Professional identity and representations of the organization's values - A socio-organizational approach to the system of identity action

الهوية المهنية وتمثلات قيم المنظمة مقاربة سوسيوتنظيمية لنسق الفعل الهوياتي

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ABSTRACT:

This article aims to address the issue of professional identity and the mechanisms of its construction and formation within the heart of work organizations. This topic has become one of the most discussed subjects in the field of sociology in general and the sociology of organizations in particular, due to its importance and impact on individuals and actors within the organization, considering the individual as a being who influences and is influenced through social relationships and interaction with others, according to what is imposed by the work culture in the organizational environment. This contributes to building individuals and influencing their individual and collective behavior. Through the work field or organizational socialization, the individual recognizes and evaluates the self and acquires a professional identity that adds to the trajectory of their previously acquired identity from primary socialization. According to sociologists, identity is not given in one go; it is a long and complex process, and the individual does not build it alone but relies on others. The self is a mirror of society, and organizations are merely a reflection of society in a more rational and organized manner. Thus, professional identity is a reproduction of social identity through self-construction and behavior modification within the organizational system.

Keywords: Identity, professional identity, social identity, organizational upbringing, social upbringing, identity action.

الملخص:

يهدف هذا المقال إلى معالجة إشكالية الهوية المهنية وآليات بنائها وتشكلها في قلب منظمات العمل،حيث أصبح هذا الموضوع من أهم المواضيع تداولا في مجال علم الإجتماع عموما و سوسيولوجيا المنظمات خصوصا لما له من أهمية وتأثير على الأفراد والفاعلين داخل المنظمة بإعتبار الفرد كائن يؤثر ويتأثر من خلال العلاقات والتفاعل الإجتماعي مع الأخرين ،حسب ما تفرضه ثقافة العمل في البيئة التنظيمية وهذا ما يساهم في بناء الأفراد والتأثير على سلوكهم الفردي والجماعي ، فمن خلال مجال العمل أو التنشئة التنظيمية يتعرف الفرد على الذات ويقومها ويكتسب هوية مهنية تضاف الى مسار هويته السابقة المكتسبة من التنشئة الأولية،فحسب علماء الإجتماع الهوية لا تعطى جملة واحدة فهي مسار طويل ومعقد والفرد لا يبنيها بمفرده بل تعتمد على الأخر فالذات هي مرآة المجتمع والمنظمات ما هي إلا إنعكاس للمجتمع بصورة أكثر عقلانية وتنظيمية وبتالي الهوية المهنية هي إعادة إنتاج للهوية الإجتماعية من خلال بناء الذات وتعديل السلوك داخل النسق التنظيمي.

كلمات مفتاحية: الهوية، هوية مهنية، هوية إجتماعية، تنشئة تنظيمية،تنشئة إجتماعية، فعل هوياتي

1- Introduction:

The issue of identity is one of the complex topics that has occupied the minds of scholars in various overlapping fields and disciplines, whether in the realm of human and social sciences such as

philosophy, sociology, psychology, and anthropology, or even in the field of natural sciences like medicine and biology, and technical disciplines such as disease identity, cell identity, or digital identity, among others. Therefore, there is no doubt that the concept of identity is one that is built upon and intersects with many disciplines, whether scientific, philosophical, social, psychological, or others. In social sciences, identity is not a given; rather, it is a process and a result of pathways of construction that begin from the stage of primary socialization and continue until the end of an individual's life. We can define it as a set of characteristics through which an individual can recognize themselves and their identity through the relationship they have with their community, group, and family to which they belong. The individual is formed according to an educational process based on socialization and according to the prevailing culture of each society, which distinguishes each individual from others and groups based on their customs, traditions, characteristics, and language. Thus, identity is the process of building and preparing the individual to integrate into their society and environment. It is a dynamic and ongoing process over time and is subject to change and modification at the levels of behavior and actions, both psychologically and socially, and mentally. It is not a fixed structure but is continuously evolving through construction and reconstruction each time according to the variables of the individual and their social environment. Because humans are inherently social, it is necessary for them to conform to the behavior of the group and to be shaped by their nature according to the social and cultural context they belong to, allowing the individual to understand and recognize themselves through their relationship with others, whether as individuals, families, or groups. Thus, it becomes clear to us through These concepts suggest that identity consists of two important aspects: the first is individual and subjective, related to the self, and the second is social and interactive, connected to the other, meaning society. This refers us to the idea that the formation of the self-identity can only be realized through the identity of the other (the collective, the group). In this context, the sociologist "Emile Durkheim" states that society is what pulls us out of ourselves and grants us the ability to control our behavior and achieve internal (the self) and external (relationship with the other) discipline. In other words, society shapes individuals so that they become complete through the formation of individual and collective identity.

- Objectives of the Study:

Every scientific research has objectives it seeks to achieve, and the objectives of this study aim to reach a set of facts and interpretations, which are:

- To reach an explanation of the phenomenon of identity action within the organizational framework.
- To understand the mechanisms of building and shaping identity action.
- To identify the components of professional and social identity.
- To construct a theoretical, explanatory, and analytical paradigm for identity and identity action.
- To arrive at new concepts in the field of professional and social identity research.
- To clarify the ambiguous aspects of the complex concept of identity.

-Importance of the Study:

The importance of the study is inherent in the research itself, as it seeks to shed light on the phenomenon of identity in the workplace, considering it one of the most important topics in the sociology of modern organizations. This is due to the nature of institutions and organizations that have become producers of identity actions at various levels and frameworks through processes of interaction, work relationships, power dynamics, and the adaptation of actors to the organizational field, among other types of behavior related to the workplace and organizations. Thus, the significance of the study lies in addressing the topic of professional and social identity to find explanations and seek a scientific meaning for this phenomenon related to modern organizations and institutions.

- Study Methodology:

Every study has a scientific methodology upon which it relies, as the scientific method for any study serves as the path that the researcher follows to achieve epistemological scientific knowledge. Therefore, in our study, we attempted to utilize the critical analytical deductive method, which is the conclusion reached by the researcher through processes of analysis, understanding, and interpretation, leading to inference that consists of synthesizing concepts from theoretical wholes to conceptual particulars and linking premises with conclusions.

-The issue:

Professional identity, or what is known as identity at work (identité au travail in French), is one of the most important topics in the field of sociology. Organizations are places for cultural learning and the acquisition of organizational culture, where identity is constructed and self-expression occurs through work relationships. Therefore, organizational culture, known in French as la culture d'entreprise and referred to in English as Organizational Culture, is the common denominator or organic link among all actors within the organizational field. Values, standards, and behaviors are shared among individuals and actors as dictated by the work environment and the prevailing cultural system. Each organization has its own culture and characteristics that distinguish it from others. However, despite these differences and distinctions among organizations, the link between them is that they serve as extensions and reflections of society. Each center (environment and hub) and each organization or institution has a social and cultural environment, which is society. Thus, from a sociobiological perspective, organizations and workplaces are merely sub-systems of the overall social system that perform a functional role. Perhaps the most prominent role of institutions and organizations lies in connecting and bringing together the differences and cultures acquired by the actors throughout their journey, which are behaviors inherited from primary socialization, known as individual social identity. Each individual has an identity that distinguishes them from others. Identity, in its simplest definitions, is everything that distinguishes an individual from others, as it essentially refers to differentiation, diversity, and subjectivity rather than to consensus and harmony.

However, despite this variation, identity in the workplace contributes to reducing differentiation and differences through the constraints of work and what the organizational culture and bureaucratic formal organization impose on actors and their mental and behavioral habits. This compels individuals to subordinate their behavior and habits to the logic of the group and its framework within the organizational field, in order to avoid conflict and differences. This can strengthen the organic

link between actors despite their differences and varied backgrounds. However, the organizational environment creates points of agreement that establish the foundation for building a rational identity action, institutionalized in the form of organizational culture. Organizations also contribute to the cultural reproduction and the ongoing construction of professional and social identity based on consensus and integration with others, as well as self-acceptance and recognition of oneself and others. It also involves understanding and evaluating behavior within the framework of interaction and social relationships within the organizational system, which leads to the creation of collective spirit, shared sensibility, and the establishment of a culture of belonging to the group within the organization.

Through this presentation, we can formulate some questions for this article in order to address the issue of the professional identity of actors and their representations of the culture and values of the organization within the organizational environment, as a place where social actors, including employees, workers, and elites, construct their professional identities according to perceptions, practices, interactions, and collective and individual relationships that contribute to self-awareness and recognition. From this discussion and exchange, the following questions can be raised:

- What are the socio-organizational and cultural approaches that explain professional identity and organizational culture?
- How do actors construct their professional identity within the organizational environment from the perspective of organizational sociology?
- What are the sociological approaches that explain professional identity and identity action?

2- The Conceptual Framework:

2-1- Identity:

Scholars, thinkers, and philosophers have differed in finding a common definition or concept of identity due to its overlap in several fields such as philosophy, sociology, psychology, anthropology, and other disciplines. This has created epistemological difficulties in establishing a shared concept within the field of humanities and social sciences. However, we have attempted to focus on the definition or concept that is most aligned among the opinions and interpretations that address the issue of professional and social identity. Perhaps the most prominent definition of identity in the sociological field is that provided by sociologist George Herbert Mead (1863-1931), who approached identity from a perspective different from the views that generally agree that identity is a construct that is built and not given, and in its simplest terms, it encompasses everything that distinguishes an individual from others.

However, for George Herbert Mead, identity is merely a reflection of the self and society, meaning that identity is an interactive reciprocal relationship between the self and the other, through which the individual is constructed and transformed into a social actor by connecting with others. This contributes to the formation of the individual's mental image of themselves (self-perception) and of others (perception of the other) within the framework of the process of the self interacting with society. (Touhami, 2019, p. 212)

2-2- The Organization:

The sociologist Max Weber (1864-1920) defined it as a bureaucratic functional structure that contains a set of rules and procedures that determine the form of the institution in every office and in every organization, in addition to the existence of a specific organizational structure that defines power relationships. According to his definition, it is a construction of a set of laws, principles, values, and behaviors.

Weber also addressed the formal and professional aspect of the institution by setting boundaries for each department, defining roles and functions for workers, and coordinating among them by determining the relationships between various departments and outlining the workflow and methods of communication among individuals within the institution. This is embodied in the form of an organizational structure that specifies the communication methods relied upon by the institution, ensuring that work proceeds as necessary according to what he called the ideal rational bureaucratic model. (Dalal.Jabri, Issue 03/2020, p. 240)

Thus, the institution, in his view, is an organizational structure and a continuous process with a specific goal that it seeks to achieve in a way that distinguishes it from other institutions, and this will only be achieved by adhering to a set of specific rules and values that represent the organizational culture of the institution.

2-3- the culture:

Definition by Edward Tylor: The English cultural anthropologist 1832-1917

It is that complex whole which includes knowledge, beliefs, art, morals, law, customs, and other capabilities and habits acquired by man as a member of society. (E.Taylor, 1871, p. 01) Perhaps the simplest and clearest definition of culture is provided by the modern sociologist Robert Bierstedt 1913-1998, who emerged in the 1960s, where he defines it as that complex whole which consists of everything we think, do, or possess as members of a society. (R.Bierstedt, 1963, p. 67)

Thus, the human ability to produce culture is the most important characteristic that distinguishes humans; it is a continuous system used by society and inherited from generation to generation, transforming into values and collective heritage.

2-4-Organizational Culture:

Organizational culture is represented in the organic relationship between the culture of all actors within an organization; every organization is marked by the socio-cultural characteristics of its society, meaning that there is no absolute and fixed organization, as every organizational culture is an extension of cultural elements from the surrounding society. (Bashir.Mohamed, 2007)

Therefore, the organizational and cultural system of any institution serves as a common ground or common denominator among actors with various characteristics, orientations, and differences, due to what the organizational environment and work and production relationships impose.

Bronisław Malinowski 1884-1942 is considered one of the most important pioneers of functional analysis of culture and anthropology in the twentieth century, as he was interested in understanding the role of cultural traits within the overall system. This trend emerged as a reaction to

the principle of evolution and diffusion; for him, it is not important for this trait or that to be present here or there, but what is important is The approach, as a reaction to the principle of evolution and diffusion, considers that it is not important for this characteristic or that to be present here or there, but rather that it performs a specific function within each particular cultural or organizational system. It excludes the study of these characteristics in isolation from one another because each culture forms a system and structure in which its elements are interconnected. (Malinowski.Bronislaw, 1968, p. 21)

2-5- Professional Identité:

The issue of identity at work, according to Renaud Sainsaulieu, is linked to the cultural dimension of organizations that aim to shape behavior and organizational identity action and create dynamics of adaptation and teamwork through what is called learning cultural models and reproducing behavior within the organization. (Renaud.Sainsaulieu, 1977, p. 06)

2-6- Professional Education:

It is the process through which individuals are integrated into the work group, representing a stage of learning and acquiring organizational behavior, developing skills, and adapting to the norms of the work group that contribute to the formation of the individual through professional socialization of the system of action and behavior. (Mohamed.Muslim, 2009, p. 69)

2-7- Socialization:

Émile Durkheim defines it as the process of transforming the individual from a biological being to an organic being, from birth to adulthood, based on social relationships. This is what he calls the work of society on the individual, meaning that society is what shapes its members by continuously transmitting cultural heritage from generation to generation, which leads to connecting generations with each other. (Émile.Durkheim, 1922, p. 58)

2-8- Representations:

This term first appeared as a sociological usage in sociology through the works of Émile Durkheim (1858-1917), using the concept of collective representations or group representations of individuals (les représentations collectives), considering them a set of value-laden and normative representations produced by society and independent of the subjective feelings of social individuals, characterized by their collective nature in which individuals are merged in a coercive manner. (Abdelghani.Imad, 2017, p. 114)

Thus, according to Durkheim, society is the primary reference for knowledge, and collective representations form the source from which individuals draw, as it serves as a framework and reference to which individuals return to construct truth. This contributes to the formation of the collective conscience from prevailing perceptions and values such as religion, morality, and law. From here, individuals derive their identities and culture, manifested in the form of an identity act through belonging to a specific community.

2-9- Identity act:

It is not possible to define and understand the identity act without referring to the sociology of social action by the sociologist Max Weber, as well as the works of Talcott Parsons in its development. The credit for using and coining this concept for the first time goes to Weber, who focused on social action and made it the subject of sociological study based on understanding and interpretation.

Social action, according to Max Weber, is any behavior or interaction between individuals that expresses a goal and carries a subjective meaning for the individual. (Hossam.Edin.Fayyad, 2018, p. 12)

Social action according to Talcott Parsons (1902-1979)

Parsons views social action as a complex and intricate system of behavior that can be divided into different parts, where each system of behavior consists of the actor, symbols, values directed toward it, and function. Thus, it is divided into several concepts such as action, system, influence between the self and the other, symbols, and culture as a system, and the idea of role within the system, among other components of action according to Parsons. (Mohamed.Abd.El.Maboud.Morsi, 2001, p. 07)

The social action represents, for Parsons, the basic unit of social life, and the forms of social interaction between people and the connections between individuals and groups are based on social action. The aspects of social interaction are forms of action that vary in their directions, types, and pathways. Action, for him, is the only means through which the researcher can observe social phenomena and interpret the problems faced by individuals and institutions, regardless of their development.

Accordingly, Talcott Parsons' contributions aimed at developing the theory of social action by focusing on human voluntary behavior aimed at achieving a specific goal. Parsons addressed the concept of social action and linked it to the idea of social structure and system, thus focusing on social action within the framework of the social system and integration.

Definition of identity act:

Mohamed Aziz Lahbabi points to the issue of conceptual construction and the idea of renewing terminology in the contemporary Arab world, as we have become in need of a conceptual apparatus that stems from our Arab reality to replace classical concepts and those that have become devoid of meaning, as noted by the logician Wittgenstein. Some pioneers of contemporary Arab thought, such as Taha Abdurrahman, Fathi al-Triqi, al-Juhari, and Aziz Lahbabi himself, have recognized this issue. Lahbabi believes that the current situation is governed by ambiguous concepts that reflect the limitations of the minds of the elite living under the remnants of others, without realizing that the concept is a historical being with cultural, social, and linguistic affiliations. (Sherif.Zarukhi, 2022, p. 552)

Thus, he criticized the chaos of terminology and verbal ambiguity and warned against the contagion of Western concepts that require scrutiny and questioning, emphasizing that concepts should be linked to reality, particularly cultural and social specificity.

By referring to the contributions of Max Weber and Talcott Parsons regarding social action, and George Simmel regarding reciprocal social action, and then moving on to the contributions of the

socio-cultural approach in organization through the works of René Sainsaulieu and Claude Dubar on identity and professional and social socialization, in addition to the works of Peter Berger and Thomas Luckmann on primary and secondary socialization, we can pave the way and establish an operational concept that we, as researchers, have attempted to use by deriving a combination of diverse sociological backgrounds and common scientific language alongside observing and extrapolating reality. This is in order to express the concept of broad and multifaceted identities, where the process of acquiring professional and social identity is one of the complex matters that is difficult to confine to a clear concept. Consequently, the concept of identity action was employed, which expresses a range of behaviors, practices, goals, relationships, and interactions that the actor produces to build and form an individual and collective identity action within the organizational framework, as identity is singular, comprehensive, and continuous over time, while action is multiple and has forms and is characterized by a kind of relative stability. It expresses the imposition of identity, its recognition, and sharing it with others. Thus, we presented a synonymous concept for identity, which is identity action that reflects operationality, precision, and the ability to observe. Identity can only be observed as an action, a form, and a behavior, and the self can only be expressed through action and stance, and more precisely, through identity action, whether organizational, social, religious, or political.

3- Socio organizational Approaches to Professional Identity and Organizational Culture:

3-1- Professional Identity: Professional Identity from the Perspective of Renaud Sainsaulieu (1935-2002):

Sociologist Renaud Sainsaulieu is one of the most important scholars who focused on the issue of professional identity through his book titled "Identity at Work" (identité au travail), published in 1977. This work is considered a valuable sociological contribution as it helped in understanding the field of organizational sociology and its cultural framework. Sainsaulieu concentrated in his research on the cultural dimension of organizations, which arises from social relationships within the framework of limited rationality among actors within bureaucratic organizations. This allows for the exchange of values, ideas, and knowledge, making organizations a place for cultural learning that contributes to the construction of individuals' identities within the organization.

He also believes that work relationships at the heart of organizations compel actors to align their behavior with the prevailing professional values to avoid differences. Thus, the direction of behavior is determined, leading individuals to submit to the power of the group and work teams. This helps individuals to recognize and build their identity and self-evaluate through others, gradually fostering a sense of belonging to the group. (Renaud.Sainsaulieu, 1977, p. 16)

This is what makes culture in the workplace extremely important in reproducing and building behaviors, values, and representations through practice, experience, and professional pathways. This leads us to the idea that not everything comes from primary socialization, and the problem lies in understanding how cultural learning (organizational socialization) is determined within the organization alongside previously acquired culture (primary socialization). Consequently, this shapes the process of directing rational identity actions, and the importance lies in constructing and forming

identities correctly, away from identity clashes, as this may lead to an identity crisis manifested in exclusionary identity actions.

Thus, the sociologist Renaud Sainsaulieu is considered one of the most important sociologists who focused on the cultural dimension of organizations and their social and sociological framework through work relationships within formal organizations and the daily interaction and exchange among professional actors. This contributes to building new meanings and perceptions of work, which determines the identity of the worker within the organization through psychological, social factors, and the professional experience gained in the field of work relations. Through this, organizations become places for cultural learning and professional socialization, as well as for building self-awareness and consciousness of the values and representations of group behaviors and values, along with mutual recognition among the identities of the actors.

For Renaud Sainsaulieu, organization is not merely a group of professional workers belonging to a workshop or an organizational institution; rather, it is a construction and a system in which perceptions and representations about oneself and others are formed. Modern institutional organization should be viewed, as Sainsaulieu suggests in this context, as a source of cultural learning and a means of secondary socialization that complements primary socialization, similar to the family and school. The relationships within socio-professional categories contribute to modifying behavior and reproducing a specific cultural system through organizational learning. (Lahbib.Maamari, 2009, p. 131)

Thus, the organizational system of organizations, institutions, and companies in the modern world serves as places for professional socialization or secondary socialization, as termed by sociologists Peter Berger and Thomas Luckmann. They have a social responsibility in reproducing behaviors and cultures that differ from those inherited from primary socialization by producing forms of identity-driven action aimed at behavior and culture, such as new values, ideas, knowledge, skills, belonging, and more.

Therefore, the construction of the four typical identities in the workplace according to Sainsaulieu, which he ultimately reached through observation of the interplay between the logic of actors at work and the standards of social relationships that connect production relations and power relations within the organization, contributed to the conclusion of four cultures within the organizational system of organizations that encompass the following identities:

Table 1. represents the dominant identity patterns within the organizational system: according to Renaud Sainsaulieu's research The source is prepared by the researchers based on the reference: (Claud.dubar, p. 116)

Dominant identities in organizational culture	Models and practices of the system and work relations
Withdrawal identity	It combines individual preference and opposition method
Integrative identity	It combines collective preference and coalition pillars
Negotiation identity	It combines collective polarization and strategy
Convergence identity	It combines individual preference and coalition strategy

3-2- Professional identity from the perspective of Claude Dubar(1945-2015)

In this context, the French sociologist "Claude Dubar" believes that identity is not given all at once but is built through individual and collective practice, and the individual does not build it alone but relies on the judgments of others. Through this proposition, it becomes clear that identity is the product of successive socialization, and thus individuals are the result of social pathways through which social identities are built and rebuilt. Therefore, identity is in a state of movement and dynamic destruction and restructuring. (Claud.dubar, pp. 65-255)

From this, it is clear to us that the process of forming social and professional identity, which we expressed as researchers in the field of identities in the concept of identity action, forms a mixture in which old identities linked to primary socialization collide with new demands related to the field of work and organizations, or what is known as secondary socialization. This leads to transformations of previously formed identities and the production of new social forms of rationally directed identity social actions to build individuals and actors each time. Thus, identities are characterized by change and dynamism, not by stability and stagnation.

Professional and social identities are created through various pathways such as socialization processes, social relationships, fields of work, and others that are integrated to acquire a true social identity attributed to the individual and a virtual social identity attributed to society and its institutions. Consequently, this leads to the acquisition of individual and collective identity actions, as identity is singular while actions are multiple. This is what Claude Dubar refers to as the process of self-identity awareness, where (the individual's identity is defined as the true identity) and the agreement on the identity of the other (building a shared identity, which is the virtual identity) is constructed, negotiated, and agreed upon based on professional and social relationships. Thus, individual and collective identities are produced. (Claud.dubar, p. 108)

Claude Dubar also sees that identity is difference and shared belonging, meaning it refers to what is individual and subjective (the identity of the self) and to what is collective (the identity of the other) simultaneously. Therefore, identity is a historical process that is both collective and individual at the same time. (Claud.Dubar, translated by Randa Baith.1st edition 2008, p. 20)

Research and studies conducted by Claude Dubar in the field of social and professional identity research have led to cultural models of professional identity, which are formed in organizations and institutions through practice and work relationships, as well as what the rational logic of bureaucratic organization imposes on the actors, leading to the following models.

Table 2. represents the cultural models of professional identities according to Claude Dubar. Prepared by the researchers, see (calud.Dubar.pierre.tripier, 2015, p. 309)

Cultural models of the formed professional identity	Identity organizational action system
Network identity (uncertain)	Combines individual preference and relationships within external networks
Group identity (certain)	Individual preference with collective engagement in the organization
Company identity (institutional)	Collective polarization with an individual strategy

4- Sociological Approaches to Professional and Social Identity:

4-1-Self-construction within the organizational system from the perspective of symbolic interactionism by George Herbert Mead: Identity and Self-construction (Mind, Self, and Society)

George Herbert Mead (1863-1931) sees that identity is constructed through interactions and meanings present within society. The individual forms an image of themselves and others within the framework of the social and cultural group to which they belong. The actor cannot perceive themselves and recognize their identity except through the judgments of others and their perspective on them, which helps the individual in self-perception and evaluation through their relationships within their social environment. (Hamadi.Manoubia, 2014, p. 87)

Mead was interested in the idea of the emergence of the self from the individual to society, meaning the precedence of society over the individual, as the individual does not acquire their identity except through communication with others and progression through social pathways. The self cannot precede society or the social system. What is notable about Mead is his interpretation of the formation of the social system based on forms of socialization for interaction that occur through symbols, meanings, and language. (Jürgen.Habermas, Translated by Fathi Al-Miskini, p. 86)

Therefore, identity for George Herbert Mead is a process of self-perception and awareness through social relationships and daily interaction with others. From this perspective, we find the famous saying of George Herbert Mead, "I am what I make of myself and I am what others make of me," clearly indicating that identity is defined and constructed through interaction, the exchange of ideas, communication, and the expression of different opinions based on symbols, language, and shared culture. This defines the position, role, and value of the actor, which is referred to as self-awareness and recognition of the individual's personality and identity. Thus, it can be said that there is no identity without the existence of the other, whether an individual or a group; the self is a reflection of society. (coteJean.Francois, 2015, p. 76)

From this, George Herbert Mead states, "the self is a mirror of society." Because humans are social by nature and because a person is a product of their environment, one cannot build their identity in isolation from their social surroundings, including community, family, school, workplace, and other societal spaces and institutions. Society shapes its individuals, which also aligns with what Émile Durkheim posited, that society is the primary reference as a framework and source to which individuals return to construct truth. This contributes to the formation of the collective conscience from prevailing perceptions and values such as religion, morality, and law.

Consequently, the process of forming the self for George Herbert Mead is akin to the individual's formation through self-awareness or the development of self-identity action based on the individual's social environment through social interaction. Thus, individuals are the product of social interaction.

4-2- Second subtitle: Building the Self Through Daily Interaction: Erving Goffman (1922-1982) (Presenting the Self in Everyday Life)

Erving Goffman was interested from the beginning in what he called social interaction, which represents social activity through people's behavior towards each other in public spaces and daily social, professional, familial, and political relationships. Goffman focused on individual behavior and self-development, as individual behavior is a characteristic of the social system and society, not a trait of individuals. (burns.tome, 1999, p. 01)

The role is fundamental to interaction according to Goffman, as it involves presenting oneself to others by creating a specific impression. The social role in Erving Goffman's view is the activation of rights and duties associated with a specific situation or domain, such as the workplace. The role includes many different parts, where each part has a specific action and role that fits according to the situation and place. (Irving.goffmane, 1956, pp. 7-8)

Thus, we attempted to interpret identity action from the perspective of role or action in Goffman's framework, which is the behavior and action presented by the actor within the scope of daily functional performance in front of the other party or work group, in the context of mutual impression, which is the essence of the social interaction process. Here, the individual has more control over their behavior and impression, and this situation arises through respecting rights and duties, adhering to values and ethics, and maintaining the hierarchical order to preserve the individual's identity, status, and image formed through shared experience in a framework of mutual teamwork and cooperation. At the same time, the actor expects the same role, feeling, and impression from other individuals to enhance their status, presence, and professional and social identity within the organizational system.

5- Introduction to the Frankfurt School of Critical Theory:

5-1- Building the Identity of the Actor from the Perspective of Communicative Action by Jürgen Habermas (1929)

The Habermasian perspective views the self as essentially a social structure formed by a specific social experience, and the process of socialization represents the formation of an identity. Habermas's ideas and analyses regarding communicative action are based on the concept that presupposes the other within a linguistic medium, in which the relationships of the actor are reflected. The normatively organized action requires the formation of a consensus among the participants in communication based on the principle of language as a means of understanding, presenting the self, and conveying cultural values. (Jürgen.Habermas, Translated by Fathi Al-Miskini, p. 212)

Thus, as a reading of the formation of the self and the construction of identity action through the theory of communicative action, Habermas sees communicative action as merely a means of coordinating actions within the relationship between actors, contributing to the creation of a pattern of interactions coordinated by speech acts to achieve understanding and consensus, and consequently forming an identity action in a social and cultural lifeworld built on belonging and collective participation within the framework of mutual understanding and agreement, whether within the

organizational system among actors or in the broader social domain of social relations concerning the individual and society.

Therefore, the greater the actor's ability to create a common and collective communicative action that calls for rejecting differences and adhering to the ethics of communication and dialogue, the more achievable the consensus and purposeful rational communication becomes, thus leading the individual to self-awareness of identity, both personal and collective, aimed at purposefulness.

5-2- Building Professional Identity from the Perspective of Self-Recognition (Sociology of Recognition) Axel Honneth: axel honneth 1949

The concept of recognition is one of the fundamental pillars in the sociology of Axel Honneth, which calls for building social life based on mutual recognition relations between selves (intersubjectivity). Thus, social relations between actors can only be achieved through three spaces of interaction: emotions, rights, and values (love, law, solidarity). Mutual recognition is what allows selves to affirm themselves reciprocally. (Axel.Honneth, The struggle to recognize the moral rules of the social crisis, 2015, p. 170)

Honneth believes that the process of self-formation (identity) or the construction of identity action depends on social interaction, which he calls intersubjective interaction that occurs between the individual and others. In this context, the individual acquires awareness of himself and imposes it; in other words, actors can only realize themselves through the process of mutual recognition. (Axel.Honneth, 2012, p. 09)

Thus, society is a structure formed by a group of individuals, each with their own identity, cultural specificity, and social upbringing. Within this social structure, interaction occurs among the identities of the actors through recognition, and consequently, the relationship of the self to the other can only be realized through mutual recognition, as it is a principle of mutual respect, understanding, and agreement among the participating individuals.

Therefore, the construction of individual and collective identity is linked to reciprocal recognition; individual and collective identities are achieved through mutual acknowledgment. This perspective leads us to Axel Honneth, who is considered a pioneer of the third generation of the Frankfurt School, through his distinctive sociology, suggesting that the idea of forming a rational identity action is based on overcoming conflicts and identity exclusion that generates an exclusionary and conflictual identity as a result of denying the right to recognition, contempt, and other forms of non-consensual and unethical exclusion. This can only be achieved through self-awareness and mutual recognition of the other overcoming excessive selfishness that negates the other.

Table 3. Models of Reciprocal Recognition According to Honneth: Source: See (Axel.Honneth, 2015, p. 238)

Forms of Self-Recognition (Identity Construction)	Social Recognition Relationship System
Rights	Legal Relationships (Self-Respect)
Values	Solidarity Relationships (Self-Esteem)
Emotional Relationships	Love and Friendship (Self-Trust)

6- The identity of the actor as perceptions of habitus and practice

6-1- Pierre Bourdieu: 1930-2002 (the adaptation of the self to the field)

According to Pierre Bourdieu, habitus is a socially constructed self through linking the social field with the practices of social actors, whether they are individuals, groups, or institutions. This is what is referred to as practical logic, which leads to the formation of dispositions that contribute to building the social structure, according to the individual's past, circumstances, and present, such as education and family, as they are organized in a systemic form. This structure forms a system of dispositions. (Carl.Marton, p. 15)

Thus, we can interpret the use of the concept of habitus by Pierre Bourdieu as a central concept employed in Bourdieu's sociology to understand and explain the social world, analyze social phenomena, and individual actions. Consequently, individual practices are merely the result of their trajectory and upbringing in a specific social field. Bourdieu connects (the structure of habitus as capital) and (the social field that represents the individual's relationship and position)

Habitus, according to Bourdieu, is the production of actors' behaviors that are objectively adapted to the logic of the relevant social field. This refers to the integration of habitus, which appears in the form of movements and positions as manifestations of social adaptation. Habitus allows the actor to evolve with the natural and the acquired nature without delving deeply into the past and history through rational estimation and control of action and behavior regulation. (Stefan.Choval.Christian.Chauvet, 2013, p. 285)

Thus, habitus can be considered a system that combines the predispositions and perceptions acquired from the process of socialization, as individuals are formed from social and cultural pathways on one hand, and on the other hand, it is linked to practice within a specific social field according to the individual's belonging, such as workplace, class, party, group, etc. Therefore, habitus is a rational guide for action and behavior in order to create the appropriate social adaptation according to the actor's presence and position. It is a process of mental and logical perception to control the system of action and behavior.

Through our presentation and discussion of the concept of habitus according to sociologist Pierre Bourdieu, it is an attempt to adopt Bourdieu's approach to the perceptions of habitus in order to explain identity action. The process of constructing professional identity is complex and can only be understood by referring to the sociological works produced by the sociological heritage, which we found in Bourdieu's works through the concepts of habitus, social field, and practice. Thus, the actor within the organizational system always seeks to reach the appropriate method that enables them to adapt and build an identity action that aligns with the social field to which they belong, in a way that corresponds with the natural (previous) habitus inherited through the process of socialization, individual pathways, and acquired behavior in the organizational field of the work environment. This is what we mean by the process of self-construction and the identity of the actor within organizations. Therefore, the adaptation process of the actor to the social field is the most important factor that leads to the individual's integration within the organizational system with work groups, relying on practice, experience, and interaction. Ultimately, the actor reaches self-identity awareness and the formation

of the desired professional identity through the integration of habitus, whether the inherited natural habitus from previous perceptions and attitudes This contributes to the formation of the individual and their professional and social identity.

7-Identity and the social construction of reality (the self and objective reality).

6-1- Thomas Luckmann (1927) and Peter Berger (1929): peterberger.thomasluckman

The researchers focused on the idea of primary and secondary socialization of the actor where the individual undergoes a contradictory and multifaceted socialization process from birth, which is incomplete and ongoing throughout life.

Berger and Luckmann believe that the perception of social reality is a cultural product shared among actors through the presentation of daily life and daily construction as a reality interpreted by people, which grants them meaning or self-awareness. (peter.berger.thomas.luckmann, 1966, p. 13)

Thus, Berger and Luckmann agree that the process of constructing social reality begins with shared meanings (a shared cultural product) through primary socialization, which allows the individual to become a member of society, then reaching (self-awareness) through secondary socialization derived from daily experience and areas of society, such as institutions and workshops, where the concept of others is entrenched in the individual's consciousness. This makes the individual more capable of change, development, and self-awareness. Consequently, through continuous daily social interaction, the actor attempts to build an identity action that combines patterns of (objective reality) represented in society and (subjective reality) represented in the self, aiming to achieve a specific identity or identity awareness. The more successfully the individual integrates and aligns subjective and objective realities, the clearer the individual's identity becomes. Conversely, the more contradictory forms of socialization, such as in modern and complex societies, lead to persistent identity crises. See. (peter.berger.thomas.luckmann, 1966, p. 20)

Thus, through the propositions of Peter Berger and Thomas Luckmann, we can explain the process of individual formation and the construction of professional identity at the heart of organizations, particularly relying on the actor's perception of objective reality, represented in work organizations, companies, various workshops, educational and industrial institutions, and others, through the acquisition of collective identity awareness and belonging to the spirit of collectivism, and recognition of others and the cultural specificity of each organization. Then, there is an attempt to adapt these factors and integrate them with the subjective reality, that is, with the individual's specificity, culture, and previous upbringing, in order to reach a collective individual identity at the same time. This makes the actor more integrated through the idea of building rational identity action within the organizational framework, which we have tried to clarify as a central concept in this study. This proposition also aligns with Pierre Bourdieu's previous idea about habitus and adaptation to the social field.

Conclusion:

Through this sociological discourse and discussion of various ideas and research that addressed the topic of professional and social identities in the field of sociology, we can say that identity is subject to complex social mechanisms that begin at the moment of human birth and accompany him

throughout all stages and paths of life as a member of society. This identity grows and develops dynamically and variably, changing with place, time, and individuals. Therefore, as an attempt to understand the issue of identity sociologically, we must explore the components of identity, how it formed, and where it began, which leads us to the concept of self. Identity is a reflection of the self, and thus identity revolves around the centrality of the self; the existence of an identity is linked to the existence of a self, and the self, in turn, is associated with the existence of society and identity action because an individual cannot perceive this self and develop it alone but needs the selves of others.

Thus, the importance of socialization and the role of society and its institutions in shaping the individual and preparing them to be an active member is evident. The individual acquires self-awareness; the self is a mirror of society, and society is what creates and shapes its individuals, transforming them into active participants through a complex set of mechanisms such as socialization, educational and cultural institutions, groups, the workplace, professional affiliation, and other various stations that contribute to sculpting and forming the individual's identity. Consequently, professional and social identity represents a blend of the individual's social pathways across different stages of life, where the individual realizes, learns, acquires skills, behavior, and ethics, and gains a culture of belonging and cooperation, along with everything that is shared with others, whether individuals or groups, to distinguish between what is subjective and individual and what is objective and collective in order to reach a level of awareness of the true identity that unites both the individual and the collective at the same time.

Therefore, we attempted to address the issue of identity action and the mechanisms of its formation in organizations and work institutions by following a critical analytical approach that allowed us to explore and investigate many theoretical frameworks explaining the subject of identity, self, and culture, in order to arrive at a sociological interpretation and extraction of the subject of social and professional identities, which is shrouded in much ambiguity and difficult to delve into due to the complexity of the term and its overlap across many disciplines. Furthermore, it has taken on a particular dimension in the sociology of organizations because they have become producers of identity and part of the socialization of individuals. On one hand, organizations have become producers of many models of identity action, so we do not use the concept of identity because it no longer reflects the reality of behavior and organizational action, as it is a comprehensive and multifaceted concept that emerged since the 1970s Through the works of René Sancilio titled "Identity in Action," we attempted to use the organizational identity action practiced in the form of patterns, behaviors, and professional and social relationships. This was after many attempts, readings, observations, and combining theoretical deduction with realistic induction. If we are correct, it is from God; if we are wrong, we hope for the opportunity to investigate and amend, and God is the Grantor of success.

Among the most important conclusions are the following:
- Identity is relatively stable, while action is diverse; there are general social and professional identities, while actions can be categorized into religious, political, professional, and other identity actions.

- Identity can only be expressed through the practice of action and behavior.
- Identity is an abstract concept, broader than procedural, and thus requires development, renewal, and deconstruction.
- Identity is a continuous process that cannot be confined; therefore, using the productive organizational identity action in organizations aids in analyzing behavior and organizational patterns and reflects identity representations, which are observable and analyzable.
- The self can only be expressed through action and position, and more precisely, through identity action, whether organizational, social, religious, or political.
- The concept of identity action.

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