

Culture and enterprise :
The dialectic of the local and the universal culture
Sociological notes on obstacles to organizational modernization

Yamina Miri, Adel Ait bamou¹

Faculté des Lettres et des Sciences Humaines
Université Cadi Ayyad Marrakech
y.miri@uca.ac.ma; a.aitbamou.ced@uca.ac.ma

ملخص

تهدف هذه المساهمة السوسيولوجية إلى إثراء النقاش العلمي الهادف إلى تعميق فهم العلاقة الجدلية القائمة بين الثقافة والمقاولة، من خلال التركيز على تأثير العناصر الثقافية على وظائف المقاولة المغربية المعاصرة، انطلاقاً من سؤال راهني ومتجدد: إلى أي حد تبقى مخرجات الفعل الاجتماعي المنظم للمقاولة رهينة ثقافتها الفرعية الخاصة؟ وهل بالإمكان خلق مقاولة قادرة على التكيف مع الثقافة التنظيمية الجديدة المتعددة الروافد الثقافية؟

ولتقريب هذه الإشكالية السوسيو-اقتصادية، التي تبقى محط تتبع مختلف الفاعلين المهتمين بالشأن المقاولاتي، والباحثين في مختلف التخصصات العلمية، فقد ارتأينا تقسيم المقال إلى جزئين أساسيين: الأول يناقش مختلف التعريفات المقدمة لمفهوم الثقافة والمقاولة، مع تقديم بعض الاضاءات حول السياق التاريخي لظهور المقاولاتية في المجتمع المغربي، والثاني خُصص للكشف عن تموقع المقاولة بين الثقافة المحلية والثقافة الكونية، ومحاولة معرفة درجة تأثير الثقافة المحلية على وظائف المقاولة، والوقوف على أهم الاكراهات التي تواجهها المقاولة المغربية حالياً في الحفاظ على استمرارية وظائفها.

والجدير بالإشارة أن المقال هو في أصله جزء من أطروحة جامعية في علم الاجتماع، تحت عنوان: تأثير الثقافة التنظيمية على وظائف المقاولة المغربية: مقارنة سوسيولوجية، والتي تطمح إلى تقديم قراءة جديدة لواقع الثقافة المقاولاتية داخل المجتمع المغربي، وفي طرق ووسائل محاولة تحديث وعقلنة أنشطتها لتحقيق التنمية المرغوب فيها مجتمعياً، موظفين لتحقيق ذلك منهجية جديدة تنأسس في منطقتها البحثي على الانطلاق من الوحدات الصغرى بغاية فهم النسق والبناء في كليته.

الكلمات المفتاحية: الثقافة، المقاولة، التحديث، الثقافة التنظيمية، ثقافة المقاولة.

¹ PhD student in sociology science, faculty of letter and humans science, University of Cadi Ayyad Marrakech (Morocco). adel.aitbamou@ced.uca.ma

Abstract

If this article has a scientific contribution, it is a sociological essay to understand the relationship between culture and enterprise. Also seeking to study the impact of culture on the functions of Moroccan enterprises, however we can ask the following questions: Can culture determine the organized social action of contemporary Moroccan enterprise? Can we create a Moroccan enterprise with the ability to adapt the new organizational culture?

This contribution was directed to various actors interested in entrepreneurship, and researchers from different scientific disciplines. So, we will divide into two sections: First, we will discuss the various definitions given to concept of culture and enterprise, with presenting the historical context of the entrepreneurship. Second, we would like to highlight the position of Moroccan enterprise between the local culture and global culture, with the aim to understand the influence of the local culture on the functions of enterprise, and we are going to identify the challenges that Moroccan enterprises face nowadays to maintain a proper perspective.

It should be noted that the article was originally PhD research in sociology under the title: the Effects of Organizational Culture on the Functions of Moroccan Enterprises: a sociological study. So, our main objective is to present a proper perception of the Moroccan entrepreneurial culture, trying to research possible ways to modernize it and rationalize its activities, in order to contribute significantly to creating the desired development. To achieve that, we employed here a new methodology based on starting from analysis the small levels in order to discover the system/structure in its totality.

Keyword: culture, enterprise, modernization, organizational culture, enterprise culture.

Résumé

Cette contribution sociologique vise à enrichir le débat scientifique visant à approfondir la compréhension de la relation dialectique entre la culture et l'entreprise, en s'intéressant à l'impact des éléments culturels sur les fonctions de l'entreprise marocaine contemporaine, à partir d'une question actuelle et renouvelée: Dans quelle mesure les résultats de l'action sociale organisée de l'entreprise restent-ils subordonnés de sa sous-culture? Est-il possible de créer une entreprise capable de s'adapter à la nouvelle culture organisationnelle aux multiples sources culturelles?

Afin d'approcher cette problématique socio-économique, qui reste au centre de l'attention de divers acteurs intéressés à l'entreprise et des chercheurs de diverses disciplines scientifiques, nous avons décidé de diviser l'article en deux grandes parties: la première aborde les différentes définitions présentées pour le concept de culture et d'entreprise, tout en apportant quelques clarifications sur le contexte historique de l'émergence de l'entreprise dans la société marocaine, tandis que le second a été consacré à révéler le positionnement de l'entreprise entre la culture locale et la culture globale, Pour tenter de connaître les degré d'influence de la

culture locale sur les différentes fonctions de l'entreprise, et d'identifier les contraintes les plus importantes auxquelles l'entreprise marocaine est actuellement confrontée pour maintenir la continuité de ses fonctions.

il est à noter que l'article fait partie initialement, d'une thèse universitaire en sociologie, intitulée: L'impact de la culture organisationnelle sur les fonctions de l'entrepreneuriat marocain : une approche sociologique, qui aspire à apporter une nouvelle lecture de la réalité de la culture entrepreneuriale au sein de la société marocaine, et dans les voies et moyens d'essayer de moderniser et de rationaliser ses activités pour atteindre un développement socialement souhaitable, en utilisant pour y parvenir une nouvelle méthodologie basée dans sa logique de recherche de partir des plus petites unités afin de comprendre le système et la construction dans sa globalité.

Mots clés : culture, entreprise, modernisation, culture organisationnelle, culture entrepreneurial.

Introduction

The social, economic, political reforms, which Moroccan society¹ has engaged, led to a set of changes, with no doubt that it is gradual and real. That had an impact for creating a new dynamic entrepreneurship that faced a fast and slow rhythm, in relationship with the variables of the political reality.² But the problematic issue, there is no sociological study of Moroccan enterprises and organizations until the third generation of sociologists, like **Maamari Lhabib**. In his paper entitled: **Enterprise and Culture: A study in the modernization process in Morocco and others**. In the past era, we can distinguish between two types of knowledge productions; the first one is linked to the colonial research production, and the second one to the post-independence production (the National School), in other words the pre-colonial; colonial research; the post-colonial research³

The Moroccan society has faced double basic questions; the first question is related to the capacity of elites to absorb the shock of modernity, and the nature of real reasons that prevent them to engage in the global culture transformations, and suggest some modern options that has ability to create a societal renaissance, with the ability to save the independence of the country. The second one depends on how the new actors prepared to build a national country based on modernization of organization like (education, administrations, economic, culture, army, etc).⁴

If we look sociologically to the profound transformation that Moroccan society has known in the recent time, we will find and note the emergence of a set of problems and major challenges for society. When a set of new economic, social and cultural demands emerged, this made the actors try to find a quick formulation and solution to these problems. It was among

¹ It is easy to see that in ordinary usage the term -society- has two main senses(among others, such as society in the sense of high society).one is the generalized connotation of social association or interaction ; the other is the sense in which a society is a unity, having boundaries which mark it off from other surrounding society. For more information about this concept look at :

-Giddens, Anthony, *The constitution of society, outline of the theory of structuration*, 1 Edition, University of California Press, 1984, p. 163.

² Mohamed, Nouredine, Affaya, Idriss, Elkraoui, *The Moroccan economic elite: study about the new generation of entrepreneurship*, research association in communication intercultural, 1 edition, 2011, p. 127. (Authors translation).

³ Fazza, Jamal, *Anthropological methodology, between Edward Westermarck and Edward Evan Evans-Pritchard*, first edition darelaman, 2013, P. 11. (Authors translation).

⁴ Mohamed, Affaya, Nouredine, Elkraoui, Edriss, op.cit. p. 30.

the most means that were employed is encouraging investments and creating the enterprises. But the question raised here about this procedure is: does the society have the entrepreneurial knowledge that guarantees the continuity of the enterprise, and guarantees the conditions for its competitiveness and avoids anything that may have impact on this new project?

Certainly, there has been a development in the number of enterprises in Moroccan society (very small, small, medium and large) and in the number of entrepreneurs, but have these enterprises kept pace with global societal transformations?

1. Entrepreneurship culture: definitions, and historical overview:

The concepts and their meanings are related to the socio-historical context in which they appeared, as in this case with the concept of enterprise and culture. In this chapter, we will try to provide brief definitions of both of culture and enterprise.

1.1. Anthropological definition of culture: meanings and connotations

Anthropology is the study of human being as creatures of society. It fastens its attention upon those physical characteristics and industrial techniques, those conventions and values, which distinguish one community from all other that, belong to a different tradition.¹ The concept of culture is considered as one of the most ambiguous and complex concepts to describe in anthropological science, as there are many definitions according to the theoretical and ideological backgrounds. The definition given by Taylor is considered one of the most important definitions in the anthropological science; He considered the word culture or civilization, taken in its ethnographic sense, designates: that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by Man as a member of society.²

These definitions of Edward Taylor, used, even critically, by anthropologists in their work, are containing some important ideas:³

¹ Benedict, Ruth, *Patterns of culture*, routledge paperback, London, 1961, p. 13.

² Taylor, Edward, Burnett, *The primitive civilization*, First volume, 1873, p. 20.

³ Taoudi, Jamal, *The culture and sustainable development: challenges and perspective*, in journal of social sciences and organization management, volume 2 n 1-fevrier, 2021, p. 4.

*The first idea is that culture or civilization, understood in its broadest ethnographic sense, is found everywhere. So, there are no people with culture and people without culture;

* The second idea is that culture is a complex whole that we can, even in this case, find everywhere (all people, as primitive as they may be, have an economy, a morality, a law, a technology, etc...);

* The third idea is that culture is acquired (this culture is not innate, specific to a race, and is not transmitted by blood;

* The fourth idea, closely related to the previous one, is that culture is acquired by man as a member of a society, and as there are a great number and a wide variety of societies; there are as many cultures as there are societies.

As an addition to the previous definition given by Taylor, we find that **Clyde Kluckhohn**, in his book **mirror for man**, managed to define culture in turn as:

(1) the total way of life of a people ; (2) the social legacy the individual acquires from his group; (3) a way of thinking, feeling, and believing; (4) an abstraction from behavior; (5) a theory on the part of the anthropologist about the way in which a group of people in fact behave; (6) a storehouse of pooled learning;(7) a set of standardized orientations to recurrent problems; (8) learned behavior; (9) a mechanism for the normative regulation of behavior; (10) a set of techniques for adjusting both to the external environment and to other men;(11) a precipitate of history.¹

In fact, we find that the definition presented by the anthropological researchers, characterized by a descriptive, holistic character, and a collective rather than purely individual character. In addition to the characteristic that culture is something acquired and not natural, which makes the possibility of its transmission between generations through the process of socialization, and education. Here we will try to focus on the definition given by **Taylor**, because it combines all the elements, and his object is to understand the way in which these cultures change and differentiate the different forms thought which they express themselves, and the manner in which the customs of any people function in the lives of the individuals who compose them.² Therefore, the anthropological definitions

¹ Geertz, Clifford, *The interpretation of culture*: 1 edition, basic book, inc publisher, New York, 1973, pp. 4-5.

² Benedict, Ruth, *Patterns of culture*, op. cit. p. 13.

presented, add or remove an element/ aspect of the elements presented by the researchers.

If the anthropological definition of culture is characterized by totality, the interplay of elements, acquisition and learning, so how did sociology define the concept of culture?

1.2. Sociological definition of culture

If the culture, in the anthropological sense of the term, which covers, more or less, all the codified meanings, representations and values, which we use to act and make ourselves understood in exchanges, could thus be learned or transformed in the dangerous and complex context human labor relations.¹We found according to Sainsaulieu, the culture as the internalized reservoir, transmitted and carefully elaborated by the history of a set of values, rules and collective representations that operate in the depths of human relationships².Note that the behavior of individuals is different according to their nationality and / or their region of origin is obvious.³ So far cultures have been defined by value systems or collective mentalities.⁴

In addition to this definition, and according to Durkheim, the social facts are ways of acting, thinking or feeling that are external to individual people, ... that social facts are difficult to study, because they are invisible and intangible, social facts cannot be observed⁵.we understand her, that sociological study of culture is extremely important for understanding groups and societies/organizations and for understanding social relationships within different human societies, culture as a concept in sociological analysis, which includes a set of dimensions indicated by the anthropological definition, to which it adds the social characteristics of culture. Based on the foregoing, the concept of culture refers to everything that society produces in order to maintain its continuity, and that society is the source of culture.

The concept of culture, according to the proposal presented by Pierre Bourdieu, refers to another concept :"**the Habitus**", which he defines it as a product of history, produces individual and collective practices—more history- in accordance with the schemes generated by history. It ensures the active presence of past experiences, which, deposited in each organism in the

¹ Sainsaulieu, Renaud, *Identity at work*, 3 edition science presses, 1988, pp. 11-12.

² Sainsaulieu, Renaud, *Sociology of organization and entreprise*, Dalloz, Paris, 1987, p. 52.

³ Bernoux, philippe, *The sociology of organization*, 4 edition seuil, 1985, p. 184.

⁴ Ibid, p. 185.

⁵ Giddens, Anthony, *Sociology*, 5 editions, the polity press, 2006, p. 40.

form of schemes of perception, thought and action, tend to guarantee the 'correctness' of practices and their constancy overtime, more reliably than all formal rules and explicit norm¹ here we find that Pierre Bourdieu, said the culture constitutes a direction for the behavior of individuals within the group, through the process of production and reproduction.

In relation to what we told previously, we can ask a question of culture in the Moroccan context, what are the limits of the Moroccan culture's assistance to the entrepreneurs in modernizing his/her work mechanisms and directing his/her action towards more productivity, relevance and efficiency? Does the Moroccan enterprise have its own habitus?

1.3. Enterprise and organizational culture: definition essay

To define the enterprise, we will rely on the definition of the strategic analysis, which focused largely in its approach to the enterprise as an organization, on the actor and assigned him/her a large part of the importance at the expense of the system, the enterprise for this approach is: a social construction that includes a set of values, standards and symbols, that is, as a socio-cultural system, and a main source for the actors with different characteristics and their own strategies. Understanding the enterprise from the point of view of strategic analysis should start from the actor and not the structure. Another definition to the enterprise according to Bernoux phillipe is a formal organization, a culture, a group of actors, a system of social ties, a place for learning, and cooperation.²

If the classical definitions of enterprise focused on the economic, technical, and commercial aspect and as a productive, rational, bureaucratic and social conflicts; the definitions presented by contemporary sociology had tried reflect this image, and focused on entrepreneurship as a social and cultural construct, which includes a set of social interactions; and actor strategies. In the following, emphasizing that the worker within the organization is an actor and not a passive and unwilling person, just as there is no actor outside the system; where his freedom and rationality are determined, which he translates through his actions, and in turn, the system, does not exist except through the presence of the actors and the relationships that bring them together.³

¹ Bourdieu, Pierre, *The logic of Practice*, translated by Richard Nice, Stanford university press, 1990, p. 54

² Bernoux, Philippe, *Sociology of enterprise*, second Ed, Seuil edition, 1999, p. 13.

³ Michel, Crozier, Erhard, Friedberg, *Actor and system*, Seuil Editions, 1977, p. 1.

The concept of organizational culture:

Organizational culture is seen as one of the unique and exclusive characteristics that distinguish the success of one organization from another¹the literature in cultural management has proposed different metric models of organizational culture, these are the models of Hofstede, Denison, Schein, Harrison and stokes, Cameron and Quinn, the table 1 below summarizes the results of the elements analysis on the items of the culture in the enterprises:².

Models	Year of models	analysis Elements:
Hofstede	990	the culture of the process vs the culture of the result; professional culture vs unprofessional culture; open system culture vs. closed system culture; pragmatic culture vs normative culture
Denison	990	the mission (Strategy, Goals and Objectives, Vision); adaptability (Learning organizational, customer orientation, creation of change); the participation (Accountability, team orientation, capacity for development); coherence (Coordination and integration, agreement, core value)
Schein	992	the artifact (rites, stories, myths and the symbols); values, beliefs, strategies, objectives and rules of the organization; organizational culture(perceptions of behavior)
Harrison and stokes	992	the dimension of power, the role dimension, task dimension and person dimension These four dimensions of culture are evaluated in two ways operation, namely formalization and centralization.
Cameron and Quinn	006	Flexibility and discretion/stability and control; internal focus and the integration/external focus and differentiation.

Source: Binkkour Mohamed, El Abidi Ayoub, Organizational culture and innovation: case of managerial innovations in International Revue of Gestion Sciences, 2021.

Organizing as a culture:Each dimension of organizational life, even the most rational and realistic, presents a symbolic dimension that can be

¹ Binkkour, Mohamed, El Abidi, Ayoub, Organizational culture and innovation: case of managerial innovations, in *International Revue of Gestion Sciences*, Volume 4, Number 2, 276-297, 2021, family sme's of Agadir region, p. 279.

² Ibid, p. 280.

explained through culture, it is an indicator of enterprise development¹. So, think of the organization as a culture, it gives different pictures about the organization functions² the process of innovation linked about the internal and external environment and organization and the actors' behaviors³ in this context, if we will develop the enterprise, we must look at, the visions, beliefs, social representations, relationships, values...etc.

Deal and Kennedy (1982), were the first to come up with a working definition of enterprise culture, asserting that enterprise culture is "the set of common norms, values and ways of thinking that characterize the behavior of all members of the enterprise"⁴.

So, can the theoretical approaches produced by western thinking about the entrepreneurial phenomenon help us to provide an explanation of the entrepreneurial phenomenon in Moroccan society?

2. Moroccan entrepreneurship between western cultural models and the local cultural models

2.1. The culture entrepreneurship in Moroccan society

Entrepreneurial culture is linked to the historical context of modern capitalism; the enterprise is an operating cell of the culture of capitalism⁵. In fact, unlike Western organizations that are more individualistic and driven by excessive capitalism, the community spirit is rooted in the habits of African societies. The group tends to occupy a more important place in social life than the individual (UNESCO, 1983). According to Newman & Nollen (1996), managerial practices favorable to the United States, for example, such as participation, rewards based on merit, individual responsibility, are likely to be reckless in countries that are culturally

¹ Peya, Michel, Innocent, *Theories and metaphors of modern organizations: achievements, weaknesses and prospects*, 1 edition, l'harmattan, Paris, 2018, p.119.

² Ibid, p. 120.

³ Ibid, p. 120.

⁴ Deal, Kennedy, Amine, Abderrahman, Amine Nouredine, *Specificities of the organizational culture of Moroccan SMEs: An empirical study*, Revue Marocaine de Gestion et d'Economie, N°2, Janvier-Mai 2010, p. 2.

⁵ Laleye, Pssiaka, Prosper, Panhuys, Henry, and others, *African economic organization and culture: from homo economicus to homo situs*, first edition, l'harmattan, Paris, 1996, p. 21.

different and could reduce performance. For better efficiency, managerial practices must be adapted to the local culture.¹

If the western entrepreneurial action is a rational, organized act, directed by an economic determinant in the sense defined by Max Weber, we find in the contrary, according to the empiric studies and the institutional rapports (look at the rapport of new development model 2021, ...), that Moroccan entrepreneurial action combines rationality and tradition, organization and disorganization, modernization and tradition, etc.

In recent decades, we know that Moroccan economic system based to improve the level of development, a set of ways, we find her, and enterprise is playing a vital role in the society. Despite their numerical dominance within the productive fabric, small and medium-sized enterprises contribute only a modest percentage to economic activity.²

According to some Moroccan empiric study, three challenges or obstacles Moroccan enterprises faced³:

The first is linked to continuation of the privilege politic and inequality of opportunity between entrepreneur actors; second, the corruption phenomenon; third, is linked to the bureaucracy (production cost, human resource).

Many years after the colonial period, the Moroccan society still suffers from a set of problems and challenges. The role of the new generation of youth is to give best ways or models to develop our society.

As we all know that the Moroccan king Mohamed the 6th in all his discourses emphasized on facilitating the creation of national enterprises. And all what comes from it to the development of the economic and social system. When we look at the king's talks, we find that he confirmed that Morocco's investment is in the entrepreneurial culture, specifying that: entrepreneurship and innovation thus represent twin values which both

¹ Boubakary, Ben, Donatinne, Moskalai, Doumagy, Organizational capacity and performance of SMEs: an explanation in the Cameroon context, in *Journal of social sciences and organization management*, Volume II, N°1 – Février, 2021, 20-39.

² Report, *The possible Morocco: a contribution to the public debate for a common ambition*, Elmaghribia publisher, 2006, p. 175. (Authors translation).

³ Mohamed, Nouredine, Affaya, Elkraoui Idriss, op, cit. p. 138.

constitute springboards towards freedom, social mobility and prosperity, if the business environment allows it and that the general conditions are met.¹

Despite the remarkable progress, the Moroccan economy has been far from employing all its potentials since 1955, and has not reached an important and sustainable level.²

The structural transformation in the production field constituted a key factor in the emergence of a group of industrial enterprises and new actors, working with a new logic, which raised a number of issues and challenges, including: productivity, reduction cost, time investment, conflict management between workers, the use of new technology in the production process, managing the cultural difference between workers, Solidarity, values, professional identity, managerial problems, social relations, forms of power...etc. From this point of view, the questions that confront us here in the context of Moroccan society are:

- 1 - How to achieve harmony within the enterprise?
- 2- A question related to research in achieving adaptation within the enterprise;
- 3- Then look for conditions that help increase productivity, related to working conditions only;
- 4- A question related to the power issues; hierarchy; actor within the system;
- 5- A question related to the issue of internal and external communication and the exchange of information between components of organization.

2.2. The position of enterprise in the Moroccan policy economic

To achieve economic growth, Morocco must initiate the process of transforming its economic fabric, and in this regard, four basic processes must be encouraged: modernizing the current economic fabric by integrating most activities in the organized sector and raising the competitiveness and productivity of this fabric. Diversifying the economy to allow the development of economic activities and new skills. Increasing the local added value. Directing Moroccan enterprises to export.³

¹ TALBI, Mohamed, SADIQI, Khalid, General overview of the phenomenon of social entrepreneurship in Morocco, in *International review of legal, economic and social sciences*, [S. l.], v. 1, n. 1, Oct. 2020, ISSN 2665-8364. Available at: <https://revues.imist.ma/index.php/RISJES/article/view/23103>.

² Report, *The possible Morocco*, op, cit. p, 137. (Author translation).

³ *The new development model, general report*, 2021, p. 72.

We point out here that the **new development model** has placed enterprise at the base of the economic process, as it emphasized that developing and keeping pace with enterprises in order to enhance their managerial, organizational and technological capacity, in order to give the private sector all opportunities for the success of the productive transformation process, with the aim of strengthening the human and organizational capabilities of these enterprises and keeping pace with their modernization¹

Nowadays we all agree with one discourse that Moroccan society is in need for a rational, effective management, which is necessary to develop a global and permanent action. But it is staying for each one his/her own logic and his/her own speed, in addition to understand the multiple relationships between the country and society².

Based on the foregoing proposal, what programs are set by the economic and political actors to create a new dynamism for the economy and to encourage young people to create enterprises and contribute to local development?

Some of Moroccan programs of entrepreneurship



Source: Author construction.

¹The new development model, op. cit. p. 80.

² Ouard Abdelmalik, *The local actor and the city politics in Morocco*, first edition, Faculty of letter and humans science, 2006, p. 27. (Authors translation).

The aims of these programs are¹:

- *To provide support, help to integrate into self-employment;
- *The process of sensitization, training and rehabilitation, strengthening capabilities and skills;
- *To improve job opportunities and enable young people with diplomas who do not have professional experience, or lack training in the field, to positively engage in the entrepreneurial field;
- *To facilitate the process of integration into the enterprise and positive integration into working life;
- *To help young people with promising projects, especially in the field of agricultural export, in addition to trying to integrate them;
- * To achieve socio-economic integration of vulnerable and unemployed social groups, create income activities, micro-credit, and take advantage of local economic opportunities;

Based on the foregoing, we find that the actors in the economic and political system have proposed a set of programs aimed at encouraging young people to embrace the entrepreneurial culture and to combat unemployment and marginalization. If these programs, in their depth, aim at reform and an attempt to adapt to new constraints and limitations, and are characterized by diversity, and aim to provide materials and moral support to the various generations of Moroccan youth, the observation that can be recorded here is that these established programs face great challenges at the level of the application, which negatively affects the possibility of its success and the success of the projects it supported, and fails once launched.

These programs are especially important, but they are interspersed with a set of general functional, managerial and technical imbalances at the level of implementation, and a complex reality that makes it difficult for the youth who carry the project to bear and withstand it in an entrepreneurial spirit.

So, we had seen that many local and national strategies for sustainable development had failed because they had forgotten about culture. When the current sustainability paradigm is applied by governments in their

¹ *Bilan social*, Ministre de l'emploi et de formation professionnelle, 2012, p. 10-16.

long-term planning¹.Based on the report of the High Commission for Planning, we find that the Moroccan enterprise is characterized by a set of features:²

*Unequal distribution of enterprise by regions in the country;

*Unequal distribution around the category of enterprises (divided between very small, small, medium and large);

*Unequal distribution of industrial activities (Construction, commerce, industry, services)

* the domination of the importing enterprises on the exporting ones;

Based on these results, we find that the question that was not asked here, is Why this discrepancy and differences in the Moroccan entrepreneurial scene?

To answer the question here, we must refer to the cultural determinant, the historical context, as we mentioned above, is that entrepreneurship was not a product of society as much as it was linked to historical contexts, including colonialism, political desire, international pressures, and the desire for development.

The Moroccan enterprise suffers from several problems, including:³

- Absence of finance;
- Unorganized sector competition; limited markets;
- The complexity of administrative procedures;
- The complexity of the tax policy;
- Difficulty of accessing the property field;
- The absence of the qualified human resources;
- The absence of Infrastructure;

According to what was given in the report of the Moroccan commission of planning. The problematic issue is not taken into

¹ Taoudi, Jamal, *Culture and sustainable development: challenges and perspectives*, in *Journal of social science and organization management*, Volume II N°1 Fevrier, 2021, 139-157.

² High Commission for Planning, *The national research on enterprises: preliminary results*, 2019, pp. 3-7. (Authors translation).

³ Ibid, p. 9.

consideration which is the absence of organizational culture (rational management, professional relationships, and recruitment qualified human resources) and the domination of the local culture (family, friendship, religion, socialization, identity, etc.

The entrepreneurial dynamism was suffering from a lack of profitability... The reasons for this shortage are due to internal factors specific to the enterprise (lack of training of workers, problems in organization, outdated production equipment)¹.

Culture is an important element in the process of production and performance, the capacity to acquire knowledge and the ability to innovate influence positively the organization performance of the company.²

If we look at the historical context of the development of the economic pattern of some Western countries, we will find that there had been a radical change in the cultural elements that make up the pattern.

We talked about the role of the cultural element in the enterprise, the interest in the cultural elements within the enterprise is justified by the fact that it includes a group of actors of different geographical origin, age, sex, ethnic, educational level, family status, economic status, the rural area, the urban area, and there may be a difference in nationalities, differences in religious practices, political actions, social representations of work; etc.

This heterogeneous group may pose a problem for the entrepreneur, so the absence and marginalization of these aspects' role may contribute to their failure to perform the roles assigned to them.

From what is introduced in this definition, the entrepreneurship as an organization varies by country to country. At the level of its construction, the method of decision-making, the issue of employment, the quality of the products. Therefore, talking about a general model is not possible, because there is a difference in the cultural context of each country, but there is an attempt to adapt, the structure of the enterprise differs according to the local culture, the enterprise is not a separate entity from society, but rather it is a community structure and industry, and it presents a microcosm of the nature of society. Actors in the enterprise carry a set of values, traditions, customs, practices, and representations that may help or hinder the success of the enterprise.

¹ *Report, the possible Morocco*, op. cit, p. 177.

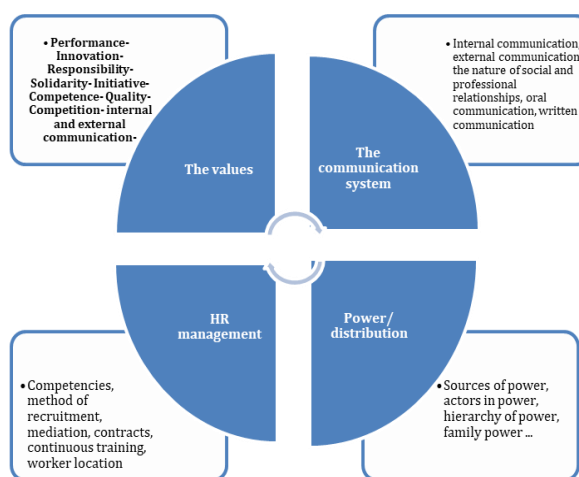
² Boubakary, Ben, Donatinne, Moskalai, Doumagy, op. cit. p. 13.

The local culture plays a key role in the entrepreneurship process; this explains the difference in the level of success or failure of the enterprise in carrying out the functions and roles assigned to it. The practices of workers within the enterprises explain this discrepancy at the level of public and private profitability. In this perspective, it is particularly important to create a common culture of action related to best attitudes and behaviors acceptable to all within the enterprise.

1.3 The effect of cultural elements on the functions of the Moroccan enterprise:

We can define the influence that culture exerts on the entrepreneurial functions in four levels: human resource management; kinds of power distribution; the values, the communication system;

Cultural elements:



Source: Author construction through empiric research.

At this level of analysis, we can refer to the possibility of talking about rational enterprise culture in the management of human resources in Moroccan enterprises, a culture whose main source is the principles of modern management (selection of workers, job descriptions, motivations, formation, continuous formation, coordination, involving workers in decisions made, and workers' involvement in the enterprise strategy).

Based on the foregoing, the Moroccan entrepreneurs have the ability to leave the prevailing local culture based on relationships of loyalty,

kinship, tribal character, family solidarity, absence of interest in developing and improving the workers conditions.

We refer here to the results of a field research, which confirmed that Moroccan entrepreneurs say that 50 percent of the new entrepreneurs, despite having a prominent level of education, do not employ modern culture in managing their enterprises, and that 11 percent of them are ignorant of the cultural dimension in managing their enterprises.¹

It also requires us, in the context of talking about the cultural elements in economic organization, to refer to Dale Eickelman, who focused in his study on understanding how Moroccans view the universe, and he concluded that there are five basic concepts: (almakttoub) (alaakal) (alhachomia) (alhaq) (alaar).²

From this point, we find that Moroccans' view of the universe is reflected in all organizations in society, and what the entire individual carries from representations and beliefs affects in one way or another, his/her economic, political, social, religious behavior and practices.

Overall, the real obstacles to the economic development of our country are not the product of its stable macroeconomic environment, but rather are of a microeconomic nature. The main obstacle to our economy lies in the absence of a conducive environment to private investment and the creation of enterprise and investing³. According to Hofstede (1980), he highlighted the deep connection between the national culture of a country and the different management practices. In short, certain economic, social and political factors can deeply influence the cultural and organizational spheres of the company⁴. From this standpoint; culture has a significant impact on the entrepreneurial dynamism in Morocco:

- ✓ Impact of the social representations of women entrepreneurs, where we find that the majority of Moroccan enterprises are managed by males, social and cultural barriers: such as negative attitudes towards

¹ Mohamed, Nouredine, Affaya, Edriss, Elkraoui, op. cit. p. 127.

² Fazza, Jamal, *Anthropological methodology*, op. cit, p. 110.

³ For more information about these concepts, look at :

-Abde Al Ghani, Mondib, *Religion and society, a sociological study of religiosity in Morocco*, first edition, Afrique orient, 2006, p. 64. (Authors translation).

⁴ *Report, the Possible Morocco*, op.cit. p. 175.

⁵ Amine, Abderrahman, Amine, Nouredine, *Specificities of the organizational culture of Moroccan SMEs, An empirical study*, Revue Marocaine de Gestion et d'Economie; N°2, Janvier-Mai 2010, p. 5.

women in business: the fact that women are expected to take on other non-social roles, restrictions on choice of industry, lack of support from the share of the family and the lack of mobility.¹

- ✓ Impact of role of enterprise for the societal responsibility (environment respect, respect the rights of workers)
- ✓ It has a significant impact on the methods of managing human resources;
- ✓ It has a significant impact on the nature of power and how it is used within the enterprise;
- ✓ It has a significant impact on the internal and external communication system;
- ✓ It has a significant impact on the prevailing values within the company;
- ✓ Societal responsibility of Moroccan enterprise (we talk here about the respect of the environment; respect the workers' rights, sustainable development).

The prevailing labour values in enterprises are limited to a sense of solidarity, success in work and profit without risk and adventure, knowing that these values rarely operate with an entrepreneurial logic that can create unity and a collective agreement aimed at raising productivity that guarantees the interests of workers and of the enterprise.²

The lack of involvement of enterprises in the contractual society in the sense of the concept (according to Max Weber), but rather indicates the continuation of a fragile contractual culture characterized by weakness or absence of guarantee of the rights required for the worker.³

2.3. Perspective of the Moroccan enterprises

We want here to understand the role played by the basic elements of culture about functions of Moroccan enterprises and improving their performance. Moreover, challenges can be explained by the theory of strategic analysis (Michel Crozier and Friedberg, 1977). According to

¹ Benazzi, Khadija, Benazzi, Latifa, *Female entrepreneurship in Morocco: Reality, brakes and prospects for success*, Moroccan Journal of Management and Economy, Vol 3, N° 7, July – December 2016, p. 156.

² Elhayani, Brahim, *Effects of culture and formation on the path of young entrepreneurs and their projects in the Souss-Massa region: a sociological study*, university thesis for a doctoral degree, Faculty of letter and humans' science, University of Cadi Ayyad Marrakech (Morocco), 2018, p. 392. (Authors translation).

³ Ibid, p. 392.

Michel Crozier, the capacity of organization that can be considered as strategic elements could be understood as dynamics capacities of organization.

This approach is considered a strong scientific alternative to what was prevalent for a long time of analytical formulas and fixed judgments in the field of organizational analysis, and we consider it here as a successful and proper entry to the study of the subject of this article.

So, from this theoretical perspective, uncertainly, and power are the key concepts. By gaining control of crucial uncertainties people establish their power. The cooperation between people within organization is possible mainly due to the coordination, regulation and taming of power¹.

Through the concepts presented by this theory, we can analyze Moroccan entrepreneurship, and we will try in a future article to discuss, how this approach can help us provide answers about the Moroccan entrepreneurial act? Especially in the health situation we are currently living in, which is the period of the pandemic and the post-pandemic.

Conclusions

From all the above, we conclude that the importance of the sociological approach lies in the conception of the enterprise, as it is not only an economic and technical organization, but rather it is a social and cultural structure that is affected and affects the society. Therefore, the nature of the prevailing culture within the enterprise reflects negatively or positively on the profitability of the enterprise, and on the behaviours of its actors.

Culture affects the management of human resources, and affects the pattern of power distribution within the enterprise, as well as it impacts on the nature of social and professional relations, and engagement with the enterprise strategy. To know how these cultural elements affect the Moroccan enterprise, it is necessary for us to refer to: the organizational structure, how decisions are made, and the nature of social and professional relations within the enterprise, the nature of conflicts between workers within the enterprise...etc.

From this point of view, the Moroccan enterprise is not a historical structure and a process for the development of society, or an

¹ Matjeko, Alexander, Review of actors and system, the politics of collective action, by Michel Crozier and Erhard Friedberg, the university of Chicago press, in *Industrial relations journal*, vol 38, N° 2, 1983, pp. 448-452.

extension of a specific economic pattern, but rather a structure that has been transferred to Moroccan society for its development. Finally, the economic system needs a cultural model for the developing and growing enterprises; the entrepreneurship cannot succeed without searching for a local cultural model with a new type of innovation and organization, and a new entrepreneurial dynamic spirit (values, habits, methods of employment, power, social and professional relationships...).

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