CHAPTER VII : RETROSPECT

This chapter attempts an evaluation of the research in a retrospective manner by attempting to link up the basic issues of culture of transience in Indian society. It focuses on some of the implications of the research for institution of education. It also records some of the views of the author about future directions of the research.
At the outset of this research it was stated that the Indian society of to-day can at best be described as the society in transition. The individual and his social and work organizations are changing simultaneously. The state of transition is not something completely new. From the hoary past the Indian society has encountered and coped with wave after wave of alien culture and ethos. The alien processes, with its different religio-philosophic assumptions and concept of life have continuously impinged upon the moral, cultural and spiritual heritage of the Indian ethos and culture. Indian society has been consistently directing its energies and forces to assimilate and adapt to the dominant impingement of the alien ethos and culture and thus contain them. Only for short periods of time, India has experienced relative freedom from this impingement. These brief periods have been utilized by the Indian society to consolidate and generate processes to hold steadfast to the main stream of its cultural heritage. Indian society, with its polity and its membership, together and individually have continuously wrestled with the presence of alternative modes of life, beliefs, values and structures.
For the Indian society transition is not a new phenomenon. It has always been there. However, there is a difference in the intensity, level and quality of impact of the thrust of the western ethos through the processes of industrialization in Indian society of to-day. The earlier encounters with the alien ethos have been with the manifest life style, modes of behaviour and the initial impact of an alien culture. At the process level the concept, the definition, the nature and meaning of social organizations with their network of attitudes, values and beliefs have not been too far or too dissimilar. The nature of relationship of the self to the system, the nature of relationship with the social and work organizations have not been very drastically divergent from the traditional agrarian ethos of Indian society.

Indian society developed an interesting style of assimilation of the diverse forms of living and the manifest patterns of behaviour. It also accepted some of the values, beliefs and attitudes as situational variants in the name of 'Yug Dharma'. However, it enforced the rationality of the 'Yug Dharma' by making it draw its validity from the 'Sashvat Dharma' or eternal dharma. While cognitively the traditional agrarian ethos was persistently reinforced and communicated for internalization, a situational
adaptation to norms was also promoted. This created the so called legend - Diversity in Unity and Unity in Diversity. In effect this process of assimilation maintained a semblance of continuity while actual transition took place at operational levels. Eventually the distance between the 'shoulds' of the basic agrarian ethos and the 'is' of functional aspect of reality increased to such a level that the Indian society perhaps developed a schizoid mode of coping with reality.

This increased distance between the ideal 'shoulds' and the operational 'is', made the Indian society vulnerable to criticisms and attacks became very accentuated through the spokesman role of Christian Missionaries and colonial administrators in the initial stages. Even this was not new. The saint poets, normal spokesman of Indian society have always used criticism of the operational inconsistencies of the society to bring about assimilation and integration.

The process of confrontation with the agrarian 'shoulds' and the emergent functional patterns left most individuals in conflict. The resolution always seems to have been a realistic adaptation to situational demands and actions, while the ideals and 'shoulds' were preserved in a philosophic and cognitive stream to be imparted to the new generations.
It is in the context of this kind of dualism that the role orientations and the role acts started to acquire a tenuous link and association. As indicated in the 'Introduction' Chapter I of this research, the inputs of the developmental thrust pushed the adjustment which the individuals were adapting between 'should' and 'is' to an edge. The generation of thirties could live with the tenuous links of orientations and acts by fragmenting the life space into two i.e. the socio-psychological space and the socio-temporal space. This fragmentation was made more acute in the current times. The earlier study by the author in collaboration with Garg (1976) illustrates this struggle in the minds of the youth and points out the emergence of double-faced identity backed by skepticism and cynicism.

In the present time there has been a quantum jump in the nature of the impact of the alien ethos. This encounter with the alien ethos has created a discontinuity which has fragmented some of the basic processes and structures of both social and work organizations. As the processes of complex modern industrialization began to impinge on the Indian society, both the Indian social and work organizations started to modify, change, adopt and absorb the impact of industrialization. Education reinforced the processes of modification. Work organizations began to become more dominant and take hold of the individual and introduced him to processes of secondary socialization.
In the context of the present research it has become apparent that the individuals i.e. practising managers have not fully resolved the dilemma of being children of two cultures. The affective-cognitive culture that they articulate belongs to the rubric of work identity and the affective-connative culture which they experience belongs to the rubric of social identity.

However, in the antecedents of their growth, the situation was diametrically opposite. The affective-cognitive culture they were made to internalize was that of the rubric of social identity where concepts like duty, obedience, relating to relationships were emphasized. The affective-connative culture they imbibed was that of situationalism. This reversal has been the root of much of the stress and conflicts that the first 200 managers (providing the universe of items of this research) voiced frequently.

The managers having strongly internalized the processes of the primary socialization have in effect transposed the processes of the joint family system i.e. the processes of the social organization of the traditional Indian society to the modern, complex and large organizations. According to Choudhury (1971) "The tradition of the joint family system permeate into our working
"institutions and quite often the reaction of people, even managers, to situations of certain kinds are influenced by the norms of the joint family". p. 523. This has been supported by Chattopadhyay G (1975).

In the context of the present research the findings of Chowdhury (1971) implies that the industrialization did not in any significant way help individuals modify the configuration of role orientations within the continuum of the role coordinates. The findings of the present research suggest that the managerial cadre more often continues to derive meaning and a sense of security in life from closeness, inclusion and identification with the significant and powerful individuals in the organization. All of these are reflections of the aspects of the agrarian ethos. Competence at work and quality and maturity of task based functional relationships in the organization are new ideals but rarely practiced. This suggests that though the partitioning of the life space into two spaces, that of social and work, have become a fact, the processes that ought to have developed with the demands of the technological ethos and the emergence of socio-temporal role space have not emerged fully.
With the impact of the technological ethos, organizations have adopted modern and complex technology, the credo of professional management, and evolved new structural forms of the organization. Yet the organizations continue to encourage and foster processes which make individuals in the organization respond with their deeply internalized and institutionalized processes of the socio-psychological role space. This is well illustrated by managers in O! who resort to the rubric of social identity in their task situation under crisis.

This seems to suggest that the coordinates and orientations of the role concept inherent in the traditional agrarian society of India, in the ascriptive social identity of the individual and the caste seem to be deeply ingrained and internalized through childhood experiences. These role coordinates and orientations continue to be persistent in the Indian social reality of to-day. Later exposure through education and work organization seem to have some modifying influences. These influences are generated by the cognitive inputs provided by the processes of secondary socialization during education. However, the cognitive inputs are not supported in the process of living as the educational systems themselves seem to operate with the processes of social identity. Garg and Parikh (1976).
The education systems then, have repeated the process of India's cultural history, where there have been tremendous amount of cognitive ferment to bring about fundamental structural and process changes, but finally only adaptation in action has emerged and more often and in non-essential sectors of life space.

Even the work organizations in India which are the second important sources of adult or secondary socialization have not been successful to provide situations for integrating the cognitive and the connotative aspects of the individual operating in the system. In fact according to Chattopadhyay G (1975) they have not even made the slightest dent.

It means then, that the increasing adoption of modern complex technology sets up a situation where efficiency and effectiveness of the organization rests with the processes and orientations that go with the rubric of work identity. However, the administrative processes, the organization of work design, and the structural forms imposed on the organizations seem to cathect with the deeply ingrained role orientations associated with the rubric of social identity. Thus, it seems that while Indian society succeeds in identifying the social tasks, objects and responsibilities
realistically, plan for these effectively and objectively and acquire proper tools and technologies, it fails to generate congruent systems for coordinating actions. It will not be too far out to say that the current character of the Indian society is to analyse and identify frontier tasks and then to set up novel institutions, but provide the institutions with people who know how to manage traditional systems.

The complex processes of the transition where orientations of social and work identity co-exist, sometimes cohere and sometimes conflict raise some very basic issues about the construct 'role'. The present research set in the context of society in transition, and perhaps in the context of culture of transience Garg (1978) raises the possibility that role is a dynamic construct of the inter-phase between the personality structure and the social structure. It is not merely an intermediary between the individual and the society. It is not necessarily the frame which converts the individual behaviour in social conduct.

By 'role' being a dynamic construct it is suggested that the individual during his growth period internalizes the matrix of transactions with the social objects, and introjects the role models from the significant others.
The individual also internalizes the symbolic model of transaction systems. It is further suggested that in the process of internalizing the transaction system the individual also internalizes the role concept, the role model and the role coordinates of the transaction system. The present research has proposed that there are basically four such coordinates of the transactional system between two individuals. These are:

1. Responsibility
2. Authority
3. Equality
4. Identity

There is a fifth coordinate which is a product of the interaction between the above four coordinates. It is the coordinate location - location of the self by an individual in the transactional system vis-a-vis the individual he is interacting with.

These coordinates are not fixed points. The varieties of transaction system that an individual interacts with other social objects may have the same coordinate but may be differentially located in the experiential field. Thus, over time and through repetitive exposures the individual may emerge with an overall and stable cognitive map of the
multiple transaction system. This overall and stable cognitive map of the transaction system will have these coordinates fixed as points. It is suggested that society through its institutional processes tends to encourage the individual to internalize the transactional system with its role coordinates congruent with the goals of the social system. The agrarian society of India encouraged a cognitive map of transaction systems with role coordinates to emphasize the relational aspects rather than task aspects between individuals.

The role construct then, is the manifestation of the enduring and stable cognitive map of the transaction system internalized by the individual. It then works as a dynamic inter-phase between the personality structure and the social structure in which the individual operates in later life.

Slowly the picture is changing. The impact of industrialization has eventually generated enough conflicts, doubts and anxieties in the individual as to demand a distinct shift. It has left the manager in a tight stress. It has been suggested that systems of education and processes of secondary socialization in work organizations have had modifying influences on the manager's role performance. However, the role coordinates are largely determined by socio-contextual variables and the processes of internalization through childhood experiences.
The thrust of modern education, and the complex technology of work organizations have generated pressures on the individuals to modify the behaviour pattern to respond to the demands of the modern complex technology. This seems to suggest that individuals in the Indian society are confronted with demands of modification of their behaviour from both sides. The relational orientations continue to be dominant as well the pressures from the task continue to multiply. Similarly, the modern complex technology is continuously evolving. The changes in technology change the nature of work design. The individuals if they want to keep pace with the increasing complexity, need to adapt continuously to this change. The individuals in such a growing system need to add not only skills and techniques but also add relevant attitudes and processes.

In the given conditions if the Indian society and culture wants to change to an integrated culture, serious inputs beginning with the secondary education system need to be examined. It has become apparent that education systems with their focus on information based knowledge, and problem solving orientation, do not help in bringing about a resolution toward integrating the processes of social and work organizations.
What actually happens in Indian society is that relational dynamics gets transposed to work settings. A half way house is built where neither the security closeness of familial relationship is established, nor the acceptance and operationalization of task based functional relationships emerge.

If systems of education are going to be the sources of change, then they need to acquire structures and processes which foster and reinforce attitudes which are congruent with the demands of large and complex organizations. Education systems need to generate processes whereby the role coordinates and their orientations are congruent with the demands of the times. If the processes are geared in such a manner that individuals either opt for social identity, they will continue to suffer a sense of exclusion and merely play roles. If they opt for processes of work identity the individuals will experience a sense of loneliness and acute isolation.

What is perhaps necessary is an integration of the relational aspect and task based functional effectiveness. This can be achieved by evolving a sense of commitment to the self and the work organizations simultaneously. The commitment to replenish the resources of the system is largely left to the significant people. Organizations very
often ignore both the internal and external cues of the environment that besides techno-informative processes whereby relevant attitudes and values appropriate between individuals and the system need to be fostered and reinforced. An integration of relational and task processes will help individuals become persons rather than remain rooted to the conformity of social and work roles.

Future directions of the present research

As stated earlier, the objectives of the present research were to validate some of the clinically and diagnostically generated impressions of the Indian managers. It was also to explore and establish the nature and direction of the resolution of the role coordinates in the role performance of the managers. To establish the extent to which the social contextual variables and the organization cultures have impact on the resolution of the role coordinates in the role performance of the managers. The study of the resolution and its directionality would determine the degree of shift from the rubric of social identity to the rubric of work identity. In order to achieve these objectives an instrument was designed and tested. The instrument was used to generate data from one managerial level viz., middle and senior middle managers. These organizations were selected for this purpose. These organizations belonged to a distinct
ownership patterns but located in the same region. The data generated was subjected to statistical analysis. Chapter VI reported the findings and interpretations.

It must be noted that the findings from the present research cannot be generalised. The three categories of organizations included in the study as sample is restricted to one organization in each category. The findings will be valid only for the particular organization and their particular configuration of culture during the period of investigation.

It is admitted that the study is rather limited. While the development of the questionnaire instrument has been a significant process and contribution, the data generation has been deliberately restricted both in terms of organization and managerial sample. In the light of the experience and findings the author believes that following kinds of further research can be done.

1. Regrouping of items

Items in the questionnaire can be reclassified according to the following scheme:

<table>
<thead>
<tr>
<th>Task</th>
<th>Policy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Action</td>
<td></td>
</tr>
<tr>
<td>Perception</td>
<td></td>
</tr>
<tr>
<td>Belief</td>
<td></td>
</tr>
</tbody>
</table>
The instrument has items which refer to task and policy. For example, item number 1 can be reclassified as task and action category.

1. I make most of the day-to-day decisions regarding operational issues of the task. Similarly item number 15.

15. I see my role as executing the orders completely and bring the problems to the notice of the superiors, can be reclassified as task and perception category.

   Item number 18.

18. The best policy to survive and grow in an organization is to do the allotted task and minimise disagreements with the superior.

   Can be reclassified as task and belief category.

   Item number 34.

34. The superiors tend to reward people who agree with them and punish those who confront and disagree with them, can be reclassified as policy and action category.

The total pool of the items, can be divided into two categories, Task and Policy and each category can be further differentiated as referring to either action, perception and belief. A two by three matrix can emerge.
An analysis carried out across Task/Policy dimension will provide a differential understanding of how and at what level organization cultures have an impact on the managers. For example, it seems that in 03 it is the policy items which highlight the processes of social identity against the task items. This in itself suggests that the perspective underlying the organization culture of 03 is fundamentally geared to the convergence of orientations toward social identity. This perspective of the organization contributes to the fashioning and interpreting the main values of the organization.

2. Enlargement of organization sample:

The present research selected one organization from each category of organizations. A larger number of organizations and a wider category of organizations to enlarge the sample for comprehensiveness could be taken. Similarly the research can be repeated with a more representative sample of organizations by taking organizations across the country and in each region. Such a study would bring out the interaction effects of organization culture and the culture of the wider but immediate society around the organization.
3. Enlargement of the levels of managerial cadre:

The present research has limited itself to the study of middle and senior middle level of managers. A further study could incorporate other levels of management to establish patterns of both social identity and work identity. It may also indicate where change can be initiated more easily. Inclusion of different managerial levels may suggest at what level the role orientations and coordinates are flexible enough to be modified and at what level they start to get entrenched.

Increasingly the task of modern work organizations demands orientations which reflect the integration of role coordinates in the rubric of work identity. The work organizations are more and more concerned with problems of motivation and initiative on the part of the individual. The task system of modern organizations, its efficiency and effectiveness requires acceptance of inter-dependence, collaborative and cooperative approach, participative leadership style and involvement with the superordinate goals of the organization. The lack of these attributes in the organization behaviour of the individual seems to have generated many of the problems of inter-personal and intra-personal conflicts.
On the whole, enlargement of organization sample and enlargement of the managerial levels together may identify processes which are necessary for large and complex organizations. It may identify the nature and processes of effective functioning of tasks and goals of organizations which can then be fostered and reinforced by the organization culture. Similarly, organizations can become aware and identify structures and processes which can facilitate the managers for performing their role efficiently and effectively. The alienation processes which are gaining dominance and significance in the west can perhaps be minimized if the role coordinates and role performance are made congruent with the demands of the work organizations. Processes can be generated both through the education system and work organizations whereby managers evolve a sense of commitment and responsibility toward the self and the system simultaneously. This will free them from the compulsions of the relational matrix of the social identity and a compulsion to be motivated and achievement oriented by the demands of work identity. A conscious choice made where both systems are included and integrated in the manager, may perhaps be the only alternative to free the self from the compulsions of both the social identity and work identity.