approaches. These are structural, economic and anthropological approaches, respectively. It was Schwartz who laid the foundations of the structural approach (Fischer et al., 2011. Pp.253). It is the concept of pragmatic or economic value belonging to Marx

that affects social scientists in many ways as an economic value. We can see the neat work on the concept of anthropological value in Graeber (2017). The issue of value will be examined in more detail in all three frameworks, respectively.

3.5.5 Schwartz's Value system: "Values as a Structure".

Schwartz's Value systems related back to the Gouveia's functional theory of values which structure and describe the domain of human values. Gouveia identify two dimensions of values, first one includes values which guide human actions, and second one includes values which give expression to human needs (Fischer et al., 2011, 253). Schwartz defines these values as central values, above all other values, as general and valid values (Fischer et al., 2011: 260).

According to Schwartz (2007) values are beliefs which are inseparable from emotions and they are subjective. Values are motivational structures that give people the strength necessary to run after their goals. Values consist of abstract goals beyond specific actions and situations. In this way, norms are different from attitudes towards certain actions, situations, and objects. Without these values, people could not be concerned with other social or personal values (Fischer et al., 2011: 261).

According to the theory of values, values are a structure that functions as a guiding principle in people's lives, can change in importance over time, and is above the desired and specific situations. In this way, values guide the selection and evaluation of actions, policies, behaviors, people or events (Fischer et al., 2011: 265).

Schwartz contributed to our understanding of the structural relationship within the human value system. In the value theory that Schwartz puts as the basis, values are ranked

on two spatial axes. Furthermore, he argues that values are organized in a two-dimensional space and that value types can be defined in terms of their relative compatibility or conflict with each other. For example, the value that prioritizes the desire for the well-being of those in close relationships is in stark contrast with the value that prioritizes one's own development and the need to dominate others, the environment and nature (Schwartz, 2007: 1).

Two spatial dimensions in Schwartz value theory are defined as meeting the needs for survival and self-actualization. The first dimension includes the values that enable the human to survive in an environment full of danger as a biological need. With the help of the functionality of this dimension, they meet the need for a sense of internal control and autonomy for individuals to establish closer ties and relationships with other individuals, to maintain their ability to make decisions about their personal survival, to resist personally threatening group demands, and to interpret and make sense of multiple meanings in social interactions (Baumeister, 2005). The second dimension includes values related to the expression of needs representing the humane or idealistic position versus the materialist or pragmatic position.

Schwartz depicts his structural approach to value system in the following figure:

Figure 9

The Schwartz value circumplex

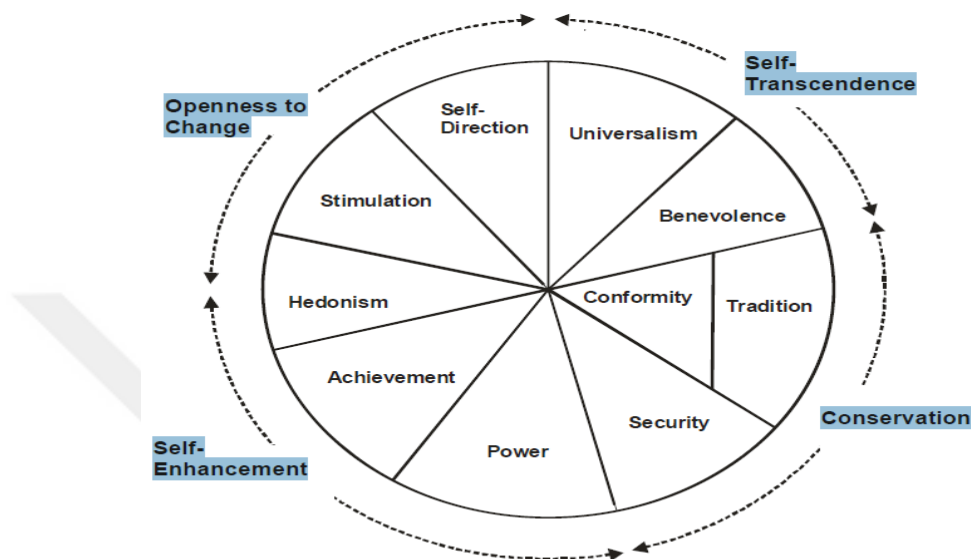


Figure 1. The Schwartz value circumplex.

Note. “Embedding the Organizational Culture Profile into Schwartz’s Universal Value Theory Using Multidimensional Scaling with Regional Restrictions.” I. Bourge, K. Jehn, P.J.F. Groenen, W. Bilsky, S. Schwartz, 2009, *Journal of Personnel Psychology*, 10(1), p.23.

In this system, there are a total of ten central values in two dimensions. These values are expressed as follows in line with the main purpose they target (Schwartz, 2007):

Self-Direction: Independent thought and action; choosing, creating, exploring.

Stimulation: Excitement, novelty, and challenge in life.

Hedonism: Pleasure and sensuous gratification for oneself.

Achievement:	Personal success through demonstrating competence according to social standards.
Power:	Social status and prestige, control or dominance over people and resources.
Security:	Safety, harmony, and stability of society, of relationships, and of self.
Conformity:	Restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms.
Tradition:	Respect, commitment, and acceptance of the customs and ideas that traditional culture or religion provide the self. ⁴
Benevolence:	Preserving and enhancing the welfare of those with whom one is in frequent personal contact (the 'in-group').
Universalism:	Understanding, appreciation, tolerance, and protection for the welfare of all people and for nature.

According to Fischer et al. (2011: 270), these two spatial dimensions of values, humanitarian / idealistic and materialistic / pragmatic, cannot be easily distinguished in deprivation and harsh living conditions. The difference between these two types of motivation sources becomes apparent only with the improvement in materialistic living

conditions. Thus, with the increase in the amount of welfare per person in social life, the distinction between the two dimensions begins to emerge and we can start talking about the humanitarian or humanistic dimension.

Apart from all these, no matter how much these values are in a central and universal position for all members of society, the importance attributed to these values by individuals and groups is never the same in time and space (Schwartz, 2012: 3). In other words, as groups and individuals differentiate their value priorities at different times and under different conditions, different people can prioritize different values at the same time and under the same condition. This also refers to the subjectivity dimension of the values.

3.5.6 Materialistics / Marx Value System.

Three different value scales are mentioned in the materialistic value system. These are the cost of production, our desire to get something, and the historicity of the "thing." The cost of production is proportional to the amount of labor that the person who spends the labor takes to produce the "thing". However, it is not only the capital that he/she spends to produce that "thing", but also the producer can attribute a value to his good. In terms of labor, there may not always be enough data to actually calculate this. Because, in order to achieve this, working hours, entry and exit times, allowances or rights, standards determined according to the speed and intensity of labor for the determined job must be in hand. In this case, the cost of production can be positioned as the value of a particular product or institution, as the amount of creative energy that society puts into producing and maintaining it (Graeber, 2017: 97).

It was stated that the second scale of value is the desire within us to achieve/gain something. This criterion has been borrowed from Simmel. According to Simmel, the main

source of value is whether or not we are willing to own it, otherwise it is less related to the labor spent on it and its place in the social system. It occurs in an exchange made as a result of pure individual desire. Weiner looks at the issue from the perspective of losing, not wanting. According to him, the value of something is related to how little we are willing to lose it, "things" of transcendent value are the "things" that a person would last consent to disposing (Graeber, 2017: 66). On the one hand, it is exactly the same as Simmel's desire to have. Because here, too, the transcendent desire of those who want to have is important (Graeber, 2017: 61).

The third scale of value is related to the historicity of a "thing" in parallel with Mauss's views in the context of value and gift. The situation that determines the real value on this value scale is what "thing" has accumulated in the historical dimension, not the effort to produce it or the will of a person or institution to obtain that "thing" (Graeber, 2017: 132). In the historical perspective, Mauss has illuminated the subject for us. In his views, for example, family heirloom "things" contain characteristics of identity, belonging and property. Because over time, these "things" become exchanges of mediums, just as money becomes an exchange of medium. It progresses by incorporating identity-related things from the environment in which it circulates, because social identities have a tendency to infect the object. Having a "thing" in this way is like having all these privileges.

There is often money as a medium of exchange in terms of value as a material or medium of exchange. Money is a concrete symbol of value. The value is that the actions of a single actor become meaningful for the actor himself/herself by joining a larger social whole (Graeber, 2017: 66). But what's the same from Simmel's and Weiner's perspective on the one hand and Mauss's perspective on the other is wanting. In one, the source of

willingness is uniqueness, beauty, etc., while in the other it is the history it hosts. Ultimately, what happens is an exchange.

3.5.7 Graeber's value system.

According to Graeber, psychologists study the personality structure of the individual, sociologists examine social relations, and anthropologists are mostly concerned with the settlement of symbols and meanings, that is, how culture mediates personality and social relations (Graeber, 2017: 19). In other words, values are a concept that serves to solve the theoretical dilemmas of what is happening in a culture and to fill the gap between different perspectives.

Graeber shares the views of Marx, Simmel and Weiner on value, as well as mentions Kluckhohn's views separately. According to Kluckhohn, value was a set of conceptions that played a role in understanding the desired, making choices between possible different forms of behavior (Graeber, 2017: 20). Human beings are not inherently limited to desire, they always desire something. In this world of endless desires, values serve as organizing criteria for what to want, which will be legitimate, useful and which is not.

It refers to the structuralism movement that starts with the "action in structure" notion that is developed by Piaget and sees the "structure" as the coordination of being in action. In this state, there is the same emphasis on Kuçuradi's emphasis on the structurality of value. According to Piagete, practices always exist beforehand in every information system. For example, in mathematics, counting, addition and subtraction operations are not added beforehand, counting and addition are needed first and then numbers are produced to place it in the human mind. Likewise, values always exist as a result of practices, but

they also continue to guide practices. No matter how important, abstract categories never rank first. The important point here is that what we call structure is not something that existed before the action (Graeber, 2017: 105).

In another aspect, this time he talks about the significant difference in the formation of value. We've seen this idea before in Schwartz's model. He says that the meaning, that is, the value of an object, revealed by the followers of Saussure, is only possible by understanding its place in a larger system. So, to say what a "thing" is, it is necessary to express what it is not. For example, if the value of "red" is determined by "non-red", it is necessary to examine all types of clothing to get an idea about the meaning of one type of clothing (Graeber, 2017: 35).

At the same time, he draws attention to the perspective of intention that we have encountered in Kant and Kuçuradi before regarding values. According to Graeber, all that is done is ultimately related to intention. That is, value is related not only to actions but also to the purpose of actions. For example, it is only possible to understand that the generosity that is clearly involved in actions actually masks a selfishness hidden in the purpose of the action, and that the pleasure of doing good undermines this "good" only when we include the purpose (Graeber, 2017: 338).

Another point that Graeber draws attention to is the relativity situation that emerged in Kuçuradi's "evaluation". In other words, the real value and the valuation revealed by the person who is evaluating it are different. According to him, the inner qualities of an individual only find themselves in the eyes of another observing him (Graeber, 2017: 332). So, value only shows itself in a relationship.

From the perspective of Kant, Rousseau, Graeber and Kuçuradi, it creates a domination over the individual through certain norms, rules, etc., in order to ensure and guarantee the cohesion of the community on the way from individual to society. To seek total benefit for the first community formation in J.J. Rousseau and to do this in accordance with Kant's concept of duty; These must have given the framework of how the concept of value came into being.



4 FIELDWORK AND METHODOLOGY

In this section, information about the method of the study and the ethical problems in the study is mentioned. Actually, we need to evaluate the study in two parts. The first of these was to provide knowledge because the subject of the study was an institution and a work carried out within this institution. Because the situation I was in required to have knowledge about business anthropology/applied anthropology that we mentioned in the organization section. For this, readings that can be gathered under the name of organizational behavior were made. The second piece included observations and interviews made in the field.

4.1 Research Methodology

The period in which the concept of field research gained the greatest meaning in anthropology was with Malinowski. According to Malinowski, being in the field means grasping the perspective of the members of the community, their relationship with life and their view of their own world (Malinowski, 1964).

According to Rubin and Rubin (2012), in qualitative methods, the researcher is not outside the research, on the contrary, it is the most basic element of the research. Thus, they emphasize that the success of qualitative research is directly related to the quality of the researcher, their education on research methods, their personal experiences and vision.

During the field research, relationships with people in the field, in-depth interviews with people, etc., while the activities are going on, informants try to conceptualize themselves and the situation they are in with each new situation/question they encounter. This situation brings with it a return to one's own essence and real judgment and learning (Rosman & Rubel, 1989). In this evaluation/judgment process, it is very possible for people

to filter out their current selves. The researcher, on the other hand, looks at the subjects he/she is interested in from his/her own perspective. The habitus of the people mentioned before is constantly activated.

For the reasons mentioned above, first-hand information will often be biased. According to Clifford and Marcus (1986), written texts reflect "partial realities", and the researcher can only evaluate cultural facts and events as second-hand information. In order to overcome these problems, as Geertz stated, what we need to do is a thick description.

In this study, the qualitative method was used, and the qualitative and quantitative researches carried out by the team carrying out the project were also included. They are especially important because they provide important information for triangulation.

Anthropology research often uses participatory observation or in-depth interviews to understand the populations studied. Apart from classical cultural studies, research conducted in organizations requires a different perspective. Because it has its own rules. In this sense, this study also shows action research, will be mentioned, features.

In order for the studies to start in real terms, some bureaucratic obstacles had to be overcome. Although the thesis work seems to have started in the spring term of 2018, it took time both to solve the thesis advisor problem, to get the necessary permissions at the workplace and to explain the work to the company management, and the field work was actively engaged in the spring of 2019. However, since I am an employee of the company, there was no disadvantage in terms of field observation and field observations started in 2018. Actually, since I am an employee of the company, I am a doctoral student in anthropology, and the project being carried out is a cultural project and because of my

interest in the subject, the field observation related to the project started much earlier. In addition, since I have been with the company since the establishment of the company, field observations are actually very old.

However, since we were closed to homes due to the pandemic, we had to withdraw from the field towards the end of the spring term of 2020 and field observations had to be carried out only digitally. In-depth interview interviews were completed before the 2021 spring semester. Thus, the work that started in the spring of 2018 was completed at the end of 2021.

In the in-depth interviews, a sample was selected based on age, gender, line of business and manager/employee distinctions. Some of the in-depth interviews were conducted face-to-face, but some of them were held online due to the pandemic.

When we look at the pandemic processes, since certain areas, the concept of Bourdieu, its effects and influences have changed, interviews were also conducted with people in this direction in order to understand the effects of the pandemic on the subject of this study. Here, I wanted to observe what the pandemic process caused in terms of values in both our home and business lives.

In addition to the field study and in-depth interviews I conducted myself, all other qualitative and quantitative studies conducted by the project team and for which permission was obtained, were included in the thesis to provide a comparison opportunity, and I wanted to see how the supervised things were perceived.

4.1.1 Action Research.

According to Aristotle, real knowledge can only be obtained by experiencing the work you want to know firsthand. Otherwise, the knowledge we have acquired will not be related to practice. Unlike traditional research approaches, Action Research integrates action and research. Action research may therefore be more useful as it involves getting involved. Although I do not do full action research somehow, I have this feature. Action research focuses on organizational development and change and aims to contribute not only theoretical but actionable knowledge and contributes to the field of practical knowledge.

Action Research must be performed in real time. It focuses on real organizational issues rather than problems created specifically for research purposes. As such, action research is based on the past and takes place in the present to change the future (Coghlan & Shani, 2018: 11). Action research deals with change and managing that change. It is concerned with bringing about change in organizations, developing self-help competencies in organizational members, and generating scientific knowledge at the same time. With the expression and classification of Coghlan & Shani (2018: 12), action research is primarily concerned with the processes of (first person) individual learning. Secondly, (second person) positions itself to work with others to accomplish the task, and finally (third person) aims to contribute to academic knowledge. In addition, traditional research methods employ third-party researches where conduct research on third parties and write a report for other third parties.

Action research has a wide range of usage in the field. Table 4.1 shows the modalities of action research.

Table 4*The essence and processes of action research modalities*

	Essence	Process
Action learning	There can be no learning without action and no (sober and deliberate) action without learning.	Subjecting experience to questioning insight in the company of peers and taking action.
Action science	People are unaware of reasoning behind what they do.	Being able to systemically analyze reasoning and behavior to identify causal links can produce actionable knowledge.
Appreciative inquiry	If people focus on what is valuable in what they do and try to work on how this may be built on, then it leverages the generative capacity to facilitate transformational action.	Working through 4 Ds cycles (Discovery, Dream, Design, and Delivery).
Clinical inquiry/ research	Researchers gain access to organizations at the organization's invitation in order	Inquiring into organizational dynamics.

to be helpful and intervene to enable change to occur.

Collaborative developmental action inquiry	Learning to inquire and to act in a timely manner contains central and implicit frames that each person acts out of in given periods of time.	Inquiring-in-action by attending to action logics at stages of ego development and intentionally developing new ones.

Collaborative management research	Outsider researchers and insider researchers working together in learning about how the organization functions with the intent of improving performance of the system and adding to the broader body of knowledge in the field of	Using methods that are scientifically based, which are created or modified by the insider/outsider research team.

Management.

Cooperative inquiry	Participants work together in an inquiry group as coresearchers and co-subjects.	Group process in which each person is a cosubject in the experience phases by participating in the activities being researched, and a co-researcher in the reflection phases.

Intervention research	Combines a theoretical perspective and an intervention protocol in order to revise existing management theories-inuse and co-invent new models of collective action.	An inquiry process in which researchers focus on facilitating the experience of collective action ‘from the inside’ and thus have more direct access to and understanding of the issue.
Learning history	Capturing what individuals and groups have learned and presenting it through the jointly told tale enables readers to learn about organizational dynamics.	Presentation of history with multiple voices and inviting reader to learn from contradictory perspectives.

Note. “Conducting Action Research for Business and Management Students” by D. Coghlan, A.B. (Rami) Shani, 2018, p. 12.

Although it is not given explicitly with ongoing discussion about action research there is a big difference between ethnography and action research. Although they are using anthropology field work methodology there is a difference in intend. Action research include improvement aim whereas ethnography, where I use this term for complete anthropological study at field, has the intend of creating knowledge.

From the ethical perspective also, there is similarity between action research and my thesis. Because according to Coghlan and Shani (2018: 12), where research is conducted with the members of any organization, regardless of whether the person is

practitioners or researchers or any other kind of stuff ethical approval must be detailed written application forms. And these forms must be endorsed by an academics.

In places where research is conducted with ‘human subjects’ by members of an organization, whether by practitioners, researchers, academic staff or post-graduate students, the process for ethics approval can involve a detailed written application from the primary researcher, which is first checked and endorsed by an academic supervisor, head of department or research director, before being sent on to the relevant ethics committee.

This reintroduces objectivity/subjectivity and relativism/universalism dualities. Because when is your aim to change something you cannot be indifferent to subject. Hence, you choose your actions for the desired solutions. However, in my study I have no aim to change from one perspective as a researcher but I have an intend of change from the perspective of employee. This is how I am different from action research although my study looks like action research. But when I think to compose both my research and the research of project team in which there are also field notes etc. it becomes one step closer to action research at one perspective.

4.1.2 Participant Observation.

The reason why Anthropology can effectively make a thick description is that it uses the participant observation method effectively. Although the first foundations of this go back to very old times, it became active in the colonial period, when anthropology was also self-critical from time to time. Because the culture of the destination in these journeys had to be understood very well, and this could only be possible with meticulous observation and understanding the causes and consequences of the observed community.

A successful participant observation practice is directly proportional to the reliability of the findings. The key to achieving the right findings is to be a part of the group. Since I was an employee of the company where the study was conducted and I received anthropology training, it enabled me to have experience and become as competent as possible.

Field observations mostly cover the time spent in the workplace environment, since the study examines a process of change in which the group is involved as a person in the cultural environment in that environment, rather than an attempt to understand / describe the culture of an unknown group / nation in a distant place.

All observations made in the study are planned to be carried out in selected locations, Istanbul and Ankara offices, since the study was carried out in the company I am a staff member of. However, with the onset of the pandemic, the observations of the Ankara office, which were planned later, could not be included in the research and were limited to only Istanbul offices.

4.1.3 Unstructured interviewing.

In-depth interview technique is valuable in terms of understanding events and facts, people's past life stories, and how they see the values and the project related to values, in particular the framework in which they live at work. In this way, apart from some qualitative and quantitative data obtained while observing the work done by the project team, it gives the chance to observe these studies from the perspective of the employee and what they mean to them.

I wanted to avoid skipping details that I might have overlooked, with semi-structured questions that allow the interviewers to tell facts and events in their own context. In addition, semi-structured questions were fruitful in terms of conveying the inner world of the interviewer within the boundaries drawn by herself/himself without interrupting her/him. From the moment we met, I explained the purpose of the meeting, where I came from and what I wanted to do. I said that this is a research, that they will tell in our meeting and that I will use the results of the research for scientific studies later, but that I will keep their names confidential. The majority of them said that they would not have a problem with their names being mentioned in the study, only a couple of people demanded that their names not be given if these things were to be told to the general manager.

The pandemic has affected in-depth interviews. Due to the pandemic, the employees were locked in their homes and since the possibility of face-to-face meeting was no longer available, the meetings had to be made remotely via the Zoom application. In this sense, the method of the study had to use the existing conventional methods by mixing them. Although it is important to touch the field and the person in terms of anthropology, how effective this touch from a distance can be seen with this study.

While choosing the sample in this study, I paid attention to the presence of people from different generations, since historicity is important when different age groups are evaluated through Bourdieu's concept of habitus.

In order to measure whether the society/group we live in has effects on gender with age, and in order to measure the effect on the subject, I am aware that I am entering a completely subjective subject here, but I still took the definition of gender determined by the laws of the society we live in as a basis, I paid attention to the difference. In order for

the issue of gender not to be problematic, I both acted in accordance with accepted diversity and gave importance to diversity, and asked questions to allow people to define their gender as they wish. Of course, since this subject is a taboo, it is not possible to predict how openly people will act here.

In addition to age and gender diversity, the diversity of people's work has been taken into account. In order for this to be balanced, a total of 52 people, two from each of the 26 directorates at the time of the start of the study, were determined. However, although this homogeneity seems to have deteriorated as a result of people changing teams over time, the closure of existing directorates or the establishment of new ones, I did not choose the people again by keeping the original picture. Because social capital, which we call accumulation, and our habitus require a certain historicity, I found it appropriate to consider them as members of their old teams, even if they change teams.

Apart from all these groupings, interviews with senior managers were planned and held without any filters. Considering this group separately was a necessity as it was directly related to the problematic of the thesis. In addition, the team managing the project was included in the interviews as an exception. In order to fulfill the aforementioned requirement, all the works carried out by the project team have been tried to be included in the thesis. In this context, the results of organizations, surveys, focus group studies and personal observations are also included in the study.

Although I have my own observations about the entire history of the company, a meeting was also held with the former chairman of the board, who, as an outside eye, helped establish this company and was instrumental in drawing its entire route. After he

became a general manager of the roof company he left this duty while this research is conducting at the field.

Considering all the interviews, 56 in-depth interviews were conducted. The interviews with the rest of the 72 interviews that were planned at the beginning could not be held due to remote working, the majority of them being managers, the unbelievable number of people unable to respond to requests and the prolongation of the thesis.

4.1.4 Triangulation.

Triangulation is the name of the method used to compare the results of the research in social sciences, which means the result of a problem or the findings rather than a definite judgment, with those obtained by different observers at different times and fields, and to test the accuracy of the findings with this comparison. Thanks to this method, in cases where the available findings are weak or if different findings are combined even if the finding is thought to be strong, it can also produce new, reliable findings about a situation or phenomenon and create new ways of looking at a situation or phenomenon. Most importantly, it can provide a better understanding of a situation or phenomenon (Flick, von Kardorff & Steinke, 2004).

In order to fulfill the aforementioned requirement, all the works carried out by the project team have been tried to be included in the thesis. In this context, the results of organizations, surveys, focus group studies and personal observations are also included in the study.

4.2 Ethical Considerations

The studies were carried out taking into account the ethical framework determined by the American Anthropology Association (AAA Handbook on Ethical Issues in Anthropology), which is a reference in anthropology studies. All investigations have been carried forward with the permission of the company management. It was agreed with the management and the team carrying out the project regarding the dimensions of the data obtained from the field to be included in the study. Although there seems to be a restriction here, this problem has disappeared since there was no conflict with the management regarding the use of data obtained from the field.

4.2.1 Responsibilities.

In order to prevent a negative situation that will affect the professional career of the people, it was stated in the in-depth interviews that they have all the authority to use the opinions of themselves.

In qualitative research, one of the elements that must be protected during the study is the privacy of individuals. The fact that the interviewees feel "safe" about their identity is as important as the correct storage and protection of information. As a researcher, the confidentiality of the stories and the narrators was respected, and they were informed that they would be treated in this way.

Considering the psychological conditions of the people during and after the interviews, I communicated with them as openly as possible and told my personal stories when necessary, in order to make them feel comfortable, to be safe, and to have no psychosocial effects on their lives after the interview.

4.2.2 Agreement Forms.

In the in-depth interviews with the individuals, due to the importance given to the security and privacy of the individuals, it was explained in the interviews with all the participants which information could be used in the theses and which personal permissions were subject to whether this information could be included in the thesis, and during the interview, they were first asked if I could record the interviews, audio was recorded along with the image during zoom calls, and permission was obtained. There hasn't been any negative feedback about it.

The agreement forms, which were explained in detail, were sent to the participants and their approval was received. The information given in the findings section of the thesis has been created in accordance with these permissions. However, there was no problem as there was no permission situation here. In fact, possible references to people in the thesis is made anonymously.

4.2.3 Advantages and disadvantages of being Insider.

The greatest responsibility of the researcher is the necessity of knowing the group he/she is researching well in all aspects. This is because the researcher's participation in the group plays a major role in the success of the research. For this reason, every researcher aims to be accepted in the group he/she will work with for a problem-free field research. It is almost impossible for the researcher to be completely objective while participating in the daily life of the group. A perceptive researcher should be able to apply both internal and external perspectives in a controlled and pragmatic way. On the other hand Geertz (1973) emphasizes that culture, which he sees as a context in which we can deeply understand human behavior, social institutions, social events and processes, requires a deep look at the

difference between "blink" and "twitch". At this point, I believe that this approach, which requires an insider's perspective, can be reached more easily by "local/insider anthropologists". The "local/insider anthropologist" can more easily distinguish the differences in meaning between events and phenomena in the society, and can also be more easily accepted by the research group.

Being an insider has had many advantages. The first of these advantages, as I mentioned above, was my familiarity with the community studied and the discourse inside. Another advantage was that I had knowledge about the topics discussed, common issues, common behavior patterns, and how people more or less viewed the company and their colleagues.

Another advantage is the reflection of the trust placed in me as an insider and as a result of our historical experience with people. I am aware of the fact that people tend to be cautious here. However, people are more open to those who have common problems with them, as they see themselves on the same front. I have personally experienced these in in-depth interviews.

My background in the company and the authority given by the managerial position I occupied for a while allowed people to see me as a medium where they could solve their problems and tell their problems. In the section where I explained how to follow a method to obtain permission, some people said that you must convey what i will say. This showed my confidence and my advantageous position as an insider.

Of course, nothing is one-sided. Everything in life finds its place in a duality. This is also the case in ethical terms. Although I have talked about the areas where I am advantageous so far, I am aware that there are areas where I am disadvantaged. Most

importantly, as an employee of the company, I am absolutely indifferent to the subject. For this reason, I have always been conscious of the possibility of my personal views creating bias in the interviews about the interviewees.

Another issue is that as an employee of the company, I am also the party affected by the project, and it may have caused the people I interviewed to skip some issues or not explain them in more detail because they thought that I had control over the whole process. Although I have prepared interview questions to be aware of this issue, we should see this as a disadvantage. Because people have a tendency to tell everything down to the smallest detail, with the foresight that people whom they do not know and are not from the field are unaware of the current situation.

4.3 Limitations

In this study, the "values transformation" project in a technology company is examined. I would like to point out some points in terms of the results of the study.

Firstly, this study is not a complete cultural exploration of an organization but contains the concepts and the daily life around the project undergoing at company. Although this does not contain whole exploration I applied anthropological methods and cover concerns through my observations.

Second, the project in question does not have a determined deadline and it is stated that 7-8 years are taken as benchmarks for the completion of the project. For this reason, I can only observe the possible effects of the study during the time I am in the field and I will examine the outputs of the thesis through this study.

However, this does not mean that the study will be incomplete. Returning to the assumption of the study:

” The assumption of this study is the view that the company management's cultural change project, which aims to achieve its own goals, will not be internalized when it does not coincide with the employees' own subjective expectations.”

Observation, which are the basis here, is about controlling the stages of internalization, acceptance and application first hand. The time spent so far for these observations seems sufficient to get an idea about the results. Because the company has started to receive continuous feedback in order to observe the results of what has been done.

On the other hand, although the method of the study is similar to "Action Research", it differs in terms of the motivation of the research. Among the companies where "Action Research" studies are carried out, the anthropologist who conducts the research has material goals. Studies are not done only for the benefit of society or just as homework, I borrow this concept from Kant. Therefore, my motivation is to contribute to the formation of knowledge rather than providing a benefit in reality. With this statement, I would like to state that I have excluded the benefits that each researcher expects or will/will obtain from each study. For this reason, in terms of objectivity, I would like to express that I reject the fact that people can be completely objective here, it should be said that it was done in a safer environment.

Due to the pandemic conditions, the Ankara office work, which was planned to make field observations, could not be completed unfortunately. On the other hand, while the company had one office abroad when I first started working, two more offices and two more representative offices were opened during my fieldwork. Going to these offices and making observations was not included in the plan and was not possible due to the pandemic.

The pandemic has also affected in-depth interviews. While face-to-face meetings were held in areas where people worked physically before, due to the pandemic, people moved away from offices and started to work at home, so the remaining interviews had to be made remotely via the zoom application. In this respect, it can be thought that there may be bias in terms of interviews. One of the reasons for this is that the interview times are shorter than face-to-face interviews. While the scarcity of what is said stands out as a fact, its sincerity in content can be met with suspicion.

Another important issue was the psychological problems I faced during the thesis work. Due to the general anxiety disorder that started in 2016, I was sometimes in situations where I could not even manage my daily life. With the effect of this, some pauses in field observations and disconnections occurred in the progress of the thesis. However, the opportunity to gather more information may have been missed during the in-depth interview conducted during such anxiety attacks (unfortunately I did not have the luxury of getting rid of these seizures, because maybe 70% of a month was spent with these attacks).

I know that I am in a position that harms objectivity as I am an inside observer as an employee of the company at the same time where the study was conducted. However, since this study was carried out with awareness of this, the probability of being in this

position would be very low. In addition to this, it would be appropriate not to overlook the great advantages it brings.



5 FINDINGS AND ANALYSIS

5.1 Current day-to-day life of the company

I will try to give the daily life of the Anatolian side center where most of my time is spent. However, it will be valid for all other centers as there are no completely unrelated places apart from the physical differences of the buildings. What I will talk about in this section has changed with the pandemic after a certain period of the thesis. I will pass these on last. However, the workplace routine has not changed much since its establishment. Previously, the normal working hours were 9 am to 6 pm, but later this time it has been determined as 8 am and 5 pm. The underlying reason for this was the search for an order that would make the employees less tired by escaping from the traffic density. While most of the employees benefit from the service provided by the company, a certain number of employees come and go to work with their own vehicles. As a general rule, all shuttles were expected to enter the company's garden at 07:45. While more than half of the employees resided on the Anatolian side, information was not obtained from administrative affairs, but based on the observed service and number of employees, there were also employees living on the European side. In the candid conversations with the employees, some attributed this to liking living on the other side, while others attributed it to the established order and their child's school.

The office of the company on the Anatolian side is located in a large campus. There is a garden where you can sit or walk in the middle of the existing buildings. While some of the employees have their breakfast in the open air here, some of them have it at their desks. On the other hand, from time to time, it is observed that some teams have breakfast

together with the food brought from home. When looked carefully, it is seen that these types of teams communicate more during normal working hours.

As mentioned earlier in Chapter 2, many transformation projects are being carried out in the company. One of them is a transformation called agile transformation. One of the most important features of this transformation is that it has some rituals to bring work discipline. Teams that adopt this way of working usually make a situation assessment by holding a meeting they call “daily” at a time they determine after they have done their small jobs. Inside the building, around 9 and 10 o'clock, groups can be seen standing in front of a whiteboard and talking by writing important details on the board.

Even though the work of the teams that switched to agile transformation, which I mentioned earlier, is more planned and this plan is reviewed every day, other teams that do not switch to this working style must have a business plan. After the meetings, people return to doing their work. There are meeting rooms in the building, the number of which tends to increase constantly. From time to time, some managers choose to leave their rooms and sit in the team, this is usually triggered by business models such as agile transformation, which is tried to be adopted, these rooms are instantly converted into meeting rooms. It is almost impossible to see meeting rooms empty. In fact, since the meeting room is not enough, the company makes changes in the reservation system and rules of the meeting rooms from time to time. It is easy to see that employees are constantly filling and emptying these meeting rooms during the day. In informal interviews with employees, it is seen that employees voice their complaints due to inefficient meetings.

When it's lunch time, some of the employees go to the restaurants around, while the majority of them eat in the general cafeteria under a block. This cafeteria does not actually belong to the company where the thesis was held. This is where the sister companies located in other blocks also eat. However, the arrival and departure times of each company are specific. Since the entrances are controlled by turnstiles, everyone can have their meal between the specified hours and get a meal once. This cafeteria has six kiosks and a take away vending machine. These are table d'hote buffet, pasta buffet, salad buffet, pita and pizza buffet and two grill buffets. There are also salad and beverage tables next to the buffets. The most striking thing here is the take-away vending machine. People who can't find time to eat due to work or who have a meeting while eating can benefit from this place. This shows how dynamic and intense the working environment of the company is.

After meals, some people go out to the garden. This garden has walking trails and seating. Some of the seating areas are covered for protection from precipitation. Although there was no restriction at the beginning of the thesis, smoking places were very limited in the later years and smoking was allowed only in certain parts of the garden. Employees spend their time in this garden either by walking or chatting. According to the season, the suitors of the garden increase and decrease. For example, on rainy and cold days, fewer people are in the garden and the majority of them smoke. This garden also functions as a backstage. This garden is not only a place to go out at meal time, but also a place where smokers come out and smoke from time to time. However, one-point worth noting is that smoking is not just an act, but turns into a ritual. When you arrive near a group of smokers, I have witnessed that most of the conversations are about work. Another point about these

groups is that non-smokers as well as smokers are present there. This tends to turn into an institution where necessary relationships are established and consolidated.

When I observe the conversations between employees and managers, you see that there are smiles in the facial expressions of the people. There seems to be no barrier that makes communication difficult between employees and managers. During the course of the fieldwork, I did not come across any fights or bitter arguments. In the interviews and informal conversations, I had with the employees, they stated that the most attractive thing for them in this company is the peace.

In the evening, the employees pack their personal belongings and take action to go to the shuttles. Shuttles depart at 05:15, as the last working time is five in the afternoon. However, there are evening and night services to leave people who need to work more at certain points. Employees who work overtime try to reach their destinations with these shuttles, if they wish. If they will go after the service time, they will go to their homes by taxi and the fee will be covered by the company. Since all entries and exits are made by printing cards from the turnstiles, the entries and exits of the employees and how long they work are regularly recorded. Thanks to these data, it can be observed whether people have access to sufficient working hours. Another reason for this is that the company's three different headquarters in the country are located in regions called technoparks that have some tax advantages. Because in these regions, the state deducts the taxes to be paid by the company according to how much you are in the location you have committed.

Although it seems that the work-related part of the day ends when the employees get on the evening service, the work actually continues for 24 hours. When we look at the workplaces of the modern time, it can be seen that there may be work-related occupations

outside of working hours for all workplaces. However, since the main job of this company is to produce softwares and the services of companies using these software continue 24 hours a day, after any malfunction that may occur in the system, the relevant person is called by the system operators, employees who observe the machines and convey the warnings given by the system to the relevant people who work in shifts and is expected to intervene in the problem. This call can be at 8 pm or 2 at night. In such calls, a mobile phone with a line is given to employees who are above the system analyst and team manager, who have a certain experience, so that people can communicate easily. In the chats, it was seen that some employees complained about these calls and they wanted to move to a place where such calls were not possible, if possible. This is how a company's day goes. The same observations were observed at the company's three different centers in the country.

Some time periods for the company include some separate work. The first of these is working periods and report card measurement times. All projects and works carried out by the company are determined according to its own criteria, these criteria are determined by the company managers and technical experts, they are fixed with the board of directors, they are evaluated, and as a result, a report card is produced. According to this note, the board of directors plans the next year of the company, such as salary increases and premium amounts.

This application could be put forward with this clarity after the new general manager and it changed over time and took its final form. At first, the evaluations did not fit the time periods determined at the moment, but as a result of the experience, the company has now determined the periods as February-April, May-July, August-October and November-

January. By dividing the year into four parts, both the company itself and the employees are evaluated. For this reason, the end of the semester is the time period in which people work harder to meet the targets. In fact, the last period of the year stands out as the busiest period. Daily routines tend to change at the end of this period.

Another period in which the daily routine changes is the annual leave period. Before starting the field work, the employees used their annual leave at any time of the year by agreeing with their teammates and managers. However, with a decision taken later by the company, the complaints of customers that the summer months were very unproductive became important in this decision, and the collective use of annual leaves came to the fore. In the first two years, some time periods determined by the management were combined with public holidays, so that the chance to use more leave was taken care of, it was submitted for approval and the company went on annual leave collectively in the selected period. However, as there was no chance of stopping the services provided by the company, guards were left in every team. In the observations made at the headquarters of the company during these periods, it was seen that very few people were present. At the same time, there is a decrease in the company's production.

Another time the routine differs is the company information day, which is held once a year. A special event is organized for this day. On this day, in which all employees participate, presentations take place first. In these presentations, speeches are made about all the projects that were/cannot be done in the past year or that are important, and all kinds of developments concerning the non-project company. At the same time, information is given about the decisions taken for the next year and not shared with the employees. After the presentations, the events determined by the team organizing the organization that year

and the top management are held. For example, when the first notification about the transformation of values was made, a theater actor described what values were or should be, what to expect from the employees and where the managers would stand, in a show he organized himself. The next year, a person who is an entrepreneur himself made a presentation as a guest, who compiled the information about the entrepreneurship ecosystem in the country and made it available via an internet portal. After all this was over, it was time to have fun with music. Today, since people's perceptions are all about what they will see and hear, it seems to be a more suitable medium for message transmission.

5.2 Past experience of the company

Even the emergence of the company I was an employee of was actually the result of a change. Even if experienced employees were hired due to the human resources policy of the owner company, it was impossible to recruit an experienced employee as he had personal rights as if he had just gotten a job. The shortage of sufficient software specialists in the early 2000s pushed the company to establish a new company to save it from this impasse. This is how the company that the thesis is about was born as a preliminary step towards a change.

The company, which started its life with around forty employees sent here by appointment from the owner company, started to increase its staff over time. When this chapter was started to be written, the last number was 1600 employees, this number was only 600 when the thesis started. As can be seen, it has entered a rapid growth process and is recruiting intensely with experienced people from other companies or people who have no experience yet. In terms of identity/culture, we see that we are talking about a

community that is in constant interaction. Newcomers come to the area with their own habitus and there is an interaction here. As a result, there are constant changes in the field, that is, in the corporate culture or identity. To give an example, while the owner company uses formal wear, this obligation has disappeared in this company. Likewise, while the beard was forbidden in the company, it was released here. It is obvious that there will be significant changes in attitudes, behaviors and judgments, which cannot be depicted materially, but when compared in depth.

Even the establishment phase I mentioned above and the growth process after it should be seen as a major change. However, the company itself was semi-active, or rather, not the sole dominant force in these changes. Changes in the company's rules could be seen in line with the demands of the employees. Of course, the company's right to decide on business was used to the fullest when necessary.

Although there have been many changes in the company's nearly twenty-year life, the first conscious and organized transformation movement regarding values and culture was initiated in 2015 under the leadership of a consultancy company. Upon the need seen during the technical infrastructure transformation, which was started with the same consultancy company in 2014, this transformation was started, since it is foreseen that the way of doing business will change to a certain extent, so that there is no problem in adapting, and also because of the effort to create a company with its own value measures.

I was a part of the team myself in the first year from the beginning of the project. Our studies continued as focus group studies, in which the senior management participated from time to time and carried out under the coordination of the consultancy company. In these studies, we have revealed the values that are valuable to us, based on how we do the

work we do and the behavior models that we show here or that we expect from the people in front of us. Afterwards, these studies continued, but due to my illness, I could not continue the studies. After this study continued for a certain period of time, it was inconclusive because the consultancy company's relationship with the technical infrastructure change project ended.

Since 2011, I was an active employee of the owner company, and then I started working in this company, I have never seen a study in this company about culture and its building blocks. However, what I learned from the chats about this study was that some employees were uncomfortable with this way of working. Everyone except the chosen ones wanted to take part in this study and express their own views. This reminded me that many people did not want to participate in the work done for some technical changes that I had often witnessed before, on the opposite extreme.

I have seen times when we had to motivate people to take part in some technical jobs in the company and when voluntary participation was insufficient. Now, the opposite was the need for participation. And this refers to the concepts of habitus and field as evidence of how a person is in fact in a pattern with his own values. Because changes in a field also cause changes in the habitus of individuals included in the field, and in this case, there is a conflict between the individual and the field until a consensus is reached.

I will not mention it here as I will give more detailed information about the transformation of values, which is the subject of the thesis. Now, I will try to picture all the ongoing change work in the company and show the interactions here, in a way that perhaps some people would describe as chaos, employees sometimes expressed the situation with this word, that this work on values is not actually a work done in a sterile environment.

5.3 Current project work

With the last general manager of the company, the company started to move in an unusual way before. In the new general manager's first speech, what caught the employees' attention the most was disruptive innovation and his vision to become one of the world's leading technology companies. It was as if people understood from this conversation that a radical change awaited the company. I have often come across gossip about this conversation in casual chats and I saw that everyone was in a state of curiosity.

Indeed, this movement began shortly after. In line with this vision, projects regarding the existing software background, current business style, current technical production line, current organizational structure, and human/values have been initiated in the company. These projects are mentioned below in order and how they affect humanity/culture/identity will be tried to be included.

5.3.1 Agile transformation.

When we look at the production methods of software companies, we see two lines in general. The first and the former is the way of doing business in the form of waterfall. The definition of waterfall is made as follows:

“Waterfall model assumes a following of sequences in phases of the software development, starting with the instructions regarding the customer requirements and afterwards followed by their practical implementation with the product construction. The model is considered to offer a well-defined set of criteria and requirement indications before actually starting the design phase and implementation of the project, thus, offering a basis plan of the project before

starting and continuing in an orderly sequence of phases.” (Dima & Maassen, 2018: 317).

Technology companies have been using this methodology for a long time, but since compensating for the deficiencies seen in the advanced stages of the projects causes great amounts of effort, the agile method has been introduced to solve these problems over time. The definition of Agile is made as follows:

“Agile model supports a quick implementation of new customer requirements. First a product backlog is created, namely, a list, where the customer requirements priorities are selected, while afterwards requirements are split into short term objectives, named Sprints (maximum three to four weeks), that are established by the project manager or scrum master. An essential part of a successful implementation of the Scrum method is the involvement of the development teams, that have to meet daily to discuss software development progress and obstacles in order to quickly implement the requirements.” (Dima & Maassen, 2018: 317).

From this point of view, two issues are important. The first of these is the waterfall method, in this method the final product emerges at once and at the end of the project, while in the agile method, the final product is taken into the production environment as the smallest pieces that will work with an unlimited number of small cycles and is finally completed with the last cycle. Secondly, while there is a heavy bureaucracy in waterfall, in agile method, since the core team is equipped with authority in almost every issue, decisions are taken faster.

In order to make this transformation healthier, the company has started to do this together with a consultancy company that has experience in agile transformation in the country. In this context, the basic philosophy of this transformation was first conveyed to the teams. Then, in the pilot projects chosen by the company, almost every change in the organizations, including software products, is made in a way that will appeal to a certain segment, and it is expanded according to success, these transformations have been initiated, team changes and even organizational changes have been made. Under the supervision of consultants from among the teams, agile transformation coaches were determined and trained. These people, who were trained in the following process, started to support the new pilot teams.

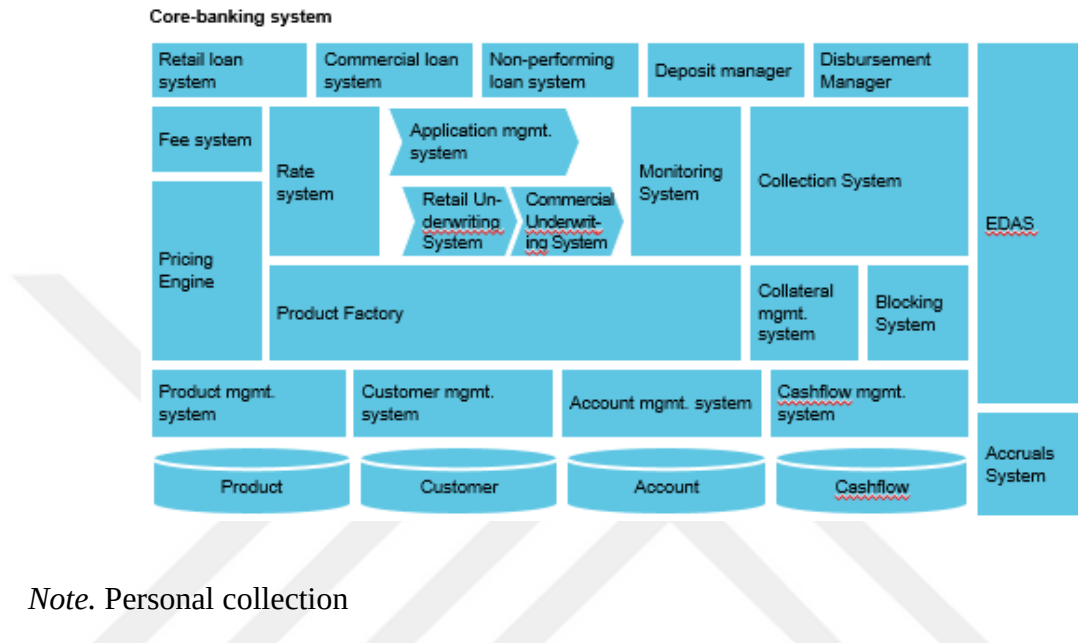
When we look at the result of the project, although all of the companies have switched to this method, some projects can still continue with the old method. With this transformation, a new role has emerged in the company. These people are called agile coaches. In this sense, although it is not very clear, it may not be seen as a positive development for the company/employees, but a new role means a new career path and new hopes. In this case, it makes a significant contribution to the motivation of the employees with the possibility that more people will be promoted.

Another part of the project that touches people is that the processes with the customer and the processes within the team were carried out with more bureaucracy, while the teams were autonomous. This gave autonomy to the product development team. Again, this is a positive situation for employees. If we go back to Schwartz's model of values, it appears as a change that contributes to the values of individuals to reveal themselves.

5.3.2 Product conversion.

Before the vision brought by the new general manager, the company was providing limited services to some companies other than its own owner company. In this period, these were called external projects and were almost completely excluded from the service processes provided to the owner company. According to the customer's organization, the existing knowledge was managed in the case of creating a separate software for each service, thus writing the same features for different services over and over for each service. Although the technical infrastructure transformation that started in 2014 transformed this from the logic of the silo to the logic of the system, where the software was grouped on the basis of functionality rather than service basis, and turned it into a system logic, it was impossible to talk about products. This was an obstacle for the company's current experience and knowledge to find a place in the market.

The company has adopted a perspective called productization both to change this and to be able to quickly serve any sector in the world in the near future. From this perspective, it was desired to package all existing software and all that will be written next as discrete and non-dependency products that provide meaningful and holistic services. Here is an image showing the target structure from the technical infrastructure project I was involved in:

Figure 10**Core-Banking System**

As can be seen from this image, all parts are designed to be separated and work on their own and can be integrated into a related system when requested.

As a result of the productization project, it actually brings with it another change. Because with the new policy of the company, if the products can prove their age and create a market for themselves in the market, the relevant team can continue their life as a new sub-company at any time. From this point of view, it meant that a part of each product owner team would be able to chart a career for themselves as new general managers and assistant general managers. In addition, the team would be almost completely autonomous, I say almost because the boards of directors would have the final word as the actual directors of the companies or the systems that control the accuracy of the given path.

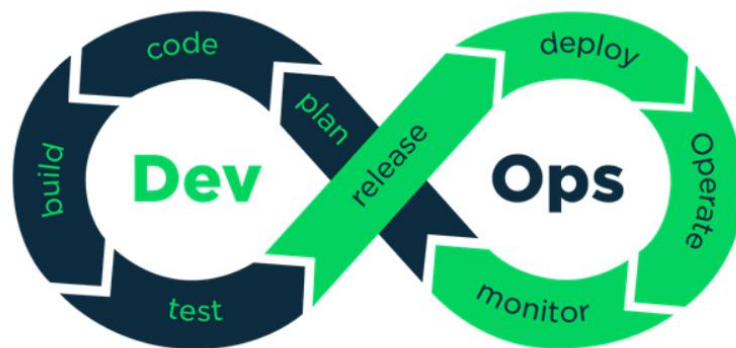
Currently, there is only one product in the company that has been incorporated in this way, but there are multiple products that have entered this process.

5.3.3 DevOps Transformation.

The most technical transformation made within the company is the DevOps transformation. This transformation involves changing the way and speed of a product's product line. While the team that produces the work and the team that commissions the work in the traditional method work separately, these teams start to work together with this new methodology. This association has been tried to be illustrated briefly with the figure below:

Figure 11

DevOps Processes



Note. <https://www.mediaclick.com.tr/tr/blog/devops-nedir>

In fact, devops alone will not be enough to describe the change made. With the change of the production line in this way, another concept that will minimize the human

impact in commissioning a product and save a lot of effort is the concept of Continuous Integration / Continuous Deployment (CI/CD). What this means is ensuring that the product commissioning process can be automated down to just a single button press.

Although this transformation is purely technical, it touches people. Since I am personally involved in the business, I have observed the demoralization caused by the stress experienced on the commissioning of a product for the software developers and the happiness of the person in advanced dimensions, and as a result, the decrease in his interest in the work he is doing. This change made at this point makes employees feel valuable again as they get rid of this job that is seen as a chore for them and focus on a more value-producing job. Here again, we look at Schwartz's model of values.

5.3.4 Innnovation Tunnel.

The innovation tunnel is more than a project. Although it is carried out as a project, it is seen as a new career opportunity, which is meant to fundamentally change the lives of company employees. The main purpose of this formation is to ensure that a completely unrelated development that the company's employees have created to solve a problem while carrying out their current projects, or that they think will add value, is released as a product.

Although everything seems to be a project so far, the real change happens after the team has the opportunity to continue its life as a separate sub-company with its products, if this product can gain market share. Having such possibilities means paving the way for people who have been employed especially after 2010 to establish their own company,

which is in their dreams, in the light of the information I have observed from the sneaky conversations. In the observations made by the employees, I saw that this was interpreted positively by the employees.

However, a negativity that I heard in the chats and mentioned in the September 2021 presentation by the general manager also made the effect of this structure questionable. To be included in this study, you first need to set up your team and there are some prerequisites. After establishing the team in accordance with these conditions, you can take time to work on this job by agreeing with your current manager from your current project. Of course, it will be difficult to realize an output that is the goal of the person but not in the strategy and goal of the current manager. Because it is the manager who determines the time to be allocated in the last situation, if he does not show enough interest in the dreams/targets of his employees, time will be a problem. Of course, although it is not the subject here, it is not possible to talk about an absolute managerial hegemony. Because there is a lot of room for a person working in a large company, and especially for an employee who does his/her job smoothly.

5.3.5 Organizational Changes.

During the execution of all the above-mentioned projects, many organizational changes occurred compared to the organizational changes the company had witnessed before. Although it is not possible to give the figures here, it comes to a ratio of one to three proportionally within the entire project period. There were more changes in the first half of the field observation, but less in the second half.

Organizational changes may seem like a formal change at first glance. Ultimately, employees will still be working in the same company under the same conditions. However, as companies grow, the organization we encounter begins to become fragmented. Each part of this fragmented structure creates a unique micro-organization with the harmony of running together towards a common goal and working more together in this process. An employee's statement of support was as follows:

“Therefore, I think that it does not reflect on the whole company because there are very serious differences, so what I will say will not reflect on the company, so there is a very obvious difference. Even though the other directors of XXXXX are not very close together, when I look from afar, I see very serious differences.”
(Interviewee10, 25.02.2020-09:30)

The way this micro-organization does business, the way it speaks every day, etc. many subjects begin to become specialized. In such a structuring, it is not the same for a person to go from one micro organization to another micro organization, but it can be mentioned together with a person changing the city they live in. Both will bring about changes for people. Because, as Bourdieu said, the nature of the field and the habitus will change. All this corresponds to a constant renewal of the person. The importance of this is also related to the employee's feeling of safety. Because I observed from field observations that some employees quit their jobs just because of these changes.

These structures, which I call micro-organization, actually determine the difficulty of change for organizations. Because when you want to make a company-wide transformation, all micro-organizations react differently from their own perspective. For this reason, there is a need for transformation to be made to each micro-organization. As a

matter of fact, in my in-depth interviews, some people conveyed that the transformation should be done on a team basis and that a general recipe should not be applied to everyone. Again, during the field observation, I saw that all the projects mentioned in this section progressed on a team basis. This shows that the company has an opinion on this issue.

Beyond the general organizational changes, I mentioned above, three organizational changes are more critical to work. The company has implemented these three structures primarily in line with the needs it sees while experiencing these transformations. These are the transformation team, corporate communication and corporate sales and marketing departments, respectively.

It is the transformation team that is directly intertwined with the thesis. This team has been given the task of coordinating all existing transformations. The general manager pioneered the establishment of this team. The person who will manage the team has been transferred based on a transformation he made in the owner company. Under the leadership of this person, a team that grows day by day has been established. Both internal and external employees were included in the team. When we look at the experiences of the outsiders I saw that there were people from different fields such as magazine editors, philosophy lecturers, etc. The purpose of these people coming is a result of wanting to approach the human dimension of transformations differently. A phrase that the general manager said in his first presentation to the company is still alive: “The transformation did not have a spirit, so we brought this person to bring spirit to the transformation and we started working”. The work of this team is discussed in detail in the next section.

The other new structure is the corporate communication department. The purpose of establishment of this department is listed as regulating firstly internal and then external

communication, establishing a certain standard, duplicating communication and preventing communication accidents. With this team, an in-house social media network was established and employees were enabled to interact by sharing according to their interests. Over time, all the announcements made by the company via e-mail started to be made on this platform. In fact, the speech of the general manager every quarter of the year has now started to be made through this platform. This team aims to give more professional messages by working with agencies if necessary. When we look at the work of this team, we see that it also contributes to the company values, which we will talk about later.

The third structure is the sales and marketing department, which is deemed necessary for the realization of other opportunities offered to employees, even if it does not touch the person from the very beginning. The task of this team is to carry out market research that will arise after the productization of the company and to reveal sales opportunities. With this state, it will contribute to the state of being the boss of their own business, which adorns the dreams of people.

Another big step in organizational changes has been the roles and the rule changes regarding these roles. While there were basically two different career paths, technical and administrative, and role paths within the company before, this distinction has disappeared after the change, and instead, new roles and career paths have been determined according to the characteristics of the job. During this change, new roles and levels were determined that correspond to the old roles and experiences of the people. After this change, an administrative affairs officer who could not position himself in the software cycle had the opportunity to see his place in the company more clearly. Again, in this study, it actually

coincides with the values that the company has determined for itself, such as transparency and simplicity.

All the above-mentioned details are included here to indicate the atmosphere in which the study of values took place and should be evaluated in the light of these. The transformation of values, which is the subject of the thesis, is not a change/transformation process that takes place in a sterile environment, and it is in one-to-one communication and connection with other changes.

5.4 Information from conversations

As a result of the observations and in-depth interviews, people's thoughts about their existence in general, their thoughts about the company they are in, their thoughts about the community they are in (the reason why I divided them into two as company and group here was to measure whether people keep the management and decisions and the community separate from each other), with the transformation project. It has been tried to describe the relevant views collectively and to make an evaluation about the problematic of the thesis, and to understand other possible conclusions, if any. All of these are discussed under separate headings as follows.

5.4.1 How people position themselves.

In the interviews, in order to understand how people position themselves, where they feel they belong and the reasons for this were questioned and it was tried to understand how they established their connection with life. However, it has been tried to understand how people interpret their business life. Finally, it has been tried to understand what kind of person the person sees himself as a person.

In order to understand what influences people's sense of belonging and bonding, it was questioned where they felt they belonged. The underlying reasons were tried to be found by questioning why people felt this way based on their answers. When I looked at the answers given by the people, I saw that 7 of them did not feel like they belonged anywhere. When looking at why, I came across the idea that these people positioned themselves according to universal values, not local values, or rather, that all humanity should have common values. I saw that very few of them said that they gave this answer because there was no value overlap regarding the geographies they experienced. In detail, it was seen that the reasons behind different people who gave the same answer were different.

On the other hand, 14 of the interviewees said that they feel they belong to the places they live most. The remaining 42 said that they felt that they belonged to the places of their origins. When asked why they felt this way, it was seen that they chose this place as the place they are familiar with and the closest they see to their lifestyle and worldview. In other words, it was seen that people chose the places that best suited their self-worth. However, if we look at the difference here, it can be seen that the decisions made by the people as a result of the intellectual process in which they are involved rather than their origins are effective. In other words, it is seen that the biggest motivation in people's sense of belonging is the overlap with their values.

I see it as valuable in terms of the possibility that how they interpret business life will affect their participation in the values project. As a result of the analysis, it was seen that 12 of them could not establish a connection with business life. In their answers, these people described it as a place that occupies most of my life. Another 12 of the employees

clearly stated that they see work life as an obligation. It is understood that these people see business life as a means of surviving more. Of course, in all other interviews, they stated that besides its main meaning, business life is necessary to spend money and time. About 12 of them see business life as an area of value creation and utility. The answers of these people also include expressions such as being satisfied. Almost all of the answers about being satisfied expect a benefit. Another 12 interviewees stated that they see business life as a place for self-realization. Self-actualization means feeling useful, living a life in harmony with your values, etc. included sub-details. The rest stated that they consider it equivalent to improving themselves, that is, to see a benefit.

As a result of the analysis, it is seen that 23 of the interviewees could not attach a meaning to their business life that they could express. The rest state that they consciously see business life as a meaningful field of activity other than making money and spending time. I think this part is actually related to the meaning they give to the values project.

How people define themselves is important in terms of showing the values they think they have and how much they care about living a life based on their values. The results from this are also important in terms of what the values project means to them.

When asked to evaluate themselves in interviews with people, some of them could not give an answer about their purpose of existence in this world. Although they had ideas about what they expected from other people, they had a hard time responding to what they wanted to give. The rate of these people was very low. Others were able to comment on their purpose of existence in this world and their self-definition. And the answers they gave were always expressed around some values. Only two people expressed it as having a good time, which, when you look at Schwartz's value cycle, coincides with hedonism, that is,

personal development. In other words, these people actually expressed their views on life over a value scale.

When I analyzed what the interviewees expressed, I saw that they expressed 36 values in total. Among these values, the highest repeated value was collaboration, the second value that followed it was being useful, while the third most repeated value was sincerity. Below is a list of what can be expressed as an entire value:

Table 5 Interviewees

Interviewer Values

Value	Rep.	Value	Rep.	Value	Rep.
Collaboration	15	Transparency	4	Passion	2
Be useful	14	Honesty	3	Belonging	1
Sincerity	11	Fun	3	Flexibility	1
Trust	10	Be greedy	3	Hedonist	1
Development	8	Peace	3	Be useful	1
Justice	7	Being Thief	2	Curious	1
Candor	6	Reciprocity	2	Mercy	1
Being a good person	5	Check	2	Being Result Oriented	1
Being Positive	5	Respect	2	Kindliness	1
To be successful	4	Love	2	Being a Giver	1
Empathy	4	Responsibility	2	Being Conscientious	1
Producing Quality Work	4	Being Social	2	Helpfulness	1
Freedom	4				

Note. Personal collection

When we look at the values in Table 5.1, there is a wide spectrum. We can use this whole spectrum to express the diversity in the organization and we can state that the values that the company has determined around these values are insufficient. However, beyond that, in order to observe how these values overlap with the values determined within the company, I grouped these values according to their overlap with the values determined by the company, and the following table emerged. Of course, I am also aware that different researchers may group this grouping differently. Because, in the end, let's all remember that we determine our meaning of life and our life strategies through our habitus. However, I still think it is useful to show how much the list that emerges from the values collected by the company through the survey and the results from the interviews match up. I won't include it here as I just think that what's stated as "trust" should be expressed as a state rather than a value. I have already talked about this subject at length in the theory part and I will also touch on this subject in the future.

Table 6

Project and Interviewer Values Matching

Sincerity	Courage	Passion	Innovation	Simplicity	Collaboration	Diğer
Sincerity (11)		passion (2)	Development (8)		Collaboration (15)	Being Helpful (14) Reciprocity (2)
Outspokenness (6)		Being Successful (4)	Freedom (4)		Reciprocity (2)	Justice (7) Control (2)
Transparency (4)		Producing Quality Work (4)	Curious (1)		Respect (2)	Being a Good Person (5) Flexibility (2)
Integrity (3)		Being Ambitious (3)			love (2)	Being Positive (5) hedonist (1)

Responsibility (2)	Empathy (4)	Making It Work (1)		
Being Social (2)	Producing Work (4)	Quality Oriented (1)	Being Oriented (1)	Result-
Belonging (1)	Entertainment (3)	compassion (1)		
philanthropy (1)	peace (3)	Being a Giver (1)		
	Being Thief (2)	Being Conscientious (1)		
24	13	13	27	59

Note. Personal collection

When we look at Table 5.2, when the values determined by the company are compared with the values obtained from the interviewees, the first thing that stands out is that 59 of the 136 value concentrations could not find a place in the company values. At the same time, when we look at the number of values, we see that 18 out of 38 cannot find a place for themselves. Although these make statistical sense, the important thing for us is the fact that the values that are expressed as values do not find a place for themselves, that is, the values determined by the company, which we will include the results of the values project in the future, are missing when compared to the ones in the interviews.

The first of the most prominently mentioned values that we come across in this table, and in fact, the value of being useful, which is also included in the mission of the company, cannot find a place for itself in the values. On the other hand, it can be said that a value included in the mission of the company is indirectly involved in this project. Because it actually writes 6D 1A from the entrance of the distributed values booklet. So 6

values and a purpose. And the aim is to create time for people. We can overlap this with being useful in terms of value. Another value is “Justice” value. This value has a high repetition frequency. Another information I obtained during field observation about this value is relatively, although it is not possible to give an exact value average here, we can accept it as over 5 years. “We do not have a value” was the criticism. These people also said that the company was lacking in these matters. The most significant parts of the time spent in the office of companies are actually these break times. These break times often occur when a person goes outside to smoke.

In the light of all this information, it can be said that there are disconnections between the place where people position themselves in terms of values and the place where they position their business life and the area with the values promised by the company (Bourdieu, 1990: 19). We will see the reflection of this in the opinions about the values project. Because the main purpose of people tending to a goal is to expect a benefit. (Bourdieu, 1977; Durkheim, 1997). If people cannot find this appropriateness, they will not be willing to that issue or area. The consequences of this are examined in considerations about values.

5.4.2 People's thoughts about the institutional structure.

Organizations are established to produce a certain value and to obtain a benefit as a result of their work. While this benefit is for profit in some organizations, it appears as providing both material and non-material benefits to the society in others. Of course, this does not mean that profit-oriented organizations do not have the purpose of benefiting the society. However, the origins of a for-profit company's services that provide benefits to

society should be carefully examined and whether it is a profit-related expectation should be evaluated separately.

The organization that the subject of the thesis is about is a profit-oriented organization. In this section, people's thoughts about the organization is examined and the ties of people with the company is tried to be understood. After this section, the opinions of the interviewees about the company employees is examined and it can be seen how much people can distinguish between two different structures. The information here is illuminating when reading people's perception of trust about the company and therefore their interest in the transformation of values. However, it should not be forgotten that the historicity of Bourdieu (1997) is very important here. Because the “field” is constantly changing and the interviewees' ideas about the company should be evaluated only for the period in which the observation was made. For this reason, the current picture of the company has been tried to be taken in the previous sections.

When the results of the interviews are analyzed, although we can divide the concepts they express into two under very different headings, they are grouped under the headings of "Known Presence" and "Deficient", with the idea that it can be more objective. Here, when we classify the characteristics stated by the interviewees as seeing and approving, seeing and disapproving and not seeing and wanting, we see the following table:

Table 7*Organization Properties*

Known to Exist		Feeling Lacking	
Property	Repetition	Property	Repetition
Open to development	8	Low Employee Focus	10
Family-like/Humanistic	6	Cumbersome	9
Employee Oriented	6	Low quality	5
Libertarian	5	Justice	4
Collaboration	4	Not Lean	4
Trustworthy	4	Not Predictable	4
Sincerity High	3	Candor/ Low Transparency	4
Utilitarian	1	Closed for Development	4
predictable	1	Confused	3
Communication Strong	1	Discourse Action Inconsistent	5
Value Based	1	Uncontrolled	3
Transparency High	1	Lack of Sincerity	3
		Confidence is lacking	2
		Non-Libertarian	2
		Hierarchical	1
		Personal Relationship Based	1
		Weak Coexistence	1

Note. Personal collection

When we look at the features in the table, the first thing that draws attention is the excess of the features that are felt to be lacking, both in number and in repetition. While the missing features were 17, the known features were determined as 12. At the same time, when we look at the repetitions, the missing features were repeated 64 times, while the known features were repeated 41 times. At the same time, it was seen that the interviewees both stated the features that are known/satisfied as well as the features that are thought to be missing.

The second striking point is that while the same features are classified as known by some interviewees, they are classified as lacking by some interviewees. When we look at them, the table is as follows:

Table 8 Same Properties Different Classifications

Same Properties Different Classifications

Known to Exist		Feeling Lacking	
Property	Repetition	Özellik	Tekrar
Open to development	8	Closed for Development	4
Employee Oriented	6	Low Employee Focus	10
Libertarian	5	Non-Libertarian	2
Collaboration	4	Weak Coexistence	1
Trustworthy	4	Lack of confidence/ Discourse Action	7
Sincerity High	3	Inconsistent	3
Predictable	1	Lack of Sincerity	5
Transparency High	1	Not Predictable	4
		Candor/ Low Transparency	

Note. Personal collection

As can be seen, the same features were included in both classifications. With the thought that meaningful information can be obtained from here, I looked at the time spent in the company and the working time of the people who gave different answers to the same features for the first five features. Accordingly, I give below the analysis of why all these features differ:

- **Open to Development:** While 7 of the interviewees who expressed this in a known way have a working history of more than 5 years, only one of them has a working experience less than this period. When I look at the working hours in the current company, half of them have been working in this company for more than 5 years, while half of them have been working in this company for less. When I look at the people who say that this feature is missing, the working period of all but one person is more than 5 years, while the time spent in the company for all of them is less than 5 years.
- **Employee Oriented:** Considering the interviewees who express this feature in a known way, there are also those with a working period of more than 5 years and those with less than 5 years. Likewise, when we look at the working hours in this company, we can see such a distribution. There was no indication that could differ with the accumulation of experience.
- **Libertarian:** There is not much difference between the number of interviewees who state this feature as known and the number of employees who state their lack as being felt. In both groups, there are those who have worked for many years and

those who have worked for many years in the current company, while there are those who have been working in this company for a short time. Here, too, there is no significant difference.

- **Collaboration:** Considering the interviewees who express this feature in a known way, the working time and working time in the company are all over 5 years. A person who responds to this feature as a lack of it is an employee who has only 3 years of work experience. When looked around this feature, the perception of new employees about collaboration is lower. The people this will tell us may be changing their views over time, when they need more help and become a team by doing more projects. This feature is also a value and is remarkable as one of the 6 values determined by the company.
- **Reliability:** Considering the interviewees who express this feature in a known way, the working time and working time in the company are all over 5 years. A person who responds to this feature as a lack of it is an employee who has only 3 years of work experience. All other employees are working more than 5 years both in total and in the current workplace. This feature is a feature that we have encountered before and that I said I would consider in a separate place. I think this feature basically acts as a holding mortar feature for an organization. Because, from the perspective of solidarity, we know that people take their current steps to make their current situation clear and desirable. If so, failing to trust the other person, society or company will cause a lack of solidarity in that organization. However, if we go back to the collaboration feature, we can say that we see the opposite result. In this respect, it cannot give us any clue.

By looking at these five features one by one, we could not establish a connection with time. However, when we look at the picture as a whole, as I mentioned above, two things stand out. These are when many more features are seen as missing and the same feature is classified as both present and missing.

Beyond that, there seems to be a remarkable result in terms of collaboration. Here, those who have been in the company for a long time emphasized more collaboration, while those who had less working time in the company emphasized the lack of collaboration. If we look again at Figures 2.3 and 2.4 in the organization section, it is stated that informal ties exist in an organization together with formal ties. So, we can say that being involved in informal ties in organizations increases the collaboration, and staying out of it harms the value of collaboration. Although the details are not the subject of this thesis, I have given the characteristics of T-Type organizations in the second part of the thesis, we can say that it brings a solution by looking at the literature.

When we look at the trust relationship, we can say that we find evidence that it is lacking throughout the company. Of course, as I said before, 5 years ago and 5 years from now, 5 years are hypothetically chosen to refer to the time interval before and after the changes begin, whether this is the picture or not is a completely different matter, because right now the organization is going through big changes and when the changes are over, these measurements will need to be done again.

All of the employees describe the company as a more peaceful place that is humane, family-like and not too aggressive, implying that the transformation will change this and be aggressive, and that people will resort to the wrong ways due to competition and the peace will be disturbed.

Another important point, which is directly related to the thesis itself, 12 of the interviewees talk about the difference in action discourse and disconnection between levels throughout the company, there are those who state this as lack of sincerity. This again seems to express the disconnection between senior management, interim management and employees. In other words, the top management is willing but away from this change due to mid-level strategies or other reasons. From the employee's perspective, it appears as a difference between action and discourse. Because employees tend to see top and middle management as a company. In this sense, we can say that employees keep a distance from transformation and cannot internalize it for this reason. We will see this in the values project section.

5.4.3 People's thoughts about individual structure.

In the interviews, it was examined how most of the interviewees define the company and how they define that person when they see all the employees of the company as a single person, and it is seen that the vast majority cannot distinguish between the two. I think it would add value to use a sentence here as an example:

“The people who define their own culture and that culture seem to be more like senior management, their vision and mission is that descending culture is realized. Therefore, let's not call it a senior management, a person in an abstract sense, let's call it a concept.” (Interviewee1, 28.01.2020-14:30)

From this point of view, it can be said that the employees see the "structure" of the company and the "cultural structure" formed inside, that is, the determined norms, that is, the formal rules and the culture formed within the company. When we analyze the interviews, this time we come across a table like the one below:

Table 9*Employee Perspective*

Known to Exist		Feeling Lacking	
Property	Repetition	Property	Repetition
Open to development	12	Not Responsible	6
Collaboration	5	Utilitarian	6
Good people	3	Individuality	4
Sincerity	3	Confused	4
Responsible	3	Cumbersome	4
Beneficial	2	Closed for Development	3
Transparent	2	Ego	1
Hard working	1	Disconcerting	1
		Action/Discourse Difference	1
	31		30

Note. Personal collection

When we compare the table above with the table of the interviewees' opinions about the company, the most striking thing is that the number of features they stated for the company is close to twice that of the average picture of the company's employees. On the other hand, it should be seen that the same picture emerges when repetitions are included in the work. A total of 17 features have been mentioned 61 times. While the number of repetitions for the company is high due to the deficiency, for the employees it is more in favor of the known presence.

When we look at the features, some features have emerged as both known and lacking. These can be listed as "Open to Development / Closed to Development", "Collaboration / Individuality" and "Good Person Useful / Utilitarian".

- **Open to Development:** Half of the interviewees who expressed this in a known way have a working / in-company work history of more than 5 years, while this period is less than 5 years for others. When I look at the people who say that this feature is missing, both the total working time and the in-company time of two people are more than five years, while for one person these periods are less than 5 years.
- **Collaboration:** While 4 of the interviewees who expressed this in a known way have a work history of more than 5 years, this period is less than 5 years for one person. Looking at the time spent in the company, the working period of 2 people is less than 5 years, while the duration of the others is more than 5 years. When I look at the people who say that this feature is missing, both the total working time and the in-company time of a person are less than 5 years, while for others these periods are over 5 years. When we look at this feature, it can be said that working hours have no effect.
- **Good Person, Usefulness:** When we look at those who state this feature as known, the working period of all of them is more than 5 years, while only one of them has an in-house period of less than 5 years. In return for this feature, it is seen that all of the people who describe them as utilitarian and selfish have more than 5 years of working and internal time in the company. Again, no conclusions can be drawn regarding the duration.

When we look at the analyzes above, one of the most striking features emerges as "Confused". It can be said that this is related to multiple transformations currently being carried out in the company. In a place where there is so much change, individuals seem to have difficulties in terms of how they should take their steps.

When this section is compared with the section where the company is evaluated, we can see that a distrust statement of the employee is not evident here. Although individuality is high, this does not mean that there is no trust. Then, as one interviewee clearly stated here, it can be said that while employees lack confidence in the managers with whom they find the corporate identity of the company, they do not feel this deficiency for their colleagues.

5.4.4 Employees' thoughts about their own values.

If we go back to Kuçuradi, we can talk about three different concepts related to value. These are the concepts of "Evaluation", "valuation" and "value". The name of the work done in the workplace is also referred to as "value transformation". But, are the things that are measured / wanted to be measured in these studies and the results really the same thing? The purpose of asking this question here is how people shape and "evaluate" the abstract concept called "value" in their own minds.

In the introduction part of the thesis, I stated that I expected a difference regarding this issue. The basis of this view is the suggestions of Kuçuradi and Bourdieu. According to Bourdieu, people act in certain "fields" with their "habitus", which come from the past and are accumulations in all other "fields". Their interpretation of events and their reactions

are thus shaped. Kuçuradi expresses this reality in the distinction between value and evaluation. In fact, we can find its basis in physics in a very interesting way. There is no absolute ineffectiveness in nature. The double slit experiment perfectly demonstrates this experimentally. Likewise, Heisenberg's famous formula, the Heisenberg uncertainty principle, reveals the effect of the observer. (Busch, Heinonen & Lahti, 2007)

Therefore, while each employee expresses the same value, the interpretation he/she adds will always gain meaning in relation to it. This is already seen as self-reflexivity in the science of anthropology, although this is expressed for anthropologists in the position of observers, it is also valid for every individual in the observed population. I wanted to show this difference in my interviews. However, interestingly, I have to admit that I was disappointed when I asked this question to people. Because the answers given by the participants about the values were quite inadequate even for analysis. I will demonstrate this in the next section on values.

I tried to find out how people see themselves by asking them. However, the way people see themselves here is not independent of the environment, and we must realize this, because while some of the stories they tell emerge with their own reflections, some also include the interpretations of the external environment about them. The science of psychology explains how this is so with concepts such as the conscious subconscious. However, it will not be included as it is not our subject.

When I looked at the answers I got, I saw that people could not express themselves and their existence in this life very easily. When I asked the question how would you describe yourself, I saw that they answered much more of the answers they gave about themselves in different questions. For example, I saw that they answered this question in

questions that seemed different, such as the question of how you see the company or what you think about the values project. Even though I prepared these questions with the awareness that they would answer them in this way, it still surprised me to see this as a result.

In fact, the most basic information to come out of this is that the tools available to the science of anthropology are difficult to use, but they are extremely effective. If we had asked such a question to people as a survey question, we would have had very limited information.

Below is the table of values that emerged as a result of the in-depth interviews I conducted with the interviewees (Table 10).

Table 10 Informants' Values

Informants' Values

Value	Repetition	Value	Repetition	Value	Repetition
Collaboration	15	Transparency	4	Passion	2
Be useful	14	Honesty	3	Belonging	1
Sincerity	11	Fun	3	Flexibility	1
Trust	10	Be greedy	3	Hedonist	1
Development	8	Peace	3	Be useful	1
Justice	7	Being Thief	2	Curious	1
Candor	6	Reciprocity	2	Mercy	1
Being a good person	5	Check	2	Being Result Oriented	1
Being Positive	5	Respect	2	Kindliness	1

To be successful	4	Love	2	Being a Giver	1
Empathy	4	Responsibility	2	Being Conscientious	1
Producing Quality Work	4	Sosyal Olmak	2	Yardımlılik	1
Freedom	4				

Note. Personal collection

When the table above is examined, it can be seen that 4 of the 6 values determined by the company are included in this table, and values such as "Courage" and "Simplicity" are not included. The values determined by the project and the sub-values that are said to correspond to these values and are thought to correspond to these values are given in the following section, the current project information section. When viewed from the 6 value window, the values of "justice" and "trust", which cannot find a place compared to their frequent repetitions, draw attention. It may be appropriate to discuss these two concepts philosophically and to show that they are actually two concepts that are related to each other, that is, to understand that "trust" will not grow where "justice" does not exist. However, as I have mentioned in the previous sections, I will not mention "trust" here as I will mention it in a separate title.

I think it is important to look from the perspective of Schwartz, who has commented on the subject of values from a structural and functional point of view, in terms of showing what kind of community we are faced with and what kind of basic impulse lies behind his statements, or rather what he is hungry for. In the table below, we can see the results when we place these values in Schwartz's values graph (Figure 3.3).

Table 11

Schwartz Value & Informants' Value Match

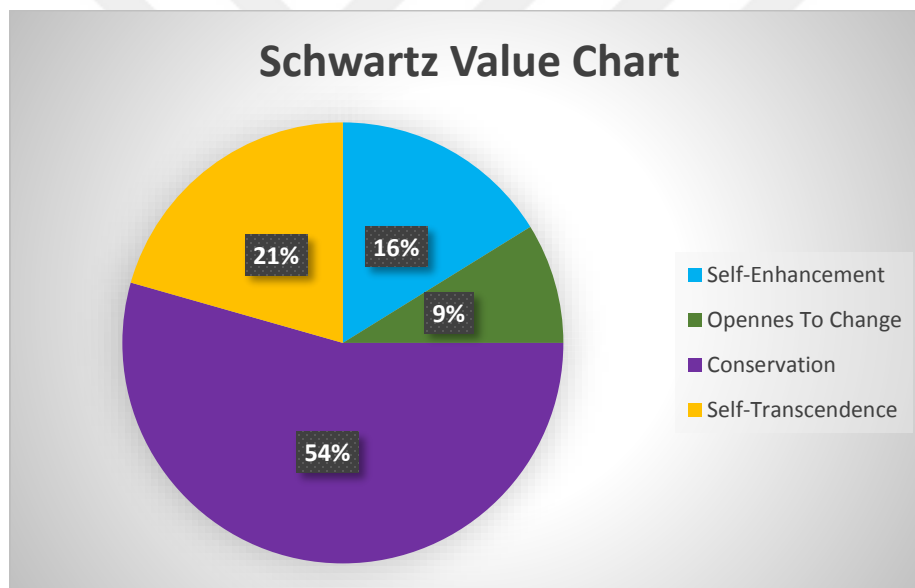
Self-Enhancement			Openness to Change		
Power	Achievement	Hedonism	Hedonism	Stimulation	Self-Direction
Being Social (2)	Being Successful (4)	Entertainment (3)	Entertainment (3)	Passion (2)	Freedom (4)
Control (2)	Producing Quality Work (4)				Flexibility (1)
	Being Ambitious (3)				Curious (1)
	Reciprocity (2)				
	Making It Work (1)				
	Being Result-Oriented (1)				
4	15	3	3	2	7
Conservation			Self-Transcendence		
Tradition	Conformity	Security	Universalism	Benevolence	
Being a Good Person (5)	Respect (2)	Togetherness (15)	Being Helpful (14)	Empathy (4)	
Being a Giver (1)	Sincerity (11)	Responsibility (2)	Positive Knot (5)	Mercy (1)	
	Being Outspoken (6)	Belonging (2)	love (2)	compassion (1)	
	Transparency (4)	philanthropy (1)		Being Conscientious (1)	
	Integrity (3)	Trust (10)			
		Justice (7)			
6	26	42	21	7	

Note. Personal collection

When we show the information in the table above as a pie chart, it is important to show the tendency of this community according to people's ideas about values. This is important for us to understand where the values determined in the workplace are designed to direct people towards, where again based on survey studies, employees were asked what values the company should have.

Figure 12

Schwartz Value Chart on Informants' Values



Note. Personal Collection.

When we look at the graphic above, when we look at how people express themselves, it is seen that they are conservative rather than open to innovation. When we consider the newly published vision of the company, we see the desire to do business in all sectors from doing business only in the field of business that has been going on for years. It has been stated that courage and innovation values, which are deemed necessary for this, are revealed when these values are asked to the employees. From this point of view, it can

be seen that it is difficult to reveal the values that are tried to be adopted, and if these values do not come to the fore in people, how they should be gained will be a separate study. As I said, I will talk about how the company has a strategy to overcome this or whether it is in the current project work section.

5.4.5 Employees' thoughts about the values project.

During the interviews with the employees, I tried to reveal their evaluations about the values at work project. For this reason, I asked them directly how the work went. In addition, I asked how such a study should actually be done and where they saw themselves in this study. From the answers given, I tried to find out how necessary the people thought of such a study, whether the study was going towards the envisaged goal, and whether they were an active part of this study.

All of the employees stated that they found this study valuable. In addition, when the employees were asked whether they felt involved in this study, 34 of them stated that they did not feel involved in this study. Considering these two answers, although they stated that the study was definitely beneficial, more than half of them said that they did not feel involved in this study. Here, we can say that there is a reluctance towards a work that they think will be beneficial for them.

Well then, when we ask why this lack of belongingness causes, we can actually find what we are looking for among the answers given. For this, when we looked at the question of how this study should be done, I looked at what difference they saw about the current ongoing study. There are two results from here: “Request” and “Appropriate

Environment”. When we look at the “Request” part, all of the interviewees gave a positive answer about the request. Then we can find the answer to this by looking at the other question. When we look at the answers given to this question, we see the following about why the interviewees did not feel part of this study: “Everyone's Expectation”, “Pilot Team” and “Possible Benefit”.

When we look at these answers, we can see that there is no sense of belonging because the belief that the work done should start with the expectation of all employees. In other words, we can say that because people do not ask me what I want, I feel that I am not interested in this work. Here again we can see a reference to Bourdieu and Durkheim. The necessity of meeting an expectation for motivation of people.

However, when we look at the work of the team that manages the project, we can say that the ideas of the employees are consulted. Because while the values were being determined, the employees were asked about their choices about the values by means of a survey, and then focus group studies were carried out with some selected people. Therefore, from the outside, it can be said that expectations are actually received. This is where the power of anthropology's methods comes into play. In the in-depth interviews, he will give the best answer to what was said about taking expectations: “Well, I think I would talk to everyone one by one. But alone. I would talk to everyone individually, I guess I would get the general picture. Because the general picture is not a data that will come out with three or five people or 100 people or with a survey.” (Interviewee32, 25.02.2020-11:00) In fact, on the one hand, while those carrying out the transformation think that they have contacted all the way to the bottom, the interviewees mention that they are not

contacted. In the interviews, the interviewees said that they found the interview with them valuable. Maybe someone came and interviewed in the Values project, perhaps it would have made people more committed to this project.

When we look at the other answers, we see "Possible Benefit". When we look at the field observations, the company's goal has changed with the changing general manager and it has been stated that some transformations are necessary to reach this goal. At the annual "Infoday" event attended by the whole company, a separate title was opened for the values project and the subject was presented as a drama accompanied by a theater actor. On the other hand, transformation coaches were assigned to all teams, and the goals were expressed through meetings with them. When we look at the field observations, it seems to be stated for what purpose this transformation was made and what benefits it includes. So much so that the general manager of the company stated that with the changes made in the meeting, a way was created to contribute to the personal development of the employees, including trainings and career opportunities, innovation and establishing your own company.

Then, we need to look at the details of the answers given in the in-depth interviews, when we ask why there was an opposite view, a deficiency, on the subject of "Possible Benefit". When we look at the comments on "Possible Benefit", I think the following sentences will guide us:

"In general, people are always looking at the effect of what they do on themselves. A little individuality. There is such a thing as what will I gain if I do this. If he doesn't see an effective carrot in the end, he doesn't make an effort to do so." (Interviewee3, 31.01.2020-14:30)

“So I think it should turn the situation into something, how are these values useful for people?” (Interviewee7, 14.02.2020-10:30)

From the perspective of those who run the project, there is the idea that the purpose of the values and what it will bring is conveyed to the employees, while the interviewees seem to have the opposite perception. As this is expressed in the sentences, the employee does not know what to gain from this change. In other words, employees believe that if they are expected to keep up with a change, a benefit should be provided in return. And he wants to see what shortcomings this would benefit individually, apart from the common benefits that appeal to all in general.

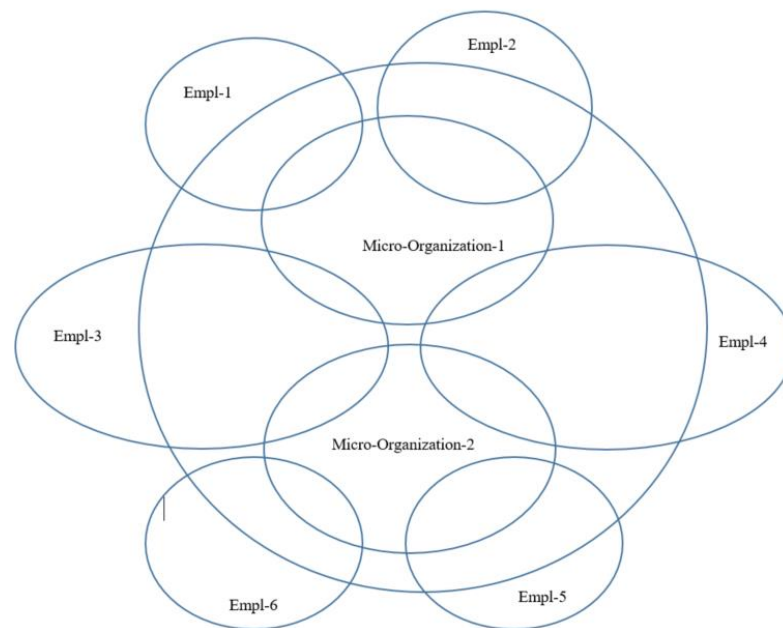
The foregoing brings back my definition of “Micro-Organization” that I previously stated. We have actually seen this in the T-Shape organizations of the 21st century under the title of "Organization". Because we stated that organizations want to increase their effectiveness by trying to allow autonomous structures within their own structure. Because each team and each person think that their own problem is unique and should be dealt with. As a result of the interviews and observations, we can say that the group to be discussed should be teams, even though they are dealing with the same job.

Again, we can make sense of this based on the concepts of "Area" and "Habitus". According to Bourdieu, “Habitus” depends on “Fields” in which an individual takes place and on historicity. Then, if we see that two different teams have a field chart like the one below, we can actually say that different values are formed within the field. Thus, if we consider that the concept of “habitus” is identified with a person, we can say that all the personal baggage brought by the individuals to the organization is a whole with their teams, with which they are in contact more, and in fact, this whole is more meaningful than the

organization. We can say that the most important condition for this is the size of the organization. In small organizations, the "micro-organization" will not exist anyway, so it will be the organization itself. Here, of course, I use the concept of "Field" as reduced to organizations beyond what Bourdieu expresses, such as a university, software company, etc.

Figure 13

Organization & Field



Source: Personal collection

When we asked whether the study carried out met the expectations of the interviewees, 19 expressed their satisfaction, while 37 stated that the effect of the study was not seen. When the answers given by the interviewees who expressed their satisfaction are examined, we see that some deficiencies are still mentioned. This brings to the agenda

that they actually found the study useful, but they could not fully express whether they were satisfied or dissatisfied with its progress. For example, we see that while an interviewer expresses satisfaction, he also makes statements such as "I am not sure if it is done for the project or sincerely", "I do not think that the managers internalize it" and "I do not think that people are very aware of this". (Interviewee13, 02.03.2020-15:30)

Since our aim is not the success of the project, we need to delve deeper into the answers and reveal the perspectives of the employees on the project. When we examine the answers from this point of view, we observe that there is a difference between those who are in the position of managing the project and those who expect from them, remembering that they said that such a study is needed before. When we look at the interviewees' ideas about the project, we can list the following feedbacks:

- There is a lot of change
- Values cannot express what we need to change
- Negative past experiences
- Too much circulation
- Employees do not know what to add to them
- Work environment is not supportive
- Not in the focus of employees
- Not targeted by administrators

The three most frequently mentioned feedbacks were “Work environment should be supportive”, “Not in the focus of the employees” and “not in the target of the managers”.

We hear the word "strategy" a lot for companies. Companies determine strategies to achieve this goal in line with their vision. Likewise, all employees have their own visions and, in parallel, their own strategies, including managers. In the answers given, they stated that the managers could not prepare the necessary environment for the survival of the values because they gave priority to the projects related to their main area of expertise and for which invoices were issued. An example of this would be the following sentence:

“I think managers sometimes have to do something about this, so managers are very mmm well, production-based oriented right now. Unfortunately, as far as I have observed, these things are a bit of a chore for some managers. Therefore, there are some things like let's do this too and let it end.” (Interviewee24, 09.07.2020-15:00)

An important administrative change in this regard should be noted here. With the start of the changes, the company moved from managing a total budget of the company to managing its own budget for each directorate. This may have prompted managers to complete more technical projects in order to keep their budgets in the short term.

Another important feedback was “It is not in the focus of the employees”. Two different feedbacks were given as the reason for this: "There should be a one-on-one dialogue with the employees", "The employees do not feel the need". (Interviewee8, 14.02.2020-14:00) Here again, the benefit expectation we mentioned earlier emerges. When people are forced to fulfill something, their adaptation to it changes according to the benefit they will get in return. This is called reciprocity. (Kottak, 2000)

5.4.6 Employees' thoughts about values

I asked the interviewees their opinions about the 6 values determined in the project. The expectation from this is to see whether the value tokens issued by the team managing this project and the senior management are similar to the ones coming out of the interviews, and to see the effect of the closeness of the people to the values project. I have given below the expectations regarding the values, respectively.

5.4.6.1 Sincerity.

When I asked the interviewees what sincerity is in your opinion, I saw that there was a really great agreement. The terms expressed by the interviewees are given in the table below:

Table 12 Sincerity Tokens

Sincerity Tokens

Token	Repetition
Open Communication	22
Discourse Action Harmony	8
To trust	5
Empathy	3
Transparency	3
Honesty	3

Builds Confidence	3
Sincerity	2
Discretion	1
Provides Belonging	1

Note. Personal collection

The markers appeared as above and half of the interviewees referred to it as “*Open Communication*”. Apart from that, the second mentioned thing in “*Discourse Action Harmony*” happened. These words are indicators and symbols. They need expression in order to gain meaning. While explaining these tokens they expressed, they made similar statements in all of them except “*Trust*”, “*Belonging*” and “*Appreciation*”. The following words of one of the interviewees express this in the best way:

“Sincerity is the unity of what you have in your head and your tongue, and what you do with your tongue, I think sincerity.” (Interviewee3, 31.01.2020-14:30)

Almost all the interviewees tried to express this summary sentence and used the above markers. Eight of the interviewees directly matched “*Trust*” with “*Sincerity*”. While some of them stated that if there was “*trust*”, it would be “*Sincerity*”, while others expressed the opposite. Here, we can see that the words of the interviewer I have included reveal this. I will address the issue of trust in a separate topic.

Some of the interviewees stated that there cannot be enough “*Sincerity*” in the workplace because people may violate this rule for the sake of their strategies. They

attributed this more to the managerial position. However, since I actually see the emphasis on “*Open Communication*” in the interviews of the managers, the possibility of a bias comes to the fore here.

5.4.6.2 *Courage.*

When I asked the interviewees' thoughts on Courage, I saw similar expressions as in "Sincerity". Below are the tokens that the interviewees said:

Table 13

Courage Tokens

Token	Repetition
Take risks	11
Accepting the Results	9
Acting Against Habits	5
Take responsibility	3
Taking a Step in Uncertainty	2
To try	2
To believe	2
Coping with Problems	1

Trust yourself	1
Being able to stand upright	1
Stepping Out of the Comfort Zone	1

Note. Personal collection

When we look at the table above, "*Taking a Risk*", "*Accepting the Consequences*", "*Trying*" etc. It is seen that the common feature of the markers is to be able to take a step, although it is not known whether the result is in the desired way or not. 42 of the interviewees used the same token.

5.4.6.3 *Passion.*

When the interviewees were asked about passion, we were told that although common markers were encountered, in the description of the given markers, this was a result and certain conditions were required for this to occur. For example, while "*Internal Motivation*" was expressed, it was sometimes stated that "*Passion*" provided this and sometimes it was stated that it gave birth to "*Passion*". Below is the table of the answers given:

Table 14

Passion Tokens

Token	Repetition
Do with love	8
Intrinsic Motivation	7

Enjoy	3
Four Hands Hug	2
Valuing	2
Really want	1
To believe	1
Take possession	1
Flowing with the Flow	1
To look like	1

Note. Personal collection

These markers that “Passion” reveals in people seem important in terms of showing that it is a result that has emerged.

5.4.6.4 Innovation.

When the answers from the interviewees are analyzed, the indicators given for this value are given in the table below:

Table 15

Innovation Tokens

Token	Repetition	Token	Repetition

Keeping Up With The Times	6	Causing a Change in Emotion	1
Presenting What Is Different	5	Facilitate	1
Adapting	4	Doing the Undone	1
Breaking Out of the Patterns	4	to be in search	1
Creating Value	3	Catching the Last	1
Being Open to Change	3	Continuous Development	1
Doing Something New	2	Output of Other Values	1

Note. Personal collection

As can be seen in the table above, there are two basic schemas related to this value. One of them refers to the value it will create, such as "*Creating Value*", "*Presenting the Existing Differently*", "*Catching the Latest*", and on the other hand, indicators such as "*Keeping Up with the Age*", "*Doing Something New*", "*Continuous Development*", which describe continuous development.

On the one hand, there is an extroverted value creation, on the other hand, there is an inward value creation. When we look at Schwartz's circumplex, it can be seen that these two different evaluations (Kuçuradi's Evaluation) sit on two different axes. (See Figure 3.3) While one side is on the "Self-Transcendence" axis, the other is on the "Self-

Enhancement" axis. We have seen that most of the values that people have sit on the "Conservation" axis. If we need to make a comment, it can be said that this value that the company considers necessary for its vision, which is not in line with the values held by the employees, and there are interviewees who say that it is not a value and those who interpret it as a necessary feature for the way to the goal. We will see how much this overlaps with the sub-features determined by the project team and senior management in the current project studies section.

5.4.6.5 *Simplicity.*

This value was the value that the interviewees expressed the least variety of markers. These indicators are listed in the table below.

Table 16

Simplicity Tokens

Token	Repetition	Token	Repetition
Simplicity	13	Serving the Purpose	1
Being Understandable	9	Ease	1
Getting Rid of Useless Items	5	Not Being Tired	1
Less Cost Solutions	4	Humility	1
Productivity	2		

Note. Personal collection

Looking at the table above, we can say that almost all markers are related to being easily digested. While some of them matched it with easy implementation, some expressed it as energy to be spent.

5.4.6.6 Collaboration.

The following table emerged as a result of the analysis of the answers given by the interviewees:

Table 17 Collaboration Tokens

Collaboration Tokens

Token	Repetition
Helpfulness	8
Seeking the Common Interest	8
Aiming at the Same Goal Despite Differences	7
Aiming at the Same Goal Whatever the Result	4
To trust	2
Empathy	1
Sacrifice	1
Hear respect	1
Being Compatible	1

Note. Personal collection

In the table, in accordance with the dictionary meaning of unity, the indicators "*Observing the Common Interest*" and "*Orienting to the Same Goal Despite Differences*" appeared. (Collaboration: The state of being together <https://sozluk.gov.tr/>) However, the highest indicator is seen as "*Benevolence*". In other words, employees define togetherness as benevolence. In other words, he believes that people should have this virtue as a prerequisite for being together. Another thing is that it is necessary to respect differences for unity. We will see their compatibility with the markers specified in the project in the current project studies section.

5.5 Existing project work

Values transformation is actually part of the collective transformation that the company is making. These transformations include the ways of doing business and organizational changes within this framework, as we have discussed before. In the middle of these is the transformation of values, which, as the team and the general manager say, are not independent of them and support them. From this perspective, it was aimed to obtain a driving force in order to reach the point that the company wants to reach with values and to prevent possible frictions.

Now, I will give place to the studies carried out in order to assimilate the six values determined by the employees and to move forward in line with the determined purpose. I will explain the purpose of these studies and what has been done.

5.5.1 Values Booklet.

The company has conveyed the values and purpose it has determined to all its employees in a booklet. In this booklet, the behavioral patterns that underline the six values and what they mean are given. In addition, each value was identified with a person and a visual was added to this person by giving him a suitable name. Some of the words of this imaginary person are also given together with the image.

For example, for the value of sincerity, the headings of “We Communicate Openly”, “We Listen With All Our Hearts”, “We Stand By Our Words and Actions”, “We Nurture an Environment of Trust” and “We Ask for Help, We Help” and their short definitions are included. The name of the person speaking for this value is "Samim".

When we compare the indicators given by the interviewers regarding the values and the behavior patterns given regarding the values in the booklet, the compliance rate for each value is as follows. Concordance rate means how much of the behavioral patterns in the booklet are in the token, that is, what percentage of the booklet behavior pattern is included in the tokens. The opposite rate can also be given, but it can be stated that the team managing the project makes a grouping and the tokens of the employees are in one of these groups.

5.5.2 Open Space.

Within the scope of this event, it was desired to bring a success story, by success story, it is meant to gain awareness with a job or a product that he has put forward, outside

the company, to bring the people who could create it to the company office and to create a chat environment about what was thought to be accomplished there.

The aim here is to enable company employees to see what is happening in the world outside their own company, to be a source of inspiration for them and to broaden their horizons. When we look at this from the perspective of values, we can see that it is especially desired to contribute to the values of innovation and courage, although we expect it to contribute to every value. From the statements of the interviewees about the values in question, it is seen that this activity did not ignore a specific request of the interviewees. Because some of the interviewees stated that a suitable working environment should be created for courage and innovation. Although the creation of a working environment is not limited to showing people how to take action, we can argue that it is a study that supports this.

5.5.3 9'59".

This event was planned as an event where company employees presented their mature project ideas and projects to the audience for five minutes. Employees make an effort to convey these ideas or realized projects to the audience in the limited time given.

The aim of this study is to improve the presentation skills of people, to receive feedback effectively, to increase their awareness and to contribute to the development together. From the perspective of values, although it is expected to contribute to all values, it is expected to contribute to three values in particular. These are the values of simplicity, courage and togetherness. The clearest view that the transformation team gave about this study was about simplicity. In this event, it is recommended to make presentations that explain everything but in a simple way to explain it to people in a short time. Thus, it is

aimed that the employees gain skills related to simplicity and reflect this to the business environment. Another important value is the value of courage. With this event, it was desired to increase the courage of people by supporting them to appeal to a wide audience.

5.5.4 Nonviolent Communication Training.

This training started to be given under the leadership of an employee from the same company with the arrival of the new general manager. This person is an employee who has received various trainings in the country and abroad with the aim of finding a solution to his own special problems, and has become a trainer to solve these problems in himself, in others. The task assigned to him in this company is to convey his achievements under the title of "Non-Violent Communication" to the employees. This event is the event with the largest participation in the company.

The expectation from this training is that employees contribute to the development of their colleagues and themselves. He tried to achieve this by giving correct feedback to people, listening to the feedback without molding it, and creating an atmosphere of appreciation. I also attended this training. In the training, awareness about objectivity and subjectivity, which is also very common in anthropology, is tried to be increased, and ways are shown how the message to be given to the other person can be given more purposefully and free from our current feelings or prejudices. Here, two values are important in terms of values. These are the values of sincerity and collaboration. The expectation of the transformation team is that with this event, awareness will be created that will motivate people to do more work together. In fact, they are trying to teach the personalities that there should not be an attack in order for the purpose of communication to be the current business

issue and how they can achieve this. This training continues continuously and anyone who wishes can take these trainings again.

5.5.5 Little Things.

In this study, it is similar to the 9'59" activity. Although there is no time limit here, people are provided to make presentations about their own competencies rather than a project constraint. In this context, employees explained what their competencies are, how they acquired this competency, what they had to deal with, and the details of the job. To give an example of this:

- **Healing with Stones:** An employee specializing in stones and describing their healing effects made a presentation to the employees.
- **Motocross:** An employee who has participated in motocross competitions for many years, and who has won degrees in both national and international competitions, made a statement about his own adventure.

Within the scope of these activities, it is aimed that the employees learn together and learn how to include new things in their lives. However, when viewed from the perspective of values, it seems to be a well-thought-out activity for the value of courage as well as collaboration. Speakers' statements seem important to show how employees can discover their own strength to try new things.

5.5.6 d Microphone.

In this event, a person from the transformation team wanders around the company locations, encounters a random person and chats about the 6 values that the company has determined. It is tried to ensure that these short meetings are from different people, teams

and locations as much as possible. In addition, it is stated that this should be "fun" by the team as it is asked to make people laugh or smile, and conversations are held in that direction. It did not occur to me at all, but I noticed that there was a conversation with a person somewhere nearby. The person carrying the microphone was able to make the person in front of him laugh. These interviews are recorded as video and published on the portal about values.

The aim here is to make visible what employees think about values and how they approach this project. The fact that employees can express their opinions in a place where the whole company can watch is also considered important in terms of embracing the values.

5.5.7 Kahve-d.

Any person selected in this event is required to spend half a day with a team other than their own team where they can use their current competencies and help that team with their work. In this event, it is aimed to enable people to establish bonds with other teams in the same company and create collaboration, instead of getting to know and bonding only with their own team.

5.5.8 Specialization Live Streams.

Here, it is aimed that the managers determined by the team will be informed about their fields of expertise and that the employees will ask questions to these people. In this way, it is aimed to inform all employees first-hand about general matters related to the company and to answer their questions. For example, another transformation of the company, the productization project, in which software can be self-sufficient as separate products, made a live broadcast from the assistant general manager who manages that

business in the company. Another important issue is the live broadcast of the human resources manager about the talent generation program in which the company cooperates with universities. In the talent generation program, it enables the students of the universities with which the company has an agreement to meet with the company before the end of school. And from here, it is aimed to recruit talented people to the company.

Such publications cannot be directly related to values. However, looking at the way things happened, sincerity was provided to the employees who had previously heard information and ideas in their own teams or in an informal group, since it was ensured that first-hand information was provided before the issue had spread to them, and one of the prominent indicators regarding this value was transparency. It can be said to be an exemplary behavior.

5.5.9 Posters.

In fact, this study is carried out for a similar purpose with the booklet study. Here, posters related to the values determined by the company are hung in appropriate places in every location. These posters contain an explanatory example or phrase about the value they contain and appropriate images. Since the booklet work is not always visible to the person and it is possible that the person does not constantly look at it, the posters serve as a supplement. Because when a person goes to the toilet, goes to take tea, travels between teams, etc. In situations where he can come across these posters and see something of value.

5.5.10 Worth Trying.

In this event, it is ensured that any employee transfers something he/she does and deems useful to other employees via video. In this way, it is aimed to increase the awareness of other employees about something they may or may not know and to allow

them to try it themselves. As people in the company make these shares, they will have more partnerships with these people in their own lives. In this way, it is possible to exchange ideas on this subject, etc. communication path will be opened, and solidarity will be ensured around the common good.

5.5.11 Transformation portal.

In order to keep the transformations alive within the company and to increase the interest of the people, a portal has been created to publish articles on the subjects of the employees' own interests. In this portal, it is aimed to write and share articles about values and purposes. Articles published here are marked with the "#" sign and people can find the relevant articles by searching with a marker they want.

To give an example from the portal, some articles and related pointers are as follows:

- *Can new technologies enable us to understand the language of animals?*
 - *#Collaboration #Courage #maketimeforlife #Innovation*
 - *#MachineLearning #Passion #Artificial Intelligence #Innovation*
- *The Importance of MVP in Project Development Process*
 - *#maketimeforlife #Passion #Innovation*
- *United Arab Emirates Uses Drones to Control Dubai's Weather*
 - *#transformation #Sustainability #technology*

The portal is divided into five different titles and a total of 21 people have published 254 articles since its establishment.

5.5.12 Workplace Shares.

As I mentioned before, the company social media Workplace, created by Facebook for companies, was activated to strengthen internal communication and open sharing of information. In this environment, it has the same contents as the portal created for the same individual people. Groups can be created here, too, and all kinds of pictures, texts, videos, etc. can be shared.

The company now makes most of all the notifications it previously made via email here. An example of this is birthday messages. Birthday messages, which were previously sent to all employees via e-mail, started to be published here. This environment also acts as a transformation portal for the transformation of values. When we look at the groups formed here, we see that groups have been formed on many different topics, both on business and non-business issues. For example, we can give the following groups:

- Company Announcements
- Coming from you
- Second Hand Buying-Selling
- Architectural Management Directorate
- Nonviolent Communication
- Concert Diaries
- Transformation

5.5.13 d-Bulletin.

Along with this work, a newsletter is sent to all employees. The content of this bulletin includes the activities and topics related to the transformation for that month. This

is intended as a complement to all other information tools, such as the transformation portal, workplace etc. It is aimed that if there is something that people miss, they can reach it collectively through the newsletter.

5.5.14 dna-Bulletin.

This bulletin is designed to regularly convey the "dna" studies done to the entire company. First, let's explain what "dna" is. The "dna" study is used to define each directorate within the company. Here, the priorities of the directorates, their business models, processes, the way they serve, their strengths, etc. It is aimed to determine this and to decide on this together with the team members and to guide their future lives in terms of these values. In these studies, each team was also asked to design their own logo and they were asked to express themselves with this logo.

This work has not yet been completed on the basis of all directorates. On the other hand, the bulletin aims to inform the whole company about the studies carried out in this context. What has been done within the scope of that month can be seen through this bulletin.

5.5.15 Member Bulletin.

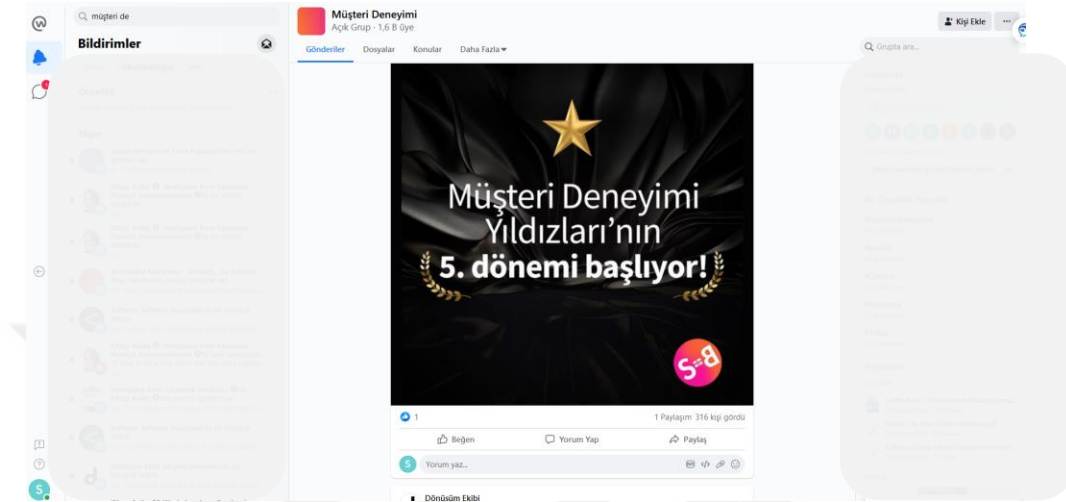
The content of this bulletin contains information about product management and productization. The aim here is to provide employees with more detailed information about another transformation project, productization, and to consolidate the trainings and practices. Here, product managers are targeted more specifically, and there are detailed

information as well as small tips on issues such as what the product is and how it is managed.

5.5.16 Customer Experience Stars.

When we look at the values project from above, the surveys will give us more clues. In the annual survey, the same directive with different content is presented to the employees on three different pages. On the first page, the employee is asked to select 10 of the characteristics that he sees about himself. On the second page, this time, it is requested to select the 10 features that are thought to be related to the company and that seem most relevant. On the last page, it is requested to make selections about 10 features that the company should have. One of the features found here is the "customer satisfaction" feature.

The company thinks that customer satisfaction and priority in business should be at the focal point in line with its own goals. Therefore, it created the concept of customer experience. In order for the developments in this field to be a source of motivation, applications regarding the differences they have created in customer experience are constantly collected from the teams and these applications are evaluated together with the executive board. As a result of this evaluation, the team with the highest evaluation score is awarded the customer experience stars. The workplace image of the beginning of the process for this is below:

Figure 14**Workplace Customer Experience Stars Application Announcement**

Note. Company's workplace page

5.5.17 Softcast.

This event is a podcast application and includes interviews with people from different companies who have an idea about customer experience, have done something or have succeeded. With this application, it is desired to provide different information to the employees about how to handle the customer experience issue.

Softcast interviews are also broadcast to the whole world on Youtube and Spotify applications. In this context, 32 publications have been published so far. To give a few examples of these:

- We Are All Humans, Whether We Are Customers or Sellers
- Customer Experience 101
- Internalization of SaaS Products by SMEs

5.5.18 Leadership Camp.

This is a one-day camp event attended by company executives. It is desired to ensure that new ideas emerge by sharing their views on the company's strategy from morning to night in a completely different location. Here, information is given on current strategic issues and strategy suggestions that will contribute to the vision of the company are listened to.

In fact, when viewed from afar, this camp was a form that was previously determined only by the board of directors and executive committee, and of course, the views of the sub-managers were also sought, but it was far from expressing their opinions. It was a system in which the executive board and directors took place and that allowed each person to express their own ideas in all aspects. and in this sense, a system in which there is a possibility of voting and consensus has been adopted. It can be argued that the aim here is for the managers to feel the “Togetherness” value determined by the company.

5.5.19 The Gems Within Us.

This event is managed by another team, the "Corporate Communications" team, apart from the transformation team. Within the scope of the event, people who are competent in a subject other than their current job or even non-business, transfer their own competencies to the employees. As can be seen here, it is desired to take the employees beyond the work and to highlight their own development.

It is possible to match this event with many values determined by the company. For example, “Collaboration”, “Courage”, “Innovation”. When I look at the shares made in the Workplace environment, values such as #collaboration and #passion are shared under the shared posts. I share two of them below to give you an idea of what was done at this event.

- What gems employee1 has! We will have a completely different experience with a completely different gems in employee1 in the event series Gems Within Us! Did you know that employee1, member of the Sales team, whom we often encounter in the trainings we attend, and whom we know with his/her smiling face and positive energy, has been interested in theater since his/her high school years and is currently preparing a play for which he/she is in the director's chair? You can have an experience where you can chat about theater with the employee1 who follows your passion, express yourself on stage with different techniques, and discover aspects that you have not discovered before!
- "Reiki Experience with employee2", the first of our "Gems Within Us" event series, took place today in place1. We would like to thank employee2 for his/her contribution to the day that ended with meditation at the end of the history of Reiki, the meanings of stones and the definition of chakras. #passion #collaboration

5.5.20 Leadership Academy.

This is another event that the conversion team didn't manage. This event is run by the human resources team. Persons working in managerial positions are included in these trainings. The top position in the company is the general manager, then the assistant general managers, then the director/group managers, and then the manager/team leaders.

As a result of these trainings, it is aimed to create the leadership characteristics of these people in order to enable them to both lead in their own development and contribute to the vision of the company, in addition to the mechanical jobs that are only formally defined for them.

In the first part of the training, in the six-month part, basic trainings such as how to establish an environment of trust, how to compromise, how to use time effectively and what is feedback are given. In the second six-month period, training on what is leadership, how to lead with values, how to set goals, how to build trust and company values. In the third six-month program, training is given on how relationships, perceptions and feedback mechanisms should work. Afterwards, strategic leadership trainings are given including strategy, planning, managing change and how to think analytically.

5.5.21 Intermind.

These events are held during the company's lunch break and are organized by the human resources team. Although the content of these activities is very diverse, the aim is for people to improve themselves. In this event, conversations are held with people who are known on social media or who are well known to the company and who are thought to be of use, about subjects determined according to their competencies.

These events are sent to all employees as meeting invitations in computer environment and are included in their calendars. Fifteen minutes before the event time, a warning is sent to the computer or mobile phone and the person can participate in this event if he/she wishes. While this event was held face-to-face before the pandemic period, it is now done online via workplace. Here are some examples of activities:

- The World of Chaos and VUCA with Ecmel Ayrar and Mine Öztürk
- Humor Workshop with Cengiz Ferhat Altay
- With Generation Researcher Evrim Kuran.

With this event, we have finished reviewing and evaluating all the works done. When all these activities are examined, it will give an idea about how the transformation burden of the company is intended to be carried out in order to achieve its vision. However, the benefits of these studies were not included here, as they were not measured on the basis of individual effectiveness. For this, in the next section, I will give information about the point reached by the transformation team and the evaluations made.

5.6 Formal outputs and results of the current project

There are two basic surveys that the company conducts to evaluate its work. The details of these two basic surveys and how they were interpreted cannot be given here due to confidentiality reasons. However, the results can be evaluated through the figure below, albeit limited.

Figure 15

Survey Results for Values Transformation Project



Note. Project Team's CEO presentation.

All of the results shown in the picture above, excluding the employee engagement result, are the result of the "Barrett Values Center Cultural Assessment Survey" conducted by the company. According to these results, a decrease in cultural entropy means an increase in internal harmony and an increase in common points.

Another result, the decline of bureaucracy, means that the obstacles encountered in the work done are completed in a shorter time with less energy. However, the decrease in hierarchy is also an indicator of the transition from M-Type organizations to T-Type organizations, which I mentioned in the second chapter. The main argument of T-Type organizations was to progress faster with autonomous teams and to get happier employees by getting rid of bureaucracy.

Regarding these results the project is evaluated as a promising project which is giving meaningful output for the company.

5.7 What the pandemic brings

It should be said that after the pandemic started, there were many changes in people's lives. During this whole process, some behavioral patterns have entered our lives at various rates. It was the 16th of March 2020 when the company first decided to work from home due to the pandemic. In this context, all employees started to work from their homes, except for the technical service team who did not have to go or those who came to solve a problem. The company implemented the infrastructure work required for this in a very short time, and the basic communication and business channels in the first week and the rest at the end of the first month.

Beyond being confined to the house, our going out to the street was restricted by the state from time to time. In addition, everyone who went out was required to wear a mask. In addition, the cleaning, mask and distance measures introduced by the state as TMM were also put into use. I witnessed that social distancing was implemented as 1.5 and 2.0 meters in all businesses in their buildings, appropriately determined how many people would be in the buildings at the same time and resorted to the method of taking the other people in order. When going out, like many people, I started to use the gloves that health workers use to protect themselves from germs. An interesting detail here may give us an idea about the situation we live in. After the information about wearing masks and gloves, the prices of masks and gloves started to rise very quickly. With the passage of time and the increase in suppliers, these prices have decreased to around one TL.

With the pandemic, we were more at home now. Not only the employees but also the students who went to school were now at home. Although some periods returned to the routine of two days of school and two days of home, the students closed the year 2021 at home. This was not something we had experienced before. Family elders, family members and children were now at home, only those who could not work from home due to their job and had to go to work were not at home. Based on my own experience, I realized that I could not spend enough time with my child and wife before pandemic. During this process, being with my family 24 hours a day, 7 days a week, even when I changed city, and I can say that some other company employees behaved in the same way, we went to our family elders and lived there because there was no problem.

Now we had to plan a lot of things. It was necessary to take a mask when leaving the house, even to have a spare mask, to carry disinfectant, and to make an appointment if we had a job in an institution other than the market and other shopping. We could hardly do anything without a plan. Now we were spending more time to get a job done outside, and we were also canceling or postponing many of our non-urgent jobs.

However, as of the date these lines were written, the country was very close to normalization, schools were always open, and the restrictions other than social distance and mask were lifted, and the company had begun to normalize. Currently, the teams that do not do research and development within the company are still at home, while those who do research and development have started to work at work in the half of the month. In this, tax reduction is provided for research and development studies if the company selected the location determined by the state, and the state has announced that it will make tax reductions for those who come to the workplace for 20 hours from now until the end of

2022, as if they were at the workplace for 40 hours. When you look at the periods, it can be said that the tax deduction is taken into account in the decision of the company.

On the other hand, when we look at corporate companies that carry out their business on the computer, we see companies that have permanently switched to working from home, even if the pandemic conditions soften. This brings a great innovation to our lives, and since this is a subject that needs to be studied separately, I will include the answers of the interviewees on this subject in the interviews without dwelling on it too much.

- More than half of the interviewees said that with the changing living conditions due to the pandemic, an awareness has arisen in their lives. For example, one interviewee expressed this by saying, "Pandemic has led everyone to change and question the existing in many fields." (Interviewee36, 03.03.2021-15:00) Another interviewee said, "We became aware of our consumption frenzy by staying at home" (Interviewee22, 06.07.2020-16:00) and said that it pushed them to distinguish what is really necessary in their lives and what is worth consuming energy and what is excess. Another interviewee like this expressed this in terms of time by saying, "We realized that we do not spend quality time outside, and that's why we always pay attention to the maximum gain while going out." (Interviewee22, 06.07.2020-16:00). Another interviewee said, "We realized that some things are too luxurious and not necessary", (Interviewee27, 09.09.2020-15:00) here he/she sees luxury as unnecessary. As a result of these, we can say that the employees felt that their lives became less complicated, one of our interviewees expressed as: "Many things have become simpler." (Interviewee23, 08.07.2020-15:00)

- In fact, we saw that we had not much control over things.
- We saw how important it is to do what we want. Here, unrelated to the thesis, when I went to visit my friend, who is the assistant general manager in Turkey's largest companies, he made a remarkable sentence about those who quit their job:

“People started to quit their job saying that this is not the job I want to do. For example, someone said that I will become a gastrologist and left.” One interviewee expressed this issue as follows: “Is it really worth it, that is, is it really worth the touch part at the root of that value, is it worth the work I do, is it worth the salary I get, is it worth working like this or is it worth being away from my family at work? I think people started.” (Interviewee41, 09.03.2021-10:00)

- Since we can reach everything quickly, we realized that we do not appreciate anything.
- Working from home model caused people to work much more. One interviewee put it this way: “Working from home increased production.” (Interviewee22, 06.07.2020-16:00) While discussing the annual development with the project team, it was stated that this is the issue that has risen according to the survey conducted in 2021 and is actually the subject of complaint. The interviewees said that there is no longer any private time in the house outside of normal working hours. Some of the interviewees stated that since they are at home and their computers are always accessible, they are requested by other teams or by the customer at any time of the day and they have to work almost all the time except sleeping. One interviewee expressed this as follows: “I read a book every Saturday, I throw it away, now I can't say it. Because for me, there is no difference between Saturday and Wednesday. That's what happened.” (Interviewee54, 30.03.2021-10:00)

- Turnover increased within the company. In the light of the information I obtained from the personal conversations, there are two reasons for this that I can determine. Human resources do not respond to these issues because they are company specific. The first is that the working model of the company does not completely turn to working from home, and the second is that with the working from home model, foreign companies have gained the ability to work the valuable resources in our country without leaving their home, with wages that are normal in their own country but provide real welfare in our country. We have often seen examples from people we know for both. I even had an experience for the latter. An overseas company asked me to lead their digital transformation, and they said they gave me the chance to do so by traveling very little but mostly working from my home city. The salary they suggested was indeed higher than the salary given to the general manager of many large corporate companies in Turkey, but I did not accept it because it did not match my plans. One interviewee explains this issue as follows: “I think that people can easily switch to a place that pays better because it happens to them, the job is from afar”. (Interviewee32, 25.02.2021-11:00) When I get the numbers between 2018 and 2021 in my interview with human resources, the following table emerges:

Table 18*Company's turnover profile*

Year	Resigned	Total Dismissals	Number of Employees at End of Year	Turnover Resigend	Turnover Total
2018	76	174	990	%7.7	%17.6
2019	80	229	1171	%6.8	%19.6
2020	108	258	1474	%7.3	%17.5
2021	323+90	450 + 90	1614	%25.6	%33.5

Note. Personal collection

In the table above, it also covers all other separations due to reasons: retirement, maternity leave, military service, etc. On the other hand, November and December data for 2021 were added as the same as for the previous two months. For this reason, if it is to be evaluated within the scope of satisfaction, the resigned column should be taken into account. On the other hand, when human resources questioned the reasons for resignation, they stated that the two top priorities were wages and fringe benefits with 28% and job dissatisfaction with 15%. In order to establish the relevance of this topic to values and the transformation of the company, it is necessary to interview the leaving people. However, it is not included as it is out of the scope of the thesis. Indeed, in the data obtained from human resources, it is seen that turnover has increased three and a half times in other years.

This ratio shows how difficult the company has gone through in terms of providing an atmosphere of belonging and a common culture.

In the past, we had the opportunity to chat with different people on non-business matters, even at work, but we could spend time together even in the garden, but now we have no such communication with anyone, and this has brought a lack. The interviewees discussed this issue under the theme of togetherness. They stated that working together physically made them feel comfortable, but online meetings certainly did not give this relief and they could not relieve their stress. One interviewee stated with these words:

“I think the pandemic has made people lonely. We are social beings, we really need each other, you know, I miss working with a friend side by side, you know, a house event, having a coffee together, chatting there for two minutes. Because we are constantly working at home, we are working, we are working, and we cannot raise our heads.” (Interviewee33, 26.02.2021-11:00)

One interviewee, looking at this from a different perspective, claimed that it creates emotional strength in people:

"It creates a serious emotional resilience, you know, being closed at home for a long time with their families, respecting each other, and maintaining the order of the house by spending these 24 hours together, there were serious tests here. And feelings such as not being able to go out, restriction of freedom, you know, negatively affected people.” (Interviewee36, 03.03.2021-15:00)

Another interviewee talked about the negative effect of being locked in homes and made the following sentence:

“We have come to understand the value of each other more, but at some points, we are in a situation where we experience these psychological wear and tear at a very high level, you know how much we support each other, we listen, we can do something because it is very common. People have come to be able to react to nonsense things, rightly.” (Interviewee38, 04.03.2021-15:00).

Another interviewee, by combining the above-mentioned issues brought about by socialization with the economy, suggested that there will be a social explosion in the upcoming period:

"Therefore, when these economic conditions get difficult and unemployment increases, I don't want to think about what kind of social explosion it will cause by combining with the psychology of staying at home, staying in isolation. It can be very difficult processes indeed.” (Interviewee46, 12.03.2021-14:00)

When we look at the above, I think we can put forward some things for the employees of this company or the employees of this sector. First of all, while the living conditions of the people have become better in one way, they have also become more difficult in another way.

It has become of better quality because people have questioned themselves and life in the current process and have realized what is more valuable to them. In this sense, they questioned whether they lived around their values and began to take care to behave more in line with their values. It is worth repeating Schwartz's definition of value: “Values are motivational structures that give people the strength necessary to run after their goals. Values consist of abstract goals beyond specific actions and situations.”

On the other hand, they stated that while they used to divide their time into two as work and rest, they can no longer make this distinction and they cannot rest both physically and mentally, and this will lead to wear and tear in the long run. An effect of this may be the high turnover seen within the company, although there are other reasons related to turnover, this may also be a reason.

Another conclusion that can be drawn from the above is that people are actually willing to live according to their values, but they could not find the opportunity for many reasons, but with the flexibility brought by the pandemic, they had the chance to choose the most suitable jobs to live their own values. However, it is also very important for people to think that being together online is far from being together where many non-work sharings are made side by side, and this harms the value of collaboration. If we match the value of collaboration with Durkheim's concept of "solidarity", we can say that the concept of solidarity becomes more difficult for companies, and when this is the case, they need to go beyond the norms and facilities that have lasted until today, and as a result, they need to make changes regarding what is called workplace culture.

6 RESULT

During the study, both field observations, walk-in interviews and in-depth interviews were conducted. From these studies, it was seen that there were two faces related to the study of values, those who carried out the study and those who worked, and these faces were common at some points and diverged at other points. Now I will try to explain these results in items.

6.1 Expectations from the Study

When we look at the starting point of the current project, as stated by the general manager, it was necessary to change the existing ways of doing business in order to become a company within the framework of the renewed vision. Changing the way of doing business meant changing the attitudes and habits of people during these processes. In order to be successful in changing people's habitus, the management and the project team started the values study.

In the light of the observations and interviews, with the values study, it was observed employees desired to be obtained more productive, freed from unproductive habits and constantly improving themselves. From the side of the project, it was a very beneficial project for the employees.

In this sense, although it is not very clear, it may not be seen as a positive development for the company/employees, but a new role means a new career path and new hopes. In this case, it makes a significant contribution to the motivation of the employees with the possibility that more people will be promoted. This meant that a part of every product owner team would be able to chart a career for themselves as new general managers and assistant general managers. In addition, the team would be almost completely

autonomous, I say almost because the boards of directors would have the final word as the actual directors of the companies or the systems that control the accuracy of the given path. This change made at this point makes employees feel valuable again as they get rid of this job that is seen as a chore for them and focus on a more value-producing job.

On the other hand, it is seen that the company exposes its employees to an intense flow of information. For example, for a technology company, two of the most popular topics today, agile working method and DevOps process, were tried to be trained specifically for all employees and it was expected to convert their business practices to this. In order to learn and apply these two processes, people would have to devote their non-work time to learn it through their own efforts. Beyond that, they would probably have to have an education in order to have an intensive and hands-on training with mentors. The fees of such certified trainings are relatively more than a thousand TL. Thus, an opportunity was provided for employees to add value to themselves.

When we look at it from the point of view of the employees, we can understand that they have expectations from these studies. All of the interviewees stated that they found this study valuable. Information supporting this comes from my own time as a manager. It would have been very difficult for us to find volunteers from the teams during some technical studies carried out within the company, but it would not be difficult for people to volunteer for studies where they would learn new information that would contribute to their development. They also stated that they want to be included in the process for the values study.

6.2 Intermediate Results of Conversion

As can be seen from the section above, we can say that these transformations will bring benefits for the employees and the company. The situation is perceived in this way in terms of management and those who carry out the project, and people are expected to embrace this transformation. The management did not think that we said this to employees and they should see this and take action, and they thought about how this transformation could be made effectively and tried to support it with many activities that we mentioned in the fifth chapter.

We have previously mentioned the metrics of the project team regarding the results of the project. According to the team's measurement method, the studies show their effect and are getting better every year. According to the benchmarks they made for this study, it has been taken into account that the process may take an average of eight years. It can be said that we have reached the middle of this process at the moment. In the data given for 2021, this development shows that the cultural entropy within the company decreased by 22% and employee loyalty increased by nine points. Cultural entropy, which is the proportion of energy in an organization consumed by nonproductive activities, occurs when there is a lack of alignment between the four quadrants. (Barrett, 2006) The higher the cultural entropy, the more energy the company wastes. Therefore, it is observed that the values study produces successful results in the measurements made by the company.

Of course, this success cannot be achieved without the participation of the employees. Another indicator of this is the increase in employee loyalty as a result of the surveys. This increase is seen as an indicator of the company employees' ownership of the company. We have seen the measurements so far within the framework of the values

project. However, as I mentioned in detail before, product transformation, process transformation, etc., within the same period, within the company many changes occur. Therefore, it is not possible to understand which studies the results of these measurements are based on. Of course, when you look at the results, it can be said that it is a win for the company, regardless of what changes are a result. Already in the interview I had with the general manager, he stated that all of these studies were necessary elements to reach the desired result.

As a result of the work I have done, especially as a result of in-depth interviews, I have reached some conclusions about the study of values. I have given detailed information about this in the fifth chapter together with the data. I mentioned that the employees initially had very positive views on the study of values. However, besides this, I saw that 34 of the interviewees did not feel themselves involved in this study. From the perspective of those who run the project, there is the idea that the purpose of the values and what it will bring is conveyed to the employees, while the interviewees seem to have the opposite perception. Indeed, as I mentioned in the fifth chapter, the management and the project team seem to have done their best to increase the effectiveness of this project, but still the majority of the interviewees seem unaware of this success.

6.3 Interpretation Differences

While the measurements of the project team are going towards the desired results, the interviewees do not seem to have a perception in this direction. As a result of observations and interviews, it has emerged that there may be some reasons for this.

The first of these is the inability of employees to access information about what will change in their favor with this transformation. Here, two sentences from the interviewees exemplify this:

“In general, people are always looking at the effect of what they do on themselves. A little individuality. There is such a thing as what will I gain if I do this. If he doesn't see an effective carrot in the end, he doesn't make an effort to do so.” and “So I think it should turn the situation into something, how are these values useful for people?”
(Interviewee3, 31.01.2021:14:30)

Both Durkheim and Bourdieu expressed the need for people to know what has changed in their favor in accepting existing norms and values for the change of society. In this study, despite all the effort, the fact that the employees still do not have an opinion on the results stands as an obstacle to seeing the change.

Second, people's thoughts about where they want to be. In the interviews, we saw that the majority of the interviewees felt that they belonged to the place where they felt compatible with their values. Based on this, this can be shown as the reason why a certain part of the employees in this company stay in this company, especially over a certain time. All of the employees describe the company as a more peaceful place that is humane, family-like and not too aggressive, implying that the transformation will change this and be aggressive, and that people will resort to the wrong ways due to competition and the peace will be disturbed.

From the employees' point of view, we have already seen that it appears in the conservative part according to Schwartz's value circumplex. In other words, we came to

the conclusion that there are people who choose to live in a comfort zone and a peaceful work environment rather than individuals who are ambitious and seek benefits. In this case, this is one of the reasons why people do not feel included in the values project.

Thirdly, it can be said that the interviewees think that this transformation does not take place in the strategies of the managers. 6 of the interviewees talk about the difference in action and discourse throughout the company and the disconnection between levels, there are some who state this as lack of sincerity. This again seems to express the disconnection between senior management, interim management and employees. In other words, when the top management is willing but far from this change due to mid-level strategies or other reasons, it appears as a difference in action and discourse. Because employees tend to see top and middle management as a company. In this sense, we can say that employees keep a distance from transformation and cannot internalize it for this reason.

Because the majority of the interviewees stated that the managers acted as the locomotive for the transformation of values. Some employees, on the other hand, stated that their managers are far from the general manager's perspective, focusing on completing the projects necessary for their own goals and solving daily problems. A good sentence to express this is:

“I think managers sometimes have to do something about this, so managers are very thing-oriented, production-based oriented right now. Unfortunately, as far as I have observed, these things are a bit of a chore for some managers. Therefore, there are some things like let's do this too and let it end.” (Interviewee24, 09.07.2020-15:00)

Another interviewee made statements such as *"I am not sure if it is done for the project or is it sincere"*, (Interviewee13, 02.03.2020-15:30) and another interviewer said *"I do not think that the managers internalize it"*. From this, we can say that the expectations of the employees to see this in their managers play an important role in behavioral changes.

Fourth, it emerges as the confusion that I observed in the interviewees. I have said that the values project is at the center of many changes initiated within the framework of the company's vision, and that many transformation works are also being carried out. In my interviews with the interviewees, I saw that sometimes they gave the questions I asked about the values project by looking at other changes. This is one of the reasons why employees feel distant from the transformation of values.

In addition to all these, it was stated by the interviewees that it would not be correct to apply this study to the organization in the same way. I gave the explanation for this in Figure 5.4 in the fifth chapter. It is the view that as organizations grow, it will no longer be possible to carry out the work done throughout the organization. Because while small groups evolve towards a common habitus over time, all these small groups are separated from each other as a result of the different functions expected from the group. For this reason, all studies should be done specifically for micro-organizations. (Will, Mueller, 2019) We can evaluate the “dna” transformation within this framework. Because in “dna”, it is aimed to define all processes specific to the work of groups. Some of the interviewees expressed this view.

The conclusion that can be drawn from the views regarding the pandemic is that people are actually willing to live in accordance with their values, but they could not find the opportunity for many reasons, but with the flexibility brought by the pandemic, they

had the chance to choose the most suitable jobs to live their values. However, it is also very important for people to think that being together online is far from being together where many non-work sharings are made side by side, and this harms the value of collaboration. If we match the value of collaboration with Durkheim's concept of "solidarity", we can say that the concept of solidarity becomes more difficult for companies, and when this is the case, they need to go beyond the norms and facilities that have existed until today, and as a result, they need to make changes regarding what is called workplace culture.

6.4 Trust

In the third chapter, I gave a separate place to the issue of trust. In the in-depth interviews, I saw that the issue of trust was perceived as a value by the interviewees. So much so that, out of the thirty-seven different values stated by the interviewees ranking fourth, another researcher could reach a much smaller set of values by grouping them.

In our interviews about the values determined by the company, the interviewees used to talk about the value of "*Sincerity*". From another point of view, it is possible to accept these indicators as values, among which trust took the second place. Eight of the interviewees directly matched "*Trust*" with "*Sincerity*". In the values booklet prepared by the project team, the behavior model "*We foster an environment of trust*" is specified for the "*Sincerity*" value. In the value of "*Togetherness*", another value, the interviewees stated that "*trust*" is needed. On the other hand, in the first six months of the "*Leadership Academy*" program that the company applies to managers, there is training on how to establish an environment of trust.

Trust is one of the basic elements necessary for an organization to coexist, just as solidarity is necessary for the continuation of societies (Durkheim, 1997; Giddens, 1999;

Fukuyama, 2000). Trust, on the other hand, does not take place in an organization in a single way, it differs in the form of trust in the institution, trust in the manager and trust in the employee (İslamoğlu et al., 2007). The interviewees stated the value of justice and stated that they could not see it. Since justice is associated with a trust, we can say that it must be processed and shown in order for people to develop trust against the company.

Employees stated that there was no harmony between discourse and actions in the company. According to (İslamoğlu et al., 2007) managers act as a bridge between employees and the corporate entity. Administrators are like a double-sided port. The employee is attached to the manager, on the other hand, the manager is attached to the institution, just like the employee. Again, with regard to communication, another expectation of employees is the consistency between what their managers do and what their managers say. If the employee cannot see this attitude, he/she cannot develop a sense of trust. (Fischer et al., 2011)

The thing that the company will need the most when it comes to the goal it has determined is solidarity and one of the most important features for this is an environment of trust. For this, the most important thing is that the employee trusts his/her company. Managers are the face of the company to the employees. In the interviews, I observed that there were problems in this regard. Beyond all the work done by the project team, the interviewees interpret this project through the managers. They seem to be tightly bound to the sample employee profile they want to see in managers. For this reason, we can say that this is the biggest factor in the lack of interest in the project.

7 CONCLUSIONS

In the introduction, it was suggested that the top management and the project team determine the reaction of the employees to the cultural transformation request of the employees as the problematic of the thesis. In the fieldwork and in-depth interviews, I measured the rate of interviewees' feeling of being involved in the values work as 22 out of 56. In terms of possible reasons for this, we have revealed two issues. One is the confusion about what the employees will gain as a result of participating in this project enough, and the second is the changes they want to see in their managers before they participate in a change voluntarily. It will not be possible to see these results as a shortcoming of the company at this stage. Because we stated that the company started to fulfill its team-specific transformation expectation with the "dna" project, besides, we have not even reached the half of this work yet. In order to understand how successful, the company has been in this regard, it is necessary to wait until the end of the projected period for the project. Since this will go far beyond the natural limits of the thesis, these results should be accepted as the results of the thesis.

Furthermore, in-depth interviews can be conducted again near the end of the project in order to see the results of this study and the results obtained from there can be evaluated. On the other hand, as a continuation of this study carried out in a technology company, such transformations in other technology companies can be examined, and the motivations there can be discovered and it can be investigated whether the same situation is observed in these studies.

As it is revealed in the thesis, it would be appropriate to conduct research on how companies deal with the solidarity problem brought by home office-style work, which

started to enter our lives with the pandemic process, and how it is tried to be integrated with the corporate culture.



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8 APPENDICES

APPENDIX 1

Interviewee details:

Interviewee Name	Interview Date	Interview Time
Interviewee1	28.01.2020	14:30
Interviewee2	29.01.2020	14:30
Interviewee3	31.01.2020	14:30
Interviewee4	5.02.2020	14:30
Interviewee5	10.02.2020	13:30
Interviewee6	11.02.2020	14:30
Interviewee7	14.02.2020	10:30
Interviewee8	14.02.2020	14:00
Interviewee9	14.02.2020	16:00
Interviewee10	25.02.2020	09:30
Interviewee11	25.02.2020	11:00
Interviewee12	2.03.2020	14:00
Interviewee13	2.03.2020	15:30
Interviewee14	3.03.2020	09:30
Interviewee15	3.03.2020	11:00
Interviewee16	3.03.2020	14:00
Interviewee17	4.03.2020	11:00
Interviewee18	4.03.2020	15:30
Interviewee19	6.03.2020	09:30
Interviewee20	19.03.2020	10:00
Interviewee21	1.07.2020	15:00
Interviewee22	6.07.2020	16:00
Interviewee23	8.07.2020	15:00

Interviewee24	9.07.2020	15:00
Interviewee25	22.07.2020	11:00
Interviewee26	22.07.2020	14:00
Interviewee27	9.09.2020	15:00
Interviewee28	14.12.2020	14:30
Interviewee29	18.12.2020	16:00
Interviewee30	18.02.2021	10:30
Interviewee31	24.02.2021	14:00
Interviewee32	25.02.2021	11:00
Interviewee33	26.02.2021	11:00
Interviewee34	1.03.2021	12:00
Interviewee35	1.03.2021	17:00
Interviewee36	3.03.2021	15:00
Interviewee37	4.03.2021	11:00
Interviewee38	4.03.2021	15:00
Interviewee39	4.03.2021	17:00
Interviewee40	5.03.2021	17:00
Interviewee41	9.03.2021	10:00
Interviewee42	9.03.2021	14:00
Interviewee43	10.03.2021	11:00
Interviewee44	11.03.2021	13:00
Interviewee45	12.03.2021	11:00
Interviewee46	12.03.2021	14:00
Interviewee47	15.03.2021	12:30
Interviewee48	17.03.2021	15:30
Interviewee49	23.03.2021	14:30
Interviewee50	24.03.2021	15:00
Interviewee51	25.03.2021	11:00
Interviewee52	26.03.2021	16:00
Interviewee53	29.03.2021	12:00
Interviewee54	30.03.2021	10:00

Interviewee55	1.04.2021	11:00
Interviewee56	2.04.2021	12:30



APPENDIX 2

Interviewer form:

How old are you?

What would you describe your gender as?

How would you describe where you belong?

How long have you been working in this company?

Have you worked at other companies before?

How would you describe the place of business life in your life and its meaning for you?

What benefits do you think the job you work for, both as a line of business and as the tasks you undertake, includes? How would you describe your job?

How would you describe yourself as a human being? How would you define your purpose and values for existence in this life?

If we consider all the people in the company you work for as one person, how would you describe this person and the purpose / benefit she/he is pursuing?

How would you describe the company you work for?

What do you think the company you work for should actually look like?

Do you think the working environment at the company you work for allows you to live with your values? If you think you don't, what do you think might be the reasons?

How do you interpret the transformation project carried out in the company you work for?

What do you think it takes for a transformation to happen?

How do you think the transformation is done?

How did you feel if you took an active role in the transformation project?

Do you feel as part of the work being carried out? Where do you see yourself in this work?

Do you think you have set values? If so, what do you expect the transformation work to change for you? How do you expect project to achieve it if you think you don't have values set?

If you have observed any value transformation within the company to date, how has this been achieved?

What does sincerity mean to you?

What does courage mean to you?

What does passion mean to you?

What does innovation mean to you?

What does simplicity mean to you?

What does collaboration mean to you?

How has the pandemic period affected your life?

How has your perception of values been affected during the pandemic period? Do they add value?