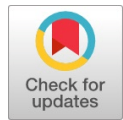


Culture and Leadership in the Collective and Sustainable Growth of an Organization



Ashish K. Shrivastava, Ajit Singh Patel

Abstract: *Fine art, classical music, and gourmet cuisine made "culture" aristocratic. City life became "culture" "civilization" (from lat. oivitas, city). Folktales helped Romantics see themselves as a "culture." "Low culture," the culture of social misfits, and "high culture" usually contrast. European culture developed in reaction to social inequalities in the late 18th and early 19th centuries. Europeans like 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 via self-reflection, academics, experience, formal education, and training. You must recognise, grasp, and act on certain traits, concepts, and behaviours to encourage greater collaboration. Easy-to-learn skills are more useful. Leaders always improve. This paper will summarize the organizational culture and leader qualities and form a link inbetween.*

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

I. INTRODUCTION

This The term "culture" actually referred to an aristocratic ideal when it was attached to things like 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 common 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 practise 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. This dichotomy was symbolised by the Native Americans. [1],[2],[3],[4],[5] According to this school of thought, certain individuals and some groups have achieved a higher level of cultural sophistication and civilization than other communities and populations. Lewis, it is possible that 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 is a reflection of the battle between European colonial powers, in much the same way that some critics have said 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, thought that there was a distinction 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 was created by members of the working class, was seen by these critics as more truly conveying a way of life, whereas 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 the course of historical time, religious belief shifted from a polytheistic to a monotheistic perspective. He did this by redefining cultural norms as a wide range of practises that are 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]

Manuscript received on 07 April 2023 | Revised Manuscript received on 29 April 2023 | Manuscript Accepted on 15 May 2023 | Manuscript published on 30 May 2023.

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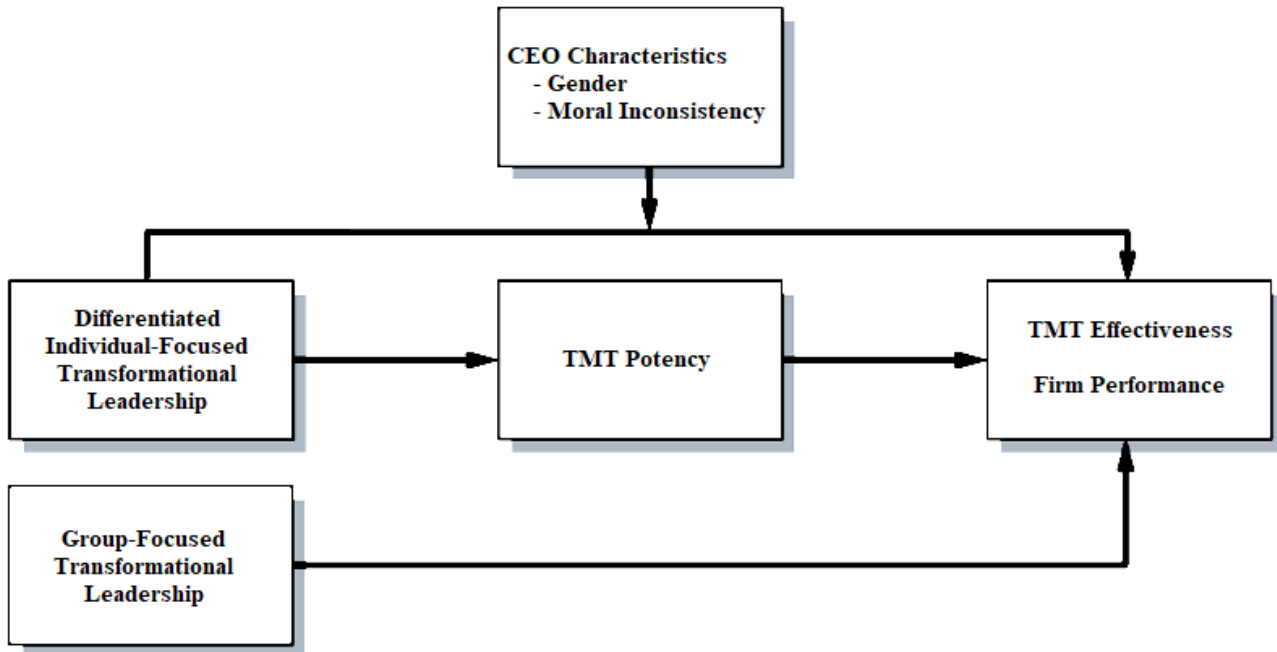


Figure 1: Block Diagram Defining Research Module

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 a 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

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

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 culture of the country as a whole, the corporate sector, the workplace, and organisations. The efficacy of management is impacted in a variety of unique ways by each of these layers.

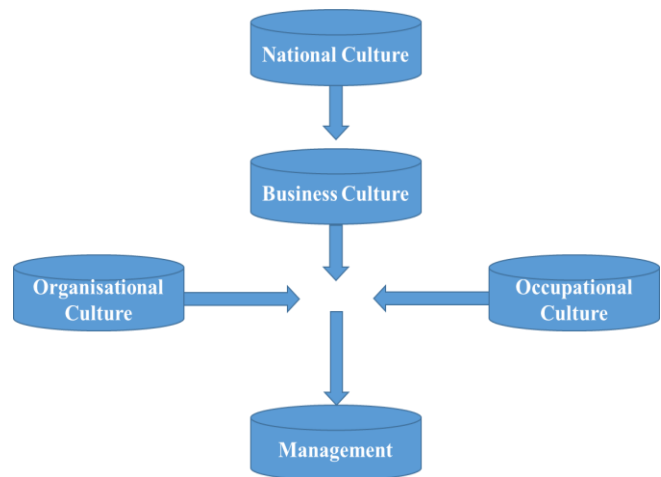


Figure 2: Different Culture Levels

The culture that is predominant inside 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 make use of the language of the culture that holds the dominant social position. It is impossible to exaggerate the significance of a country's culture for foreign CEOs who are faced with managing employees that come from a variety of various backgrounds. [11]

The standards, beliefs, and ideals that are held by a society as a whole and which permeate all areas of doing 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.



In any civilization, the norms, values, and practises of the dominant culture are reflected in the business practises 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 are those that are specific to particular professions, such as those of doctors, attorneys, accountants, and artisans. For example, the culture of the medical field is much different from that of the legal field. Occupational cultures are the conventions, attitudes, and practises that individuals of a given profession share with one another. These occupational cultures exist irrespective of the policies of any particular company. Because of the predominating significance of national and corporate cultures, the managers are unable to ignore the occupational culture.

A company's culture is characterised by the concepts, attitudes, and practises 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 certain departments. This culture does not welcome new ideas or methods of doing things in any manner. [12]

Organic culture is contrast: It is not acceptable to maintain departmental silos, adhere to government-mandated rules, or rely on existing communication routes. We put a high value on getting things done, being able to collaborate effectively, and maintaining open channels of communication, both formally and informally. In challenging circumstances, it's possible that specialists will have far more power than the official supervisor. The personnel has a solid comprehension of the difficulties, dangers, and opportunities that are now 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 the participatory culture, asserts that individuals are more committed to choices over which they have some level of control as opposed to those which are forced upon them. Taking decisions as a group may result in better results because 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 certain 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 common perspective of an organization's members as a whole is referred to as the corporate culture, which is also often referred to as the dominant culture. You may claim that this exemplifies the organization's culture and values.

On the other hand, subcultures are more likely to exist inside certain work units or regions, and they often represent the problems or experiences that are 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 subculture is influenced by the dominant culture. It is not at all unusual for different subcultures to diverge farther 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 inside the firm as a result of the high number of workers that believe in and are devoted to the basic principles of the organisation.

A healthy culture has a significant impact on the behaviour of employees, as seen by decreased employee turnover, decreased absenteeism, increased team cohesion, and increased positive attitudes. The majority of members of the group are in agreement with the causes that the organisation supports. The end result is an environment marked by stringent adherence to internal regulations. A healthy culture may have a considerably greater potential to affect the behaviour of a person than a predetermined set of laws and regulations. In addition, firms that have a strong culture have a better track record of success than those that do not. Some might say that this is due, in large part, to the shared meaning established by a robust culture, as firms have recently embraced flatter structures, team ways of working, reduced bureaucratic control, and empowered individuals. It is not uncommon for communities with strong cultures to have dysfunction. Groupthink, having common blind spots, and a lack of receptivity to new ideas and techniques are often the results 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 various backgrounds may come from a variety of different backgrounds.

Weak culture: A company is said to have a fragmented culture when it has a number of 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 its senior executives seldom profess their devotion to the guiding ideals and practises 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 since the corporation does not have a clear corporate identity.

Unhealthy cultures: Some companies have unhealthy ways of doing business. 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 on the basis of 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 the resolution of disputes. The satisfaction of one's personal 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, the former 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 practises from sources outside of the firm. 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 quite convinced 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, a number of well-known companies, such as 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 bad cultural standards 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 are able to understand. Those who have a strong desire to take charge of a group may enhance their leadership skills with experience, constructive criticism, and access to the appropriate chances. The qualities of a successful leader are honed over the course of a lifetime via a mix 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 in order to motivate people to perform at greater levels of cooperation when working together. The fact that maintaining certain 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 great leadership at every level, both commercial and government organisations struggle to achieve profitability, efficiency, quality, and excellent customer service. Research has revealed that being in a leadership position has far-reaching effects. According to upper management and other stakeholders, competent leadership is vital across a broad variety of different types 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 since managers are so preoccupied with things like making sure they don't go over budget and keeping to their deadlines (Kotter, 1990). There is a talent gap in today's organisations because there are too many individuals performing management but not enough doing leadership, and even fewer people who have 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 important and 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.

ACKNOWLEDGMENT

Authors are highly thankful to Madhyanchal Professional University for academic guidance and support.



DECLARATION

Funding/ Grants/ Financial Support	I did not receive.
Conflicts of Interest/ Competing Interests	No conflicts of interest to the best of our knowledge.
Ethical Approval and Consent to Participate	No, the article does not require ethical approval and consent to participate with evidence.
Availability of Data and Material/ Data Access Statement	Not relevant.
Authors Contributions	All authors have equal participation in this article.

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