# Culture and Leadership in the Collective and Sustainable Growth of an Organization

Ashish K. Shrivastava, Ajit Singh Patel

*Abstract: Fine art, classical music, and gourmet cuisine made "culture" aristocratic. City life became "culture" and "civilization" (from Latin civitas, city). Folktales helped Romantics see themselves as a "culture." "Low culture," the culture of social misfits, and "high culture" are often contrasted. European culture developed in reaction to social inequalities in the late 18th and early 19th centuries. Europeans, such as Jean-Jacques Rousseau and Thomas Hobbes, associated "culture" with "anarchy" and "nature." Native Americans, governed by Europeans since the 16th century, symbolised this contrast. Culture-advanced people and groups are hypothesised. Lewis's distinction may have affected Henry Morgan's cultural evolution theory and Herbert Spencer's social Darwinism. The split between high and low cultures has been attributed to the struggle between European colonial powers and European elites and non-elites. Leadership is visible and teachable, research shows. It's simple. Experience, constructive criticism, and chances may benefit potential leaders. Leaders grow through self-reflection, academic pursuits, knowledge acquisition, formal education, and professional training. You must recognise, grasp, and act on specific traits, concepts, and behaviours to encourage greater collaboration. Easy-to-learn skills are more useful. Leaders always improve. This paper will summarise the organisational culture and leader qualities, and form a link between them.*

*Keywords: Culture, Leadership, Cultural Existence, Management, Civilization*

## I. INTRODUCTION

The term "culture" originally referred to an aristocratic ideal, associated with activities such as fine art, classical music, and gourmet food. As a result of the fact that these manifestations paralleled city life, the word "culture" evolved to denote the same thing as "civilization" (from lat. oivitas, city). The ordinary people of the time began to conceive of themselves as members of a unique "culture" as a direct result of the Romantic era's infatuation with folktales. It is usual practice to characterise this difference as being between "low culture," sometimes known as the culture of social outcasts, and "high culture." To put it another way, the concept of "culture" emerged in Europe throughout the late 18th and early 19th century as a response to the social disparities that already existed at the time. Some Europeans, such as Jean-Jacques Rousseau and Thomas Hobbes before him, linked "culture" with "anarchy," whereas other Europeans connected it with "the state of nature." This contradiction was portrayed in the difference between "civilised" and "uncivilised" cultures, which Hobbes and Rousseau claimed to be true of the Native Americans who were being controlled by Europeans starting in the 16th century. The Native Americans symbolised this dichotomy. [1],[2],[3],[4],[5] According to this school of thought, confident individuals and some groups have achieved a higher level of cultural sophistication and civilization than other communities and populations. Lewis, the cultural evolution concept proposed by Henry Morgan and the social Darwinism proposed by Herbert Spencer might both trace their roots back to this difference. Others have suggested that the divide between civilised and uncivilised people reflects the battle between European colonial powers, in much the same way that some critics have argued that the conflict between European elites and non-elites is represented in the division between high cultures and low cultures. Bring the colonial subjects together under one banner. Edward Tylor, a British anthropologist, was one of the first academics to use the word "culture" in a wide and global meaning. He did this at the turn of the 20th century. [6],[7],[8],[9].

Several critics from the 19th century, following in Rousseau's footsteps, believed that a distinction existed between high culture and low culture. However, they saw the complexity and intricacy of high culture as being corrupting and unnatural, hiding and distorting people's true nature. Folk music, which members of the working class created, was seen by these critics as more truly conveying a way of life. In contrast, classical music was regarded as being arrogant and decadent. In addition, indigenous people were presented as "noble savages" who led straightforward lives, untouched by the intricate and capitalist social structure of the Western world. Edward Tylor (1832-1917) presented a hypothesis of the origins of religion in the year 1870. This theory was founded on the notions of superior and inferior civilizations. According to this hypothesis, during historical time, religious belief shifted from a polytheistic to a monotheistic perspective. He achieved this by redefining cultural norms as a broad range of practices shared by all human communities. This allowed him to do what he set out to do. This kind of thinking laid the groundwork for our contemporary understanding of culture. [10]

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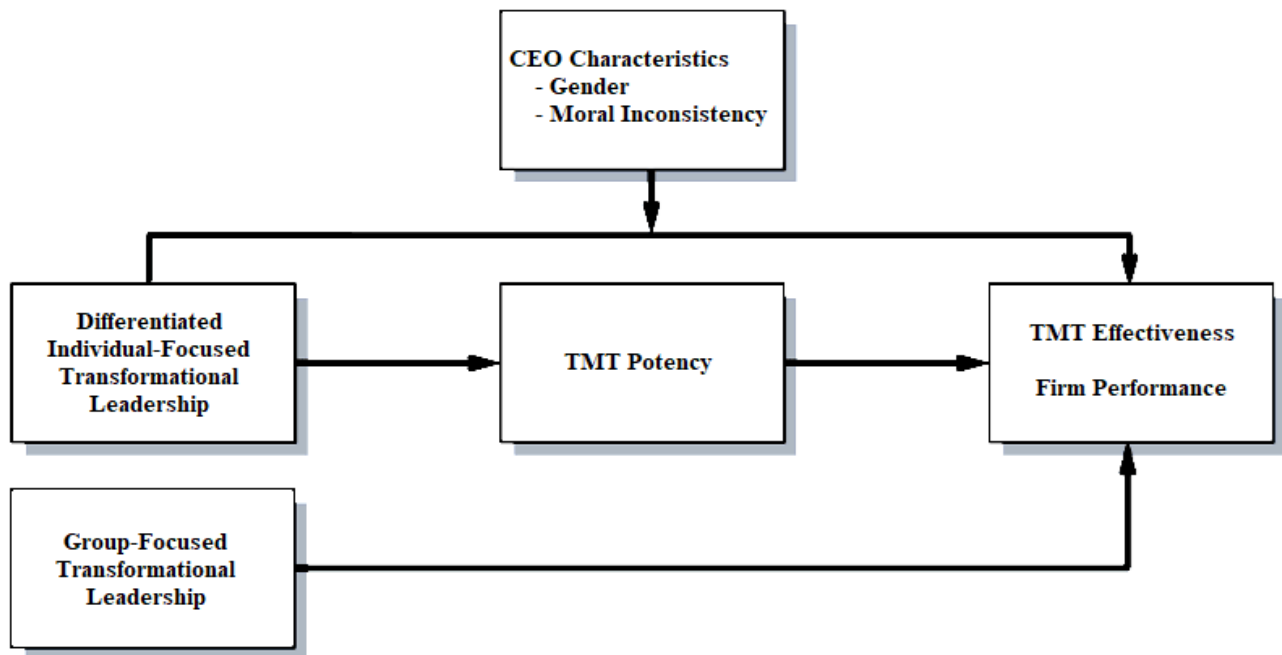
**Figure 1: Block Diagram Defining Research Module**

## II. THE MULTIFACETED NATURE OF CULTURE

Even among members of the same culture, there may be significant differences in the levels of upbringing. The following cultural strata each consist of a multitude of layers:

• On a national scale, meaning that it is connected to the whole Nation

• There may be variations in religion, ethnicity, and language from one area to the next within the same country.

• There is a correlation between the degree of sexism and the gender gap (female vs. male)

• On the generational level, which refers to the distinctions that exist between older generations and younger generations, such as those that exist between parents and kids, grandparents and great-grandchildren, and so on.

• Socioeconomic standing, which is a proxy for access to higher educational and job prospects.

• At the upper echelons of the firm, connected with an established corporate culture, only employed persons are allowed to use this term.

## III. FACETS OF CULTURAL EXISTENCE

Throughout recent history, a vast array of diverse organisational cultures have come to be recognised. These are the most interesting ones:

The following are some characteristically levels of culture (Figure 2): At least three different cultural strata may be distinguished from one another. There are many examples, including the country's culture as a whole, the corporate sector, the workplace, and various organisations. The efficacy of management is impacted in multiple unique ways by each of these layers.
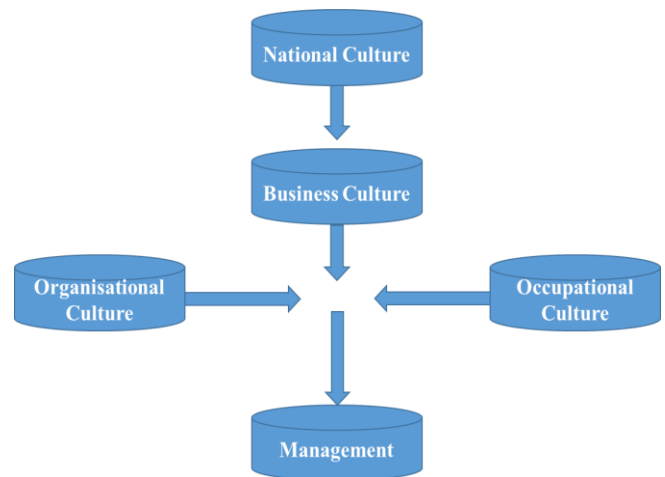


**Figure 2: Different Cultural Levels**

The culture that prevails within the borders of a nation-state is referred to as the national culture of that state. Most of the time, the cultures of nations that have a lot of people, a lot of power, or a lot of money are the ones that attract the most attention from outsiders. Institutional contexts, such as classroom teaching and corporate communication, often employ the language of the culture that holds the dominant social position. It is impossible to overstate the significance of a country's culture for foreign CEOs managing employees from diverse backgrounds. [11]

The standards, beliefs, and ideals that a society holds collectively and that permeate all areas of business are referred to as the business culture. The business world serves as an educational institution for its participants, instructing them in the manners of behaviour that are deemed proper for doing business in public settings. The cultural mores of a nation have a significant bearing on the way business is conducted in that nation.

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In any civilisation, the norms, values, and practices of the dominant culture are reflected in the business practices of that society. Notable examples of such rules include those that address the significance of age and safety, the responsibilities that men and women play in the family, and the appropriate manner in which managers should communicate with their staff.

The culture of business pervades every aspect of the working environment and the life of organisations. These include the processes that managers go through while recruiting and promoting people, mentoring and motivating staff, setting up and operating their organisations, choosing and "formingulating" their strategy, and negotiating with other businesses in the industry.

Occupational cultures refer to the specific cultures associated with particular professions, such as those of doctors, attorneys, accountants, and artisans. For example, the culture of the medical field differs significantly from that of the legal field. Occupational cultures refer to the conventions, attitudes, and practices that individuals within a given profession share. These occupational cultures exist irrespective of the policies of any particular company. Due to the significant influence of national and corporate cultures, managers cannot afford to ignore occupational culture.

A company's culture is characterised by the concepts, attitudes, and practices that help to connect its workers and are widely accepted by everyone in the organisation.

Organic and mechanical nature Cultures: The culture of efficiency in the workplace is representative of the feudalistic and bureaucratic principles that were prevalent in the past. People often think about their future jobs in terms of the several subfields that are included in organisational work. It is natural to assume that communication takes place along established pathways since it is often thought that authority is distributed from the top to the lowest levels of an organisation.

There is a pervasive attitude that "we" are right and "they" are wrong, as well as a great deal of loyalty to and hostility against specific departments. This culture does not welcome new ideas or methods of doing things in any manner. [12]

Organic culture is a contrast: it is not acceptable to maintain departmental silos, adhere to government-mandated rules, or rely on existing communication channels. We place a high value on completing tasks, collaborating effectively, and maintaining open channels of communication, both formally and informally. In challenging circumstances, specialists may have significantly more power than their official supervisor. The personnel have a solid understanding of the challenges, risks, and opportunities facing the organisation, and they are eager to step up and assume the tasks that have been delegated to them. The culture of this place places a premium on original thought, flexibility, and honest exchange. Participatory and authoritative cultures: In a society in which the leader has an excessive amount of authority, an authoritarian culture places a high value on compliance and discipline. The disobedience of some is met with harsh consequences so that others may gain knowledge from their example. The idea that the leader always acts in the company's best interests and is aware of those interests is a key working assumption.

This concept, which forms the cornerstone of participatory culture, asserts that individuals are more committed to choices over which they have some level of control, as opposed to those that are forced upon them. Making decisions as a group may yield better results due to the free flow of fresh ideas and information that occurs during conversations.

When the overwhelming majority of people in an organisation are either professionals or consider one another as equals, participatory cultures have a greater chance of developing in that organisation. [13], [14], [15]

Sub- and Dominant cultures: In large corporations, subcultures are often segmented into cells that correspond to specific jobs, departments, or organisational levels. If the presence of several subcultures is acknowledged, then it follows that there are only a select few beliefs that are held in common by all of the workers of the company. The collective perspective of an organisation's members is referred to as the corporate culture, which is also often referred to as the dominant culture. You may claim that this exemplifies the organisation's culture and values.

On the other hand, subcultures are more likely to exist within specific work units or regions, often representing the problems or experiences shared by people working in such areas. A subculture may acquire some of the essential values of the dominant culture while simultaneously adopting values that are unique to the group or place to which it belongs. This might be the case if the dominant culture has a significant influence on the subculture. It is not at all unusual for different subcultures to diverge further from one another and to come into conflict with both other subcultures and the prevailing society.

Unhealthy, weak and strong cultures: Cultures may also be categorised as either strong or weak depending on their overall strength. There is a robust culture within the firm, mainly due to the high number of workers who believe in and are devoted to the organisation's core principles.

A healthy culture has a significant impact on employee behaviour, as evidenced by decreased employee turnover, reduced absenteeism, increased team cohesion, and more positive attitudes. The majority of group members are in agreement with the causes that the organisation supports. The result is an environment marked by stringent adherence to internal regulations. A healthy culture may have considerably greater potential to influence a person's behaviour than a predetermined set of laws and regulations. Additionally, firms with a strong culture have a better track record of success than those without one. Some might argue that this is mainly due to the shared meaning established by a robust culture, as firms have recently adopted flatter structures, team-based ways of working, reduced bureaucratic control, and empowered individuals. It is not uncommon for communities with strong cultures to have dysfunction. Groupthink, characterised by common blind spots and a lack of receptivity to new ideas and techniques, is often the result of this phenomenon.

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There is a tendency for the culture of a business to inhibit diversity because it is too inflexible to accept the multiplicity of possible contributions that individuals from different backgrounds may bring to the firm. People from diverse backgrounds may come from various backgrounds.

Weak culture: A company is said to have a fragmented culture when it has several distinct groups, each of which has its own set of ideas and expectations on appropriate behaviour. Companies with poor cultures are unable to maintain internal coherence, and their senior executives seldom profess their devotion to the guiding ideals and practices of the organisation. Because they don't all subscribe to the same core beliefs, the members of the organisation don't have a strong sense of camaraderie with one another. Few workers have any interest in the firm beyond the fact that it provides them with a place of employment and a means of financial support, as the corporation lacks a clear corporate identity.

Unhealthy cultures: Some companies have unhealthy business practices. A political internal climate that permits powerful managers to run independent "fiefdoms" and oppose change is one of the unfavourable characteristics of an organisation. Many disagreements in politically dominant cultures are settled based on territory, strong executive support or opposition, personal lobbying by a senior executive, and coalitions of persons or departments with vested interests in a given outcome. These factors can all play a role in resolving disputes. The satisfaction of one's requirements takes precedence over those of the firm.

In unhealthy cultures, those managers who are good at adhering to budgets, exercising strict supervisory control over their units, and handling administrative minutiae are more likely to be rewarded than those managers who have a firm grasp on vision, strategies, and culture-building, as well as those who are also strong leaders, motivators, and decision-makers.

Although top executives need to be capable of introducing new concepts, reallocating resources, developing new competitive skills, and designing new cultures, they may lack the entrepreneurial traits essential to accomplish the latter two tasks.

Another warning sign of a toxic work environment is an unwillingness to seek out better ideas and practices from external sources. When a company is the unrivalled market leader in its industry, the management team of that company may develop a haughty and insular attitude. It is pretty convincing that it is capable of resolving any issue on its own. Isolated ideas and solutions that focus just on oneself are often indicators that performance will soon begin to diminish. During the latter half of the 1970s and the early 1980s, several well-known companies, including Bank of America, Citicorp, Ford, and Xerox, were known to have toxic work environments. Current corporations in India, such as General Motors, Kmart, Sears, and L&T, are examples of companies with poor cultural standards that can be found in the country.

## IV. LEADERSHIP

A significant amount of research suggests that leadership may be understood as a collection of behaviours that are both visible and teachable. It is not a mysterious concept that only a select few can understand. Those who have a strong desire to take charge of a group can enhance their leadership skills through experience, constructive criticism, and access to the appropriate opportunities. The qualities of a successful leader are refined throughout a lifetime through a combination of self-reflection, academic pursuits, experiential learning, formal education, and training.

It is vital to be aware of, have an understanding of, and act upon certain features, concepts, and behaviours to motivate people to perform at greater levels of cooperation when working together. The fact that maintaining specific talents does not need constant effort or study increases the value of such abilities. True leaders are those who never allow themselves to get complacent or stop striving to develop their abilities as leaders.

Without outstanding leadership at every level, both commercial and government organisations struggle to achieve profitability, efficiency, quality, and excellent customer service. Research has shown that holding a leadership position has far-reaching effects. According to upper management and other stakeholders, competent leadership is vital across a broad range of organisations. The majority of organisations in today's society are plagued with excessive management and inadequate leadership. [16], [17], [18], [19], [20]

Leadership is something that organisations need to work on cultivating, as managers are often preoccupied with tasks such as ensuring they stay within budget and meet deadlines (Kotter, 1990). There is a talent gap in today's organisations because there are too many individuals performing management roles but not enough in leadership, and even fewer people possess the necessary abilities for both leadership and management. This results in a talent gap. Table 1 reveals the managerial skills in the context of leadership.

**Table 1: Leader Manager Grid**

|  |  | Leadership skills | |
|---|---|---|---|
|  |  | **Weak** | **Strong** |
| Managerial skills | Strong | Many | Almost none |
|  | Weak | Too many | Very few |

## V. CONCLUSION

One of the most essential aspects of developing strong organisational cultures is having effective leadership. A person who has influence or power, regardless of their title, may be considered a leader, and leaders are the ones who set the tone for the culture of an organisation.

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