



Organizational Justice at the Intersection of Culture and Structure:

Theoretical Insights

Ahmed Bedjadj

Ghardaia University, Algeria

Bedjadj.ahmed@univ-ghardaia.edu.dz

Abstract

In this article, we aim to highlight the role of organizational justice as both a social and ethical value. It is part of the broader set of values that shape the cultural domain of an organization, while also serving as a concept that guides management approaches and decision-making to address organizational challenges and enhance institutional effectiveness. We argue that justice forms a foundational pillar of the value system that constitutes the cultural world of a social entity. In this sense, justice should be understood first and foremost as a culture, before being seen merely as bureaucratic administrative rules or legal regulations that reflect the organizational domain.

Keywords: Organizational justice, cultural domain, organizational domain.

Problem Statement:

Organizational justice is widely recognized as a central value that plays a pivotal role in managing and administering human resources within an institution. It addresses key organizational challenges such as absenteeism, negligence, tardiness, and malingering, while also motivating employees to enhance organizational effectiveness through improved individual and team performance. This occurs when employees, regardless of their professional category, perceive that their work environment and organizational practices reflect fairness and equity across its various dimensions—distributive, procedural, and interactional.

This raises an important question: Is organizational justice primarily a matter of legal rules and the administrative enforcement of these rules across different professional groups, or is it a product of the institution's cultural domain, reflecting the system of values and norms that guide employee behavior?

To address the main question of this article, we draw on literature from multiple disciplines, including management and administrative sciences, organizational and work psychology, political science, philosophy, and sociology. This interdisciplinary approach is justified by the fact that both justice and culture are concepts that transcend any single field of study. While some basic definitions of justice and culture are necessary, we aim to minimize repetition and focus directly on the discussion, presenting the topic according to the conceptual framework outlined below.

Conceptual Framework**1. Organizational Justice**

The roots of organizational justice can be traced back to Equity Theory. Adams (1964) suggested that individuals evaluate fairness by comparing the ratio of their inputs and outcomes to those of others. When they perceive inequality, it can generate tension, which negatively affects organizational outcomes (Al-Abadi, 2010, p. 70).

Greenberg (2011) defines organizational justice as “the way individuals judge the fairness of the methods used by managers in their treatment of employees, both functionally and humanely.” This highlights the processes of exercising authority, distributing resources, and managing individuals and groups within the overall organizational system, thus providing structural support for the organizational community (Al-Abadi, 2010, p. 46).

Saal and Moore (2006) define organizational justice as “the value derived from employees' perceptions of the fairness and objectivity of procedures and outcomes in the organization.” Perceived organizational justice serves as an indicator of the health of the overall organizational climate and the quality of social relationships among members. It encourages members to maintain cooperation, affirm group membership, and contribute to the cohesion and stability of the social structure. In other words, justice becomes a social demand embedded in the collective conscience, where the group enforces it as a human value, turning

these principles and their implementation into a shared organizational culture (Al-Jazzar, 2008, p. 9).

Organizational Justice as an Administrative Concept

Organizational justice, as an administrative concept, operates within a system of values that governs individual behavior and actions, either through conscious reasoning or unconscious processes (Al-Jazzar, 2008, p. 100). In other words, it is part of an interconnected and functionally coherent value system manifested through organizational and managerial practices among members of the institutional community. These values play a central role in guiding actions toward the objectives for which the organization was established. Values encompass the mental processes that determine our choices and are linked to beliefs about what is good or bad, important or trivial (Hijan, 1992, p. 17).

However, values are not limited to internal perceptions; they extend into real-world practice. As the philosopher Augustine observed, “Value is both an object of belief and an object of action, because it is not sufficient to identify a value; it must be updated—or rather, enacted—through living practice, making it an object of communication, action, and participation” (Ben Jeddo, 2012, p. 22).

When individuals perceive the value of work positively, it is reflected in behavior and practical performance, indicated by cooperation, commitment, effectiveness, creativity, and trust. Similarly, organizational justice, understood as employees’ perception of the fairness of resource distribution and managerial treatment of all personnel, whether in material terms (e.g., salaries, bonuses) or non-material terms (e.g., recognition, information sharing), fosters positive attitudes toward work and the organization.

Employees’ sense of fair and equal treatment by supervisors and peers in social exchanges leads to improved attitudes, affects behavior, and sustains professional and social relationships, ultimately enhancing job performance. It also strengthens trust in management and in other members of the organizational community.

2. The Cultural Domain

Social action within an organization is governed by specific rules that shape behavior and conduct. These rules allow us to assess the nature and quality of actions and even predict them. The cultural domain serves as a reference framework reflecting actors’ perceptions and the background of their actions and behaviors within the organization. A domain “is the physical or conceptual space occupied by an individual or group within the organization, which they continually defend because it represents the center of their vital interests and a source of power within the organization” (Kasimi, 2011, p. 112).

In other words, it represents what is collectively agreed upon as the outcome of communication and interaction within the organization’s social entity. This process gives rise to the characteristics of the cultural and social group, which then guide behavior in both social and professional relationships. Organizational behavior, from a sociological perspective, emerges as the result of interactive and reciprocal social relations among members of the

organizational community. When referring to the “community of an organization,” we necessarily imply the existence of one or more cultural patterns that represent this social entity.

These cultural patterns provide individuals with behavioral scripts that allow them to understand one another due to their shared cultural framework, thereby increasing the stability and balance of the social system (Jaghloomi, 2012, p. 133). This means that organizational practices follow a socio-professional logic, and social actions are governed by values and standards that reflect the social structure of the organization.

3. The Organizational Domain

The organizational domain represents the set of administrative rules and legal frameworks that define an institution’s organizational identity. These rules require actors to comply and maintain discipline in order to enforce authority and control across different professional groups, based on task allocation, job classification, and division of labor. The organizational domain is “the domain that determines the degree of formalization and task segmentation characteristic of the structure, as well as the level of autonomy or dependence enjoyed by actors within the organization, and defines the principle upon which the composition and organization of internal units are based” (Ben Issa, 2010, p. 122).

In other words, it subjects employees to bureaucratic logic, which emphasizes office-based authority. Bureaucracy is considered one of the organizational models increasingly prevalent in modern society, even though many people associate the term primarily with government organizations or administrative routines and complexities (Lotfi, 2007, p. 37). Bureaucratic structures often produce rigidity and reduce initiative among employees, negatively affecting performance and organizational effectiveness.

Field observations in Algerian institutions have shown that management approaches following a formal bureaucratic style, often characterized by arbitrariness, frequently encounter resistance and rejection from actors. These observations demonstrate that “bureaucratic management is unable to achieve external adaptation and internal integration; therefore, it is necessary to rely on alternative cultural frameworks that perform the function of social regulation” (Ben Issa, 2005, p. 142).

II. Theoretical Perspectives

1. Justice as a Social Value

When we speak of justice within an organization, we refer to employees’ awareness and recognition of the importance of this value, and their perception of its necessity in organizational life—as a practice and as a civilized behavior rather than merely a slogan or ideology. Justice reflects the consciousness of those who uphold it and is deeply rooted in the organizational culture. Historically, justice has been considered an inherent value demanded by humanity since time immemorial.

Sociologists define values as “based on a standard of comparison in light of individual interests on one hand, and the means and opportunities provided by society to achieve these interests on the other. Values involve a selection process conditioned by societal circumstances” (Khalifa, 2016, p. 33). Auguste Comte also emphasized that the primary purpose of values is to build a new society founded upon shared principles and beliefs (Al-Jazzar, 2008, p. 97).

Justice, as a human social value, has held a permanent place across societies worldwide, serving as the foundation for all principles that aim to ensure social security. It is also a fundamental principle for combating injustice and promoting human dignity through a cohesive social structure. The Qur’an explicitly links justice with benevolence and social responsibility:

“Indeed, Allah commands justice and good conduct and giving to relatives, and forbids immorality, bad conduct, and oppression. He admonishes you that you may take heed” (Al-Nahl, 16:90).

This verse connects justice with ethical behavior, social care, and the elimination of social ills, establishing a framework for a cohesive social entity guided by Islamic values.

In social philosophy, justice is understood as “a moral principle for social life, based on recognizing and respecting the rights of others. Such rights may be natural, referred to as equity, or established by law” (Al-Hilali et al., 2014, p. 5). There is a functional relationship between legal rules and shared moral principles. Justice is a key societal value because “the purpose of achieving justice is to realize human dignity, and human dignity is necessary for fulfilling humanity’s vicegerency role on earth, in accordance with the divine vision” (Shamiddin, 2016).

Thus, justice as an ethical social value reflects the culture and social philosophy of a given society.

2. The Relationship Between Justice and Culture

The terms justice and culture are closely linked, as both signify a transition from a state of subjection to nature toward a state in which nature is organized for the benefit of humanity and society. Culture, as defined by Guy Rocher, is “an interconnected set of ways of thinking, feeling, and acting, which are learned and shared by a large number of individuals, and are used both materially and symbolically to create a distinct and cohesive group” (Rad & Rezaei, 2016, p. 16). In other words, culture creates a foundation of values or a symbolic framework that facilitates communication, interaction, and shared understanding, thereby promoting reciprocal relationships and strengthening social bonds.

Justice, on the other hand, is a term rich in meaning. In Arabic, it encompasses moral and social values and refers to fairness, balance, moderation, and uprightness (Khodouri, 1998, p. 21). Justice reflects the social, cultural, and ethical reality of a society. It is not solely enforced through legal texts; more importantly, it is embedded in social, cultural, and ethical dimensions, forming an integrated moral and social system. Justice is defined as “a social

arrangement that recognizes each individual's rights and entitlements, allows them to enjoy these rights, and ensures they fulfill their accompanying obligations under certain conditions" (Nassar, n.d., p. 237). Justice, therefore, shares with culture the characteristic of being a product of interactive social relations.

In modern times, justice has been associated in Western political and social philosophy with the social contract. Justice is regarded as the foundation of social life, distinguishing the social state from the natural state. Rousseau argued that the transition from the state of nature to civil society produces a profound transformation in human behavior, replacing instinct with justice (Zouaoui Baghoura, 2012, p. 117). In other words, human action becomes guided by rational principles aligned with the meaning of justice. Similarly, Imam Ali (may Allah be pleased with him) stated, "Among the marks of intelligence is acting according to the way of justice" (Hakimi, 2016, p. 52).

Justice as an Ethical Value in Social and Professional Relationships

The idea of justice as an ethical value is deeply rooted in individuals' social and professional relationships when it stems from genuine conviction and belief in its virtue, rather than compliance with law out of reluctance. Justice becomes internalized when it emerges from the daily realities of individuals and reflects the values and norms of society—that is, it is both a product of and a contributor to the cultural context of the community. As Jensen (2012) notes, "the idea of justice can only be applied when there are strong bonds between human beings" (p. 123), meaning that justice as a social value requires the presence of at least two individuals in a relationship, whether cooperative or competitive.

Rawls (2009) emphasizes that the primary condition for justice is the existence of a group capable of distinguishing individuals from one another. Whenever a group exists, shared values and rules arise to regulate their collective life and daily interactions, ensuring continuity and acceptability of social relations. Such a value system fosters harmony, integration, cooperation, and mutual recognition, creating trust among all actors while guaranteeing rights and duties for each party.

Justice as an ethical value takes precedence over other social or cultural values. The extent to which justice is respected depends on the content of prevailing cultural values and the alignment between cultural norms and daily practices, ensuring justice's requirements are met. Sandel (2009) emphasizes that the priority of justice arises from the inherent multiplicity of humanity and the moral obligations of individuals within society. Sacrificing justice for the sake of the public good violates its inviolability and disrespects individual differences (Sandel, 2009, p. 59).

According to Friedrich von Hayek, just behavior is behavior that secures rights within a legitimate legal system in a free society. In this sense, justice is closely linked to law and freedom. However, the nature of the law plays a critical role in realizing human justice: if the

law is arbitrary or controlled by a select group, justice is undermined and loses its value and content (Tiyatat, 2014). This underscores the importance of perceiving justice as a cultural and behavioral value rather than as commands, coercion, or laws arbitrarily applied—an issue commonly observed in organizations where bureaucratic and autocratic administrative practices concentrate power within certain professional groups at the expense of less empowered groups.

Rawls (2009) further argues that “for a group of humans to agree on a shared concept of justice, there must exist shared interests, language, culture, and a set of values and customs that morally bind us to one another.” At the same time, culture should not merely justify the status quo as inevitable but should cultivate scientific critique, transparency, and inquiry into the mechanisms shaping social relations. The significance of culture lies in its expression of the collective spirit and the strength of the community, which derives from the strength of its culture.

From another academic perspective, in the algorithmic society, justice is no longer regulated solely through formal legal structures but is increasingly embedded in networks of meaning, algorithmic governance, and shared cultural norms that shape social behavior and power relations (Cheriti, 2025a).

3. The Importance of Perceiving Organizational Justice

An individual perceives justice or its absence through the community or group to which they belong, via mental processes and direct observation of the various participants in reciprocal social relationships. This perception is also shaped by the prevailing culture and the extent to which individuals recognize the importance of adopting fairness, equality, equal opportunities, and mutual recognition.

The awareness of one’s social reality, work conditions, and the prevailing organizational climate is a fundamental factor in guiding behavior and determining attitudes. Perception is defined as “the process of receiving external stimuli and interpreting them in preparation for translating them into behavior” (Zolif, 2000, p. 24). The process of perception relies on two main factors: mental activity and the functioning of sensory organs. How an individual interprets sensory stimuli depends on their experience, interest in the stimulus at that moment, the sensitivity of the sensory organs, and the degree and type of integration among these factors. Knowledge of reality develops through the use of various senses.

According to Thayer (n.d.), there are two types of reality:

- a) Physical reality:** Primarily perceived through the senses, making it easier for individuals to interpret.
- b) Social reality:** The reality in which an individual lives, including aspects that are difficult to measure accurately, such as attitudes, emotions, and values (Dadi Adoun, n.d., p. 98).

In the organizational context, perception is essential for diagnosing professional and organizational realities, understanding the nature and quality of labor relations, and the methods by which organizational functions are managed. Based on this perception, individuals classify events, behaviors, and the professional social environment.

Maher Mahmoud Omar summarizes the main characteristics of social perception as follows (Zahran, 2000, p. 266):

1. Emotional process: Involving feelings of connection, affection, acceptance, or, conversely, dislike, resentment, and hostility.
2. Experiential process: Perceptions are colored positively or negatively based on previous social experiences, whether pleasurable or painful.
3. Reciprocal process: Social perception is often bidirectional, occurring between individuals and others, or between groups. Feelings of love, trust, appreciation, respect, and cooperation are strongest when mutual.
4. Comparative process: Individuals compare their own reference frameworks with those of others, which enhances perception of those similar to them and reduces recognition of those who differ in personality traits, social standards, cultural background, or socio-economic levels.

Besides all of this, the success of AI-based organizational models depends not only on efficiency or pricing strategies but on perceived fairness, ethical compliance, and trust, which constitute core elements of organizational justice in digital and emerging-market contexts (Cheriti, 2025b).

Perception of Social Reality and the Cultural Field

An individual's awareness of social reality and the system of values that guide behavior, along with adherence to justice as a human social phenomenon, serves as a reference for interactions between the self and others. This awareness is an indicator of the formation of the cultural field within society, which strengthens social bonds and fosters a communal spirit among members through processes of social and professional exchange.

According to Ben Issa (2010), trust is a fundamental component of this cultural field:

“Each party in a relationship has no doubt that the other will respect the rules of the game and will act according to the norms of reciprocal or cooperative relations that govern them” (p. 236).

Such trust emerges from the presence of justice among actors, which is perceived within the group during reciprocal interactions—not as a utopian moral philosophy, but as a social horizon and civilized behavior that explains how and why relationships persist. Values confer legitimacy on the social organization in which they appear (Group of Authors, 2010, p. 19).

Max Weber similarly emphasizes the role of shared values in legitimizing and sustaining social structures, illustrating how cultural norms underpin both social cohesion and organizational stability.

4. Organizational Justice and Its Relationship with the Cultural Domain of the Institution

The cultural domain contributes to building social and organizational identities for various professional groups. Organizational culture fosters harmony and alignment through shared responsibilities and professional and social roles, preparing the ground for qualitative improvements in management practices that enhance both individual and collective performance (Bashir, 2007, p. 9).

Organizational justice functions as a roadmap within the socio-cultural context, guiding the achievement of individual and collective goals while ensuring that the rights and duties of all professional groups are respected. This aligns with the organizational domain and preserves the cultural symbols of various professional identities through the principle of mutual recognition. Organizational culture can be understood as “the homogeneous set of shared attitudes of all employees in the work setting” (Bashir, 2007, p. 9). Therefore, employee behavior aligns with shared principles, and any unjust behavior is met with rejection, disdain, or resistance. When individuals internalize the meanings of culture and adhere to its values, they adopt its normative logic, rejecting deviations from established patterns. Linguistically, the Arabic term for culture, *thaqafa*, literally implies straightening or correcting irregularity; similarly, “to adjust balances and measures is to straighten them” (Zouaoui Baghoura, 2012, p. 114). Justice and culture converge in this linguistic sense, emphasizing the importance of aligning situations with natural and functional relations.

The content of culture—including religion, values, ethics, rituals, heritage, and norms—constitutes the core and guiding framework of culture, as highlighted by Kluckhohn (Bouguerra, 2008, p. 59). These elements form the foundation that governs patterns of individual and collective behavior and societal structures. The effectiveness and presence of organizational justice within an institution depend primarily on cultural and civilizational conviction, rather than merely on administrative laws and regulations imposed by the organizational domain. As Bouguerra (2008) emphasizes,

“Any malfunction experienced by an individual, group, or organization is fundamentally a disruption in its cultural world, encompassing cognitive, behavioral, and spiritual dimensions” (p. 15).

Societies that produce and embody culture cannot achieve stability unless their members perceive alignment with their cultural values. Organizational justice reflects this alignment, serving as a social phenomenon that expresses human sociality and reinforces societal cohesion.

From the preceding discussion, the importance of organizational justice within an institution’s cultural domain becomes evident. Justice reflects satisfaction with the ways in which actions

are taken, decisions are made, and information is distributed. It manifests in individuals' perceptions as meanings, symbols, and tangible entities that they believe in and defend. Organizational justice does not reduce the human being to an economic entity concerned only with wealth accumulation or material claims within a framework of distributive justice. Rather, it considers the human as a social being whose concerns include not only material rights but also dignity, recognition, mutual respect, freedom of expression, and opportunities for interaction.

Thus, organizational justice—across its distributive, procedural, and interactional dimensions—establishes a socio-cultural framework that explains employees' behavior. This aligns with modern perspectives that view organizations as social entities with their own values, open to the surrounding cultural environment. In this sense, organizational justice contributes to the production and reproduction of shared values and norms. As Khalifa (2016) notes,

“Values are an integral part of the objective reality of life and human experience. Things are not inherently associated with sublime values; the value of things emerges from our interaction with them, our striving toward them, and the formation of our desires and attitudes toward them” (p. 32).

Organizational justice, therefore, reflects the culture of the society or organization as a social entity. Among the key value elements that guide behavior and help predict it are organizational commitment, organizational loyalty, organizational citizenship, and organizational trust. These variables are closely associated with organizational justice and have been the subject of numerous empirical studies across various disciplines, demonstrating the positive impact of justice on organizational effectiveness. As Zouaoui Baghoura (2012) emphasizes,

“The question of justice cannot be reduced to the distributive allocation of goods; there are other aspects of individuals' and groups' lives that must be treated justly” (p. 14).

These aspects are essential in expressing social and cultural identity within the organizational context.

Conclusion

Scholars agree that “values play a fundamental role in preventing psychological, social, and economic disruptions, thereby achieving social justice and economic prosperity within society” (Al-Jazzar, 2008, p. 96). The more these values, including justice, are internalized by individuals based on cultural conviction and manifested through social relationships, the more they encourage individuals to embody these values in their actions and behaviors. This alignment also corresponds with the rules and legal frameworks of the organizational domain, thereby legitimizing membership within the group. As Diab (2006) emphasizes,

“Justice is a social phenomenon, and its evaluation does not occur in a vacuum; rather, it is carried out by the individual under the influence of the social and cultural environment of the society in which they live” (p. 47).

The prevalence of organizational problems indicates neglect of a fundamental component within the administrative system—namely, the system of values. Modern management philosophy emphasizes understanding organizational behavior through the lens of prevailing values within the institution and their impact on employee performance, aiming at the ethicalization of organizational practices. This approach gives equal attention to the cultural domain alongside the organizational domain. While organizations are inevitably shaped by conflict and competition for power—“the law that governs all forms of social life” (Hamed, 2008, p. 109)—the goal is to balance law and values. The cultural domain can guide social and professional regulation, strengthen interpersonal bonds, and orient behaviors toward transparent competition, mutual recognition, and trust, thus creating conditions for all actors to work effectively and enhance organizational outcomes.

References

- 1 Adams, J. S. (1964). *Inequity in social exchange*. In L. Berkowitz (Ed.), *Advances in experimental social psychology* (Vol. 2, pp. 267–299). Academic Press.
- 2 Al-Abadi, N. J. (2010). *The impact of organizational justice on organizational commitment*. Tikrit Journal of Administrative and Economic Sciences, 70.
- 3 Greenberg, J. (2011). *Behavior in organizations* (10th ed.). Pearson.
- 4 Saal, F. E., & Moore, D. (2006). *Organizational justice and fairness perceptions*. Doctoral dissertation, University of Jordan, Jordan.
- 5 Al-Jazzar, M. (2008). *Values in shaping human behavior*. Cairo: Center for Book Publishing.
- 6 Al-Jazzar, M. (2008). *Values in shaping human behavior*. Cairo: Center for Book Publishing.
- 7 Hijan, A. R. (1992). The importance of managers’ values in shaping organizational culture. *Journal of Public Administration*, 74, 17.

- 8 Ben Jeddo, H. (2012). The problem of value in the thought of Louis Lavelle (Unpublished master's thesis). University of Constantine, Algeria.
- 9 Kasimi, N. (2011). *Dictionary of organizational and work sociology terms*. Diwan University Publications, Algeria.
- 10 Jaghlooli, Y. (2012). Managing organizational behavior from a sociological perspective. *Journal of Arts and Social Sciences*, 7, 133.
- 11 Ben Issa, M. M. (2005). Institutional culture (Doctoral dissertation). University of Algiers, Algeria.
- 12 Ben Issa, M. M. (2010). *Sociology of organizations*. Embaplast Press, Algeria.
- 13 Lotfi, T. I. (2007). *Sociology of organizations*. Dar Gharib, Cairo, Egypt.
- 14 Al-Hilali, M., et al. (2014). *Rights and justice*. Dar Taqbal, Casablanca, Morocco.
- 15 Khalifa, A. L. M. (2016). The advancement of values. *Alam Al-Ma'rifa*, 160, 33.
- 16 Al-Jazzar, M. (2008). *Values in shaping human behavior*. Cairo: Center for Book Publishing.
- 17 Shamiddin, I. (2016, April 30). The reciprocal relationship between justice and human dignity. Afaq for Studies and Research. <http://www.afaqstudies.org>
- 18 Rad, M., & Rezaei, A. (2016). *Developing culture: A social study*. Civilization Center for the Development of Islamic Thought, Beirut.
- 19 Khodouri, M. (1998). *The concept of justice in Islam*. Dar Al-Kalima, Lebanon.
- 20 Nassar, N. (n.d.). *The logic of authority*. Beirut: [Publisher unknown].
- 21 Zouaoui Baghoura, A. (2012). *Recognition for a new concept of justice*. Dar Al-Tali'a, Beirut.
- 22 Hakimi, M. R. (2016). *Justice: Principle and purpose*. Civilization Center for the Development of Islamic Thought, Beirut, Lebanon.
- 23 Jensen, D. (2012). A brief history of justice. *Alam Al-Ma'rifa*, Kuwait, 387, 123.

- 24 Rawls, M. (2009). *Liberalism and the limits of justice* (M. Hanad, Trans.). Arab Organization for Translation, Beirut.
- 25 Sandel, M. (2009). *Liberalism and the limits of justice* (p. 59). [Original work published 2007].
- 26 Tiyatat, A. (2014). Justice across generations. *Al-Najah University Journal*, 2.
- 27 Cheriti, F. (2025a). AI society theory: Re-imagining Castells' network society in the algorithmic world. Preprints. <https://doi.org/10.20944/preprints202509.1157.v1>
- 28 Zolif, M. H. (2000). *Administrative psychology* (p. 24). [Publisher information not provided].
- 29 Dadi Adoun, N. (n.d.). *Human resources management and organizational behavior* (p. 98). [Publisher information not provided].
- 30 Zahran, H. A. (2000). *Social psychology*. Dar Al-Kitab, Cairo, Egypt, p. 266.
- 31 Cheriti, F. (2025b). Media theories in transition: Rethinking the new AI business models. Preprints. <https://doi.org/10.20944/preprints202509.0969.v1>
- 32 Ben Issa, M. M. (2010). *Sociology of organizations* (p. 236). Embaplast Press, Algeria.
- 33 Group of Authors. (2010). Theory of culture. *Alam Al-Ma'rifa*, 223, p. 19.
- 34 Bashir, M. (2007). *Culture and management in Algeria*. Diwan University Publications, Algeria, p. 9.
- 35 Zouaoui Baghoura, A. (2012). Recognition for a new concept of justice (p. 114). Dar Al-Tali'a, Beirut.
- 36 Bouguerra, K. (2008). The cultural issue and its relationship to organizational problems (Doctoral dissertation, University of Batna, Algeria), pp. 15, 59.
- 37 Khalifa, A. L. M. (2016). The advancement of values. *Alam Al-Ma'rifa*, 160, 32.

- 38 Zouaoui Baghoura, A. (2012). Recognition for a new concept of justice (p. 14). Dar Al-Tali'a, Beirut.