

Advancement of Organizational Effectiveness, Efficiency Through Leadership, Cultural Change in Policing, and Employee Behaviour

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Abstract:- This article sought to increase performance through corporate culture at policing, leadership, and employee behaviour. The first element focuses on how well an organization performs in creating a high-performance culture that fosters excellence, high performance, and an environment of continuous improvement. The second area of attention is on leadership and how well an employer can influence and persuade people to work with him as a team to accomplish a specific objective. Although each leader has an own leadership style, it cannot be inherited automatically. Every leader possesses particular traits that manifest in various circumstances. The final portion of the exam focused on the organizational culture of the Police, a unique type of law enforcement agency that ensures both internal order and public safety. The police simultaneously maintain the legal and structural security of the economy as an armed law enforcement agency. Security is crucial for both profit-making and non-profit enterprises, as well as for individuals and social organizations. The final portion of organizational culture focuses on aspects like values, norms, and cultural forms, which are present in all organizational practices and activities.

Keywords:- Leadership Style; Organisational Performance, Organizational Culture, Organizational Performance, Police Culture. Police Performance. Employee Behaviour.

I. INTRODUCTION

The effectiveness of a company is highly influenced by both the underlying organizational culture and the productivity of the workforce. A company's organizational culture can be thought of as a collection of values, precepts, assumptions, and communication patterns that develop through time and enable the development of a particular functional psychological and social environment that supports the company's product offerings. To improve organizational performance, organizational management can, however, alter the organizational culture as required. In accordance with this, Schein (2011) states that an organization's organizational culture has the power to favourably or negatively influence the attitudes and behaviours of its personnel. This supports the requirement for organizational leadership to ensure the adoption of a culture that encourages departmental collaboration and the creation of synergy. The beliefs, values, presumptions, and

ways of living that produce a particular psychological and social environment that influence how individuals interact and behave generally are referred to as an organization's culture, according to Alvesson (2012). The beliefs, experiences, expectations, and values of an organization eventually define its culture, which is something that evolves over time.

Therefore, organizational culture influences the behaviour of specific team members as well as how employees are portrayed in interactions, internal processes, and even self-image. According to Schein (2011), a successful organizational culture is defined by mutually accepted written and unwritten norms, conventions, beliefs, and attitudes that serve the interests of all stakeholders in the organization. According to Afsar and Umrani (2019), developing a suitable organizational culture—one that encourages cross-departmental cooperation and the creation of functional teams to complete specific tasks—is necessary to guarantee the optimum productivity of the workforce. Employee motivation is also necessary for them to complete their jobs well.

In a 2015 study, Lăzăroiu found a correlation between high employee motivation and a happy attitude at work. On the same vein, a positive outlook coupled with high levels of motivation help employees nurture a healthy psychological climate, which in turn leads to a positive organizational climate, one of the key components of the organizational culture. Over the years, a number of academics have examined the idea of organizational culture and how it affects both organizational performance and staff productivity; nevertheless, the impact on particular measures of employee productivity has not yet been thoroughly investigated.

Employee commitment, motivation, and leadership effectiveness all affect workforce productivity. Undoubtedly, organizational culture has a considerable impact on these productivity dimensions, which in turn affects how well an organization performs as a whole. Organizational leaders who do not comprehend employee productivity run the danger of experiencing short-term performance declines and jeopardizing the implementation of functional initiatives intended to increase profit margins in the long run (Ramdhani, Ramdhani & Ainissyifa, 2017). Therefore, a topic that needs to be properly researched to understand how the culture may be used to increase

organizational profitability is the relationship between organizational culture and employees' productivity in terms of commitment, motivation, and leadership effectiveness.

These productivity dimensions are greatly impacted by organizational culture, which in turn influences how well an organization performs overall. Organizational leaders who do not comprehend employee productivity run the danger of experiencing short-term performance declines and jeopardizing the implementation of functional initiatives intended to increase profit margins in the long run (Ramdhani, Ramdhani & Ainissyifa, 2017). Therefore, a topic that needs to be properly researched to understand how the culture may be used to increase organizational profitability is the relationship between organizational culture and employees' productivity in terms of commitment, motivation, and leadership effectiveness.

According to a study by Wei, Baiyin & Gary (2010), a bad organizational culture marked by a lack of creativity, motivation, and dedication is linked to a host of detrimental effects, from lower employee morale to poorer organizational performance. This is especially true given that organizational culture is used to experience the vision, systems, norms, values, and beliefs of the organization; as a result, a weak organizational culture jeopardizes the leaders' ability to enact useful rules and regulations to guide productivity. According to the study by Ostroff, Kinicki, and Muhammad (2012), organizational culture affects business decisions as well as firm survival strategies.

In order to be considered qualified for the position at hand, new employees in an organization are typically expected to integrate the organizational culture. From a different angle, while organizational culture is something that develops and becomes stronger through time, a lack of effective leadership abilities can cause the culture to become weaker and finally disappear. In essence, a strong organizational culture inspires workers to perform their duties diligently in support of the company's objectives. According to Schein (2011), who studied organizational culture, the idea of organizational culture has evolved over time and is now linked to 21st-century concepts like innovations, creativity, dynamism, and entrepreneurship.

The police organization has also been under constant investigation, especially regarding the general phrase "police culture," which refers to organizational norms, mores, rules, laws, biases, and prejudices that exist in every organization. The culture of the police is neither static nor rigid. There are some key core elements that appear to be shared by all police agencies, thus it is not an outright abuse of the laws, rules, or procedures. The selection, training, and acceptance of new recruits into the police ranks all frequently contribute to the maintenance of the police culture (Caroll & Harrison, 1998: 2, 3).

The majority of the instructors at police academies, according to Harrison (1998: 4), are also police officers. They frequently use "war stories" and examples while teaching new employees. Additionally, the majority of the

courses tend to reinforce the cultural perception of how risky police work is. For the officer's protection, training in defensive strategies and the use of firearms is provided. It is emphasized in interrogation and report writing classes that one should always be wary of others. Criminal profile pictures can reinforce prejudices based on race or ethnicity. In practice courtroom testimony, it is emphasized how important it is to be cautious around lawyers since they may try to deceive the police officer and make him or her appear silly during the testimony. The para-military element of organizational management is highlighted by demands for things like discipline in the classroom, wearing uniforms, and behaviour.

The fact that the police have extra authority that regular citizens do not has implications for various corporate cultures. The powers of discretion and the use of coercive action to accomplish goals authorized by law are those that raise the greatest red flags. The contradictory aspect of policing is highlighted by Harrison (1998: 1), who writes, "When looking at the concept of organizational culture among police one rapidly finds several paradoxes. The literature is replete with tales of police misconduct brought on by cultural characteristics. Police aberrant behaviour is sometimes attributed to "rank and file" unity. On the one hand, police are criticized for being aggressive, insensitive, harsh, and frequently corrupt (Gibb & Ford 1997: 1). This creates a dichotomy.

The ability of a company to continue providing high-quality goods and services is essential to its long-term survival, but many businesses struggle to maintain a high-performance culture. The three main obstacles to maintaining this high performance in a company are examined in this article. The "Four Cultures Model," which sheds some light on the fundamental inclinations of all organizations, will also be explored along with the major elements of what makes up an organizational culture and, more crucially, a high performance culture.

The resistance to change in a culture increases with its strength. Contribution, ability to execute, and ongoing learning are necessary for an organizational culture to sustain its strength and adapt to changes in its environment. A study showing non-high performers boosting net revenue by just one percent over an 11-year period, compared to the 756 percent rise for the firms recognized as having high-performing cultures, suggests that having a high performance culture has financial repercussions. Additionally, the dynamics of going above and beyond business excellence are highlighted, as well as the significance of creating a culture of business excellence. The ideals of teamwork, global thinking, and dynamic leadership, with a specific focus on solutions, are what are crucial throughout.

Also included is a concept for a sustained high performance culture that emphasizes five crucial success characteristics. It must be acknowledged that organizations can only be regarded as high performing if the individuals who make up these organizations are successful. Any

number of variables, including not only internal ones like organizational culture, structures, processes, and leadership, but also external ones, can have an impact on performance. High performance depends on internal systems being in harmony with the larger system the company is a part of.

II. THEORETICAL FRAME WORK

The study of police culture is guided by Akers' (2011) social structure social learning theory. Examining conforming and deviant behaviour makes use of Sutherland's (1947) differential association theory. Sutherland's differential association is not substituted by Akers' idea; rather, it is reinforced. The social learning theory was originally known as differentia association-reinforcement when it was developed by Akers and Burgess in 1979 (Akers, 2011). Dr. Akers (2006) suggested that his theory is "highly applicable" in describing police officers' conforming behaviour related to police culture in a personal correspondence with him.

In the words of Akers and Jensen (2006), the theory explains how the same learning process through social interactions and structures results in both conforming and deviant behaviour. The culmination of the learning process in this situation is described by Westley (1953) as follows: "He [the officer] begins to recognize emotionally that his interest lies with those of his fellow officers and he begins to differentiate himself from non-policemen by defining them as enemies" (p. 160). The department's culture, traditions, and policies have been fully incorporated into officers' social learning of the police circle.

Differential reinforcement, which refers to considering the effects of group behaviour, is another term for social learning (Akers & Jensen, 2006). If an officer's behaviour conforms to the group norms, they are allowed to stay; otherwise, they are expelled. Imitating or modelling an officer's professional or admired behaviour is a common way to practice acceptable behaviour. By seeing the words and actions of other group members, the officer learns what behaviour is appropriate or inappropriate through continued involvement in the group (Burgess & Akers, 1966). The focus of social learning theory is on criminally abnormal behaviour. While there are some deviant behaviours in a police culture, the focus of my research was on conforming behaviour, or the reasons why cops adhere to the positive features of the culture.

III. IMPROVEMENT OF ORGANIZATIONAL PERFORMANCE

As explained by Simons (2000:233–234), performance measurement systems help managers keep track of how corporate plans are being implemented by comparing actual results with strategic goals and objectives. The objective of a business is obviously to serve customers as well as maximize profits, whereas the objective of public organizations is to serve the community as much as possible. Robbin and Judge (2013) asserts that the response to the query "what are the results achieved by someone after doing

something" is performance. Performance, according to Lebas & Euske (2006) is the amount and quality of tasks completed by people, groups, or organizations. The definitions of organizational performance provided by Lebas & Euske (2006) are as follows:

- Performance is a collection of monetary and nonmonetary metrics that reveal the extent to which goals and outcomes are attained.
- Since performance is dynamic, judgment and interpretation are necessary.
- A casual model that shows how present activities may impact future results may be used to illustrate performance.
- The person conducting the organizational performance assessment may have a different understanding of performance.
- Understanding the components of the notion of performance, which are specific to each area of responsibility, is important for its definition.
- The ability to quantify the outcomes is important in order to report an organization's performance level.

Simamora, (2004: 101) says that performance is an effective action, but the broad meaning still needs to be clarified in a more specific context, such as in connection to the organization and its personnel. The idea of performance in this case refers to the output of a worker, an output of a management process, or the output of an organization as a whole, where the production must be supported by tangible data and be quantifiable in relation to predefined standards. According to two perspectives on performance, one can conclude that performance is the result of a process. Organizational performance is what happens when the product is a direct outcome of the organization's efforts. Maintaining performance at a top level is the most challenging assignment for organizational managers. This is challenging to accomplish since organizational managers also need to be managed because they are an integral part of the organization they are developing rather than an outsider (Simamora, 2004: 102).

➤ *Performance of employees*

Employee performance, according to Mamik (2010:88), is the outcome of the job completed by an employee while carrying out its duties in compliance with the standards and criteria established for the work. In agreement with Mangkunegara and Prabu (2000:67) assertion that an employee's performance is determined by the quality and amount of work he completes while performing the obligations that have been assigned to him. This leads to the conclusion that an employee's performance is defined by the quality and quantity of work that is completed in a certain time frame in accordance with the assigned obligations.

The ability factor, psychologically, the ability of the employee consists of a potential capacity (IQ) above average (IQ 110–120), with adequate education for the position, and skilled in working on the daily tasks, so it will be easier to achieve the expected performance, according to Mulyadi

(2015:63). (2) Mental attitude is a factor that motivates workers to exert themselves to the fullest extent possible. The mental attitude of an officer must be psychophysically prepared, which means that they must grasp the key goals and the task that has to be accomplished as well as be physically and psychologically prepared.

Performance is fundamentally what employees are doing, claims Nurandini (2014:21). The following components make up general employee performance for the majority of jobs: (1) Working volume. The amount of work is how well the job can achieve its desired goal. Quality of the work. The output of work within a specific time frame determines the quality of the job. (3) Reliability. The capacity to complete assignments on time means being able to solve difficulties accurately and correctly without depending on decisions made by superiors. (4) Presence. Employee attendance is the degree to which they arrive on time, observe a scheduled rest interval, and keep a record of their overall attendance.

➤ *A culture of High Performance in Organizations*

To transform into high-performance systems, businesses must create the kind of culture that will enable them to successfully address strategic trends as well as draw in and keep a workforce that is exceptionally skilled, engaged, and motivated (Kontoghiorghes, 2016). A growing, competitive organization could not have the perfect organizational culture, according to Handy's (2007) and Calciolari et al.'s (2018) categories. Organizations with a high-performance corporate culture are entitled to the advantages of collaboration, flexibility, transparency, and creativity (Ali Taha et al., 2016). If the leaders model and promote high-performance culture, organizations can create an environment where varied talents can thrive.

For a business to operate to its maximum capacity, a culture built on value-creating objectives is essential (Gilbert, 2007). If an organization is sincere about achieving stability and high performance, it should carefully build its culture (Cravens, Oliver, Oishi, & Stewart, 2015). The literature of the present day offers numerous definitions of high-performance organizational culture. According to Kontoghiorghes (2016), a high-performance company culture is one that encourages the ideals of honesty and decency, taking calculated risks, excellent quality, and innovation. To create an excellent vision for the firm, a positive work culture must be maintained (Fusch & Gillespie, 2012).

High-performance work systems are an efficient way to develop individuals inside a business, according to Fareed et al. (2016). With democratic team leadership, high-performance organizational subcultures can develop in homogeneous populations. Positive cultural foundations are created by collaboration between high-effort employees at management levels and all forms of effort behaviours among employees (Curry et al., 2018).

➤ *Performance indicators for organizations*

It is essential to have metrics or indications that can be utilized to judge an organization's success when monitoring performance. Nawawi (2013: 243) proposes a number of performance indicator types that are frequently used to assess organizational performance, including input indicators, process indicators, output indicators, outcome indicators, outcome indicators, benefits indicators, and impact indicators. According to Dwiyanto (2006), there are 5 indications that can be used to gauge how well the public bureaucracy is performing, including:

- **Productivity:** The term "productivity" refers to a notion that measures both the effectiveness of services and their level of efficiency. Input to output ratio is a common way to define productivity. Productivity measures how well an organization is doing at attaining its objectives, or more specifically, how well it is doing at reaching its objectives.
- **Service quality:** As public organizations work to fulfill their missions, this issue tends to take on more significance. Public unhappiness with the level of services provided by public institutions gives birth to a lot of unfavourable opinions. Therefore, community satisfaction with services can be used as a gauge of how well public organizations are performing.
- **Responsiveness:** Being responsive refers to an organization's capacity to identify community needs, create service agendas and goals, and create public service initiatives in line with those needs and ambitions. The ability of public organizations to carry out their mission and goals, especially to satisfy the demands of the community, is directly described by the performance indicator of responsiveness. The misalignment of services and community requirements suggests low responsiveness. This blatantly demonstrates the organization's failure to fulfill the mission and objectives of public organizations.
- **Responsibilities:** Explicate or assess whether operations carried out by public organizations in conformity with sound administrative practices or with organizational regulations are implemented appropriately.
- **Accountability:** The extent to which governmental policies and actions are subject to political representatives chosen by the general public, or a metric illustrating the degree to which service delivery complies with external norms or values that are prevalent in society or those of stakeholders.

Gomes (2000) defined performance as a record of results resulting from the function of a certain task or activity over a predefined period of time. The performance of public institutions, specifically the performance of the Timor-Leste government ministries, is what this study is focusing on. The results of the discussion showed that increased organizational citizenship behaviour (OCB) can increase worker productivity and job satisfaction, and that improved job satisfaction can help employees perform better. Organizational citizenship behaviour. Because job happiness improves along with employee satisfaction, it can

also boost employee performance. Therefore, organizations must improve OCB behaviour formation for their personnel in order to attain high performance. OCB behaviour is defined as behaviour that goes above and beyond what is required by the job description.

➤ *Culture's effects on performance*

The ability of organizational culture to improve morale, productivity, and quality is one of its key advantages. Employees are more likely to be more productive and quality conscious in an environment where these values are prioritized. The following cultural values were discovered, according to Moorhead & Griffin (1995:451), who examined highly successful American organizations leading to successful management practices:

- Action-oriented bias. In these businesses, managers are expected to make judgments even when all the information is not yet accessible. In these institutions, delaying decisions is the same as never making them. Organizations with cultural values that favour action typically outperform those without such ones.
- Keep an eye on the client. Businesses that place a high value on their consumers will perform better than those who don't. Superior performance results from putting the consumer first, attending to their requirements, and indulging them when appropriate. A marketing manual does not serve as the foundation for customer retention;
- Instead customer satisfaction lies at the core of the organisation culture. Entrepreneurship and independence. Successful businesses combat the bureaucracy and lack of innovation typically found in huge organizations. Typically, a firm is divided into smaller, easier to manage divisions, and inside these smaller business segments, independent, innovative, and even risk-taking behaviour is encouraged. These behaviours are "stuff of organizational legends," not just encouraged;
- Productivity facilitated by others. Successful businesses understand that their most valuable assets are their employees and management, and that the goal of the business is to enable their success. The concept that treating people with respect and dignity is not only appropriate but also necessary for success underlies the organization's underlying value of commitment to people, which is not just something that is stated on plaques or published in company magazines;
- Direct management. Senior management should remain informed of the company's core operations. The notion that managers should manage not from behind the closed doors of their offices but rather by "wandering around" the plant, the design facility, and the research and development department reflects a strongly ingrained cultural norm;
- Focus on your knitting. These organizations don't believe in diversification and don't acquire into or run businesses in unrelated sectors; instead, they focus on their core competencies, or what they do well;
- Lean Staff, Simple Form. Successful organizations often have a minimal number of administrative levels and a small number of corporate staff members. Managers

frequently gauge their status, importance, and prestige based on how many employees they have reporting to them. However, in well-run businesses, significance is determined not by the number of employees who answer to a manager but rather by the management's influence over the productivity of the business;

- Both loosely and tightly organized at the same time. These organizations are well-organized because each of their members is aware of and supports the corporate principles. The organizations are held together by a strong glue created by their shared cultural heritage. However, because they often have fewer employees, fewer staff members, and fewer rules and regulations, the organizations are loosely structured. All of this promotes creativity and risk-taking.

In conclusion, the importance of culture for organizations indicates that management and organizational leaders must leave the office and engage with the workforce. It should be noted that successful businesses are obsessed with the consumer, typically favouring quality, dependability, or service, as well as innovation. Finally, leaders will improve if they adopt a philosophy and live it, one that incorporates all members of the organization in the success of the business as a whole.

IV. POLICE CULTURE

We place a great deal of reliance on the institutionalized authority of the public police because they are thought to be essential to maintaining social order. In fact, only the police are permitted to use coercive force against the general populace. Given the distinctive and occasionally dangerous nature of the law enforcement profession, pressures from the workplace and officers' perceptions of their responsibilities can have violent or, in the case of recent events (such as those involving Sammy Yatim in Toronto, Michael Brown in Ferguson, Walter Scott in Charleston, Freddie Gray in Baltimore, etc.), even fatal repercussions. As a result, it's crucial that we comprehend the industry in which police work.

Police researchers created the phrase "police culture" to describe this. This singular, all-inclusive word is supposed to cover a variety of cultural characteristics that are all connected to the intricate web of beliefs and ideals that underpins the police profession's normative social order. Reiner (1985) described the fundamental components of police culture, which include an inflated masculinity, a propensity for excitement, a pessimistic viewpoint, constant distrust of others, isolation, and strong camaraderie with fellow officers.

Police culture can be characterized as "the widely shared attitudes, values, and norms that serve to manage strains created by the nature of police work and the punitive practices of police management and supervision," according to Paoline (2004: 204). Culture is defined as "the collection of ingrained and traditional modes of feeling, thinking, and acting that are typical of the ways a particular society addresses its issues at a particular time." After evaluating

many cultural definitions, Kroeber and Kluckhohn concluded that:

Kroeber & Kluckhohn (1952: 157) "culture is a product; it is historical; it includes ideas, patterns, and values; it is selective; it is learned; it is based upon symbols; and it is an abstraction from behaviour and the products of behaviour."

In their analyses, both society and the individual were taken into account: "Culture is part, though only part, of the personality" (Kroeber & Kluckhohn, 1952: 114). Therefore, every unique personality contributes to the culture of a certain civilization. Nevertheless, their comprehension of culture was criticized. For instance, Weiss (1973: 1377) asserted that because every definition offered is incomplete, every perspective of culture must also be incomplete.

According to Kroeber and Kluckhohn (1952: 181), there isn't a complete theory of culture; rather, it is only an idea that has to be developed into a testable theory. 'Culture' is a notion that is frequently used to define societies, including those of nations, ethnic and regional groups, and even societies that exist outside of nations. Any human group, including organizations, families, professions age groups, and genders, can also use it. In his conclusion, Hofstede stated that "culture is to a human collectively what personality is to an individual" (2011: 10). In actuality, culture sets one group apart from another and aids in recognizing "otherness" (Lewellen, 2002: 50).

In keeping with Green's theory, people often participate in a variety of demographic groups organized according to "sex, age, class, occupation, region, religion, and ethnic group" rather than the entire cultural complex. Building on Green's reasoning, Gordon (1994: 40) suggested using the term "sub-culture" to describe divides within a national culture. A person, in Gordon's opinion, should have a "sub-cultural personality" and be able to participate in multiple subcultures.

Additionally, he offered theories regarding simple ways to recognize members of a specific subculture and recommended speech patterns as the most illuminating ones. Language has long been recognized as a way of enabling complicated social behaviour or as a genuine component of a "subjective culture." Before turning to the concept of sub-cultures, Jenks (2004: 428) in his more general discussion on culture identified two perspectives, namely what people say and think and what they actually do or what is done to people. He preferred a model where sub-culture is a sub-set of a given dominant culture in a society. Jenks (2004), argue that "a subculture is a way of defining and honouring the particular specification and demarcation of special or different interests of a group of people within a larger collectivity."

As defined by Gordon (1947: 40), subcultures are divisions within national cultures. By constantly changing their identification with this group, prospective members of a subculture are encouraged to embrace its traits and join the

group (Fine & Kleinman, 1979: 18). By 1960, the term "sub-culture" was frequently used to refer to both groups exhibiting abnormal behaviour as well as cultural variances within specific segments of society. In any civilization, there are a variety of groups that might come together to form a subculture and can be distinguished, for instance, by language or religion; some of these groups may remain for generations, while others may be based on migration or occupation. A subculture, in the words of Jenks (Jenks, et al. 2006: 10), is a manner of defining and honouring the unique specification and demarcation of distinct or different interests of a group of people within a wider collectively.

➤ *Workplace culture in the police*

Depending on the research and theoretical stances used to analyze the topic, various definitions of police occupational culture have been put forth. The ambiguity of the police role and public view of law enforcement (Westley 1970: 7) as well as socioeconomic issues (Reiner, 2010: 138) exacerbate organizational culture complexity. Police occupational culture has been defined as a shared set of values and beliefs inside an organization that operates at a variety of levels.

The "deeply embedded, unconscious, basic assumptions" that characterize cultures in their abstracted form are in addition to the tangible manifestations of culture (Schein, 2004: 25). In the literature on police culture, Schein's definition of organizational culture is frequently cited (Cockroft, 2013: 5). It is maintained that it applies to policing in particular (Chan, 1997: 68). A culture is:

A set of fundamental presumptions that a group has created, discovered, or developed in order to deal with its issues with external adaptation and internal integration and which have proven to be effective enough to be taught to new members as the proper way to perceive, think, and feel (Schein 1985:9).

According to some critics (Wootten and Brown, 2000: 6; Tajel and Turner, 2001), the workplace culture of police maintains the dominant group's interactional style and practices by establishing the regulations that officers must comply by. This functions as a "protective armour" (Reiner, 2000: 92), a defense against external adversaries (Goldsmith, 1990: 313), which further strengthens and preserves culture. It also fosters a sense of solidarity that is frequently heightened by a perceived lack of managerial, judicial, and political support (Chan, 2007:147).

The dominant culture is believed to endure due to its "elective affinity... psychological fit, with the demands of rank and file cop condition" (Reiner 2016: 87). To help officers deal with risk and uncharted territory, broad cultural modifications have been made (Crank 1998: 91–94). These are frequently discussed in terms of the use of force and danger, which could have an impact on how officers view agendas for change and reform. The risk, conflict, and hostility with outsiders that results in solidarity symbolize the underlying tensions of the police position (Van Maanen, 1974). Officer requirements and organizational culture are

"loosely coupled" so that officers' activities can be separated from organizational objectives. This fosters resilience in the face of reform and cultural resistance to change (Crank, 1998: 8–9). The reality of police work "is out there" (Manning, 1978: 77), contending with mass bureaucracy and individualism (Crank, 1998: 233). These are well-known topics that influence reform agendas because occupational culture is resistant to change.

Much of the early studies examined the cognitive and behavioural commonalities amongst officers. According to Skolnick's analysis of the police working personality (Skolnick, 1966), officers' socialized behaviours contribute to the occupational culture. While acknowledging that not all officers perfectly fit into this model, the idea of a working personality underlines specific cognitive processes that occur in policing and are an important and strong aspect of the occupational experience. These, according to Skolnick, are authority and danger combined with constant pressure to perform, which leads to social isolation and solidarity (Skolnick 1966: 42–44).

Skolnick's emphasis on efficiency in terms of making arrests and upholding order serves as a framework for later studies (see Reiner 2010: 119). Later, it will be discussed how the pressure to perform and how it affects officers depending on their working personalities and occupational cultures.

The potential of culture to lead officers in ways that are not technically permitted and to go around legal and regulatory frameworks has significant repercussions for policing. The law gives discretion, and officers may go beyond their legal authority to obtain the desired result, according to research that was conducted early on (Skolnick 1966, p. 90). Before taking into account officers going above and beyond policy and procedure, the discretion provided by the legislation itself (or "delegated" in Skolnick's language from 1966: 90) has enormous ramifications for those it affects. Along with this, the hierarchical structure of the police organization places operational discretion with the lowest ranks (Wilson, 1968: 7; Fielding 1988: 120). Due to this feature, previous scholars investigating a variety of civil libertarian issues, including malpractice and criminal control, became interested in occupational culture (see Reiner, 2010: 116).

It has been criticized that those who contest the role of occupational culture in racial prejudice and discrimination fail to take into account how officers "construct and present their interpretations... and act on that foundation" (O'Neill, 2005: 197). Examining the broader context that shapes the culture is helpful to understand the resiliency of ingrained traits (Loftus, 2010: 16), including taking into account the role of internal conflict (Reuss-Ianni, 1983: 121–126), presentational tactics used by senior management, and discourses of police leadership. These mentioned characteristics and traits of police culture and organizations have significant reform-related ramifications. These organizational divides and relationships, as well as how they react to reform agendas, have a substantial impact on how

reform agendas are received and articulated, as this research will further explore.

Typologies make these cultural behaviours easier to comprehend. These seek to define observed behaviour, create theories to explain it, and forecast future events (Cockcroft, 2014: 7). In order to give the world meaning and control, Westley (1970: 76) outlines the method through which police typologies of the populace are disseminated and maintained. He describes how shared experiences and stories abstract bigotry, and how this abstraction of the alleged public that the police are supposed to serve as the interpreter of reality. The level of abstraction rises as more and more accounts add to the alleged weight of the public evidence, which in turn fosters police camaraderie and understanding while educating less seasoned officers. According to Reiner (2010: 133–134), the majority of earlier research into police constable typologies—the level on which the majority of research in this field is concentrated—produces four related categories: "peacekeepers," "law enforcers," "alienated cynics," and "managerial professionals." Peacekeepers prioritize the upholding and preservation of social order through the policing functions, favouring discretion above the rigid execution of the law. Law enforcement officials prioritize fighting crime over providing services, choosing to apprehend criminals as actual policing.

Cynics who have lost faith in law enforcement and coasting are considered alienated, whereas managerial professionals are trying to advance and adopt the language and style of those further up the organizational ladder. This includes adjusting to managerialist and business-like demands in the case of top managers (Reiner 2010: 134). Insofar as they arguably fall short of capturing some of the diversity and occupational experiences of officers, the police culture literature also points out certain flaws with such typologies and sub-cultural approaches.

➤ *Understanding police culture*

Police ideals, beliefs, and norms are collectively referred to as the police culture in most contexts. The 'cognitive lenses' through which police officers view individuals, circumstances, and events were initially identified by Skolnick (1966), one of the first scholars to do so. According to Holdaway (1983: 2), police culture can be compared to a "reservoir of knowledge about police work" from which different personal preferences and specialties can be derived. The fundamental demands, recurring issues, and distinctive experiences of the police mandate serve as the foundation for, form, and adapt cultural knowledge, including central and peripheral traits (Cockcroft 2014).

Officers' perspectives on their social environment and methods for approaching their profession are significantly influenced by police culture. Existing research on drugs policing reveals that police perceptions of their core roles as law enforcement and processing criminals through the criminal justice system have been ingrained in a "tough on drugs" mentality for decades (Wood 2016). The conviction that law enforcement can and should prohibit drug use is

essential in the police network of cultural values, claims. Drug users, particularly those who struggle with addiction, have long been labelled "police property" a term used to designate those marginalized groups "over whom the police successfully exert superior power" (Loftus 2009). Negative stereotypes of drug users, a lack of knowledge and understanding of drug use, harm reduction, and pathways to recovery, and a lack of trust in social services and treatment are additional obstacles to changing how the police view and react to drug use (Spooner et al. 2004).

In fact, studies on current patterns in drug enforcement, where alternatives to criminalization and harm reduction strategies have been used, show that cultural change is both possible and taking place. There is widespread support from police forces in Australia, for instance, where all states and territories have accepted diversion as an alternative to enforcement during the past 20 years. However, "cultural resistance and beliefs that diversion is a "soft choice" can and do remain" (Hughes et al. 2019: 50). In the USA, some officers support Law Enforcement Assisted Diversion (LEAD) programs because they see it as a tool to assist those in need, while others consider it to be outside the purview of their duties because it lets drug offenders "off the hook" and encourages addiction (Collins et al. 2015).

According to Kammersgaard (2019), the introduction of drug consumption rooms in Copenhagen and the subsequent partial decriminalization of drug possession allowed for a change in the logic of policing, allowing drug users to be more easily perceived as citizens with rights rather than just criminals. However, this new and distinct body of scholarship does not analyze police culture specifically. The writers don't unravel the conceptual baggage or offer a thorough examination of why, how, and how much cultural change has occurred. By putting police culture at the forefront of a discussion of new approaches to drug policing, I hope to close this knowledge gap. The large sea of writing on police culture can theoretically be challenging to explore. My research builds on earlier studies that advance the idea by using organizational theory and the sociology of culture to capture the nuance of the cultural knowledge that police officers use to navigate the complexities and ambiguities of their professional responsibilities (Chan 1997).

Following Campeau (2015), police culture is viewed here as a set of 'resources' that officers use to make sense of their experiences and harness for action, as opposed to taking a reductionist approach that seeks to isolate cultural traits, identify typologies of policing styles, or a mishmash of (sub)cultures. A similar insightful definition of culture is offered by Herbert (1998: 346), who describes it as "a grab-bag of assorted schemas, tools, and frames, which are reflexively adapted by active agents to new and uncertain scenarios." The socioeconomic class known as "the police" is diverse. Police officers each have their own personalities, distinctive traits, and orientations derived from their prior experiences. Chan (1997: 74), utilizing Bourdieu's social theory, centers her interactive model of the development of police practice on police actors. Chan contends that police

organizations actively participate in "developing, reinforcing, resisting or transforming cultural knowledge and institutionalized practice" within the structural framework of policing (p. 225). 'Cultural knowledge' is compared by Chan to Bourdieu's idea of 'habitus'. The external social, political, and economic milieu in which policing is placed are referred to as "structural conditions" or the "field" in Bourdieusian language.

In a different study influenced by Pichonnaz (2021) contends that socialization before enlisting in the police can account for differences in police culture. Studying individual officers is consequently essential to a dynamic, highly textured explanation of police culture and the inner workings of police organizations. Individual officers' dispositions, personal narratives, social identities, and ways in which they use their repertoire of cultural resources are all studied. Understanding changes in police culture and practice also requires looking at how officer attitudes and orientations have changed over time (Charman, 2017). This is where I contend that principles from life-course criminology and desistance research can be used to acquire additional insights. The idea of 'turning points' is particularly helpful for explaining changes in police attitudes and behaviours.

Turning moments involve a significant occurrence, learning opportunity, or epiphany that alters the course of a person's journey (Schinkel, 2019). Turning points can emerge from spectacular events that cause quick changes in some people, while they can also be the consequence of more gradual variables that build up over time and eventually culminate in a "aha" moment that causes long-lasting behavioral change (Denzin, 1989). Employment, marriage, and parenting are examples of frequent turning points mentioned in the literature on desistance. Giordano et al.'s (2002) theory of cognitive transformation is also relevant, particularly the comparable idea of 'hooks for change', possibilities offered by the larger environment that are taken by actors who are 'open to change' to create new identities.

Giordano et al.'s theory, according to them, "may have some general utility, to the extent that it provides more specificity about mechanisms of change," as stated in Giordano et al. (2002: 1004). My objective is to pinpoint the tipping points that cause police personnel to become less inclined to prosecute drug users. Examining individual trajectories and common patterns of change using the concept of turning points might be beneficial. To fully comprehend the continuity and change in police culture, further tools in the conceptual toolkit are required.

Herbert (1998) advances the idea of "normative order," which he describes as "a set of generalized rules and common practices oriented around a common value" (p. 347), to analyze the complexity of culture and the reflexivity of cultural actors. He contends that six normative orders—law, bureaucratic control, adventure/machismo, safety, competence, and morality—fundamentally shape the social reality of the police. Each of these orders offers instructions

and reasons for officers' actions. This method is advantageous because it helps us to comprehend change for both an organization and certain officials. The proportion of normative orders in a police force's rules, tactics, and strategies may change. To define situations and choose their response, people might alter which orders they mobilize. The ability to account for coherence and conflict is another advantage of Herbert's analytical framework.

Understandings of internal differentiation and the mobilization of cultural resources in police organizations are improved by Campeau's (2019) explanation of cultural inertia in the context of changing demographics and policy reforms. It is believed that lines of division mirror generational boundaries. The words "old-school" and "new generation" are used to describe the cultural scripts that officers embraced, even though these differences were frequently reflected in age and rank. In accordance with Campeau (2019: 72), high-ranking old-school officers maintain the status quo by balancing cultural scripts and institutional mythologies, these myths are "common understandings of social reality that possess an intrinsic quality of "truth" about them." They are frequently employed as justifications for actions, and if institutionalized in daily routines, they acquire a position similar to that of rules in social cognition and behaviour. Her research shows that the old-school mentality's hold on power is becoming more unstable as the prevailing myths become less credible in the eyes of the younger generation.

V. INSTILLING A HIGH PERFORMANCE CULTURE

The surroundings, goals, belief system, and work environment all influence the high performance culture. Employees with a strong organizational culture are like-minded and hold similar opinions and ethical values, while those with a weak organizational culture are unlike-minded and hold different ideas and ethical values. As a result, firms can only succeed if their organizational culture and job performance system are in line with one another (Robbins & Judge, 2012).

The general method of doing things in an organization is known as its culture. It specifically has to do with connections and patterns of conduct. An organization's culture changes with time. It is made by the employees of the company, including its managers and labour. A dynamic culture is fundamentally created by what the organization stands for its values and the aspirations that it aims to realize its vision. A "high performance culture" is one in which everyone in the organization is committed to the same goals and values the contributions of others. Organizations must create the kind of culture that will enable them to successfully address strategic trends while also luring and keeping a highly skilled, motivated, and devoted workforce if they are to become high-performance systems (Kontoghiorghes, 2016). The ideal sort of organizational culture that meets all the requirements of a developing, competitive firm may not be included in the classifications of Handy (2007).

Organizations with a high-performance corporate culture are entitled to the advantages of collaboration, flexibility, transparency, and creativity (Ali Taha et al., 2016). If the leaders model and promote high-performance culture, organizations can create an environment where varied talents can thrive. For an organization to operate to its maximum capacity, a culture built on value-creating objectives is essential (Gilbert, 2007). If an organization is sincere about achieving stability and high performance, it should carefully build its culture (Cravens, Oliver, Oishi, & Stewart, 2015). The literature of the present day offers numerous definitions of high-performance organizational culture. A high-performance company culture, according to Kontoghiorghes (2016), is one that promotes the values of honesty and decency, taking prudent risks, exceptional quality, and innovation. Positive workplace culture must be upheld in order to build an ideal vision for the company (Fusch & Gillespie, 2012).

High-performance work systems are an efficient way to develop individuals inside a business, according to Fareed et al. (2016). With democratic team leadership, high-performance organizational subcultures can develop in homogeneous populations. Positive cultural foundations are created by collaboration between high-effort employees at management levels and all forms of effort behaviours among employees (Curry et al., 2018). The ability of various companies to function effectively depends on their ability to respect and support distinct cultures, which are integrated into the organizational structure (Nelson, 2014). It is important to consider how the high-performance organizational culture affects the company's operations. Positive communication and collaboration within an organization can be facilitated by its culture (O'Neill and Salas (2018) talked about how high-performing teamwork affects organizational norms, procedures, and behaviours that support such performance. As essential components for success, they notably mentioned trust, psychological safety, and a welcoming environment for taking calculated risks.

In the closed social environment, the pursuit of excellence within the commercial organization fosters good reciprocity. For both their nearby and farther-off communities, large MNCs have a substantial social obligation (Kim & Thapa, 2018). In a study of 350 office workers from three distinct companies, Kim, Kim, Han, Jackson, and Ployhart (2017) found a definite link between employee behaviour and a company's attitude to social responsibility. By fostering the worth, dignity, and growth of individuals, communities, organizations, institutions, cultures, or societies, corporate leaders can significantly impact the civic atmosphere. Young professionals should be encouraged to innovate, be creative, and have a hunger for knowledge as a result of corporate leadership's demands for excellence.

VI. LEADERSHIP

The term "leadership" in this article refers to one or more senior police officers who are regarded as using various forms of power to persuade those around them to adopt a particular course of action in order to further the goals and missions of the organization (Allio 2015). According to Ali and Hadi (2012) and Drucker (1974), leadership is crucial to the success of a company's strategies for achieving strategic goals like profitability, expansion, and future positioning. Leadership, especially leadership styles and decision-making styles, has an impact on organizational performance during strategy implementation, according to research by Muhammad, Su and Saqib (2017).

One of the elements that can significantly advance or hinder an individual's interest in and dedication to the organization is their leadership style (Obiwuru et al., 2011). According to Ahn et al. (2004), leadership is crucial to the expansion and improvement of any organization. The rationale is that organizational leaders take full initiative, and the decisions they make can have a significant impact on performance (Avolio et al., 2003). Organizational culture, according to Steyrer et al. (2008) and Avolio and Bass (2004), has an effect on organizational leadership style as well. Schimmoeller (2010) and others contend that an organization's existence depends on its leaders' responsiveness and adaptability in choosing a leadership style by comprehending the circumstance and the emotions of its members, which is influenced by organizational culture Schimmoeller (2010), and Acar (2012) are some examples.

As a result, it is crucial for a leader to understand which leadership style is best for each type of organization in order to enhance organizational performance and develop a work environment that will increase member satisfaction and organizational performance (Schein, 2010). Due to the majority of studies concentrating on the private sector, there are very few studies on organizational leadership from an operational perspective.

Success is greatly influenced by leadership, and culture plays a mediating function between different leadership philosophies and organizational success. Finding the personality traits that distinguished successful leaders was the focus of leadership research that are typically categorized as "trait" studies (Argyris, 1955). However, a study by Campbell and Kodz (2011) suggests that since standard performance indicators in the police are impacted by numerous confounding factors, correlating leadership with organizational success is particularly difficult for the police. Consequently, Casey and Mitchell (2007), argue that police must comprehend and function well in a complex social, political, and organizational environment. The demand for successful police leadership is higher than ever because leadership is one of the most significant indicators of whether organizations can perform effectively in dynamic contexts (Peterson et al., 2009). As a result, good police leadership is more crucial than ever (Meaklim and Sims, 2011).

In order to implement the necessary actions, executives must understand the elements that have an impact on an organization's performance. Transformative leadership and transactional leadership have been compared in recent studies on leadership. The role of organizational leadership extends beyond management to include making sure that everyone in the organization is working toward the same goals. According to the study, organizational leaders who can motivate, direct, and enhance support are preferred by police officers (Tojari, et al., 2011). This leadership style is more transformational. However, transactional leadership style is crucial for policing organizations as per Merhrabani and Mahamad (2011), transformational leadership style shows a positive impact on organizational performance in the private sector (Tojari, et al., 2011). Transactional leadership style is preferred in the public sector.

Similar to several academics, organizational culture serves as the binding agent that maintains the group together and fosters members' sense of loyalty and commitment (Alvesson, 2012). According to some theories (Conger and Kanungo, 1987), leaders can influence organizational performance by establishing new sets of agreed values, as well as help construct, shape, and maintain a desirable organizational culture. Leaders play a significant part in the development of organizational culture. Leaders develop and instil the values, assumptions, and ideas that they feel are essential and beneficial for the organization (Schein, 1990). Leaders are the ones who define and impart culture.

Leadership and organizational culture are interwoven, according to Schein (1992). He uses the relationship between leadership and culture in the framework of the organizational life cycle to demonstrate this interconnection. Regarding the general consensus regarding the connections between organizational culture and leadership, Bass and Avolio (1993) and Schein (1992) both make the case that these two ideas are related through an ongoing process in which the leader shapes the culture and is subsequently shaped by it. The character and structure of organizational culture act as a mediating factor in the relationship between leadership style and organizational performance. According to Schimmoeller (2010), the ability of an organization's leaders to be responsive and adaptable in choosing a leadership style by comprehending the circumstances and the emotions of its members is crucial to the organization's survival (Schimmoeller, 2010).

As noted by Robbins (2010:263), there are a number of indicators on transformational leadership style: Kharisma is one. The capacity to compel others to endorse and actively advocate a vision is known as charisma, which is viewed as a combination of charm and physical appeal. The charismatic leader is the one that instils motivation via emotional identification with his or her vision, philosophies, and leadership style. (2) Motivating others. Motivating others by communicating the future of an idealistic organization is an example of a passionate leader. Symbols or verbal communication are used by leaders to uplift the spirits of their followers. In order to persuade his subordinates to share the same vision, leaders encourage

them to understand the significance of the organizational vision and mission. This shared vision encouraged subordinates to strive proactively toward reaching long-term objectives. In order for leaders to increase both team spirit and individual spirit. (3) Stimulation of the mind. Intellectual stimulation refers to the ability of the boss to inspire staff to approach difficulties in novel ways. Leaders work to draw attention to and raise awareness of the issues at hand. After that, leadership works to give followers the skills they need to tackle issues from fresh angles. (4) Individual focus. Individual attention demonstrates that the leadership always pays attention to its staff, treating each person differently, and providing individual training and advice. Employees are invited to observe others' talents by the leader. Employers put emphasis on improving employees' strengths.

In order to promote employee happiness and organizational success, leaders of organizations are accountable for fostering a positive workplace culture (Schein, 2010). Before choosing a certain style of leadership, leaders must also take into account a number of critical aspects, such as an employee's circumstances, beliefs, values, and assumptions, all of which are influenced by the organization's culture (Alvesson, 2012).

VII. POLICING ORGANIZATIONAL CULTURE

The effectiveness of a company is highly influenced by both the underlying organizational culture and the productivity of the workforce. A company's organizational culture can be thought of as a collection of values, precepts, assumptions, and communication patterns that develop through time and enable the development of a particular functional psychological and social environment that supports the company's product offerings. To improve organizational performance, organizational management can, however, alter the organizational culture as required.

Organizational culture was defined by Deal and Kennedy (1982) as the way things are done within organizations, differentiating them based on feedback rapid feedback implies a fast response and risks the degree of uncertainty in their operations. They utilized the following traits to differentiate between four organizational culture classifications:

- the 'tough-guy macho' culture, which is characterized by prompt feedback, large incentives, and stress;
- the 'work hard, play hard' mentality, which involves few risks and prompt feedback;
- the "bet your company" mentality, which encourages risky choices and requires several years for results to show;
- the "process" culture, which receives little to no feedback and uses few bureaucratic procedures but yields reliable outcomes.

In accordance with this, Schein (2011) states that an organization's organizational culture has the power to favourably or negatively influence the attitudes and

behaviours of its personnel. This supports the requirement for organizational leadership to ensure the adoption of a culture that encourages departmental collaboration and the creation of synergy. The beliefs, experiences, expectations, and values of an organization eventually define its culture, which is something that evolves over time.

Therefore, organizational culture influences the behaviour of specific team members as well as how employees are portrayed in interactions, internal processes, and even self-image. According to Schein (2011), a successful organizational culture is defined by mutually accepted written and unwritten norms, conventions, beliefs, and attitudes that serve the interests of all stakeholders in the organization. Employee commitment, motivation, and leadership effectiveness all affect workforce productivity. Undoubtedly, organizational culture has a considerable impact on these productivity dimensions, which in turn affects how well an organization performs as a whole. Organizational leaders who do not comprehend employee productivity run the danger of experiencing short-term performance declines and jeopardizing the implementation of functional initiatives intended to increase profit margins in the long run (Ramdhani, Ramdhani & Ainissyifa, 2017). Therefore, a topic that needs to be properly researched to understand how the culture may be used to increase organizational profitability is the relationship between organizational culture and employees' productivity in terms of commitment, motivation, and leadership effectiveness.

Productivity among employees refers to how effectively a worker completes a specific activity. Lăzăroiu (2015) expands on this concept by stating that the amount of goods and services delivered in a given amount of time may also be used to measure an employee's productivity. Increased productivity denotes a rise in the volume of goods and services produced in a given amount of time without a corresponding drop in quality. According to Becker et al. (2018), among other things, investing in cutting-edge technology might help raise staff productivity because they speed up the completion of particular activities and boost total production.

Work procedures, leadership style, organizational climate, and organizational values are the four primary components, according to Naranjo-Valencia, Jiménez-Jiménez, and Sanz-Valle (2011). Despite being intangible, organizational values have an impact on all parties involved in the organization. According to Zheng et al. (2011), a company cannot create a strong culture unless it has clear values that guide all organizational decisions. An individual can be held responsible and accountable for their behaviour by virtue of the organizational values. According to a study by Zheng, Yang, and McLean (2011), a bad organizational culture marked by a lack of creativity, motivation, and dedication is linked to a host of detrimental effects, from lower employee morale to poorer organizational performance. This is especially true given that organizational culture is used to experience the vision, systems, norms, values, and beliefs of the organization; as a result, a weak organizational culture jeopardizes the leaders'

ability to enact useful rules and regulations to guide productivity. According to the study by Ostroff, Kinicki, and Muhammad (2012), organizational culture affects business decisions as well as firm survival strategies.

In order to be considered qualified for the position at hand, new employees in an organization are typically expected to integrate the organizational culture. From a different angle, while organizational culture is something that develops and becomes stronger through time, a lack of effective leadership abilities can cause the culture to become weaker and finally disappear. In essence, a strong organizational culture inspires workers to perform their duties diligently in support of the company's objectives. According to Schein (2011), who studied organizational culture, the idea of organizational culture has evolved over time and is now linked to 21st-century concepts like innovations, creativity, dynamism, and entrepreneurship.

The attitudes and behaviours of workers are shaped and guided by culture, which acts as a significant control mechanism. In today's company, culture seems to play a bigger part in shaping employee behaviour. According to Schein (2010), culture is a dynamic phenomenon that impacts behaviour and is generated through social interactions. It is coercive and influences people in many different ways. According to a summary provided by Kroeber and Kluckhohn in 1952, "culture is a product; it is historical; it includes ideas, patterns, and values; it is selective; it is learned; it is based upon symbols; and it is an abstraction from behaviour and the products of behaviour" (Kroeber & Kluckhohn, 1952: 157). The performance of an organization and the happiness of its personnel are significantly influenced by its cultures (Gutierrez, Candela, and Carver, 2012).

The performance of an organization and the happiness of its personnel are significantly influenced by its cultures (Gutierrez, Candela, and Carver, 2012). Organizational culture is described by Colquitt, Lepine, and Wesson (2011:518) as the shared social knowledge within an organization about the laws, customs, and principles that direct the attitudes and conduct of its personnel. This description aids in shedding light on a variety of organizational culture characteristics. First, organizational culture is what gives individuals of the organization their social knowledge. The most crucial facets of organizational culture are communicated to employees by their co-workers. Employees are informed about the organization's rules, norms, and values via the organizational culture. Third, by establishing a system of employee control, organizational culture molds and encourages specific employee behaviours. Organizational culture is a dependable set of beliefs, images, traditions, and narratives. It includes the assumptions and beliefs that the staff members have (Dennis and Mishra, 1995). Under the surface, the components of culture have a significant impact on how people behave (Deal and Kennedy, 1982; Denison and Mishra, 1995).

The norms, values, beliefs, and rules that direct management and employees on how an organization should operate and how employees should behave are understood by the researcher to be a part of the organizational culture (Schein, 2010, Marin 2004). While some new members will learn more about organizational culture from older employees who have worked for the company for a while, new hires learn about organizational culture through induction training. All new hires should be given an introduction to organizational culture, claim Shahzad, Luqman, Khan, and Shabir (2012:15), as doing so will assist them get to know the company and how things work. An organization is an open structure in which two or more people collaborate to achieve a common objective.

According to Antal and Gébler (2006), employees operate in a macro- and microenvironment, and changes to one or both of these settings have an impact on the organization's operations. When environmental alterations do not result in permanent or unmanageable changes to the organization's operations, the organization's environment is in good working order. In other words, the organization may undertake effective crisis management efforts.

Organizational culture has a big impact on how a company runs and how its employees work together to complete everyday tasks. Numerous researchers have connected strong organizational cultures to high labour productivity overall; however, the impact on particular productivity characteristics has not yet been established. Organizational culture, according to Harvey & Brown (1996: 162), encompasses the members' language, dress, and behaviour patterns as well as their value system, emotions, attitudes, interactions, and group norms. Additionally, Koble, Rubin, and Osland (1995:354) define organizational culture as "a pattern of basic assumptions that a given group has invented, discovered, or developed in learning to cope with its problems of external adaptation and internal integration, - that have worked well enough to be considered valid, and therefore to be taught to new members as the correct way to perceive, think, and feel in relation to those problems". Organizational culture is essentially a unifying factor with tangible and intangible components that helps employees identify with the company's aims and develop their identity (Berde et al., 2004). Since management theory is a young topic, it is not yet possible to make broad generalizations about it.

When a company's complete management style and the traditions of corporate life within a particular enterprise were established in the 1980s, organizational culture came into focus as a subject of inquiry. This idea has undergone extensive analysis to see how the various cultural backgrounds of the community's members affect the organization as a whole. To put it another way, is it really required to establish a uniform organizational culture when, in the case of large firms, the identity of a particular organization can be seen through the rigorous dress code and regular company meetings.

The results of the study indicate that big businesses always try to establish a unified culture. The findings also imply that establishing a corporate culture takes at least ten years, and that management of the company frequently oversees the operation via and with the assistance of ongoing organizational culture development. The integrated pattern of human behaviour that encompasses thought, speech, action, and artefacts and depends on a person's ability to learn and pass on knowledge to following generations can thus be described as organizational culture (Emerson 1989: 3). If the norms are universally accepted and the content is positive, then this definition is acceptable. The people that make up the organizational group are in charge of determining and changing the norms, and they are also the ones who control them. According to Janijevi (2011:72), organizational culture is a shared set of presumptions, values, norms, and attitudes that are expressed through symbols. Members of an organization develop and adopt these cultural norms through shared experience, which aids in their understanding of the world and how to behave in it. Hence Organizational culture, according to Robbins, Judge, Odendaal, and Roodt (2009:427), serves as the social glue that holds the organization together by establishing reasonable expectations for employee behaviour.

Therefore, the entirety of an organization's shared ideals and standards, as well as its unspoken code of conduct, are reflected in the behaviour, perspective, and responses of its constituent members (Bakacsi, 2006). The organization's culture's outward manifestations and establishes a corporate identity and promotes strategic objectives through a sense of belonging:

- It lowers the expense of investing in human resources;
- It influences how the organization's members behave, which encourages the production of high-quality work;
- Partners can tell when employees are happy, reflecting the distinctiveness and character of the business;
- It necessitates the management's abilities and competencies being regularly developed through regular training programs;
- Changes can be managed more easily and smoothly in this way.

The values, beliefs, and attitudes created by organizational culture increase employees' commitment to the strategy and goals. It is a strategy that has the potential to boost a company's productivity and give it a competitive edge. Organizational culture indicates whether there is trust in a business, whether employees are given the chance to contribute and share their ideas, and whether there is effective communication when issues arise. The ability to create such an atmosphere and recognize internal requirements before attending to external ones is a major leadership responsibility (Bass, Avolio, 1993).

Organizational studies have defined organizational performance in a variety of ways, including in terms of making a profit (Cummins and Worsley, 2005), acquiring resources and organizational performance (Kontoghiorghes

et al., 2005), and in terms of productivity, flexibility, or customer satisfaction (Chang and Huang, 2010). Operational and financial performance are two independent but related notions that can be used to measure organizational performance, according to Overstreet et al. (2013). Financial performance comprises, among other things, profitability and monetary indicators like return on investment, return on sales, and operating ratios. Operational performance refers to the company's capacity to efficiently and effectively provide services to the client. This study concentrated on operational organizations, which differ greatly from the private sector in terms of performance.

Finally, Hansen and Wernerfelt (1989:206) and Schein (1990:206) point out that organizational culture can affect how individuals determine their own goals and those of their employers, carry out their jobs, and manage their resources to attain those goals. Organizational culture has an impact on how individuals consciously and unconsciously reason, make choices, and ultimately perceive, feel, and behave. According to Mobley (2005:12), an organization's culture can be defined as the collective attitudes of all of its members toward all facets of business activity.

As a result, organizational culture encompasses all of the fundamental principles, convictions, and presumptions that encourage loyalty and motivation among workers. The researcher holds that organizational culture exists within the organization, whether it is positive or negative, and that it also has a significant impact on how the organization runs. Employees rely on their own experiences as the company expands and changes, and the emerging culture reflects both the collective group experience and the aspects of the founders' ideals that appeared to hold true in reality. Another crucial consideration when relating leadership and organizational culture is the degree of employee adherence to the organization's values. According to Waldman and Yammarino (1999), the homogeneity or heterogeneity of organizational culture depends on how well the leaders' statements on culture are received.

➤ *Organizational Culture Dimensions*

Van de Post (1997:67), suggest that organizational culture's components serve to understand the subtle factors that shape employee behaviour. They are displayed on a scale ranging from low to high:

- *Individual initiative:* The degree of responsibility, freedom, and independence that individuals have;
- *Risk tolerance:* The degree to which employees are encouraged to be aggressive, innovative, and risk seeking;
- *Direction:* The degree to which to which the organisation creates clear objectives and performance expectations;
- *Integration:* The degree to which units within the organisation are encouraged to operate in a coordinated manner;

- *Management support*: The degree to which managers provide clear communication, assistance, and support to their subordinates;
- *Control*: The number of rules and regulations, and the amount of direct supervision that is used to oversee and control employee behaviour;
- *Identity*: The degree to which members identify with the organisation as a whole rather than with their particular work groups or field of professional expertise;
- *Reward system*: The degree to which reward allocations (that is, salary increases, promotions) are based on employee performance criteria in contrast to seniority, favouritism, and so on;
- *Conflict tolerance*: The degree to which employees are encouraged to air conflicts and criticisms openly;
- *Communication patterns*. The degree to which organisational communications are restricted to the formal hierarchy of authority.

Organizational culture can originate from a variety of places, but is most often influenced by the founding members' ideologies (Martnez-Caas & Ruiz-Palomino, 2014). According to Uddin, Luva, and Hossian (2013), the learning experiences of group members as well as the fresh viewpoints and presumptions of new employees and managers are also sources of organizational culture. At an early stage of the organization, founders have the chance to announce the strategy and direction of the company. According to Andish, Yousefipour, Shahsavari-pour, and Ghorbanipour (2013), founders have a big influence on how an organization runs.

➤ *Interrelations between the Organization and its Organizational Culture*

Numerous elements, particularly the organizational culture and its constituent parts, have an impact on an organization's ability to perform its work effectively. The organizational culture's position inside the management system is demonstrated by McKinsey's 7S model (Barakonyi, 2002). The following are the seven fundamental dimensions of management, as seen in the above figure:

- *Shared values*: the rules and norms accepted by the employees. It is the duty of everyone to keep to the rules and bylaws of the organization.
- *Staff*: all the employees of the organization.
- *Skills*: the professional competences and performance of the organization as a whole and those of its employees.
- *Style*: the behaviour of the management.
- *Systems*: the frameworks of operative and development activities within the organization.
- *Organization (Structure)*: the organizational scheme of the distribution of work, including the regulations related to authorizations and responsibilities.

The goal of strategy is to get a competitive advantage by enhancing the organization's market standing. It comprises the organization's mission and objectives and gives direction for the future. These dimensions comprise the observable, so-called "hard" components, such as the systems, organization, and structure. The remaining four

components—staff, abilities, style, and shared values—are the so-called "soft components," all connected to human resources, but they are less tangible. The corporate culture is made up of the soft dimensions taken collectively. The development of the organizational culture is only possible in tandem with the hard component growth.

The police organization has also been under constant investigation, especially regarding the general phrase "police culture," which refers to organizational norms, mores, rules, laws, biases, and prejudices that exist in every organization. The culture of the police is neither static nor rigid. There are some key core elements that appear to be shared by all police agencies, thus it is not an outright abuse of the laws, rules, or procedures. The selection, training, and acceptance of new recruits into the police ranks all frequently contribute to the maintenance of the police culture (Harrison 1998: 2, 3).

The majority of the instructors at police academies, according to Harrison (1998: 4), are also police officers. They frequently use "war stories" and examples while teaching new employees. Additionally, the majority of the courses tend to reinforce the cultural perception of how risky police work is. For the officer's protection, training in defensive strategies and the use of firearms is provided. It is emphasized in interrogation and report writing classes that one should always be wary of others. Criminal profile pictures can reinforce prejudices based on race or ethnicity. In practice courtroom testimony, it is emphasized how important it is to be cautious around lawyers since they may try to deceive the police officer and make him or her appear silly during the testimony. The para-military element of organizational management is highlighted by demands for things like discipline in the classroom, wearing uniforms, and behaviour.

The fact that the police have extra authority that regular citizens do not has implications for various corporate cultures. The powers of discretion and the use of coercive action to accomplish goals authorized by law are those that raise the greatest red flags. The contradictory aspect of policing is highlighted by Harrison (1998: 1), who writes, "When looking at the concept of organizational culture among police one rapidly finds several paradoxes. The literature is replete with tales of police misconduct brought on by cultural characteristics. Police aberrant behaviour is sometimes attributed to "rank and file" unity. On the one hand, police are criticized for being aggressive, insensitive, harsh, and frequently corrupt (Gibb & Ford 1997: 1). This creates a dichotomy. The police, on the other hand, are criticized by the media for being ineffective and falling short of the public's expectations. It is a truth that police departments receive criticism for either carrying out their duties too strictly or too loosely.

The distinctions between "management" and "street cop" cultures, as well as those within groups, within ranks, and between departments, must be understood (Reuss-Ianni & Ianni 1983: 227). According to Greene (Harrison 1998: 3), the institutional relationships between values, culture,

and corporate strategy can be seen as being illustrated by current trends in policing toward the discovery and dissemination of explicit organizational values.

A continuing battle for value clarity within police departments may be seen in the conflict between the tactical culture of police organizations and the internalized management culture of police organizations. Additionally, it might be argued that contemporary initiatives to help police agencies transition from "traditional" to "problem-oriented" policing are specifically addressing policing's internal values. As previously indicated, the work environment frequently consists of citizen engagement, a threat of harm, and coercive authority. Officers within the company must deal with unpredictable superiors and ambiguous job duties. According to Paoline's (2003) argument, there are two qualities that define police culture:

- Police culture views policing as a walled off society that resists communication with people or anyone outside of the enforcement profession due to perceived threat;
- Most police officers think that the public is either unwilling to aid them with their work or would be useless if they did. Additionally, because officers have the power to coerce civilians into conformity when necessary, the coercive authority granted to them further distances the profession from the general population. The public becomes hostile and critical due to this amount of power;
- This two-way cynicism between residents and police has erected a barrier between them and fostered an us-versus-them mentality;
- As a result, officers are cut off from society (Woody, 2005 adds that social isolation makes officers paranoid and assume that threats are present even when they are not);
- This feature, along with the position ambiguity we already addressed, causes them to approach their employment with an aggressive and crime-fighting mind set (Woody, 2005).

Regarding group loyalty, it is well known that officers' experiences with stress are significantly influenced by their work environments. The culture of the police has also changed to offer comfort from management. As officers believe in devotion to the culture notwithstanding any problematic behaviour by officers, the culture provides as a sense of protection or group loyalty by peers (Paoline, 2003; Paoline, Myers, & Worden, 2000). When police are honoured, it is typically for a mistake they have made. In order to avoid detection, police prefer to adopt a "cover-your-ass attitude" (Paoline, 2004: 207). Police culture has encouraged them to look the other way and avoid managerial sight, as opposed to turning to supervisors to deal with problem personnel. This secrecy makes it impossible to identify and address any corruption or other misbehaviour (Paoline et al., 2000).

The following distinct cognitive biases are frequently linked to alienation in police cultures (Harrison 1998: 4-6):

- Police have a propensity to distance themselves from past acquaintances, the community, the judicial system, and even spouses and families. Due to their worldview and certain distinctive characteristics of the police milieu, namely danger, authority, and efficiency, police impose social isolation upon themselves as a means of protection against real and perceived dangers, loss of personal and professional autonomy, and social rejection;
- The constant threat of violence and police officers' overall suspicion of everyone in an effort to be on the lookout for any potential violence further contribute to alienation. In contrast to the annual average of 67 in the USA, the murder of police officers in South Africa reached extraordinarily high proportions in the 1990s, when more than 200 police officers were typically killed (Conradie, 2002: 161. The fewest murders since 1990 happened in 2001, when 163 people were killed (Bruce 2002). The situation is further complicated by the fact that a US Federal Bureau of Investigation (FBI) study discovered that officials killed while performing their duties seem to be "good natured and conservative in the use of physical force" in comparison to their peers in similarly hazardous situations (Schmallegger 2003: 234;
- Police officers are obligated to uphold the "puritanical morality"-based laws that underpin political philosophy and policy. Hypocrisy on a personal, social, and political level reinforces beliefs that those who are "non-police" cannot possibly understand the issues with policing. Racial segregation, for instance, was imposed in South Africa while there was a false impression of a democratic society there. However, police officers had to deal with injustice, anti-democratic reality, and violations of human rights every day;
- When cops feel alienated, they tend to view legal systems as unhelpful and unsupportive. Courts are thought to be indifferent to "the reality of the street" and tolerating of crime. This could lead to some police officers wanting to rebel against the law and break it;
- The police also have an unofficial moral subculture, which includes sayings like "Protect your ass - don't trust anyone," "Don't trust the new guy until you have him checked out," and "Don't trust bosses to look out for your interests" (see Harrison 1998: 5). This is similar to prison subcultures and "prisonization" (Schmallegger 2003: 227, 533; Houston 1999: 86).

Although democratic police officers are expected to be excellent public servants, Kleinig (1996) draws the conclusion that they frequently feel cut off from the people they are supposed to be serving. In addition to the social awkwardness that many police officers suffer, there is also the expectation that friendships will have to be put on the back burner in favour of the needs of law enforcement. As a result, police officers frequently distance themselves from the population they serve by socializing only with other members of their own group. When discussing their profession, police officers frequently find that social gatherings become forums for advice and criticism. Even an individual officer may be held accountable for the mistakes

made by another officer working in a different department or organization.

A police officer is expected to maintain a social life outside of the police force. Some groups within the community disagree with that. As a result, the police officer withdraws into the secure atmosphere of his or her law enforcement peers and clubs and accepts the backing of a "police culture". It is important to recognize that while such support may be beneficial, this "culture" also has unfavourable and corrupting elements. Police who frequently distance themselves from their communities on an organizational level, becoming haughty and preoccupied with upholding the institution for the institution's sake (Harrison 1998:1). According to a study of a state police force in Australia, drinking at work or after work is a common practice, suggesting that there is a working culture that accepts drinking (McNeill 1993: 38). According to Davey, Obst, and Sheehan (2000: 69), acceptability of alcohol use is a powerful predictor of both the risk of alcohol dependence and the unfavourable effects of drinking at work.

Organizational cultures, in essence, are the total of many property rights systems brought about by various transaction costs (Jones, 1983: 456-457). Jones suggested that team members would attempt to actualize their rights and enact obligations, which would lead to the emergence of norms and values. According to Jones (1983: 458), he regarded this as the articulation of several sets of property rights leading to various cultures. In fact, Jones (1983: 461-464) recognized three ideal-typical cultures: the manufacturing, bureaucratic, and professional cultures. This would be relevant later on.

➤ *Workplace Culture*

However, there are also assertions that police culture is an organizational culture. Traditionally, police culture was considered as an occupational culture that formed around certain jobs and work conditions. One of the three ideal-typical cultures present within organizations, according to Jones (1983: 461-464), is the professional or occupational culture. The factor P3, "parochial versus professional," was one of the six organizational culture dimensions identified by Hofstede et al. (1990), and it suggests that people who belong to "professional cultures" have different attitudes and expectations of their jobs than people who belong to "parochial cultures."

This suggests that while members of "professional cultures" get their identity largely from their profession, other employees identify themselves first and foremost with their company parochial culture (Hofstede, 2001: 414). Thus, those in the so-called traditional professions are not the only ones who use the term "professional culture." 'Parochial versus professional' should be viewed as a difference between internal and exterior frames of reference, much as 'local versus cosmopolitan' in sociology. For instance, 'parochial' cultures are frequently linked with Japanese businesses, where workers identify more with the company than with their line of work (Hofstede, 2001: 399).

One of the six values that Hofstede uncovered when he re-examined some of the data with an eye toward the person level was "professionalism" (Hofstede, et al., 1993). When his team looked into a Danish corporation, they discovered three distinct subcultures, one of which was also a "professional culture," that were similar to those Jones had previously identified (Hofstede, 1998). Due to the primary acquisition of both values via socialization in home and school and practices through acquisition in schools and workplaces, Hofstede put occupational culture in the middle of the national and organizational levels. People "decide" whether they have a stronger affinity for their occupation or the company they work for depending on the nature of their job and the type of occupation, including time spent in school, an apprenticeship, or university, which all shape the occupational identity (Hofstede et al., 1990: 312).

Similar to this, Van Maanen (1978b: 35-36) understood "occupation" as something that might be professionalized, completely unrelated to the discussion of professionalization and profession. The occupational viewpoint was later utilized to examine organizations and their culture by Van Maanen and Barley (1982: 3-7), focusing on the fact that both societies and organizations have occupational stratification. According to them, "occupational communities," or groups of people that work in the same industry and have developed their own unique work cultures, are more important to people than organizational culture. 'Work identities' that may conflict with the culture of other organizational groups, like management or production, emerge in this type of occupational culture. However, socialization processes and perhaps the methods used during this phase will shape the occupational group's common ideals.

As a result, organizational culture within the police would be similar to that of other organizations in that it would focus more on cultural practices than deeply ingrained paradigmatic culture principles (Ouchi & Wilkins, 1985: 479). However, Hofstede (2001: 394) placed occupational culture, which is covered in the third portion of this chapter, between national and organizational culture within the socialization process. He believed there was more room for the development of values at the level of occupational culture than at the level of organizational culture. Examining the culture that police officers adopt is important with an eye toward police organizations; this is a major theme of the chapter that follows on police culture.

➤ *Organizational Culture's Purposes*

Ott (1989:68) noted four cultural functions, which are detailed here. First, it offers common patterns of cognitive interpretations so that members of the organization are aware of how they should behave and think. To help members understand what they should value and how they should feel, it also offers common patterns of affect, an emotional sense of connection, and adherence to organizational ideals and moral rules. Thirdly, it establishes boundaries that allow members and outsiders to be distinguished. Finally, culture functions as a system of

organizational control, dictating and forbidding particular behaviours.

As explained by Schein (1992:50–84), organizational culture serves three purposes. First and foremost, it aids in resolving issues with the organization's survival and environment-related adaptation. Any system must be able to maintain a coping cycle in response to a changing environment, and these external adaptation challenges define this cycle. The issues with external adaptation include:

- Mission and strategy: establishing a common understanding of the fundamental goal, main objective, and visible and latent functions;
- Goals: development of consensus on the means to be used to attain the goals such as organisation structure, division of labour, reward system and authority system;
- Measurement: creation of a consensus on the standards to assess how effectively the group is performing in achieving its objectives, such as the information and control system;
- Correction: creation of a consensus over the best corrective or reparative techniques to employ if objectives are being reached.

In the second situation, culture helps an organization to solve an issue with the integration of its internal processes to assure the organization's ability to survive and adapt. The group must address the following internal problems:

- Common terminology and conceptual categories: Participants must be able to communicate and comprehend one another. A group is by definition impossible if they can't.
- Group boundaries and inclusion and exclusion standards: A crucial aspect of culture is the general agreement on the standards used to decide who belongs in a group and who doesn't.
- Status and power: Each organization must establish its pecking order as well as the standards and guidelines by which someone gains, holds onto, and loses authority. To assist members in controlling their sentiments of aggressiveness, consensus in this area is essential. Every organization must establish its own rules of the game for peer relationships, interactions between the sexes, and how openness and intimacy are to be managed in the context of managing the organisation's tasks. These rules should cover intimacy, friendship, and love.
- Rewards and penalties: Every organization needs to be aware of the heroic and immoral behaviours that are rewarded and penalized.
- Ideology and religion: incomprehensible events must be given meaning in order for members of an organization to respond to them and prevent anxiety associated with dealing with the uncontrollable and incomprehensible.

Finally, culture does more than just address issues from within and beyond. Additionally, it performs the fundamental purpose of easing the anxiety that people experience when they are exposed to cognitive ambiguity or overload.

➤ *The Impact of Organizational Culture on Employee Behaviour*

According to Smit & Cronje (1997:446), managers are concerned about the beliefs, conventions, and values of subordinates since the content of culture (both visible and invisible components) determines the direction of behaviour. Therefore, an organization's culture can either be an asset or a problem. If it facilitates collaboration and productivity, facilitates organizational decision-making and control, and eases communication, it is a benefit. Since these achievements are achieved with fewer resources than would otherwise be attainable, the end consequence is enhanced productivity. When significant common beliefs and values conflict with the needs of the organization and its clients, culture turns into a liability. Because cultural material has an impact on behaviour, the person or group:

- You might not wish to act as the circumstance requires;
- Could not grasp how to act in an effective manner;
- Due to a lack of cultural awareness, they might not be able to conduct correctly.

The individual or organization achieves its goals more successfully and productively the more closely actual behaviour resembles required behaviour. Organizational performance is hampered if actual organizational behaviour patterns do not advance the organization's goals. (Smit and Cronje, 1997:446-7).

➤ *Strong and Weak Organizational Culture*

Employees that work for an organization with a strong culture have the same opinions of it and act in accordance with its principles (Flamholtz & Randle, 2011). Because culture engages and inspires people, organizational managers demonstrate a strong organizational culture to affect employees' work attitudes and performance (Simoneaux & Stroud, 2014). The beliefs and objectives of the organization are shared by all individuals in a strong organizational culture, and new hires quickly take on these values (Kotter & Heskett, 1992).

The effects of corporate culture on performance were discussed by Denison in 1990. According to quantitative research (Han, 2012), organizational culture and performance are positively correlated. The findings of a case study research project further demonstrate the importance of a strong organizational culture for performance (Pinho, Rodrigues, & Dibb, 2014).

Literature from the past and the present has demonstrated that corporate culture and performance are positively correlated. For instance, Flamholtz and Randle (2012) confirmed that the organizational culture affects business operations, staff productivity, and overall business success. Strong organizational culture, according to Sharma and Good (2013), is a crucial element in boosting an organization's financial performance and profitability. A strong and healthy organizational culture is a component that can help improve organizational performance, according to Nwibere (2013).

Raza et al. (2014), argue that an organization's strong organizational culture plays a significant role in coordinating its current and future directions. The profitability and productivity of a company may be impacted by management with a weak or inefficient organizational culture, though (Shahzad et al., 2012). Employees struggle to identify the organization's principles and to choose the appropriate method for carrying out organizational operations when there is a weak organizational culture (Childress, 2013).

According to Schein (2010), management in organizations with weak organizational cultures lacks open and regular communication. Because of poor communication and a lack of consistent leadership direction, employees in organizations with weak organizational cultures act in ways that are inconsistent with the priorities of the organization (Flamholtz & Randle, 2011). Because of the varied values and views held by the organization's members, when the organizational culture is weak, the management's priorities may be compromised (Eaton & Kilby, 2015).

Managers may build and uphold a strong cultural foundation within an organization with a strong organizational culture (Simoneaux & Stroud, 2014). Establishing the organizational members' working cultures and creating a set of guidelines and business practices are all part of the foundation work (Flamholtz & Randle, 2011). Customers and other stakeholders distinguish their organization from other organizations' cultures using the work trends and culture of the organization's members (Cian & Cervai, 2014). Customers and other stakeholders may view and use company culture as a defining characteristic in differentiating between good and bad organizations (Childress, 2013).

Strong organizational cultures are used by managers to replace formal rules and regulations in the workplace (Denison, 1990). According to Schein (2010), building a set of norms and trends inside an organization mostly entails establishing a clear line of communication between employees and managers. The communication channel can be used by managers to foster open communication and a spirit of cooperation and teamwork among staff (Cao, Huo, Li, & Zhao, 2015).

To preserve an effective organizational culture and boost performance inside the company, loyal and engaged employees are crucial. For instance, Pinho et al. (2014) found that employees' sense of ownership may dramatically boost output and performance within the company. Employees who feel ownership and responsibility for their work are more likely to carry it out without needing constant direction and control (Denison, 1990).

Managers of organizations can use their time to focus on other organizational priorities. According to Jofreh and Masoumi (2013), organizational culture serves as a motivating tool to encourage performance within the organization. A productive workplace may result from

management and staff working together effectively (Miguel, 2015). According to Schein (2010), when people work in a favourable environment, they may be more motivated and perform better.

➤ *Excellence in Organization*

To advance a vision of excellence, it is crucial to maintain a positive workplace culture (Fusch & Gillespie, 2012). Business excellence, according to Bolboli and Reiche (2013), is essential to every organization's success. Organizational culture and business excellence both have similar traits. Effective organizational culture is a key component of business excellence since it is a reflection of organizational excellence (Brown, 2013).

Peters and Waterman (1982) identified eight qualities of excellent cultures in the organization after a thorough investigation of 46 high-performing companies in the United States, including quick decision-making and problem-solving, autonomy and entrepreneurship in leadership, and productivity through people (Abusa & Gibson, 2013). An excellent culture also has motivated personnel and management that is committed to its core values. Peters and Waterman (1982) outlined characteristics that distinguish higher - and lower-performing organizations. The great organizational culture qualities are used by organizational managers to boost output and profitability (Childress, 2013). These qualities are crucial for preserving the organization's effective organizational culture and commitment to business performance.

VIII. ACTIVITIES OF ORGANIZATIONAL CITIZEN EMPLOYEES

Recognizing OCB (Organizational Citizenship Behaviour). Organizational citizenship behaviour is defined by Organ (1988:31) as personal actions that are voluntary, unrelated to a pay structure, and capable of enhancing an organization's efficiency. In order for the technical core to function, Borman and Motowidlo (1993) develop contextual behaviour to support both the behaviour's core and the expanding organizational, social, and psychological environments. Beyond its technological core, this concept describes behaviors that promote the organizational environment rather than the terms voluntary or reward. Organizational Citizenship, according to Organ et al., (1988), behaviour is a behaviour that develops from a person's sense of belonging to the organization in which they are positioned and from his or her sense of fulfilment when he or she goes above and beyond what the organization expects.

The definition of OCB was proposed by Podsakoff et al. (2009) using two different approaches, including, among others: First, OCB is defined as an additional role performance that is distinct from role performance or performance that is created in accordance with job tasks or job requirements. Second, OCB is the perception of individuals within the organization for the fulfillment of covenant relationships and psychological burdens. This perception is the impact of an individual's belief in success.

Chahal and Mehta (2010), state that OCB may be used to define staff behaviour in a workplace that is straightforward and contributes to the role of one's expectations in the capability of staff in the organization.

Fitri (2013) Occupation-related behaviour (OCB) involves a variety of behaviours, such as being helpful to others, offering to complete extra work, and adhering to workplace policies. These actions are examples of prosocial behaviour, or helpful, constructive, and positive social behaviour, which is what is meant when we talk about "employee added value." According to research by Van Scotter et al. (2000), contextual performance—which supports the social and psychological setting in which one's task can be carried out well—can be thought of as a synonym for object-centered behaviour (OCB). Pursuant to the aforementioned definitions, organizational citizenship behaviour is: (1) voluntary behaviour. is not compelled to act in ways that put the interests of the organization first; (2) individual behaviour is a kind of satisfaction based on performance, not formally ordered; and (3) there is no overt connection to the formal reward system.

➤ *Organizational Citizenship Behaviour (OCB) Reasons*

One approach to organizational behaviour motives comes from the research of McClelland (1976) and colleagues. Organizational behaviour deviates from human behaviour in a particular group due to the influence of the organization on persons or vice versa by humans on the organization (Kadir, 2006). McClelland asserts that there are three categories of human motivation:

- The desire for success, which motivates people to strive for greatness and seeks success in tasks, opportunities, or competitions;
- The affiliation motive, which promotes the development, maintenance, and enhancement of interpersonal relationships;
- The need for power motivates people to seek out status and circumstances in which they can exert influence over the work or behaviour of others.

➤ *Organizational Citizenship Behaviour Indicators*

Organ (1988) divided organizational citizenship behaviour (OCB) into seven dimensions, which are as follows: the first dimension is helpful behaviour, which refers to the behaviour of helping co-workers without feeling burdened or obligated and preventing problems from occurring related to the work at hand. The second aspect of compliance obedience to the organization is the behaviour or acts taken by employees or staff in accordance with the institution's policies and procedures that go above and beyond what is required of them. Employees or staff who can consciously internalize corporate policies will be able to adhere to them even when they are being watched.

The third aspect of sportsmanship is the refusal to protest or complain about workplace discomfort, the ability to maintain a positive outlook in the face of unfulfilled personal desires, and the willingness to allow someone to act for the benefit of the group. The attitude of prioritizing the

interests of the company or institution over one's own interests is referred to as the fourth aspect of organizational loyalty. This is done because one feels a sense of belonging to the company or institution and wants to see it succeed. The awareness that comes from within an employee or team to be enthusiastic and devoted to working beyond the maximum performance than envisaged constitutes the fifth dimension of individual initiative.

Sixth, the social quality dimension, which refers to a staff member's or employee's ability to take constructive responsibility for forging bonds with other staff members in a pleasant environment for the advancement of the business or institution. The seventh dimension is self-development, which refers to employees' or staff members' participation in company or institutional activities in order to enhance their skills and expertise in order to carry out an activity or program that will benefit the organization or company.

Organizational Citizenship Behaviour (OCB) is divided into three sub-variables by Davenport & Prusak (1998), namely: First, this sub-variable of compliance (obedience) indicates the readiness of staff or employees to accept and comply with organizational norms and procedures using indicators such as b) obeying the rules and c) Consistently carrying out one's duties as an employee. Second, the loyalty sub-variable. This sub-variable measures how willing staff members are to put their personal interests ahead of the advancement and continuity of the company or institution. Its indicators include: a) making work easier; b) boosting morale; c) recognizing colleagues' efforts; and d) offering encouragement and rewards. e) Putting together a team to handle issues f) Being approachable Third, participation (sub-variable participation). This sub-variable represents a person's readiness to actively contribute to the development of all facets of life inside an organization. In this regard, the intended participation consists of: a) social participation, which is connected to employee or staff involvement in organizational affairs and in organizational social activities; b) advocacy participation, which is connected to employee or staff willingness to support and develop the organization; and c) functional participation, which is connected to employee or staff contributions that go above and beyond the required.

The following indicators were created for this study based on the five organizational citizenship behaviour measuring characteristics proposed by Podsakoff and MacKenzie (2006):

- The following are examples of helping co-worker behaviour:
 - ✓ Ready to offer voluntary assistance to co-workers in completing duties.
 - ✓ Happy to assist clients and visitors without being asked.
 - ✓ I'm happy to assist those whose workloads are heavy.

- Consciousness is the behaviour of adhering to work rules and procedures.
- ✓ In order to be prepared to start working when the workday begins, employees frequently arrive at the office early.
- ✓ Employees seldom ever talk to one another outside of work.
- ✓ Regardless of the time of year, traffic conditions, or other challenges, employees consistently arrive on time.
- Sportsmanship: Willingness to put up with without complaining
- ✓ Rarely do workers complain about unimportant issues.
- ✓ When something goes wrong, employees never focus on criticizing my errors; instead, they seek to improve the task.
- ✓ Employees hardly ever exaggerate issues that arise at work.
- Participation in organizational activities Civic virtue.
- ✓ Employees are constantly informed about changes in the workplace.
- ✓ Important meetings at work are attended to and successfully completed by the staff:
- ✓ The workplace's improved departmental cohesion is organized in part by the employees.

IX. RECOMMENDATIONS

Whatever approach is finally chosen, an organization must accept the inevitable changes in organizational culture. Additionally, managers need to be aware of the positive and negative effects demographics and diversity have on a team. A high-performance team takes time to develop. Any manager would do well to:

- Promote team cohesion by designing tasks that rely on collaboration with other team members.
- Ensure that the team has the authority necessary to perform the duties assigned to them.
- Hold the team accountable and establish an incentive program that does the same.
- Establish open lines of communication and have clear, consistent goals.

A crucial factor in determining superior performance, competitive advantage will guarantee survival and a prominent position in the market. Superior performance being a company's ultimate objective, competitive advantage becomes the cornerstone demonstrating how crucial it is to develop the same. A company's business strategy manipulates the different resources it has direct influence over in order to obtain competitive advantage, and these resources can do so. A manager's job will change from one that requires constant oversight, firefighting, and supervision to one that allows the leader to concentrate on meeting the needs of the team as a whole and of each individual team member if they place their attention on fostering good

understanding, ensuring adequate knowledge, and facilitating effective interaction.

X. SUMMARY

An analysis of the literature on leadership, organizational culture, organizational performance, leadership and performance, organizational culture and performance, and leadership and employee commitment was presented in this article. Every single person in the organization must cooperate with a variety of principles and ideas. If so, does the employee internalize the culture of the company to determine whether he or she is up to par with it or not. After all, the culture of the company has a significant impact on how well employees perform and how productive they are.

There has been a significant surge in research into the relationship between organizational culture and performance. In this study, organizational culture has been found to be a mediating factor. The most significant contribution of culture to our understanding of organizations seems to be a tool for explanation and description. Some authors contend that leadership style influences performance that specific cultures are associated with higher levels of performance, and that culture and leadership are interconnected, albeit the precise nature and manner of interaction between these three ideas is not entirely known.

Every company, whether it is a public or private one, aspires to perform at a high level. Organizational performance, in general, refers to all of the work completed by an organization in accordance with its objectives. Because every performance is influenced by circumstances outside of it, performance is dynamic. Performance is what it is because these other factors, especially OCB, hold it. In essence, an employee's performance fluctuates, being good or bad at different periods. This has an impact on the effectiveness of the business. The success of task performance rewards organizational citizenship behaviour (OCB), which is a significant individual contribution that goes above and beyond the requirements of the function in the workplace. This OCB involves a variety of actions, such as helping others, offering to do extra work, adhering to workplace policies and standards, and improving organizational performance in both commercial and public organizations.

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