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국제학석사학위논문

**Integration of Management and Culture: The
Culture of Dedication in Samsung Electronics
and Apple Inc.**

경영과 문화의 융합: 삼성전자와 애플의 전념 문화

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김 푸 림

Integration of Management and Culture: The Culture of Dedication in Samsung Electronics and Apple Inc.

Thesis by

Pulum Kim

Graduate Program in International Area Studies

For the degree of Masters in International Area Studies

Graduate School of International Studies

Seoul National University

Seoul, Republic of Korea

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경영과 문화의 융합: 삼성전자와 애플의 전념 문화

Moon, Hwyo-Chang

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International Area Studies

Pulum Kim

Confirming the master's thesis written by Pulum Kim

August 2018

Chair **Rhee, Yeongseop (Seal)**

Vice Chair **Han, YoungHae (Seal)**

Examiner **Moon, Hwyo-Chang (Seal)**

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ABSTRACT

Integration of Management and Culture: The Culture of Dedication in Samsung Electronics and Apple Inc.

Pulum Kim

Area Studies

Graduate School of International Studies

Seoul National University

While Porter (1990) pointed out that consumer culture is homogenous across national borders, if the environment of competition for firms is also converging to a single, global arena (Levitt, 1983), the characteristics of firms' perception of business and industry—a firm's organizational culture—may also homogenize (in aspects relevant to business practices). From this context, the current study compares the organizational culture of a Korean firm, Samsung Electronics, and an American firm, Apple Inc., in order to examine whether the large difference in the Korean and American national cultures is also reflected in the organizational culture of the two firms, by integrating the approaches of postmodern culture literature and business strategy literature. The comparison of Samsung and Apple's cultural characteristics revealed that both organizations share the culture of dedication, where the significance of diligence and goal-orientation prevails as espoused beliefs and values. Certain aspects of culture of dedication were often in conflict with national culture for both organizations. However, when the retention of cultural traits—diligence and goal-orientation—was associated with high economic performance and aligned with assumptions about business environment, organizational culture rejected the dictates of values espoused by national culture and accommodated values with perceived promises of survival. This result implies that business organizational culture ultimately overlaps with

business strategy, where assumptions of chosen successful business strategy converge with the organization's understanding of the world—or simply, the organization's culture. Therefore, the current study indicates firms that compete in the same industry and market are likely to develop homogenous culture among themselves, even if the cultures of their national origins have considerable differences with each other.

Keywords: Organizational culture, Corporate culture, Dedication, Cultural formation, Samsung Electronics, Apple Inc.

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I. Introduction

“Geography has fallen on hard times,” claimed Harvard University historian, David S. Landes (1998) in the first page of his book, *The Wealth and Poverty of Nations*, but only to defend the honor of depreciated discipline from historical economics perspective. Landes is not alone and certainly not the first to stand with geography in his time. From business management field, Michael Porter (1990) appealed the persisting significance of geography in spite of increasing globalization and digitalization. Porter (1990) showed that geopolitical environment’s impact on national competitiveness is not simply due to factor endowments, such as natural resources and environmental conditions, but also the sophistication of demand, firm strategy, structure and rivalry, and related and supporting industries. Furthermore, by applying cluster theory to his analysis of national competitiveness, Porter presented a powerful case on behalf of geography’s relevance to economic development. These world famous scholars’ arguments come down to a reassertion that nations as geographically defined entities are still a valid unit of economic analysis.

From the discipline of psychology, Geert Hofstede (1980) also contributed to the revival of geography’s importance by avidly asserting how a nation to which a person is born and raised determines his “programing” of mind. Hofstede argued because a given society that inhabits a certain regional environment have a set system of perception and norm of behavior, or culture, an individual born to the

society let the system to program his mind and as a result perceive and behave differently from the foreigners from a different national culture. According to his logic, organizational culture within the national culture is bound to heavily take after the signature characteristics of the national culture. Then, to understand an organization, such as a business firm, on how they perceive an issue and make decisions, one must understand the national culture to which the firm belongs.

These works advocating the still persisting power of geography in determining economic competitiveness of the area's population have received much attention and acclaim. However, they have not escaped criticism on certain points: Landes' work (1998) was criticized for being eurocentric (Mokyr, 1999) and Porter's work (1990) for being US-centric (Rugman & Cruz, 1993; Moon et al., 1998). In essence, they are criticized for overlooking the experience of countries without traditionally strong economic basis. Moon, Rugman and Verbeke (1998) have thus suggested adding the variable of internationalization to Porter's diamond model, turning it into the "generalized double diamond model," where the outer diamond consists of international environment that the home diamond may take advantage of. The increasing volume of foreign direct investment that connects the economic world with global value chain also makes a convincing case for internationalization (Moon, 2015).

Hofstede's work, on the other hand, was criticized by Porter (1990) for undermining the national culture's ability to change over time. But as Moon (2016)

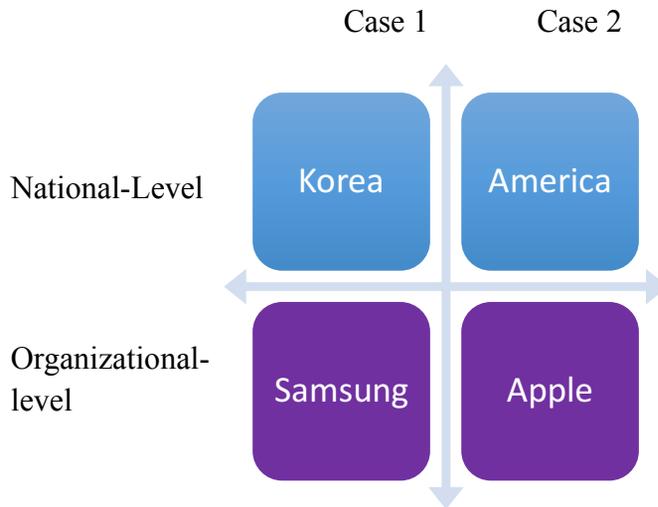
pointed out, even apart from culture's malleability, Hofstede's assessment of organizational culture as a mere child of national parent culture may have room for revision. Taking internationalization into account also has placed a stronger spotlight on firms as the basic unit of economic activity carriers that make up industries. Unrestrained by the geographically defined national borders, the most competitive firms of current age have their value chain spread all over the world. This fact does not collide with Landes' or Porter's attempt to revive the academic attention to locational importance. Even as firms operate globally, they choose particular locations based on the competitive advantages offered by those places (Porter, 1990).

Increased global-level competition also does not disturb Hofstede's argument that nations as geographically bound societies foster certain cultural systems in its constituents. Nevertheless, the rise of globalization (Levitt, 1983) and birth of multinational firms embedded in global value chain indicate—as shown by the generalized double diamond model— that national conditions may no longer sufficiently predict a firm's competitiveness. This expanded accessibility to international diamond for individual firms also signify the increased equalization of competing grounds for firms regardless of their nationality of origin.

While Porter (1990) pointed out that consumer culture is homogenous across national borders, if the environment of competition for firms is also converging to a single, global arena, the characteristics of firms' perception of

business and industry—a firm’s organizational culture—may also homogenize (in aspects relevant to business practices). From this context, the current study compares the organizational culture of a Korean firm, Samsung Electronics, and an American firm, Apple Inc., in order to examine whether the large difference in the Korean and American national cultures is also reflected in the organizational culture of the two firms, by integrating the approaches of postmodern culture literature and business strategy literature. The comparison of Samsung and Apple’s cultural characteristics revealed that both organizations share the culture of dedication, where the significance of diligence and goal-orientation prevail as espoused beliefs and values. Certain aspects of culture of dedication were often in conflict with national culture for both organizations. However, when the retention of cultural traits—diligence and goal-orientation—were associated with high economic performance and aligned with assumptions about business environment, organizational culture rejected the dictates of values espoused by national culture and accommodated values with perceived promises of survival. This result implies that business organization’s culture ultimately overlaps with business strategy, where assumptions of successful business strategy becomes a part of organization’s understanding of the world—in other words, the organization’s culture. Therefore, firms that compete in the same industry and market are likely to develop homogenous culture rather than heterogeneous horizontally among themselves, even if their national cultures have considerable difference. (Figure 1)

Figure 1 Summary of the Selected Cases for Comparison



1.2 Purpose of Research

“Korean” organizational culture among business enterprises has long been under attack. Many scholars, even those who admire the success of Korean economy criticize its hierarchical communication style and top-down management among employees, strong expectation to prioritize work over any other personal aspects of life which often means long and frequently nightly hours and little time for family, and high demand, high competition work environment that steer employees to lunge at immediate, and visible result creation than long-term investment.

All of those abovementioned qualities are associated with rigidity than

flexibility, “perspiration” than “inspiration” (Krugman, 1994), and crudeness than innovativeness. The former adjectives of those comparisons are often seen as the tendencies and values resulting from Korean national culture by Western scholars and frequently Korean scholars as well. The latter adjectives, on the contrary, are commonly attributed to Western culture, and in particular American business culture, represented by Silicon Valley firms of late.

While the derogatory tone used to assess Korean culture could leave the question of ethnocentrism projected by Westerners, one of the representative critic, Paul Krugman’s prediction that Korean economy will collapse as a result of those inefficient practices proved false over time. Regardless of how one chooses to describe Korean organizational culture, they proved effective and sustainable as those organizations endured the time’s test.

On the other hand, the question posed by the current study is whether the supposed Korean organizational culture is indeed inherently different from Western organizational culture, especially in regards to those frequently criticized aspects such as endorsement of workaholism. To clarify, to ask if Korean culture in general is different from American culture would indeed be a silly one. However, the research question of the current study is to ask if the organizational culture within firms located in Korea (or at least started here by a founder with Korean national origin) differ significantly from the organizational culture within firms located in America.

To ask this question partly means to contemplate the possibility of decoupling the inclusive conceptualization of organizational culture as a subset of national culture at a theoretical level. Also, because investigating a firm's organizational culture and its relationship with national culture requires examining the roots and the process throughout which the culture was formed, the current study also hopes to add to the existing theoretical understanding of how organizational culture forms and changes over time.

At a descriptive level, this study attempts to conduct a systematized case analyses of a representative Korean firm and American firm also from those countries' representative industry. Even though there are many preceding studies with comparative analyses of corporate organizational cultures, most of them concern firms from European countries and North American ones. Studies that analyze non-Western cases tend to focus on the firms of the similar regional area, such as Rowley et al. (2004)'s work comparing Chinese, Korean and Japanese organizational cultures. By contributing a study that compares the cases of Korean and American organizational cultures, this study aims at revealing a general picture of culture at work place Koreans and Americans encounter, which may have been lost in details of preceding works that compare the organizations from more proximate geo-political areas.

As indicated by the title of this study, the chosen cases of firms are Samsung Electronics and Apple Inc., which are one of the most successful firms of

each of their country of origin respectively. Also, the IT industry to which they both firms belong are arguably one of the most prominent business areas of both countries. Hence, how the organizational cultures of these firms compare with each other and also with their national culture could provide a good starting point to induce theoretical implications.

While engaging in the analysis of organizational culture theory and cases, this study purports to be a thesis of business management by contributing to the knowledge of business organizations, and at the same time a thesis of cultural area study by attempting to illuminate the culture of a place (i.e., firms) where significant portion of society's constituents devote their time.

To summarize, the purpose of this paper is to answer the following questions: Do firms' organizational culture necessarily embody the national culture of their geographical origin? How does an organization form its culture? What are the formative influences? By attempting to answer these questions, I hope to contribute to the theoretical understanding of the relationship between national culture and organizational culture and the overall mechanisms of organizational culture's formation in corporate setting.

II. Literature Review

2.1 Definition of Culture

Culture is a versatile noun. It appears in numerous different contexts to represent a million different significances. It makes a popular couple with the equally versatile word, “arts.” When arts and culture are used together, another abstract term, “civilization,” sometimes complement or even replace the position of culture. While the academic attempts to define culture, art and civilization are all complex topics in each, the Oxford English Dictionary (OED) summarily defines culture used in this context as “the arts and other manifestations of human intellectual achievement regarded collectively” (“Culture”). When used in this sense, culture is considered to be the outcome, or the “manifestation,” of human activities.

For anthropologists, however, culture takes a different meaning as indicated by the term’s second definition listed in the OED: “the ideas, customs, and social behavior of a particular people or society” (“Culture”). In this context, culture refers to not just the product of the human activity, but the characteristic of activities or the thought process that determines the course of those activities. The OED definition is yet a grossly simplified and cropped version of anthropological thoughts on what culture means.

Myriads of different definitions, often catering to individual scholar’s

purposes and tastes, flourish in the organizational culture literature. Psychologists studying organizational science also borrowed the anthropologists' view of culture, but they often borrowed from different scholars or research tradition. Furthermore, organizational science researchers in management field contributed to enriching the already rich pool of existing definitions of culture by modifying the anthropological definitions at times (Allair & Firsirotu, 1994).

Thus, for some scholars, the aspect of customs mentioned in the OED definition captures what they mean by culture. For some others, however, for instance, customs and behaviors are only the surface level manifestation of culture, but not the core of what culture is (Schein, 1980; Hofstede, 1980; Allair & Firsirotu, 1994). Yet these group of scholars also disagree with each other on what is the essence of culture's core.

Nevertheless, there are some seminal works by preceding scholars who made headways into devising a generally acceptable, broad definitions. Pettigrew (1979), for instance, referred to culture as “the amalgam of beliefs, ideology, language, ritual, and myth” that results in certain “purpose, commitment, and order in an organization.” He further defined each of the elements that together compose culture in his definition and proposed a qualitative, longitudinal research as an ideal way to study culture. This view of culture is reflective of a postmodern research tradition that gained momentum in early 1980s as a reaction against positivist epistemology of studying culture—frequently referred to as climate

research (Denison, 1996). The post-modern researchers of organizational culture asserted that culture of each organization is unique and thus must be studied with the unique social context of each organization by adopting a qualitative methodology (Denison, 1996). The postmodernist culture researchers naturally avoided applying quantitative methodology and overtly objected attempts to systematizing the understanding of culture into a generalized model (Denison, 1996).

Understanding culture as “the amalgam of beliefs, ideology, language, ritual, and myth,” however, bears the danger of reducing what we mean by culture to a disorganized list of phenomena occurring within an organization, without clarifying what culture is in essence. In fact, each of the components making up Pettigrew’s definition overlap with the items in the list Schein (2004) provided to document concepts that are related to culture, but not culture itself. Schein charted out eleven different concepts relating to and often meant by the term culture. Among them, “observed behavioral regularities,” “group norms,” “espoused values,” “rules of game,” and “habits of thinking, mental models, and linguistic paradigms” are particularly popular components of culture definitions as provided by business management scholars (Schein, 1968; Hofstede, 2001). “Formal philosophy” is more actively embraced in business literature in Korean language, as will be discussed in the later section. And yet some scholars pay greater attention to aspects such as “integrating symbols” and “formal rituals and

celebrations” for understanding culture.

All of these concepts are related to the concept of culture and often included under the umbrella term culture; but none of them is culture itself nor can one term be used in its place without reducing culture to a fraction of what it is (Schein, 2004). Even if they are all put together, there are uncertainties to whether each concept is entirely exclusive of another and as such listing them up as a definition of culture could result in just a slightly reduction in abstraction of an extremely abstract concept of culture.

Other scholars, even within the postmodern epistemological tradition of culture research, have attempted to define culture in a more comprehensive sense. Allaire and Firsirotu (1984) contributed an invaluable work that categorizes existing definitions of culture related to business context into eight major schools. Their research first shows how major viewpoints of culture among anthropologists can be grouped into eight schools of thoughts. Then they present how organizational science research developed corresponding eight types of culture definitions (Table 1).

Geert Hofstede’s definition of culture as the software of the mind is the most proximate to cognitive perspective, which views culture as “a system of knowledge, of standards for perceiving, believing, evaluating, and acting” (Hofstede, 1980; Hofstede, 2010; Allair & Firsirotu, 1984). The focus of his definition is on social norms which are considered to be the product of learning.

This learning, however, takes a unilateral direction for Hofstede. Culture itself rarely evolves through learning, but individuals learn the existing system of knowledge and the system of standards when they are born to a society or hired by an organization.

In this sense, Hofstede likened culture as the personality equivalent of human collectivity (Hofstede, 1980). Dividing “human mental programing” to three levels—individual, collective, and universal—Hofstede argued culture describes the programing at collective level, which is developed after birth, instead of being inherited, but difficult to change once formed at an early age. In Hofstede’s view, culture itself is a static system of perception and individuals either embody that system or does not, depending on how early they learn it. Thus, by culture, Hofstede mostly refers to national culture and he reserves the term “subculture” for organizations such as business firms, maintaining that “most subcultures within a nation...share common traits that make their members recognizable...as belonging to their [nation” (Hofstede, 1980).

Table 1 Summary of Major Definitions of Organizational Culture

Culture								
Perspective	As an ideational system: cultural and social realms are distinct but interrelated. Culture is located in			As a sociocultural system: Culture is a component of the social system, manifested in behavior (ways of life) and products of behavior. The Study of sociocultural systems may be:				
Location of Culture	The minds of culture-bearers			The Products of minds (shared meanings and symbols	Synchronic		Diachronic	
Schools	Cognitive	Structuralist	Mutual Equivalence	Symbolic	Functionalist	Functional-structuralist	Historical-diffusionist	Ecological-Adaptationist

Schein (1986), on the other hand, hinges on both cognitive and ecological-adaptationist perspective (Gordon, 1991). Schein defined culture as “a pattern of shared basic assumptions that was learned by a group as it solved its problems of external adaptation and internal integration, that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems.” Though worded somewhat similarly, Schein’s definition critically differs from Hofstede’s by identifying the group (referred to as “society” in Hofstede’s writing) as the agent that learns through problem solving. This indicates not only the new entrants of a given group (or organization) learns the existing culture, but the culture itself evolves and adjusts over time through shared learning of the group as a whole. Because of this difference in assessment of culture’s malleability, organizational culture in Schein’s view is attributed greater autonomy from national culture than Hofstede’s works allow (Schein, 1985). Nevertheless, the two scholars both agree that culture is not just certain rituals or practices, but a softer force of mind that determines perception and behavior.

Regarding the debate on the pliability of culture, the evolutionary perspective of culture that separates national culture is well supported in the literature. Porter (1990), for example, asserted the separation of general national culture from its economic culture that is more prone to changes. In support of Porter’s argument, Moon (2016) critiqued Hofstede’s definition of culture as a static system and demonstrated how South Korea’s economic culture is different

from its traditional culture and actually changed over time. While Moon (2016) focused his cultural analysis at the national economy level, rather than the individual level of organizations that compose the economy, he also hinted that firms within a national economic culture can further differ from each other in their culture. The current study seeks to further develop the understanding of Korean economic culture, but zooms in to the organizational level. Thus, I adhere to the notion of culture shared by both Hofstede and Schein—that culture comprises of basic assumptions regarding how to perceive, evaluate, and behave—but I subscribe to Schein’s ecological-adaptationist view that culture can change over time and that subcultures may deviate significantly from mainstream culture of the larger society.

2.2 Description and Comparison of Culture

Postmodern research tradition of organizational culture studies, as opposed to climate studies grounded on positivist epistemology, stems from a strong opposition against systemizing the discussion of culture as climate research often did (Parker, 1992; Denison, 1994). The aversion to systematization also meant abandoning comparative research under the fundamental belief that culture ought to be studied as a phenomenon unique to the time and space in which it occurs and must be relativized rather than compared using a generalized standard (LaTour 1988; Parker, 1992; Denison, 1994). Even as the culture researchers resisted devising a comparative logic to understanding culture, however, they still did invent and rely on typologies to make sense out of cultural phenomena in raw state.

Edgar Schein's epistemological base of culture theory, for instance, is also grounded in the postmodern movement and his theory of organizational typology corresponds with the research tradition. Schein (1985) compared the usage for typology to the process of language acquisition by a child who tries to make sense out of a natural world. A child begins to learn vocabularies to describe objects or phenomena according to the category to which they belong despite existing minor differences. For instance, without language proficiency, tall, mahogany, slender, slightly curved, and ornately carved four legged chair versus short, black, matt, simple industrialist iron rectangular block stool with shallow circular dent on the top surface for sitting would be difficult to describe and locate in mind. With the categorizing power of language, we can simple describe them as chairs and they would belong together in the same section titled chair in furniture store catalogue. Schein describes the utility of typology in similar vein.

According to Schein (2004), typologies can be useful if they “(1) help make sense and provide some order out of the observed phenomena, and (2) help to define what may be in the underlying structure in the phenomena by building a theory of how things work, which, in turn (3) enables us to predict to some degree how other phenomena that may not yet have been observed are going to look” (190).

Although Schein allowed that typologies are extremely useful when one's goal is to compare an organization's culture to another's, faithful to his

methodological affiliation, Schein warned that even though the ability to generalize and summarize infinite fine details into an abstract term is the power of typologies, those very strengths can be a vital weakness at the same time. Just like how simply describing the mahogany chair as ‘a chair’ wouldn’t be any help to a customer asking for the kinds of chairs the store has over the phone, categorizing cultural characteristics into typologies could become obscure.

Naturally, he promoted qualitative methodology—in particular, clinical research design—as the most legitimate way of gathering data and deciphering culture, prescribing to use typologies in moderation only as a supplemental tool. Thus instead of typologies, he provided categories of core assumptions that comprise culture, while leaving to open which types of assumptions may exist under each of those categories.

Hofstede (1980; 1986; 1991), on the other hand, applied the quantitative approach and generalizable typology model to allow comparison between different national cultures (Denison, 1994). While Hofstede’s research embodies postmodern understanding of culture, this attempt to bring systematized, comparative methodology to culture research, which many others began to emulate, prompted the blurring effect of epistemological distinction between postmodern culture research and positivist climate research.

Regarding how this merging was possible to occur, Denison (1994) makes an interesting observation that the comparative research targets the value level of

culture as its subject matter of observation and analysis, rather than the deeper basic assumptions. The levels of culture theory is a concept proposed by Schein (1985), which illustrates culture as a three layered hierarchical complex.

Table 2 Schein’s Levels of Culture (Schein, 2004)

Levels of Culture	Characteristics
Artifacts	Visible Organizational Structures and Processes (hard to decipher)
Espoused Beliefs and Values	Strategies, goals, philosophies (espoused justifications)
Underlying Assumptions	Unconscious, taken-for-granted beliefs, perceptions, thoughts, and feelings...(ultimate source of values and actions)

Schein (1985) argued that the cultural phenomena in an organization occur in three levels of “artifacts and creations,” “values,” and “basic assumptions.” According to Schein, artifacts and creations manifest culture originating from the deeper levels of values and basic assumptions in the forms of “overt behavior and other physical manifestations.” Quite literally, what Schein means by “behavior” is a range of any observable patterns ranging from characteristics of language used in the office, helping behavior among team members, to boss and employee relationship, and “physical manifestation” also comprises of everything visible in the workspace and visual symbols or objects related to the company. Thus, artifacts-level in Schein’s model is the most easily detectable and palpable element of culture, but as Schein noted, they are difficult to decipher by their outlook.

Insider knowledge, close observation and analysis are required for interpretation.

The interpretation task leads to the identification of “values” (Schein 1986). The term “values” used to name the mid-level stratum does not adhere to the common use of the word in business or humanities jargon as a monetary measure or a philosophical guideline. Instead, what Schein means by values is “a sense of what ‘ought’ to be” as an individual of the organization sees fitting with the social norm. To clarify this meaning, Schein revised the use of terminology in his later books by adding “espoused beliefs” to what was originally just “values” to describe the mid-level. Thus, the latest edition of Schein’s *Organizational Culture and Leadership* puts “espoused beliefs and values” in the three level diagram, highlighting the subjectivity of the values.

These subjective beliefs, according to Schein, are owned by a prevailing individual within an organization or a group. As the prevailing individual is usually the same person as a leader or the founder of the organization, his or her beliefs easily disseminate among the group by getting conveyed as the will or the demands of the leader. However, Schein maintains that at this level, the beliefs are admitted by the members of the organization only because they are espoused by the leader. In other words, these beliefs tend not to be “shared” by the organization, but “perceived as what the leader wants” (Schein 2004). At this stage of value development, Schein asserted that what a member of the group says may differ from what he does. To quote the example Schein provided, “a company may say

that it values people and that it has high quality standards for its products, but its record in that regard may contradict what it says” (2004).

This proposition by Schein had a wide ranging influence over culture research that Gagliardi (1986) referred to it as “the most important work on the subject [of cultural formation with a focus on founder-organization interaction].” This model effectively sums up Schein’s claim on what culture is comprised of and forces that affect it. Within the outline sketched by his definition of culture inherited from cognitive and ecological-adaptationist scholars, Schein painted the detailed image of culture’s anatomy.

Faithful to the postmodern tradition, however, Schein did not provide specific criteria or categorical names to evaluate an organization’s culture. If culture is a cake, Schein’s work may show that it is made of crust, filling, and cream on the top, but it does not tell us which flavors are available. On the other hand, some school of scholars would not see this lack of generalizable criteria as a limitation, but a natural choice, because they see culture as unique to each organization and therefore cannot be generalized in few words as being of a certain type.

On the other hand, a stream of culture researchers attempted to compare cultures by placing them on an equal plane of systematized typology without contesting the “existence of either deeper level assumptions unique to a culture or the more surface-level practices, artifacts, and symbols that may have highly

situational meaning” (Denison, 1994: 638) through focusing on the intermediate layer of values (O’Reilly, 1991; Trompenaars, 1993). This approach also gained momentum and popularity among management organization scholars because it allowed managers to connect the concept of culture to effectiveness and link it to enhancing a firm’s competitiveness. Thus, a work such as Hofstede’s *Consequences of Culture and the dimensions of culture* introduced in it received much attention from management literature.

As a part of such response, from the strategy literature, Moon and Choi (2001) attempted to improve Hofstede’s model in order to make up for some of the overlapping aspects by keeping only two dimensions out of four, individualism and uncertainty avoidance, in his modified model and adding of international aspect he termed openness. Interestingly, the dimensions of Masculinity versus Femininity and Large versus Small Power distances had disappeared in the organizational cultural dimensions by Hofstede (2001).

Nevertheless, Hofstede’s six dimensions for organization culture also appear to have overlaps. According to Hofstede, there are six dimensions to organizational culture: 1) Process oriented versus Result oriented; 2) Employee oriented versus Job oriented; 3) Parochial versus Professional; 4) Open versus Closed; 5) Loose versus Tight; 6) Normative versus Pragmatic. Hofstede asserted that these dimensions are determined under the influence of environmental factors such as occupational characteristics and national culture.

The overlap appears to stem from the misleading terminologies. As for process oriented versus result oriented dimension, eventually all firms are concerned with results more than anything, since they are not educational institutions. Even if a firm pays more attention to process, as in the example of pharmaceutical firms Hofstede uses, the care is invested for the sake of producing quality results, rather than of the adherence to the process itself. This dimensional set may also overlap with normative versus pragmatic dimension.

Similar complaint could also be raised toward the distinction between Employee orientation and Job orientation. While some firms may exhibit greater investment and care for employees than other firms, the ultimate motivation of for-profit organizations would always be for getting a job done and getting it done well. Thus, there may be an organization that retains a long-term investment mindset about employees and one that sees employees as more of quickly replaceable commodities, classifying some firms as employee-oriented in contrast to job-oriented could result in confusion. Moreover, while parochial versus professional dimension also could signal a flawed impression of parochial culture being the opposite of professional, in the sense of how Hofstede uses those words (i.e., long-term versus contract-based commitment expectations), it may overlap with employee orientation versus job orientation.

III. Research Design

3.1 Theoretical Framework and Analysis

An interesting aspect of Hofstede's conception of cultural dimensions is that there is no assumption about what constitutes a better culture, or certain notion of desirability attached to a direction on the dimensions. For example, Hofstede mentions for certain firms, depending on the industry it belongs and the type of work and coordination required to stay competitive, normative could be a better cultural fit for certain firms, whereas pragmatic value enforcement may be more appropriate for others. Thus, Hofstede's dimensions allow describing the culture of a certain organization in one of these typological categories, but does not offer an evaluation of the culture's superiority or inferiority by default. Instead, it requires further analysis of the firm's specific characteristics in context and the fit between the cultural values the firm possess and the firm's situation. In this sense, Hofstede's model is indeed compatible with the assumptions of postmodern culture research that the situational meanings of cultural phenomena must be respected.

Strategy literature, on the other hand, which often discuss organizational culture as part of a strategy for management, displays keen interest in discovering values that can act as a readily applicable source of competitiveness. Thus when culture is mentioned in management literature, and especially in strategy discipline, organizational culture loses the sacredness with which anthropologists treats it, as

a subject only to be observed, deciphered, and appreciated as it is (Parker, 1992). Instead, culture is suddenly pulled down to the ground, to be measured by the ruthless measure of business strategic values (Barney, 1986). Because the concern of management researchers is finding a source of, or ways to improve, competitiveness, their resulting typology of culture gains a direction of desirability: competitive versus uncompetitive culture, with the former as desirable.

Naturally following is the debate on what kind of culture is specifically the competitive culture. Western scholars tend to emphasize rarity and difficulty to imitate (Porter, 1990; Barney, 1986). From this point of view, Asian models, and especially Korean organizational culture has often received criticism, for emphasizing the seemingly common, and possibly unsustainable values such as diligence and hard work (Krugman, 1994); whereas successful Western firms such as IBM and Hewlett-Packard have developed unique and generally imitation-proof cultures (Barney, 1986). And because the competitive culture is unique, merely adopting another successful firm's culture is supposedly insufficient, nor theoretical possible, for the successful culture needs to be uncopiable.

Moon (2016) raised doubts to this view, however, by pointing out the continued success of Korean economy and its globally expanding superstar firms, such as Samsung Electronics, the success of which was engineered by thorough benchmarking and fast-followership strategy. Furthermore, he re-evaluated the organizational culture that emphasizes diligence and adherence to top-down

hierarchy as the structure that facilitates speedy execution of goal-setting and realization in a large group. He identified diligence and goal-orientation as the two aspects making up a quality of dedication, and asserted this quality is the central origin of Korean firms' competitiveness.

While Moon (2016) used dedication to refer to a strategy that firms can adopt in order to attain competitiveness as part of discussion in strategy literature, rather than cultural research, current study focuses on the fact that certain firms emphasize and reinforce dedication as a cultural value and in particular representative of Korean corporate culture. This is a dimension previously undiscussed in culture literature. As shown earlier, popular approach to typifying culture revolved around the structural aspect of values, such as whether an organization promotes collectivism or individualism like the parochial-professional dimension of Hofstede model. These values are related to how the firm constituents perceive each other in a relationship and what type of HR policies and practices may be implemented. Dedication, on the other hand, is a type of value that influences how constituents approach work itself in the organization. In this sense, the presence or absence of dedication as a valued quality represents a pure economic culture that has to do with beliefs in what is needed to stay competitive in the business environment, undiluted with other cultural values relating to interpersonal relations or morality, which may be more congruent with general national culture.

Because the current study purports to compare the economic culture of firms from different national origins, among many cultural aspects that has been discussed to characterize Korean organizational culture in preceding literature, I select dedication as defined by Moon (2016) as the cultural trait to investigate in two cases for comparison. Therefore, Moon's definition of dedication—diligence and goal-orientation—is used as a central categorizing typology for comparing cultures.

As for the theoretical grounds for conducting cultural analysis, this study inherits the view of scholars who adopted the three level model and justified the systematized comparison of cultural traits by focusing on the intermediate layer of culture, espoused beliefs and values (Schein, 1985), rather than presuming to make a statement about deeper level assumptions. To be considered as espoused beliefs and values consisting of cultural characteristic, the endorsed beliefs must bear positive experiences for organization as a group. When the shared positive experiences persist over considerable time span, the espoused beliefs and values are expected to enter the level of basic assumptions about correct way to perceive and conduct. The current study, therefore, seeks to find whether the two components of dedication, diligence and goal-orientation, are promoted and accepted as beliefs and values regarding how things ought to be for the organization to survive in the business setting.

To summarize, by culture, the current research refers to shared basic assumptions, but in particular the intermediate level assumption expressed as espoused beliefs and values, that have been learned by a group, or an organization, to be seen as a correct way to perceive, think, and feel, which may change over time and deviate from national culture. By suggesting the possible deviation of organizational culture from national culture, I do not suggest an individual member no longer retain the national culture. While Porter (1990) and Moon (2016) have distinguished between general national culture and national economic culture, organizational culture scholars such as Davis (1984) and Gordon (1991) have introduced the idea of separating business related culture (i.e., assumptions regarding how to manage the firm and survive in the industry) from non-business related cultural beliefs held by individual members for studying corporate culture. Following this notion of distinction, I limit the scope and the focus of research to the economic sphere of basic assumptions amongst many aspects of culture held by constituents of an organization. Thus, by defining culture of an organization as the basic assumptions held by its constituents as a correct way to perceive which may change over time and differ from national culture, I suggest that economic culture of an organization, specifically, need not be the copy general national culture and still vary distinctively within the national economic culture.

Table 3 Summary of National and Organizational Culture Categorization

National Culture	
General (Hofstede, 1980)	Economic (Porter, 1990; Moon, 2016)
Organizational Culture	
General (Hofstede, 1980; Schein, 1980)	Economic (Davis, 1984; Gordon 1991)

3.2 Methodology

As stated in the earlier sections, the purpose of this study is to examine the potential existence of homogeneity in organizational economic culture, regardless of heterogeneity that may be present in national culture. Following the ecological-adaptationist conceptualization of culture as developed by Schein, culture in this study is defined as assumptions that are learned through interaction with the environment—that is the industry for firms. Thus the suggested homogeneity is expected to be more relevant for firms belonging to the same or similar industries and targeting a similar market scope.

In order to obtain clues to the existence of cultural homogeneity at organizational level in spite of cultural heterogeneity at national level, it is necessary to compare the cultures of different firms from different countries that are considered to have significantly distant cultures. To fulfill this end, the current study chose Samsung Electronics of South Korean origin and Apple Inc. of American origin—global IT firms from two countries that are diagonally plotted in

Hofstede's quadrant of national culture categorization (Hofstede, 2003). Also to control for the potential changes in industrial environment that may affect organizational culture, the current research limited the scope of cultural analysis to the early 2000s, from 1999 to 2009, during the tenure of Lee Kun Hee as Samsung's CEO and Steve Jobs as Apple's.

This study is indebted to and relies on the works of preceding researchers of Samsung and Apple's culture as the source of data for making comparisons and analysis. On the other hand, because there has not been a research that placed exclusive focus on the dedication aspect of culture for either of the two firms, the current research further analyzed the existing ethnographic data from the literature, which involve interviews, information on organizational structure and history, and documentation of symbols, rituals, and important stories that circulates the organization. In order to decipher the espoused values from ethnographic data, I utilized Schein's theory that illustrates the ways leaders attempt to deliver and reinforce their values to the organization's constituents, by analyzing the records of corresponding leadership's activities from Samsung and Apple's cases. Thus, to some extent this study implements a historiographical style of analysis.

Although these data may be insufficient to fully understand the implications on the in depth level of cultural assumptions, for the purposes of the current research which uses the cases as an instrument to induce implications on the presence of specific espoused value, the reliance on existing ethnographic data

collected by previous scholars through first-hand research and made available in forms of official documents and journalistic reports may be justified (Schein, 2003).

IV. Case Analysis 1: Samsung Electronics

An array of documentation of Samsung's history and practices showed that Samsung embodies a strong culture of dedication, with strong value placement on the quality of diligence and possessing strong goal-orientation.

4.1 Diligence

Diligence is a cultural trait visible throughout almost any documentation of Samsung's employees or managers and their work-related attitudes and practices. Outwardly, Samsung advertises for recruiting and retaining top level talents, or geniuses. Diligent and hardworking are not the catchphrase of Samsung's human resource policy. However, implicitly and explicitly members of Samsung regardless of rank are exposed to expectations and demands to work hard and to be fully devoted to their career in Samsung. Furthermore, as the firm endured various crises and challenges throughout its history, the value of diligence that had been promoted, and practice by the organization during those times of difficulties also seems to have survived and successfully took place as a shared belief of Samsung, taking up a part of its culture.

One of the historical incidents revealing diligence as one of the deeply ingrained value of Samsung, espoused to be perceived as a correct way of doing things, is the conception of original "Samsung Town" model. The idea was proposed by the owner-CEO, Lee Kun Hee, as a way to allow Samsung managers

to be able to meet at any time after business hours and gather within five minutes. This mobility was to be gained by building a Samsung apartment town, where all Samsung's manager-level employees will live, equipped with seminar rooms (Kim, 2015). Although this idea wasn't able to be realized, this episode reveals that not only an extreme level of devotion to work is emphasized, but expected and demanded as much so that not only during work hours but even at midnight managers are expected to gather at once if called. The noteworthy fact is that the Samsung Town idea was not conceived to be an emergency control mechanism, but for active retention and development of valuable ideas that might occur at any time in night that might be lost next morning (Kim, 2015). This shows that work is expected to be prioritized as a default, rather than in emergent situations.

Even as Samsung's managers may not live in Samsung Town, their schedules and life habits are absolutely centered around and immersed in work. Some managers, according to a former Samsung manager, said they could not attend any of their children's graduation ceremony throughout schooling, due to the busy work schedule (Kim, 2014). In fact, Samsung office building is equipped with beds that employees can use in case they work overnight, which is said to be a frequent event. Moreover, their life habits are formulated to perform well in work (Kim, 2014). For example, Samsung's managers have been reported to frequently skip one meal out of three a day, in order to make time for completing more work or to prevent drowsiness after eating. They reserve time for exercise, however, to

make sure they retain the stamina necessary to work in good health (Kim 2014). In every aspect, work occupies the central place in the lives of Samsung managerial level employees and this configuration is not an aberration observed from few exceptional managers in Samsung Electronics, but a common characteristic shared among over hundred managers across Samsung Group.

The value of diligence and devotion to work that thickly permeates Samsung's leaders also transcends to the lower-level employees by serving as a model to follow, should they wish to be promoted to a manager in Samsung, which is considered to be the optimal honor and prestige. Diligent work ethics that involves prioritization of work is not just hinted through a model provided in forms of managers serving as examples to employees. Instead, it is actively espoused by leaders through various educational programs.

New entrant's education program is the first of many such education Samsung employee is expected to receive. Once a newly graduated hire begins his tenure at Samsung, he or she is to enter [week] education camp. A Samsung manager, Cho Young Hwan described this program in his book as an initiation prepared for new entrants that places immense mental pressure on the participants by immersing them to a flawlessly and luxuriously designed program prepared with immense care. This wordless form of expression communicates a message on what to expect from and what is expected of members of Samsung. This experience engraves a sense of pride among employees and at the same time fear

of falling short of standard or even ruining the organization's honor by being a spec on the clean surface.

Moreover, Samsung is famous for their impeccable welfare system for their employees and generous salaries and financial incentives paid for high performance. While welfare system and belief in diligence may seem unrelated, the rationale behind the firm's support of such lavish program makes the connection simple and unmistakable. The founder of Samsung, Lee Byung Cheol, believed employees cannot be expected to fully focus on their work if they have to worry about taking care of their family, in case of illness or various needs arising, such as having to pay the tuition of their children. This longstanding belief on its own could be one of Samsung's cultural trait, as it stayed as a well accepted justification for considerable large cost expenditure throughout the firm's history. Yet, the value that this system is designed to foster and harvest is the diligence of employees. In other words, diligence is believed to be a desirable trait, or an ideal of how employees ought to behave. And even as spending much on employee welfare may require the justification that it leads to improved employee focus and devotion to work, *the idea that employees must be focused and devoted to work itself* goes without being questioned, but promoted and accepted as the norm of perception and behavioral expectation.

4.2 Goal-Orientation

While the devotion to work in itself is a form of strong goal-orientation for individual members of the firm, the diligent work ethic is once again channeled specifically and effectively to a goal, set by the control tower in the organization. Samsung ensures clear communication of goals through the mechanism of top-down management and employee evaluation system.

The seamless coordination of setting a goal and executing it with due diligence is enabled through tightly controlled and clearly defined hierarchy of top-down management system. Samsung is characterized by the clearly defined organizational hierarchy that has the owner-CEO (chairman) at the top of the pyramid. Although Lee Kun Hee was not the actual founder of Samsung, it was during his tenure the company experienced exponential growth. Reports on Samsung documents that Lee was then and still is the legend of the organization. Lee's management philosophy was upheld as secrets to success and zealously studied and analyzed by Samsung managers and given a greater trust and authority than an average management theory taught at business schools. Moreover, the rest of the organization's structure also exhibited unquestionable vertical assignment of authority scale that prevented any questions on who gives orders to whom and who decides what to do how.

Therefore, the orders or goals set by Lee, often delivered in a succinct

manner, were obeyed and pursued by the organization with exceptional coordination and diligent manner. For instance, when Apple released iPhone, Lee's order was clear and succinct, "just follow them for now" (Kim, 2015). Once the goal was set by the CEO, the rest of the organization set to work and soon they had a smartphone model to compete against iPhone. In this vertical structure, the most pronounced organizational goal set for each individual is crystal clear: follow the chairman's order, by successfully completing the task assigned to oneself.

This simple but powerful goal orientation that directs the moves of this large and complex organization is further reinforced and enunciated by the means of performance-based evaluation system. If the top-down structure enables setting specific business goals for relevant divisions and projects as in what to do in specific, the employee evaluation system communicates the personal goals for individuals that must be met to survive in the organization. While Korean firms have traditionally employed compensation system that rewarded based on the length of one's tenure, Samsung was one of the earliest to shift the system to evaluation and compensation according to business outcomes an employee contributed to the firm's performance (Kim & Briscoe, 1997; Lee & Park 2008). This evaluation system further reinforces the employees to orient themselves toward maintaining high performance in regards to goals assigned by the leadership.

The important factor to note is that this enforcement of top-down

management was not seen as mere tyranny or a particular style of Lee, but accepted in general as how the organization ought to operate, if it were to remain successful. This faith in the company's leadership and structure did not build over elaborate speeches or indoctrination, but over time through the shared experience of the firm's growth while firm policy required employees to pursue exceptional fulfilment of assigned goals. Hence, even though the vertical hierarchy was often criticized for inconveniencing innovativeness (Kim, 2012), the organization retained its vertical command-line system that allows goals to be set and pursued with minimal friction in the process. Also, performance-based evaluation is in essence incongruent with the Korean national culture that values seniority and expects employees to be paid according to the length of their tenure and age (Lee & Park, 2008). However, it successfully spread its roots in Samsung's human resource management practices as the feedback of the industry was positive for the organization.

V. Case Analysis 2: Apple Inc.

The available data regarding Apple's history and practices revealed that Apple also embodies a strong culture of dedication, with strong value placement on the quality of diligence and possessing strong goal-orientation.

5.1 Diligence

The position of diligence as a value within Apple's culture can be deduced by analyzing the testimonies of Apple employees and discourse on work-philosophy articulated by Steve Jobs, the founder of the organization and CEO during the time period this study investigates.

“Stay hungry, stay foolish” are the famous words of Steve Jobs. According to the stories from former Apple employees on what it is like to work at Apple, the quote was never a mere advice, but a pressing demand, if not an absolute command, all Apple employees faced. With the first half of the set resonates with the value of diligence, all accounts on work environment in Apple confirms that devotion to work is a life style at Apple. Two seemingly opposite, but essentially equal statements have been made about Apple.

“Apple isn't even a particularly *nice* place to work” is the evaluation of Adam Lashinsky, the *Fortune* magazine's executive editor and the author of *Inside Apple: How America's Most Admired—and Secretive—Company Really Works*,

which is one of the rare sources for glimpsing the life in Cupertino's infinity loop. His definition of nice place to work is clearly different from what the concept means for Jobs. In fact, based on how Jobs defined the ideal place to work according to Joe Nocera's account which was excerpted in Lashinsky (2012), Apple could qualify as the nicest place to work:

[Jobs] used to talk, for instance, about making Apple an 'insanely great' place to work, but he wasn't talking about irresistible perks or liberal benefits. Instead, he was talking about creating an environment where you would work harder and longer than you'd ever worked in your life, under the most grinding of deadline pressure, ..., never taking vacations, rarely getting even a weekend off....

The remarks of Apple's former employees that point toward late hours and intensive work orientation testifies Jobs' success in raising the organization that fits his definition of insanely great place to work. All these descriptions of what it is like to work for Apple reveal that in this organization diligence is not just a respected value, but a de facto expectation for all employees.

Furthermore, the spirit of stay hungry and stay foolish was reflected in Jobs' also well known infatuation with start-up style organizations that he tried to instill in Apple. Spending most of one's waking hours thinking about and doing work constitutes the way how things ought to be, shared by Apple's leaders and employees. The story of retired Apple employees realizing they do not know

anyone outside the company also demonstrates the strength of work absorption culture at Apple.

5.2 Goal-Orientation

Goal-orientation was found to be another characteristic of Apple's culture it has in common with Samsung, making the two share the culture, namely, of dedication. Qualitative data on Apple's governance structure and decision making process show that goal-orientation is at the heart of Apple's way of running the business organization. Through the concentration of power in head CEO, micromanagement practice and appointment of directly responsible individual, Apple manages the large organization to understand and devote themselves to reaching the set goals.

Although top-down vertical management is often an image associated with Samsung and many Asian firms, Apple could easily be classified as an Asian company in that regard if only the image is true to reality. Jobs had once lost power in Apple despite having found the company himself. However, when he returned and run the organization for nearly a decade, Apple had become a centralized organization with absolute monarchy, where Jobs' words were the law (Lashinsky, 2012). There were no questions in regards to where the control tower of Apple was or by whom organizational goals were set. Jobs had set a simple but powerful higher order goal for the whole organization that set its direction: make the best

products.

Also, hierarchy between departments is also clear in Apple that it enunciates what is the goal of the organization. To illustrate, in Apple, once the industrial designers finish the finalized design of a product, other departments such as engineering and marketing follow through, accommodating the design (Lashinsky, 2012). While this was not a common practice, the goal-orientation was strongly visible. The priority was to make beautiful products and the ideal was not to be sacrificed due to factors unrelated to the goal, such as budget.

In addition to the organization's big picture goals, finer level goals were also drafted and controlled by Jobs. Instead of delegating, accounts of Apple employees say that Jobs micromanaged everything to not only make sure the goal is being effectively pursued. These goals were often extremely specific, such as to get punctuations in the email right and receive approval from Jobs himself (Lashinsky, 2012). On the other hand, the notion of Directly Responsible Individual (DRI) and the set up of narrow area of responsibilities and focus assigned to each employee not only enables the micromanagement by letting Jobs or any other managers quickly locate whom to direct by going over the DRI information, but also equips individual employees with clear direction of what is expected of him or her.

Similar to Samsung's case, an important factor is that this vertical structure, micromanagement and responsibilities Apple employees face were not

met with hatred but accepted and even taken with pride by many employees as Apple's way of doing things. As the savior and the hero of Apple, Jobs not only had the fearful respect of his employees but admiration and trust in his decisions and taste. Also the organizational goal focused on making the products that users will enjoy is deeply ingrained in how Apple employees conduct their day to day business, shaping how they perceive and feel.

VI. Conclusion

With the aid of interviews and documents that reveal CEO philosophies and perception of other managers and employees, I analyzed Samsung and Apple's management policies and practices (visible cultural artifacts) in order to deduce intermediate layer of these organizations' cultural makeup. The results indicate dedication is an integral part of Samsung and Apple's culture, even though Korean and American culture sometimes does

6.1 Samsung and Apple's Culture of Dedication: Summary of Comparison

The promotion and acceptance of diligence as a cultural trait at both Samsung and Apple do not constitute sitting at one's desk or lurking around the office day and night. Instead, their culture of diligence refers to expecting and embodying a state of true immersion and absolute absorption in what one does for work, as passion was the frequently repeated key words that appear in Samsung and Apple employees' interviews. In this sense, what these firms promote are in line with the teachings of business schools that asks firms to let people do what they enjoy doing.

On the other hand, as supported by the works of social psychologists, aptitude alone does not define passion and the mere sense of liking something is

not enough to create success nor sustainable source of energy for overcoming hardships. Instead, these firms mobilize the strong culture of diligence to move people to persevere to attain specific goals, on both short term and long term basis.

And this culture of diligence and perseverance was fueled and sustained by a sense of urgency, promoted by the heads of both firms. Lee instilled what is commonly called crisis management into Samsung's business culture that the organization frequently set itself to a self-perceived crisis mode. Jobs' extreme obsession over secrecy maintenance, on the other hand, clearly communicated the treat of rivals and fast-followers such as Samsung to the organization and embedded an awareness of the competitive environment of the industry throughout the company. Furthermore, another obsession of Jobs was to keep the start-up like, "stay-hungry," mindset in Apple. Hence, even at its highest peak of performance, Samsung employees under Lee were often seen worrying about the company's future and the need to work harder, and even when everyone was singing the praise of Apple's innovativeness and genius, the company was far from relaxing over its seemingly un-imitable competitiveness.

The shared perception of need to work diligently was channeled by clearly defined organizational goals and short term goals assigned to individuals, effectively and tightly controlled by top-down vertical structure of authority. Both Samsung and Apple engage in micromanagement with specific agenda and desired outcomes that responsible individuals must produce. The strong and final authority

of the organization's head is also the trait both firms share across the Pacific.

Although there are a few comparative case studies of Korean organizational culture, they mostly consist of comparisons with organizational cultures from nearby countries such as China and Japan. Thus, the academic focus is set to look for detailed differences rather than capturing overarching similarity. Also, while many studies discuss Apple's case, there are not many academic pieces comparing it with firms outside Silicon Valley. In the non-academic, practical literature, however, Samsung is commonly portrayed as a copy cat with an unattractive culture of rigid hierarchy and poor work and life balance, whereas Apple is a praise-worthy innovation leader (Worstall, 2012). However, as one article from Forbes points out, an uncanny resemblance between the two firms' authoritarian cultures, where double standards seem to have been applied in making these assessments (Worstall, 2012).

6.2 Implications for the Underlying Assumptions

Thus, regardless of business performance, the members of both organizations were accustomed to the expectation of keeping high level discipline and meeting grinding workload in order to stay ahead of the game. The way this culture of diligence was fostered and sustained reveals a significant assumption seated at the deeper level of Samsung and Apple's culture: that any product and any strategy can be copied and surmounted by rivals. This assumption, embraced

by the leaders and members, led to a shared belief in the need to stay diligent, which in turn manifested in the form of various policies that constitutes the visible aspect of the cultural makeup of these organizations.

Table 4 Summary of Samsung and Apple Comparison

Firm/Level of Culture	Samsung	Apple
Artifacts	Leadership's Work Ethic Generous Welfare System Crisis Management Policy	Founding CEO Philosophy Start-up Management Policy Secrecy-centered and Policies
	Top-down, micromanagement Global Number One	Top-down, micromanagement Make Beautiful Products
Espoused Beliefs and Values	Diligence	
	Goal-Orientation	
Basic Assumptions	Presence of Competitors who can catch up or outrun oneself	

6.3 Implications for the National and Organizational Culture

American national culture is associated neither with working long hours and forgoing vacations nor with CEO who micromanages everything and expect employees to follow orders without offering opinions. For this reason, Lashinsky remarked, "it's as if Apple weren't paying attention to what they're teaching at business schools. In fact, it is not" (2012). Apple's culture is inconsistent with America's general national culture and also some of its economic culture.

Korean national culture, contrary to popular misconception, is also not one that eagerly accepts diligence and goal-orientation as desirable and taken for granted necessary values (Moon, 2016). Saemaul campaign during Park Cheong Hee administration of the 1970s demonstrate that diligence and integrity were traits acknowledged as lacking in the nation. Thus, Moon (2016) argued Korean culture's association with diligence is not the product of traditionally inherited general culture, but intentionally fostered economic culture that is relatively young. Moreover, while top-down vertical authority structure is common in Korea, age and length of tenure are the traditional determining factor of hierarchical order. Incorporation of performance-based evaluation and promotion to the top-down hierarchy is thus hardly congruent with Korean national culture.

The distance between organizational culture and national culture observed from Samsung and Apple cases imply that economic culture of an organization may be more congruent with the economic culture of corresponding industry, spanning all three levels of culture. This idea is supported by and reinforces the proposition by Gordon (1991) that industries determine certain boundaries of cultural formation of organizational characteristics, even if they still vary within that boundary, because business organizations' have a shared ultimate goal to make profit. This agenda makes feedback and evaluation of practices or strategies not only relatively objective and transparent, but also generalizable and standardized for organizations in the same industry. If Apple learned that no firm is safe from

the threat of closely following competitors, Samsung most likely would have learned the same lesson while navigating the same industrial ecosystem of the same times. And if Samsung found dedication to be a working strategy for surviving in that highly competitive ecosystem, the same is likely to work for Apple as well. They may differ in how exactly they pursue and efficiently implement the strategy as reflected in the differences in artifacts level comparison results shown in Table 5. However, due to the shared industrial environment homogeneity of organizational culture across national borders may be observed, even if national cultures are heterogeneous.

The extent of industry environment's influence over organizational culture in turn suggests a possible point of conversion between strategy and culture literature, where strategy and culture merge. The implications of current study suggest that while business strategies are devised based on certain economic cultural assumptions, employed strategies also affect the future formation of culture by espousing beliefs and values, which over time generates shared experience and resulting shared beliefs. Thus, the on going academic debates on whether organizational culture could be the source of competitiveness may benefit from re-examining the relationship between strategy and culture for firms, with a possibility that they could be two different things at a time, but also the same thing concurrently (Moon, 2016).

6.4 Implications for Further Study

The present study had been conducted largely based on Schein's theory of organizational culture's definition, structure and etiology, while attempting to induce meaningful implications to advance the said theory by integrating it with business strategy literature's insights. However, as a single comparative case study, this research is limited by its design. Empirical research with quantitative data analysis and qualitative clinical research of greater number of firms across the world could contribute to building a persuasive theoretical model. Closer examination of interaction between environmental forces and internal forces, such as industry conditions and leadership, could also be a topic for further research. Moreover, the effects of foreign national employees and their ratio in the organization may be an interesting subject to research to gain better understanding of relationship between national culture and organizational culture. The results of these studies could also aid developing and advancing a theory of HR strategy for MNCs in terms of standardization configuration and even more general business strategies' coordination and configuration.

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요약 (국문초록)

경영과 문화의 융합: 삼성전자와 애플의 전념 문화

서울대학교 국제대학원

국제학과 지역학전공

김 푸 림

본 연구는 기존 조직문화와 경영전략 이론을 활용하여 삼성전자와 애플의 기업문화 사례를 비교 분석하였으며 분석 결과로서 동일 산업 내 기업들은 출신 국가간 문화의 상이점을 상회하는 조직 문화적 동질성을 가질 수 있음을 제의한다. 홉스테드 (1984)는 국가적 문화의 일정함과 불변함을 주장했지만 경영전략 문헌에서 포터 (2000)는 경제적 문화와 일반 문화를 구분하며 경제적 문화는 상대적으로 가변 가능성이 높다고 주장하였다. 또한, 레빗 (1983)은 세계화로부터 동력을 얻은 문화의 전세계적 융합론을 주장하였다. 그러나 문화인류학적 포스트모더니즘 문헌이 주류를 이루는 조직문화학 문헌에서는 문화를 특정 관점과 행동에 사회적 타당성을 부여하는 기본 가치 및 암묵적 가정들로 정의하면서도 각 조직의 문화는 해당 조직의 고유한 역사와 구성원 및 환경 등에 따라 개별적으로 발달하며 따라서 문화의 해석 역시 개별화된 접근법을 필요로 한다고 주장하였다. 또한, 홉스테드 (1984)와는 달리 문화의 학술적 유형화 자체에 반대하는 동시에 조직문화의 효율성을 일반화된 잣대로 평가하는 것에 부정적 입장을 취했다. 그러나 데이비스 (1984)는 영리를 목적으로 하는 기업 조직의 존재 목적 자체에 주목했을 때, 기업의 생존을 위한 내부적 경영과 외부 요인들에 대한 통제와 직접적인 관련이 있는 가치와 암묵적 가정만이 경영학적 관점에서의 조직문화론에서 의미를 가진다고 주장하였다. 고든 (1991)은 데이비스 (1984)의 의견에 동의하며 큰 틀에서의 기업문화는 산업환경에 의해 결정된다고 보았다.

본 논문은 포스트 모더니즘의 문화에 대한 정의를 채택함과 동시에 포터 (2000)의 경제문화와 일반 문화 구분론과 고든 (1991)의 이론에 입각하여 경영전략 문헌과 조직문화학 문헌의 교차점을 제시하고자 하였다. 동시에 현재까지의 국가간 기업문화 비교연구의 대부분이 동서양을 막론하고 지정학적으로

가까운 거리에 있는 동일 문화권 내의 기업들의 비교를 다뤘기에 큰 틀에서의 유사점 보다는 세부적인 차이점에 주목하였다는 점을 지적한다. 또한 세계적 영향력을 갖췄음에도 국내 기업의 문화에 대한 연구물이 적은 것과 (이종구 & 김호원, 2012) 국내 기업 문화의 특징들 중에서도 성실함과 목표지향성으로 대변되는 ‘전념’ 문화의 경쟁력이 저평가된 사실에 기인하여 (문휘창, 2016) 삼성전자와 애플을 비교 연구의 사례로 선정하였으며, 그 결과로서 두 기업 모두 모국의 문화와 오히려 상반되는 형태의 전념 문화를 가지고 있다는 사실을 발견하였다. 이러한 사실은 주로 창업자의 개인 철학과 문화적 성장 배경을 조직 문화의 형성요인으로 지목하는 국내 기업문화 선행 연구에 산업환경과 그에 따른 전략적 이해로 인한 초국가적 문화 형성이라는 관점을 추가적으로 제시한다. 또한, 기업 문화를 경영 전략의 일부로 볼 수 있으며 따라서 그 효용성을 전략의 잣대로 측정할 수 있다는 접근법을 시사한다.

주요어: 조직문화, 기업문화, 전념 문화, 문화 형성론, 삼성전자, 애플