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## Theoretical Diagnosis of the Issue of Culture and Management in Algerian Industrial Enterprises

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### Abstract:

Since independence, Algerian economic enterprises have undergone various structural and organisational changes in search of ways to achieve social development and economic progress, away from the sound cultural values and standards that constitute the strong corporate culture. The economic corporate culture, with its comprehensive and broad dimensions, has not received the care and attention of managers, despite its immense importance in the development of the company, which has led to the emergence of weak management rules based on individual aspirations and objectives. This article sheds light on some important elements related to the management culture in the Algerian company which, if we work to strengthen them positively, their fruits will be the achievement of the required efficiency, growth and sustainability.

**Keywords:** Business, Culture, Management, Professionalism, Human resources.

### Introduction.

For a long time now, and more than ever, Algeria's economic institutions have been seeking to improve their performance and productivity, especially in the face of fierce competition and the efficiency and vigilance currently required by the market economy. In this context, Algeria's economic institutions have undergone numerous organisational and structural changes, starting with self-management, which was the first experiment Algeria had experienced, albeit limited in time and space. This was followed by the so-called socialist management of institutions, based on the principles of collective ownership of the means of production and the adoption of decentralisation in the management and distribution of power. In the early 1980s, the Algerian authorities undertook a restructuring of the institutions of the national economy, which included the dismantling or fragmentation of national companies into smaller institutions by separating the three operations of production, development and marketing. This was followed by the independence of the institutions in order to remove the various internal obstacles that had prevented them from operating effectively and achieving the objectives set.

Finally, Algeria's economic institutions entered a new phase that they had not experienced before, which was not limited to independence alone, but extended to the transition from the public sector to the private sector, and from a directed economy to a free economy governed by the laws of supply and demand.

All the changes that have taken place have not achieved the desired goals and many institutions are still suffering from various problems related to management and organisation in general. As P. Druker states (Tamer Mohamed El-Adly, 1995, p.82), the difference between developed and

underdeveloped countries is the presence of an advanced management system in the former and poor management in the latter. Management often reflects the position and importance of culture and values.

Management is not only a system according to certain laws, but also a process associated with a set of principles, behaviours and moral concepts that should be adapted based on the values, traditions, beliefs, attitudes and ideals prevalent in the society. Many techniques have been tried and many structural and organisational frameworks have been changed, but the cultural aspect of institutions has remained far from the discussion and has not been taken into account, even when this aspect has been mentioned. Therefore, we will try to give a clear vision of how this culture is formed and the extent of its impact on management methods.

**1. What is culture?** E.B. Tayler defines culture as the complex whole that includes knowledge, beliefs, art, morals, law, customs and all other skills and habits acquired by a person as a member of a particular society. (Tahia El-Sayed Amara, 1995, p.75).

Many researchers have followed Tayler's approach and recorded definitions of culture that include both intangible and material aspects. Others, however, see culture as an intangible, immaterial thing that manifests itself in actions and material objects.

This meaning is supported by Khuckhohm (Abdel Hamid Moustafa, 1990, p.110) who defines culture as "the way of thinking, feeling and believing, and it is a set of knowledge acquired by the group and stored in the memory of its members and in their books and possessions for future use. To fully understand what we are studying, we must examine the production of this activity, which includes overt behaviour, speech, symbols, and the tangible results that emanate from all of this, manifested in material things such as tools, architecture, and others."

Oshi also defines it as "a set of symbols, rituals and myths through which values and beliefs are transmitted to the employees of the institution and through which the employees' belief in these beliefs is complete" (William Oshi, 1990, p.77).

Oshi also defines it as "the values held by the management of the institution which determine the pattern of activities, procedures and prevailing behaviour. The thinkers transmit this intellectual pattern to the workers through their actions, and these ideas are also transmitted to the following generations of workers" (William Oshi, 1990, p.81).

The researcher "Hassan Ibrahim Saiuty" also defined the concept of institutional culture as "an integral part of the internal environment of the institution, as it expresses the principles and values of its members, and the special working methods and activities it uses and distinguishes itself by, which may differentiate the institution from other institutions. The term 'institutional culture' has sometimes been used as a guide and an indication of the directions that institutions should follow and follow, and as a specific model of behaviour and action to be followed by the members of the institution". (Hassan Ibrahim Saiuty, 2005, pp. 128-129)

Using these definitions, we try to identify and diagnose the relationship between the components of culture and management by answering the following question:

## **2. Does culture relate to the development of institutions?**

Denison (1990, p.92) believes that the prevailing values, attitudes and norms within an organisation have a significant impact on the efficiency and effectiveness of that organisation. He argues that increased or decreased effectiveness is a function of the values and beliefs held by the members of the institution. Organisations and institutions are not governed by a single set of norms and principles; rather, each institution in a given society carries the culture of that society. The culture of an organisation is an integral part of the culture of the society in which it operates.

It is undeniable that the social, cultural, political and economic characteristics of a given society play a prominent and crucial role in shaping the actual behaviour and practices of institutions. The actions and behaviours of staff are in reality a product or reflection of the external environment.

Therefore, the first step in describing the relationship between culture and management is to consider that all individuals within institutions perform their duties within a set of organisational values, customs and traditions, some of which they accept and some of which they reject, depending on their needs, aspirations and the extent to which they are consistent with their personal values. These aforementioned elements are the components of what is known as organisational culture, which needs to be recognised, understood and studied in order to facilitate its easy integration into individuals in order to define the objectives set.

Organisational culture is a mix of values, beliefs, principles and ideals that an individual acquires before joining the organisation and finds within it, and which are related to behaviour and performance. The more the members of the organisation coalesce around these values and beliefs and use them as a reference for their behaviour, the more it gives the organisation the strength to face the challenges it encounters and allows it to adapt to all situations. "Organisations with an adaptive culture focus on satisfying and meeting the changing needs of customers, employees and shareholders, and can outperform organisations that do not have such a culture. Institutions with a strong culture can increase their sales compared to institutions without a strong culture because meeting the needs of the organisation's employees and viewing them as members of a single work environment creates a high level of mutual respect between management and employees and gives them a significant role in decision making. All of this will lead to increased cohesion and loyalty to the organisation, which has characterised Japanese management, which has formed a formidable force through cohesion, mutual respect and trust".

Accordingly, a successful institution needs more than just effective strategies; it needs the support of its members to achieve its goals, and this success can only be achieved through apparent loyalty to it.

Many organisational behaviour researchers believe that an organisation's culture has an impact on the level of performance and achievement of groups and individuals, which in turn largely determines the organisation's success. Every organisation has its own unique culture, and if it has a weak or poor culture, it will inevitably fail in the long run, regardless of the quality and attractiveness of the activity it undertakes. However, if it has a strong culture, it will achieve its projects and the projects of its members because of the strength it derives from the agreement of its members to its values and ideas.

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The importance of organisational culture for the individual is that it “broadens the horizons and awareness of employees with regard to events in the environment in which they work, as it provides a frame of reference through which individuals interpret events and activities. It also serves as a guide for management and employees to determine the behavioural models and procedures to be followed. In addition, it works to align individual behaviour within its conditions and characteristics...” (Al-Farhati, 2009, p. 265). This is because organisational culture plays an important role in resisting any attempts to change the status quo of individuals within the organisation.

“It also helps in predicting the behaviour of individuals and groups because it is known that when an individual is faced with a particular situation or problem, he acts according to the culture he carries and without it it is difficult to predict his behaviour” (Hareem, 2003, p. 262).

In addition, organisational culture provides employees with a degree of autonomy that allows them to engage in creativity, innovation and renewal, which has a positive impact on their level of performance.

The importance of organisational culture at the individual level is that it provides a framework for organising and directing behaviour, i.e. it guides employees to form the required behaviour within the organisation, which must not conflict with the organisation’s objectives.

At the organisational level, “it has been found that organisations that focused on material and financial objectives did not achieve the same level of success as organisations that focused on establishing a strong organisational culture” (Osman Hassan, 2005, p.7). This is because material and financial objectives cannot be clear and easily achievable unless there is an effective human resource that can perceive the needs of the organisation based on an understanding of its social structure, which helps to establish an organisational culture based on its own values and behaviours, and thus set achievable objectives.

The importance of organisational culture lies in clarifying the basis and procedures for various administrative processes in terms of management style, work organisation, motivation, decision making and problem solving. There is no such thing as an identical organisational culture, as there are many aspects in which the organisational cultures of organisations differ. Each organisation tries to develop its own unique culture, where aspects of difference include communication patterns, work systems and procedures, the exercise of authority, leadership style, values and beliefs. This is because of the different purposes for which they were set up, or because of the different human composition, which varies in its values and beliefs. Therefore, if an organisation wants to protect its culture, it will constantly seek to attract human resources whose values are in line with its own values and beliefs.

### **3. How to diagnose the organisational culture:**

The process of cultural diagnosis is a fundamental process for knowing the level of the prevailing cultural elements, identifying their strengths in order to strengthen them or their weaknesses in order to correct or change them. Therefore, the diagnostic process aims at trying to fully understand everything that concerns the institution and its existence, which requires referring to past experiences and understanding what is going on in the internal environment of the organisation and the relationship between the different elements that make it up. Diagnosis

also contributes to improving the overall performance of the organisation and helps it to achieve its objectives. Accordingly, the diagnosis of the organisation's culture is based on the identification of the prevailing values, assumptions, beliefs, traditions, organisational and social norms. This diagnosis aims to determine the future direction of the organisation, which will ensure its ability to change its culture in order to face competition and various challenges. However, the process of accurately diagnosing organisational culture is extremely difficult and requires a massive, organised effort governed by scientific methodology.

This raises the question of who is responsible for the diagnosis. In this respect, organisations face two cases of diagnosis:

-Diagnosis of the organisational culture by the top management (managers or leaders), where it is assumed that this management carries out a general and continuous diagnosis of the organisational culture, but this diagnosis is not expected to be in-depth or comprehensive of the aspects and components of the organisational culture, because the top management does not possess the scientific methodology that governs the diagnostic process. Our description of the top management's diagnosis in this way does not diminish its importance, but it is of great importance because it allows the top management to be aware of the elements of the organisational culture and draws their attention to how it is formed and entrenched, especially since managers and leaders always play a prominent role in shaping the culture of their organisations, both positively and negatively, through their administrative philosophy, leadership styles, decision-making mechanisms, behaviours, speeches, priorities and interests. As a result, the issue of organisational culture is always on the radar of top management, helping them to take the necessary corrective action at the right time.

-Diagnosis of organisational culture by researchers and specialists in management sciences and organisational behaviour.

This diagnosis is characterised as a rigorous scientific diagnosis that examines the components and elements of the prevailing culture within the organisation, the extent and nature of the influence that managers and leaders have on its formation, and a precise identification of the positive and negative aspects of the culture and the reasons for its formation. (Al-Baridi, 2005, p. 70)

Therefore, in order for the diagnostic process to be objective and its results positive, it must be carried out by specialised actors who have a strong link with the organisation, i.e. who have extensive knowledge of its components, strengths, weaknesses and the social characteristics that shape it.

### **When should the diagnostic process be carried out?**

Organisational culture is like a living organism that can fall ill and become diseased. This apt analogy tells us that the culture of any organisation is susceptible to organisational malaise and administrative disease, which can paralyse the body of the organisation from effective performance and achieving efficiency. Therefore, it is logical to conclude that the organisational culture must be subjected to continuous diagnostic processes as follows:

- Ongoing general diagnosis carried out by top management as described above.

- Detailed diagnosis carried out by researchers and specialists in organisational culture. The implementation of such a diagnosis depends on the situation of the organisation.

In general, we can distinguish between several cases, such as conducting a detailed diagnosis every ten years, because organisational culture is formed and consolidated over relatively long periods of time. This is a general rule that may allow for exceptions, where the organisation may resort to diagnosing its prevailing culture every five years, especially in the case of organisations operating in an organisational and social environment characterised by diverse and successive changes in habits, values, traditions, etc., changes that force the organisation to adapt to.

- which force the organisation to adapt to these cultural changes.

-Specialised diagnosis is carried out when the organisation is undergoing exceptional circumstances, such as major structural changes, mergers or strategic decisions (such as the implementation of a strategy of forward or backward expansion). This means that it is necessary to review the elements that make up the organisational culture following changes at the level of the organisational map and changes in the lines of communication between different professional levels, as this often leads to the formation of other values, governed by new informal groups, which affect the official values.

-The introduction of new technologies, as in the case of e-government and the adoption of e-learning in education and training organisations.

-The process of diagnosis encompasses any speech or action through the use of various techniques such as interviews, questionnaires or the application of tests to detect cultural traits, or by subjecting actions to experimentation to know the motives that drive individuals to behave. Cultural diagnosis is also considered to be a vital process in the organisation, through which the basic factors for its formation can be known, whether internal (related to what has been and is happening in the institution) or external (various environmental influences and the general culture).

Therefore, we can conclude that the diagnostic process is complex and requires specialists, since the elements to be diagnosed are intertwined and include the internal and external environment, and human behaviour that affects and is affected by these elements plays a role in determining the type of internal organisational culture that governs the general behaviour of the institution by knowing its source (the values and beliefs of the employees),

or determining the type of external culture of the institution through the feedback of the behaviour of the customers or the parties related to the institution through the results of the evaluation by the official bodies of the state or the level of satisfaction of the customers and clients with the outputs of the organisation.

#### **4. The impact of organisational culture on the organisation:**

Culture affects the organizational aspects within the organization, as well as the behavioral aspects of individuals in terms of the degree of acceptance of a particular administrative style and responsiveness to the organization's objectives and organizational loyalty, adaptation to the work group, crisis management style and dealing with it, participation in supportive supervision

or support for teamwork and cooperation between groups, and management's awareness and sense of its employees and the flow of communication - all of this is closely related to culture, and therefore we will try to know its impact on individuals and the organization together, and beginning with its impact on the organization and its main forms:

**Impact on the organisation's orientations:** Organizations build their strategies according to the available material and human resources, but they take into account the characteristics of the existing organizational culture, which determines the desired and undesired behavior in building those strategies, and therefore it determines the direction that the organization must take in its plans so that it does not conflict with the culture of individuals and therefore they resist it.

**Impact on the strength of the organisation:** The element of strength is one of the components of the progress of organisations and the development of their ability to continue in the presence of other strong elements that form the organisational culture, "where the pressure that the culture can exert on the members of the group, whatever its direction, is an influential force, in other words, is the culture entrenched to the extent that the group members follow what it dictates to them no matter what, or is it somewhat weak and only provides general guidance to the members of the organisation?"(Schein. Wallace, 1987, p.471).

**Impact on the degree of flexibility of the organisation:** Organisations of different sizes and types of activities try to adapt to all surrounding circumstances, and this can only be achieved if they have an organisational culture that helps them to be flexible in the face of change.

Organisational culture can affect individuals in the following ways:

**-Influence on the speed of its diffusion among individuals:** If the elements of the organisational culture do not have the necessary strength, they will not be able to gather individuals around their values and instil them. In other words, whether the organisation's culture is understood in the same way by all employees or whether some employees understand it differently. If the impact on the behaviour of each member of a work group or department is different from the others, it becomes difficult to reach a consensus or general agreement on the components that make up the organisational culture. (Szelagi & Wallace, 1987, p.471) As a result, the subcultures take control of the overall culture of the organisation, leading to conflicts of interest and a reduction in performance levels.

**-Impact on levels of commitment:** "Organisational culture affects the level of commitment and discipline displayed by members of the organisation. Commitment refers to the extent to which members of the organisation are willing to exert effort, show loyalty and demonstrate their affiliation to the organisation in order to achieve its goals. In other words, culture creates conditions in the organisation that make individuals either willing or unwilling to commit to the organisation's goals in order to achieve an overall state of satisfaction or dissatisfaction". (Mahmoud Abubakr, 2005, p.410)

**-Freedom:** This refers to "the individual's sense of freedom in performing his work and personal autonomy, such that the individual does not show any resistance to joining a work team to accomplish a task. It also includes the establishment of equality among employees, which is considered to be one of the strongest elements of organisational culture that underpins

the performance of employees in organisations". (Sayed Abdel Hamid, Ismail Youssef, 1976, p.31)

**-Difficulty of adaptation:** The strong differences and lack of homogeneity of values within the organisation lead to difficulties in adaptation and the inability to withstand the pressures of different orientations, resulting in poor professional adjustment and imbalance within the individual and between workers.

**-Failure of adaptation:** At this stage there are three manifestations of failure, such as poor human relations. There is a difference in the nature of values and in the degree of culture and education between workers and officials, where traditional values tend to dominate to some extent the mentalities of the executive body and middle-level cadres, while modern values dominate and influence the behaviour of top-level cadres. This difference and lack of homogeneity can lead to tensions in human relations within the organisation, especially between workers, supervisors and managers. Poor human relations also lead to a decrease in job satisfaction among employees, a lack of incentives and motivations for performance or indifference, and a decrease in morale. The decrease in job satisfaction and the difference in perceptions and beliefs lead to fatigue and exhaustion due to the psychological pressures faced by the worker, resulting in cases of mental exhaustion and physical fatigue without justifiable effort for such fatigue.

**-Confrontation:** The difficulty of the work and the inability to keep up with changes and respond to professional demands lead to the emergence of defence mechanisms, which can be limited to three patterns, starting with withdrawal, which can take two forms. The first form is to leave the job permanently, especially in cases of economic prosperity that allow the worker to find a job in another institution, as the worker may prefer unemployment to being exposed to the pressures of work and the organisation and its contradictions. The second form of withdrawal is to remain at work while adopting a pattern of backwardness, deliberate absenteeism, feigning illness, avoiding work and performing the minimum tasks possible, which manifests itself in more violent attitudes in the form of labour conflicts, disturbances and clear differences. The third form is sabotage, which can be an extreme stage that leads the worker to sabotage a machine (or deliberately cause an accident to himself or someone else) in order to stop work, even for a short period. ( Boufelja .1998.p 50-51)

These reflections that appear in the behaviour of individuals in organisations, whether deliberately conscious or unconscious due to attitudes, affect the effectiveness of the organisation, management levels and the success of change plans, which once again emphasises that organisational culture is an important frame of reference for the fusion of ideas and beliefs, unifying perceptions and building shared models and values among individuals and adopting it as a means of leadership, management, motivation and change.

Therefore, organisational culture can have a direct impact on the organisation or the individual, and this is evident through the effectiveness of the organisation and the efficiency of its performance or the performance of its employees, as we have pointed out that decision making, leadership style, organisational structure, communication, information flow and all administrative processes are all affected, positively or negatively, by the extent to which

organisational culture is present in the behaviour and thought patterns of the people in the organisation.

After understanding culture and how to diagnose it and demonstrate its impact on individual and group behaviour, we attempt to diagnose Algerian economic institutions in terms of their culture and the culture of their employees, to explain the relationship between the various dimensions that make it up and to draw a clear picture of what is happening within them, starting by identifying the most influential determinants of their culture.

## **5. The fundamental determinants of the impact of culture on management:**

As we have already noted, the culture of a society is its personality, and this personality includes numerous aspects and determinants that cannot be exhaustively listed. However, we will try to focus on the main determinants that influence the management process within the Algerian economic institution, which can be outlined in the following points:

**2.1 The family and social upbringing:** The family is the central framework for the initial process of socialisation and social adaptation, and the image of the mature individual is the result and product of all the experiences he has had in the context of his family, socially, morally, intellectually, emotionally and physically. The family is the primary social institution responsible for this process. (Tamer Mohamed Al-Adly, 1995, p. 89).

The most striking feature of the Algerian family is the strong bond between its members and the common expression of all its individuals. It is often observed that the father exercises control over all his children, even those who are married and independent. The father also often intervenes in important decisions concerning his children's families.

This behaviour indicates the presence of a submissive authority, even if it is sometimes not well-founded. On the basis of this primary behaviour within the family, the Algerian individual is brought up according to these norms and will find himself in the future as a managerial framework, thus imbuing all his managerial actions and behaviours with what he was brought up with in his original family.

This problem cannot be solved overnight, as it is more complex than simple, as it is linked to conscious and unconscious psychology and requires very precise training skills to solve the problem, or at least mitigate its damage.

**2.2 Work values:** Values are considered one of the most important factors in the process of adaptation at all levels, especially in the institution or organisation in which the individual works. The more the individual's values are aligned with the values of the institution, the better the performance of the institution, and the more there is a conflict, the weaker the performance of both the institution and the individual.

Kilmann defined values as a set of philosophies, beliefs, assumptions, principles, expectations, attitudes and behavioural norms that bind any society into a cohesive unit. (Osman Faraj, 1998, p. 32). Work values generally represent an individual's philosophy or attitude towards work - do they revere and glorify it, or do they despise it? Do they view work from a purely materialistic perspective, or do they transcend the material framework to make it something spiritual, associated with morality, worship and national spirit?

In this context and with regard to Algerian society, even if we do not have precise academic studies on the work values of Algerian society, the general phenomenon confirms - not only for Algerian society, but also for Arab society - that positive work values have not yet taken their place to enable a major economic renaissance, as evidenced by:

1. Lack of punctuality and disregard for time.
2. Reduced work performance due to non-compliance with work procedures and rules, for reasons including self-affirmation. This is what some Algerian researchers have found. (Mizane Mohamed, 1992, p. 198)
3. Those who attach great importance to self-respect feel their dignity diminished when they are forced to obey orders and literally follow work procedures. In order to regain their status and assertiveness, they reduce their level of performance.
4. Disdain for simple tasks because of the feeling that they diminish the dignity and personality of the individual.

In a field study on prevailing social values, conducted on a sample of managers and workers, where they were asked to rank a set of values in order of priority, the result in which managers did not differ from workers, nor men from women, was the ranking of the value of securing the future in first place and the ranking of the value of entertainment in last place. The value of securing the future is seen as an expression of the anxiety of these individuals, who have begun to complain about not being able to secure a comfortable professional future for themselves and their children. The need for security is considered one of the basic needs that must be satisfied before other values (Abdel Hafiz Moqaddem, 1996, p. 47).

**2.3 Time:** Time is considered one of the three basic resources, along with money and work, and if work is the main factor in determining the status of any society on the scale of progress, the factor of time is no less important, if not more so. Some believe that the key to the modern industrial age is the clock, not the engine (Abdel Hafidh Moqaddem, 1996, p. 65). Attention to time, its appreciation and its proper use within institutions is an expression of an organisational culture that comes from a studied and purposeful social and organisational education of its members. They are the ones who determine the values that will prevail in the institution within the formal and informal groups. The distance or the measure between the developed and the underdeveloped countries is a matter of time, and the question that always arises is how long it will take us to catch up with the developed countries in order to achieve the necessary development.

A simple review of the reality of Algeria's economic institutions reveals the extent of the disaster in terms of timing and management. In this context, the following observations can be made

Lack of commitment on the part of workers and employees to the scheduled times of arrival and departure for work.

Significant waste of time in the management and execution of work. If an employee's scheduled daily working time is 8 hours, a simple analysis of the work of many employees reveals an

enormous amount of time wasted without benefit due to avoidance of work or unnecessary excessive movement.

A significant amount of time is spent on peripheral and secondary matters at the expense of core work. For example, many administrative meetings that are supposed to last one or two hours take a long time, sometimes a whole day, which is often explained by the lack of a time management culture on the part of the meeting leader or individuals. Psychological and social mechanisms hinder the optimal use of time.

Hiding behind national and religious occasions to take more rest and holidays at the expense of work. For example, during the month of Ramadan there is a significant reduction in working hours.

The abundance of bureaucratic procedures in the administration, which makes it difficult to solve many administrative problems and to deal with some matters in a short time, explains the lack of attention to the time factor.

There are also other recognised behaviours such as prolonged use of the telephone, extending the time of meetings and discussing issues that may deviate from production plans, in addition to overcrowded offices and their poor organisation with ineffective delegation of authority from supervisors to subordinates in the absence of an effective communication system, and uncontrolled and unexpected visitor schedules that force individuals within the organisation to perform multiple tasks simultaneously with inaccurate and delayed information.

(Hamad Al-Khatib, 2004, p. 130). All these behaviours are a translation of previously acquired values and habits that guide and control them.

**2.4 Language:** It is no secret that Arabic is the official language of Algeria, as stated in the country's constitution. However, the reality of the majority of Algerian economic institutions reflects a different situation that contradicts what is stated in the Constitution. The predominant language in the administration of many economic institutions and in all their transactions is French, as Ahmed Ben Naâman points out in his book "Arabisation between Principle and Application" (Abdel Hafidh Moqadem, 1996, p. 67): "This has created two incompatible cultures that compete for priority and struggle to survive, threatening the social structure with disintegration. The persistence of the French language as the primary language in the Algerian administration after independence has led to the creation of a social class that enjoys all the privileges of obtaining various positions in official institutions".

This situation, i.e. the presence of the French language as a rival to the Arabic language in economic institutions, creates a psychological barrier that is difficult to overcome for the Arabised academic framework, not to mention the ordinary employee, who experiences a state of distance and integration between himself and the institution, preventing the achievement of the necessary social interaction and development. (Ahmed Ben Naaman, 1981, p. 121)

Language, as an important means of communication within an institution, if it is not in harmony with the culture of the same society, can cause emotional and psychological problems due to the existence of this barrier and obstacles to communication.

The manager within the institution also needs a language that is understood by all the professional levels he/she addresses and that is appropriate to their educational and social level, so that there is psychological and social interaction. If there is communication through a language that does not correspond to these levels, and consequently there is no psychological and social interaction within the institution, this will lead to a decrease in yield and performance within the institution.

In a study by “Abdelhafidh Mouqaddem and Aissa Ben Saddik” on the diagnosis of the profile of managers in economic institutions based on the language used in communication, it was found that 50% use French and 40% use both languages, but this bilingualism does not extend to written communication and is only intended for oral communication, when the manager addresses his subordinates “in the colloquial dialect”. This is because it is observed that in most administrations, including education, most official documents and forms are issued in French. (Abdelhafidh Mouqaddem, 1996, p. 34)

The general observation shows that there are glaring contradictions in society, as most managers are Frenchified and all their communications are in French, while the majority of the managers do not understand what their managers are saying in French. We must therefore use the language that is best understood by the members of the institution, in the knowledge that Algeria has made great strides in the Arabisation process, starting with the output of the training institutions, represented by the managers, most of whom have received their training in Arabic, especially in the fields of humanities and social sciences, law, administration and human resources management... In addition to the Arabisation of documents, it is advisable that the management approach be parallel between the nature of the manager and the specificities of management, in order to improve the organisational culture within these institutions.

**2.5 The education and training system:** The accurate diagnosis of the above problems leads us directly to discuss the education and training system. The existence of a passive individual who cannot make efforts and take appropriate decisions to solve institutional problems, or the presence of individuals who do not give moral value to work before its material value. Furthermore, the existence of individuals who do not give importance to time within the institution suggests that the educational system has not yielded the desired fruits, and therefore there is a significant gap between the educational system and the economic institutions.

If we refer to the reference texts that discuss the objectives of the educational system (the official bulletin of the Ministry of Education, 2008), we find the following

- To form distinguished children with broad horizons, imagination and physical well-being, who aspire to the values of truth, goodness and beauty, by creating a harmonious balance between the aspects of education, training and ethics.
- To instil in children the freedom of thought that enables them to make judgements and form independent opinions.
- Accustom them to taking responsibility for their actions.
- To enable young people to form a world view without losing their cultural identity and to train them to respect other cultures.

- To ensure a minimum level of knowledge, skills and competences for all through the generalisation of education.
- To enable learners to adapt to multiple tasks and to continuously improve their level in the light of changes in production methods and working conditions.
- To emphasise the importance of general education as a necessary basis for any future adaptation.

In the light of the cultural problems mentioned above, we must go back and question the extent to which the education system has achieved its objectives.

This justifies and explains the situation of Algeria's economic institutions, which have not yet achieved the necessary economic take-off. The lack of management skills is explained by the obstacles that prevent the achievement of the objectives set by the education system, which leads us to raise the important question of trying to explain the relationships between the various elements that make up the management process.

### **Conclusion:**

Based on the data we have presented on the impact of culture on management, we can say that the real take-off of economic institutions and the desired development must begin with the construction of the individual, from the very beginning to the immediate start of work and their contribution to the construction of their community. This construction should be precise and comprehensive, covering all aspects and dimensions of the personality.

The individual is the driving force of the institution, not the other way round. What use are organisational structures, frameworks and legislation, and what use are all the material capabilities we put in place to develop the institution, if we do not find the fundamental link represented by the individual to use all these capabilities? Developing the individual is the essence of the development process.

Through them we develop the organisational culture, build effective teams, improve administrative leadership, manage change in the industrial work environment and improve management processes such as planning, organising, leading and controlling. The focus is on how to deal with changing challenges such as new technologies, high competitiveness and market developments. Human capital is a critical factor in the success and sustainability of any organisation, and to enhance it, organisations need to invest in the personal and professional development of their staff, as well as providing a working environment that encourages learning and innovation, and promotes satisfaction and effective participation in the decisions that affect them.

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